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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.

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CAPE OF GOOD HOPE.

Third Report concerning Bushman Researches.

London, 8*th 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 Dí‡ä‖kwãin, from the Katkop Mountains, north of Calvinia, was with him, whom he hoped shortly to see joined by his former Bushman Teacher, ǁkábbo. 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 ǁkábbo had died on the 25th of the month previous. Dí‡ä‖kwãin, 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 ǁkábbo, 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, *viâ* 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 ǁkábbo, 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, ǀkwabba-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 ǀhaⁿǂkass'ō, son-in-law of ǁkábbo, left Van Wyk's Vlei, on his way to Mowbray, in April, 1877, accompanied by his wife, Sṵobba-ǁkein. 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 ǀhaⁿǂkass'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 ǀhaⁿǂkass'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, ǀhaǹǂkass'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 ǃkuǹ), 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 ǃnanni 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 ǀuma, and Da̧. 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 ǃkuǹ. ǀuma left us, for an employer found for him by Mr. George Stevens, on the 12th of December, 1881, and Da̧ 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 ǀhaǹǂkass'ō, as was his to them. They looked upon the Bushmen of the Cape Colony as being another kind of ǃkuǹ; and ǀhaǹǂkass'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 ǃkuǹ. 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 ǃkuǹ, and that of the Bushmen of the Cape Colony (in which the main portion of our collections had been made) has still to be determined. The two elder lads were fortunately also able to furnish some specimens of their native traditionary lore; the chief figure in which appears to be a small personage, possessed of magic power, and able to assume almost any form; who, although differently named, bears a good deal of resemblance to the Mantis, in the mythology of the Bushmen. The 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. Conrath, 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. Krönlein.

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 ǃkuñ, 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 Setshuâna 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.

I. *The Mantis.*

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

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

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

4. The Mantis (ǃkaggẹn) makes and brings up a young eland. ǃkwámmaña, who is informed of its existence by the Ichneumon, kills it, to the grief of ǃkaggẹn. 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 ǃhañǂkass'ō had from his mother, ǃχábbi-añ, 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 ǀhaǹǂkass'ō. (L VIII.—11. 6978—7014, 12. 7065—7094, partly translated.)

6. ǃꭥoǎ-ka-ttű, the Blue Crane, and the Girls of the early race.—By ǀhaǹǂkass'ō̊. (L VIII.—29. 8526—8554, translated.)

7. The Frog, the Blue Crane, the Frog's husband, and the Beetle.—By ǀhaǹǂkass'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 ǀhaǹǂkass'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 ǀhaǹǂkass'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 ǀkwámmaǹa, 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 ǁkhwái-hemm (the All-devourer) to the Mantis. The latter, by means of the Porcupine, invites ǁkhwái-hemm to visit him. He comes, and presently swallows ǀkwámmaǹa and the Mantis. They are rescued by young ǀkwámmaǹa and another child, who cut the monster open. (L VIII. —20. 7812—7816, 22. 7906—7956.)—ǁkhwái-hemm is stated, by ǀhaǹǂkass'ō (on the information of his mother, ǀχábbi-aǹ), to be the father of the Porcupine. (L VIII.—10. 6934 rev., Note.)

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

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

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

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

13. The Mantis and Kóro-tuíten. The Mantis learns from Kóro-tuíten 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 ǀhaǹǂkass'ō. (L VIII.—10. 6885—6939, partly translated.)—A note, by the same informant, states that Kóro-tuíten 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 ǀkwám-maǹa, 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 ǀhaǹǂkass'ō. (L VIII.—10. 6939—6944, 11. 6945—6977, partly translated.)

15. ǀkŭ-tĕ̃-ǃgąúä, 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 ǀhaǹǂkass'ō. (L VIII.—11. 7015—7031, 12. 7032—7064, partly translated.)

This adventure appears to have taken place later than that with Kóro-tuíten.—A note regarding ǀkŭ-tĕ̃-ǃgąúä was also given by the same narrator. (L VIII.—2. 6230 rev.)

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

17. The ǃkhą́ŭ (a lizard of the Genus *Agama*) and his daughter, the Mice, and the Mantis.—By ǀhaǹǂkass'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 ǀhaǹǂkass'ō. (L VIII.—17. 7542—7549, 18. 7550.)

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

II. *Moon.*

21. The Moon in search of his wife.—By ǀhaǹǂkass'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 Díäǃkwãin. (L V.—15. 5159—5168½, 16. 5169—5198, partly translated.)

23. The Moon is not to be laughed at.—By ǀhaǹǂkass'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 Díäǃkwãin. (L V.—21. 5643—5654.)

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

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

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

28. The great star ǀgáunũ, which, singing, named the stars. By the position of certain stars, named by ǀgáunũ, the porcupine knows the time for returning home.—In the Katkop dialect, by Díäǀkwãin. (L V.—20. 5576—5580.) A note regarding the latter stars was given by ǀhaǹǂkass'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 ǀhaǹǂkass'ō. (L VIII. —10. 6879—6884.)

30. The Story of ǀkó-gǀnuiǹ-tára, wife of the "Dawn's-Heart" Star.—By ǀhaǹǂkass'ō. (L VIII.—27. 8393—8432, translated.) In a note, in English, after the same narrator, the younger sister of ǀkó-gǀnuiǹ-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 ǀhaǹǂkass'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 ǀhaǹǂkass'ō. (L VIII. —32. 8821—8842, translated.)

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

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

35. ǂkąǵára and ǀhǻunu, who fought each other with lightning.—By ǀhaǹǂkass'ō. (L VIII.—30. 8637—8648, translated.) Under the heading of Natural History (§ 128), reference is made to a bird called the ǂkąǵara.

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

Baboon was also given by Díäǀkwãin, from information received from his mother, ǂkąmmĕ-ăn̓. (L V.—24. 5992, translated.)

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

38. The Lioness and her adopted daughter, Tssì-ǀkuára-ǀhin̓.—By ǀhan̓ǂkass'ō. (L VIII.—24. 8084—8169, 8171 and 8172, 25. 8173—8176.)

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

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

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

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

44. The ǀkāīn (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 ǀhan̓ǂkass'ō. (L VIII.—30. 8668—8670, translated.)

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

46. The ǀkhą́ü (a Lizard of the Genus *Agama*) who would not listen to the advice of his wife, and was carried off by a lion.—By ǀhan̓ǂkass'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 ǀhan̓ǂkass'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 ǀhan̓ǂkass'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 ǀhan̓ǂkass'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 ǀhan̓ǂkass'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 ǀhan̓ǂkass'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 ǀhan̓ǂkass'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 Díäǀkwãin. (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 Díäǀkwãin. (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 Díäǀkwãin. (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 ǀhan̓ǂkass'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 ǀhaǹǂkass'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 ǀhaǹǂkass'ō. (L VIII.—25. 8251—8261, 26. 8262—8268, translated.)

58. ǀkaǹǹaǹ, who warned the people in vain of the approach of a Koranna war party, and was the only one who escaped.—By ǀhaǹǂkass'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 Díäǀkwãin. (L V.—20. 5581—5591.)—A note, in English, after Díäǀkwãin, 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 ǀhaǹǂkass'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 Díäǀkwãin. (L V.—18. 5406—5418, partly translated.)

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

63. How the game became wild, through the doings of ǀkomm ta hĭ̀. —In the Katkop dialect, by Díäǀkwãin. (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 Díäǀkwãin. (L V.—23. 5881—5884, 5881 rev. and 5882 rev., partly translated.)—By ǀhaǹǂkass'ō, it was stated that the wild beasts were formerly men. (L VIII.—18. 7593 rev., Note.)

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

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

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

68. The ǀkǫ'ą̄ (*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 ǀhaǹǂkass'ō. (L VIII.—13. 7158—7205.) In this story there is a great deal of repetition.

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

70. The ǂnèrru (. . . . .). 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 ǀhaǹǂkass'ō. (L VIII.—28. 8507—8525, translated.) A description of the ǂnèrru was also given by ǀhaǹǂkass'ō. (L VIII.—28. 8525 and 8525 rev., translated.)

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

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

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

74. ǁkúkẹnǁũlűnu (Larva of *Aloa*), 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 ǁhaǹǂkass'ō. (L VIII.—15. 7307—7363, partly translated.)—A description of the ǁkúkẹnǁũlűnu 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 ǂnúturu [*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 ǁhaǹǂkass'ō. (L VIII.—9. 6786—6857.)

VI. *Poetry.*

76. The song sung by ǁkŭ-tĕ̃-ǀgą́uä and by ǁkággẹn, when they desired to enter the fire unharmed, § 15.—Given by ǁhaǹǂkass'ō. (L VIII.—11. 7018, 7020, 7029, 7030.)

77. The song of the Children after the death of the ǀkwãi-ǀkwãi, and the refrain of the Mantis, § 10.—Given by ǁhaǹǂkass'ō. (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 ǁhaǹǂkass'ō. (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 ǁhaǹǂkass'ō. (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 ǀkhą́ŭ (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 ǁhaǹǂkass'ō. (L VIII.—30. 8671, 8672, 8679, 8688, 8697.)

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

82. A song said to be sung by the star ǀgãunũ, and by Bushman women, § 26.—In the Katkop dialect, by Díäǀkwãin. (L V.—21. 5668 and 5669.) The song sung by ǀkuttẹn ǀkaugẹn (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 ǁhaǹǂkass'ō. (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 ǁhaǹǂkass'ō. (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 ǂgi̍ri-ssĕ. (L VII.—1. 6040 and 6040 rev.)

86. The song of the Lioness who brought up Tssì-ǀkụ́ara-ǁhiǹ, § 38.—Given by ǁhaǹǂkass'ō. (L VIII.—24. 8089, 8090 and 8091, 8092, 8093 and 8094.)

87. The song of the Quagga's Children, § 40.—Given by ǀhaǹǂkass'ō. (L VIII.—30. 8615, 8616 and 8617, translated.)

88. The song of the Rhinoceros Mother, § 41.—Given by ǀhaǹǂkass'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 ǀhaǹǂkass'ō. (L VIII.—5. 6464, 6469, 6472.)

90. The Anteater's song, § 42.—Given by ǀhaǹǂkass'ō. (L VIII.—29. 8576.)

91. The song of the "Knorhaan Brandkop" (*Otis afra*, Lin.).—Given by ǀhaǹǂkass'ō. (L VIII.—1. 6138 rev., translated.)

92. The song of the Ostrich as she carried off ǂkaiǹyatára, § 45.—Given by ǀhaǹǂkass'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 ǀhaǹǂkass'ō. (L VIII.—25. 8260 and 8261.)

94. The song of the ǁuā (*Otocyon Lalandii*), § 66.—Given by ǀhaǹǂkass'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 ǀkǫ'ą̄ (*Zorilla striata*), § 68.—Given by ǀhaǹǂkass'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 ǂnèrru, § 70.—Given by ǀhaǹǂkass'ō. (L VIII.—28. 8516, 8517, translated.)

97. The song of the Lizard's little son, § 71.—Given by ǀhaǹǂkass'ō. (L VIII.—13. 7144, 7156—7158.)

98. The songs of the ǀkháüi (a lizard of the Genus *Agama*).—Given by ǀhaǹǂkass'ō. (L VIII.—3. 6259 rev., untranslated; 14. [§ 72] 7206, 7207, and 7206 rev., translated.)

99. The songs of ǀkúkẹnǁũǁúnu (Larva of *Aloa*), § 74.—Given by ǀhaǹǂkass'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 ǂnúturu [*Cleonus glacialis* (?)], § 75.—Given by ǀhaǹǂkass'ō. (L VIII.—9. 6786 and 6787.)

101. The song of the Springbok Mothers, § 42.—Given by ǀhaǹǂkass'ō. (L VIII.—29. 8560 rev., translated.)

102. The song of the elder Lion-Slayer, § 150.—Given by ǀhaǹǂkass'ō. (L VIII.—18. 7568 and 7569, 7573.)

103. The song of the younger Lion-Slayer's children, § 150.—Given by ǀhaǹǂkass'ō. (L VIII.—18. 7573 and 7574.)

104. The song of the Girl who became a Baboon's wife, § 149.—Given by ǀhaǹǂkass'ō. (L VIII.—18. 7619.)

105. The song of the Baboon who married a Girl of the early race, § 149.—Given by ǀhaǹǂkass'ō. (L VIII.—18. 7611, 7613, 7615, 7616, 7617.)

106. The song of ǁkábbo, after the loss of his tobacco pouch, § 170.—Given by ǀhaǹǂkass'ō. (L VIII.—1. 6137 rev., translated.)

107. The song sung by Bushmen to the *Phyllomorpha paradoxa*, or "Withered-Leaf" Insect, § 196.—Given by ǀhaǹǂkass'ō. (L VIII.—9. 6776, 6777.)

108. The "Broken String." Sung by χáä-ttiǹ.—In the Katkop dialect, by Díäǀkwãin. (L V.—15. 5101—5103, translated.)

109. The song of ǀnŭǀnuǹmaǀkuitẹn, § 242.—Given by ǀhaǹǂkass'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 Dǐäǀkwãin. (L V.—24. 5967—5973.)

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

112. The dwelling of the Porcupine.—By ǂhaǹǂkass'ō. (L VIII.—16. 7428—7431.)—The ǂkụárrì, 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 Dǐäǀkwãin. (L V.—12. 4960 rev. and 4961 rev., Note, translated.)

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

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

118. The food of the ǂkù (. . . .).—By ǂhaǹǂkass'ō. (L VIII. —28. 8494 rev., Note.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

136. A short description of the Kóro-tuíten (. . . . .) was given by ǀhaǹǂkass'ō. (L VIII.—10. 6884 rev., Note, translated.)

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

138. The ǂkăiǹyatára (. . . . .), in English, after ǀhaǹǂkass'ō. (L VIII.—16. 7387 rev., Note.)

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

140. Ttŭ-ttùtten (. . . . .). The nests of these very small birds are described by ǀhaǹǂkass'ō. (L VIII.—25. 8213—8215, translated.)

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

143. The ǀgãunũ (. . . . .).—In the Katkop dialect, by Díäǀkwãin. (L V.—21. 5670—5679.)

144. The ǀkúkenǀũǀúnu [Larva of *Aloa*, a genus of Arctiidoe (Tiger Moths)]. —Briefly mentioned by ǀhaǹǂkass'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 ǀhaǹǂkass'ō. (L VIII.—31. 8744—8754.)—The ǁkábba-ǀkhǎ (*Acridium ruficorne*, Burmeister).—In English, after ǀhaǹǂkass'ō. (L VIII.—7. 6599 rev., Note.)—The ǀnǭ (sort of *Acridium*).—By ǀhaǹǂkass'ō. (L VIII.—8. 6688 rev., Note, translated.)

146. The ǀkhoā ka ǁkérri-ssiǀk'ăŭ (*Scolopendra*).—By ǀhaǹǂkass'ō. (L VIII.—1. 6074—6077, translated.)

147. The adventure of ǀkhūï-ǀā with a family of Baboons.—By ǀhaǹ-ǂkass'ō. (L V.—23. 5890—5901½.)

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

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

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

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

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

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

155. ǀă̆ǀkáraken, killed by a Lion, and carried by him to a grove which still bears her name.—By ǀhaǹǂkass'ō. (L VIII.—15. 7364—7375½.)

156. ǀá-kkuṁm (sister of Díäǀkwãin) 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 Díäǀkwãin. (L V.—11. 4869—4889½, partly translated.)

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

158. The fatal adventure of ǀkwāiǀkwā and his companion with a Leopard. —Advice concerning Leopard-hunting follows.—In the Katkop dialect, by Díäǀkwãin. (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 ǀhaǹǂkass'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. ǀχèn and the Steenbok (*Antilope Tragulus*). — By ǀhaǹǂkass'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 Díäǀkwãin. (L V.—16. 5206—5260, 17. 5261—5300.)—Further observances; related by the same informant. (L V.—21. 5680—5697.)— Ditto (ǀnănna-ssĕ); by the same. (L V.—17. 5301—5316, partly translated, and 5345 rev.—5348 rev., Note.)—Information concerning the observance of ǀnănna-ssĕ, particularly with regard to the treatment of bones, etc., was also given by ǀhaǹǂkass'ō. (L VIII.—14. 7257 rev., 7260—7275, translated.) ǁkábbo'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 Díäǀkwãin, 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 Díäǀkwãin. (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 ǀhaⁿǂkass'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 Dǃäǀkwãin. (L V.—24. 5917—5924.)

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

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

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

171. ǀgùï-aⁿ and her employers.—Related by ǀhaⁿǂkass'ō. (L VIII.—19. 7657—7670, partly translated.)

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

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

174. ǀhaǹǂkass'ō'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 Díäǀkwãin. (L V.—20. 5623, 5625—5628, 22. 5720—5727, partly translated.)

176. The departure from Calvinia of Díäǀkwãin 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 ǀχákẹ̊n-aǹ. (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 ǀhaǹǂkass'ō. (L VIII.—12. 7111 rev. and 7112 rev., Note, translated.)

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

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

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

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

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

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

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

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

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

191. The employment of the ǃgõĭñ-ǃgõĭñ,* 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 ǀhaŋǂkass'ō. (L VIII.—1. 6108—6127.)

192. A certain Bushman dance, or game, called ǃkù, in which the women clapped their hands, for the men, while the latter nodded their heads.—By ǀhaŋǂkass'ō. (L VIII.—27. 8414 rev., Note, translated.)—The ǃkù is mentioned in the Story of ǃkó-gǃnuŋ-tára, 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. Ssauken.—A game played among the Bushmen, in which both sexes appear to take part.—By ǀhaŋǂkass'ō. (L VIII.—26. 8335—8350.)

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

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

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

198. Arrow making, and Arrow poisoning.—By ǀhaŋǂkass'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 "Taaibosch" (. . . . .).—By ǀhaŋǂkass'ō. (L VIII.—23. 8059 rev., translated.)

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

* The ǃgõĭñ-ǃgõĭñ 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 whirring 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 ǂgĕbbi-gŭ 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 Díä!kwãin. (L V.—20. 5594—5604.)—A fragment, regarding the ceremony to be performed by the maiden, was also given by Díä!kwãin. (L V.—20. 5592 and 5593, translated, and 5591 rev., Note.)

202. Chippings of Gemsbok, Quagga, Ostriches, etc., executed by χáä-ttiǹ (father of the informant), to be found at a place (not yet identified) called !kaǹǹ; where these animals used formerly to come to drink.—In English, after Díä!kwãin. (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 !haǹǂkass'ō. (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 Díä!kwãin. (L V.—22. 5739—5742, translated.)—Remarks concerning copy of Chipping, No. 4.—By !haǹǂkass'ō. (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 !haǹǂkass'ō. (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 Díä!kwãin. (L V. —19. 5504 rev., Note.)—The approach of strangers causes us to become drowsy.—By !haǹǂkass'ō. (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 Díä!kwãin. (L V.—16. 5199—5205.)

205. Baboons are said to speak the Bushman language; and to possess wives.—Their use of Ss'ó!õä, which informs them of matters otherwise unknown to them.—In the Katkop dialect, by Díä!kwãin. (L V.—24. 5924—5926, 5923 rev.—5925 rev.)—By the same informant was further described the value attached, by the Bushmen, to Ss'ó!õä 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 Díä!kwãin. (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 Díä!kwãin. (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 Díä!kwãin. (L V.—24. 5911—5916, 5911 rev., Note.)—The Baboons are also said to assemble together and play at the ǂgébbi-gŭ, 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 Dǃäǀkwãin. (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 ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'ō. (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 (*Celœna renisigma*, Walker).—In the Katkop dialect, by Dǃäǀkwãin. (L V.—18. 5390—5405.)

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

210. Mode of getting rid of the evil influence of bad dreams.—In the Katkop dialect, by Dǃäǀkwãin. (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 Dǃäǀkwãin. (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 ǀhaǹǂkass'ō. (L VIII.—18. 7594 rev. and 7595 rev., Note.)—Sneezing in the early morning considered to be unfortunate.—In the Katkop dialect, by Dǃäǀkwãin. (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 Dǃäǀkwãin. (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 ǀhaǹǂkass'ō. (L VIII.—8. 6725—6769 rev.; the first five pages only being translated.)—A certain old woman, named ǀχaǹǹaǹ-ǀχaǹǹaǹ, who had power over the Wind.—In the Katkop dialect, by Dǃäǀkwãin. (L V.—23. 5842 rev.—5844 rev., 5845, 5845 rev. and 5846 rev., partly translated.)—The protection extended by the Wind to ǀχaǹǹaǹ-ǀχaǹǹaǹ.—By the same narrator. (L V.—23. 5862—5871.)

215. Wind and Weather.—The Four Winds.—By ǀhaǹǂkass'ō. (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 Dǐäǀkwãin. (L V.—22. 5806 rev., Note.)

216. The Rain believed to be ridden by sorcerers.—By ǀhaṅǂkass'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 ttò. (See § 237.)—By the same informant. (L VIII.—16. 7418—7428.)—The ǀkhą̀ù (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 Dǐäǀkwãin. (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 ǀhaṅǂkass'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 ǀhaṅǂkass'ō. (L VIII.—1. 6093—6095, translated.)—The Rain Sorcerer, ǁkunn.—In the Katkop dialect, by Dǐäǀkwãin. (L V.—22. 5743—5754.)—Information regarding ǁkuñn was also given by ǀhaṅǂkass'ō. (L VIII.—20. 7746—7749, partly translated.)—ǀkaññu, 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.)—ǀkaññu 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, ǀkq̃ùnu.—By the same. (L VIII.—31. 8759—8762, 8743 rev., 8748 rev., partly translated.)—A dead Sorcerer, named ǀnuiiǀkúïten, asked by the narrator's father for rain; which speedily came.—In the Katkop dialect, by Dǐäǀkwãin. (L V.—14. 5068 rev.—5078½ rev.)

219. What Bushmen do when an eclipse of the sun takes place.—By ǀhaṅǂkass'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 Dǐäǀkwãin. (L V.—15. 5149 rev. and 5150 rev., translated.)

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

222. Prayer to the Stars.—By ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'ō. (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 Díäǀkwãin.* (L V.—10. 4750, 4755—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 Díäǀkwãin. (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 ǀhaǹǂkass'ō. (L VIII.—14. 7287 and 7288, translated; 15. 7289—7295, 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 Díäǀkwãin. (L V.—14. 5055—5078½.)—Some sorcerers are said to eat the flesh of the dead.—By ǀhaǹǂkass'ō. (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 Díäǀkwãin. (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—5536½.)—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—5719½.)—Also, by ǀhaǹǂkass'ō. (L VIII.—31. 8754—8758.)—A springbok Sorcerer, named ǃguerriten-ddé, was mentioned by ǀhaǹǂkass'ō. (L VIII.—22. 7974 rev.)—The power over ostriches possessed by ǃuhérrē (maternal uncle of Díäǀkwãin).—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 Díäǀkwãin. (L V.—10. 4778—4795, 11. 4797—4868, partly translated.)—ǁkábbo (father-in-law of ǀhaǹǂkass'ō) was a mantis's man (*i.e.*, believed to possess these insects).—By ǀhaǹǂkass'ō. (L VIII.—23. 8033, translated.)—The sorcerer ǃnuiǹǁkúïten.—In the Katkop dialect, by Díäǀkwãin. (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 ǀhaǹ-ǂkass'ō. (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 ǀhaǹǂkass'ō. (L VIII.—23. 8071 rev., translated.)

226. Certain kinds of Food, used by Bushmen.—By ǀhaǹǂkass'ō. (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 ǀkaùru (. . . . .) berries, was given, in the Katkop dialect, by Díäǀkwãin. 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 ǀkhouwi (. . . . .), a certain vegetable food, used by Bushmen.—By ǀhaǹǂkass'ō. (L VIII.—10. 6869 rev. and 6870 rev., Note, translated.)—The ǀkóä (. . . .), a root eaten by Bushmen.—In the Katkop dialect, by Díäǀkwãin. (L V.—13. 5006 rev.)—The ill effects of eating ǀkùï (. . . .) were mentioned by ǀhaǹǂkass'ō. (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 Díäǀkwãin. (L V.—21. 5687 rev., Note.)—Certain kinds of food not eaten by adults.—By ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'ō. (L VIII.—12. 7103—7113, translated.)

230. Different customs concerning the eating of the Porcupine.—By ǀhaǹǂkass'ō. (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 ǀkùï.—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 ǀhaǹǂkass'ō. (L VIII.—27. 8398 rev.)

232. The tip of the tongue of the Springbok is not eaten by children.—In the Katkop dialect, by Díäǀkwãin. (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 Díäǀkwãin. (L V.—20. 5573 rev. and 5574 rev.)—The mouth of an Ostrich egg-shell not to be left open.—By ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'ō. (L VIII.—21. 7843—7845, translated.)

235. "Bushman rice" may be dug by both men and women.—By ǀhaǹǂkass'ō. (L VIII.—10. 6888 rev., Note.)—ǀhākẹn, a food resembling "Bushman rice," is also used by Bushmen.—By the same. (L VIII.—9. 6789 rev., Note, translated.)—That ǀhākẹn 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 ǀhaǹǂkass'ō. (L VIII.—26. 8266 rev. and 8267 rev., translated.)

237. Anointing with perspiration.—By ǀhaǹǂkass'ō. (L VIII.—10. 6887 rev., Note.)—The Bushmen anoint their heads with ǁhára (which is black and sparkling), mixed with fat; and rub their bodies with ttò.—By the same. (L VIII.—14. 7272 rev.—7276 rev., Note, translated.)—Ttò, 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 ǀhaǹǂkass'ō. (L VIII. —32. 8853—8857, 8852 rev., translated.)

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

240. Signs made by Bushmen in order to show the direction in which they have gone.—By ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'ō. (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 ǀhaǹǂkass'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 Díäǀkwãin. (L V. —23. 5833—5840, translated.)—The *Brachycerus* used to cure illness in little children.—By ǀhaǹǂkass'ō. (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 Díäǀkwãin. (L V.—22. 5728—5735, translated.)—The handsome child, who is ill, is not to be sent to fetch water.—By ǀhaǹǂkass'ō. (L VIII.—15. 7296—7298.)—Gargling forbidden, by the Bushman mothers, for fear of evil consequences.—In the Katkop dialect, by Díäǀkwãin. (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.)—ǀnŭǀnuǹma-ǀkuíten, who fetches crying children.—By ǀhaǹǂkass'ō. (L VIII.—29. 8555—8560, translated.)

243. Stones must not be thrown at the ǀkuerri-ǀnaǹ (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 Díäǀkwãin. (L V.—21. 5698—5707.)—If stones are thrown at the ǀkuerri-ǀnaǹ, the arm of the thrower is said to become affected by illness.—By ǀhaǹǂkass'ō. (L VIII.—31. 8764 rev., Note, translated.)

244. The ǀkóroken-ǀkóroken (*Telophonus* . . .) must not be mocked by the Bushman children. The result of so doing described.—In the Katkop dialect, by Díäǀkwãin. (L V.—25. 6014—6024, partly translated.)—The ǀkóroken-ǀkóroken 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 ǀhaǹǂkass'ō. (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 Díäǀkwãin. (L V.—20. 5559 rev.—5568 rev.)—Standing in the early