TRANSCRIPTIONS OF THE |XAM NOTEBOOKS
of WHI BLEEK and LC LLOYD

by

ANDREW BANK

TRANSCRIBER'S NOTES

Acknowledgement

All published work based on the use of this transcript in either electronic or printout form must acknowledge this fact at the outset of that publication and in the following terms: "I hereby acknowledge that this research drew on the transcription of the Bleek and Lloyd notebooks produced by Andrew Bank at the University of Cape Town Library's Archives and Manuscripts Department in 2001 and 2002."

Context of recording

I made the following transcription of the notebooks recorded by Wilhelm Bleek and Lucy Lloyd with the /Xam informants /A!kunta, //Kabbo, =Kasin, !Kweiten-ta-//ken, Dia!kwain and /Han=kass'o at the Manuscripts and Archives Department over a period of two years: 2001 and 2002. My motivation was of a private kind. I wanted a transcription to work and have used them towards the writing of my recently published book: *Bushmen in a Victorian World: The Remarkable Story of the Bleek-Lloyd Collection of Bushman Folklore* (Cape Town: DoubleStorey Press, 2006). At the time of transcribing I had also envisaged giving a hard copy of the transcripts to Lesley Hart of the Manuscripts and Archives Department at the University of Cape Town Library.

The final completion of the book coincided with the completion of Pippa Skotnes' project to make available a full digital record of the notebooks. In discussion with Pippa Skotnes, it now seemed more appropriate to give wider access to this transcript as an accessible record which could be read alongside the scanned copies of notebook pages. We thought it made sense for an electronic version of my record to be made available, as well as a select number of hard copies which would be presented in an aesthetically pleasing manner. These would be kept at the Manuscripts and Archives Department, LLAREC and the recently established Centre for Humanities Research at the University of the Western Cape.

Explanatory notes about the recorded text

Even a transcript is partly a work of translation at varying degrees of distance from the originals. As other scholars who have published extracts from the notebook records indicate,[1] the original notebooks contain very little in the way of grammatical guidance. There are, for example, no sentence breaks with full stops and capital letters. All these need to be inferred by the transcriber. Needless to say then, there are also no paragraph breaks. The way in which I have divided up the text into paragraphs relies therefore on my own sense of the logic of the stories.

Lucy Lloyd's notebook record is far easier to deal with than that of Wilhelm Bleek. (This is one of numerous reasons why scholars have shown such a marked preference for using her materials in publishing hitherto unpublished extracts from the notebooks.) Firstly, her handwriting is far more legible. Secondly, she provides from a relatively early stage of story-recording a detailed inventory of the contents of each notebook, broken down into sections of no more than a few pages. These provide ready subheadings for the reader of the notebooks. Bleek did sometimes provide contents pages, but in a less consistent and far less detailed and meticulous way. Thirdly, as I argue in my book referred to above, the stories recorded were of a mythological and often of a thoroughly rambling kind. This means that many of them run across more than one notebook: some run across four, five or six notebooks, with breaks of months or years between the sessions.

Because of the highly disjointed nature of his record, I chose to transcribe his notebooks in a different way from those of Lloyd. In Bleek's case, I followed each story across the notebooks and recorded the information by story heading: for example, 'Mantis and Moon' or 'Mantis and !Goe-kwein-ttu'. In Lloyd's case, where the records tend to be more consecutive, more clearly

[1] M.Guenther, *Bushman Folktales: Oral Traditions of the Nharo of Botswana and the /Xam of the Cape* (Stuttgart, 1989); J.D.Lewis-Williams, *Stories that Float from Afar:Ancestral Folklore of the San of Southern Africa* (Cape Town, 2000).

divisible into starting and ending points, I was able to record the information by notebook. Here the division is by informant, following the researcher's own system: I for /A!kunta, II for //Kabbo, IV for =Kasin, V for Dia!kwain, VI for !Kweiten-ta-//ken and VIII for /Han=kass'o.[2]

The notebook pages, again as others have explained, are divided as follows: both researchers recorded the original /Xam text in one column on the right hand pages of their notebooks and the translated text in the other column on the right hand pages of the notebook. The left hand pages were left for additional comments, points of clarification, grammatical explanation, descriptions of how the informants gestured or often information about domestic life quite peripheral to the story at hand. These inserts or asides were particularly important to me given my interest in the context of recording. I have recorded them in square brackets and in italics, and inserted them within the main text. Other scholars, including Guenther and Lewis-Williams, have preferred to record them as footnotes. The reason why I have integrated them into the text rather than, say, followed the footnote format, apart from reasons of convenience, is to emphasis the close connections between the story-telling and these revealing asides. (Lloyd usually indicated by means of a symbol just where the asides fitted into the main text).

I was also very particular about recording all the dates that appear in the margins of the text. Dates of recording and translation are entered into many of the Lloyd notebooks on the inside cover, but in addition she would often begin a day's recording by marking off the date in the far left hand margin of the notebook page. Since sequence and connections in time were partly what I was investigating, I was particularly concerned to make a note of these. They do appear, but far more sporadically, in Bleek's notebook record: often at an interval of months rather than days in the case of Lloyd.

Finally, I do occasionally insert some kind of note to self in the text. These are in brackets and are marked by an asterisk at the beginning of the insert: for example, '[*Lloyd was evidently recording new /Xam text and translating existing text at the same time]' or '[*a promised gift?]'.

[2] III was a stray genealogical notebook recorded with /Han=kass'o and VII was a notebook recorded with Jan Rondabout and other minor informants.

As far as I can recall, the sections of notebook text which are underlined in the transcript are also underlined in the original. But here, as in all other instances really, it would be wise to use my transcript as a rough guide and go to the scans of the original notebook texts for a perfectly accurate version.

Andrew Bank
Dept of History
University of the Western Cape
July 2006

WILHELM BLEEK'S NOTEBOOKS

B24

Inside cover: 2248-2339 1873
2281-2288 Translated Oct. 7th 1873
2288-2299 Translated Oct. 8th 1873
[i.e. rate of 10 notebook pages a day]

Bleek index:
2251-2255 The Ichneumon's Speech when the Mantis had taken the Merekat's possessions [Bleek 1936:172-3; Hewitt 1986:53]
2261 Karreebergen Stuurmansfontein Dialect
2262-3 Children throwing up the sun (in this dialect) **- untranslated**
2266-2271 Bushman girls and Blue Crane [Bleek 1936:163; Hewitt 1986:53]
2281-2332 Mantis turned into a Hartebeest [and cut up by - crossed out] children [*B&L 1911:2-17]

2250: How tall was she? She was so tall (showing the height with the hand).

The Ichneumon's Speech

The ichneumon says, Halloh! [first use of the word] my grandfather, old man, the Mantis, what must he have done that people are those which shall not chew (flesh) [*LH side: The Merekat, don't cry with tears, but with their thought; they think so much about it*] for the elands flesh all is that which is hanging up. It is here thus; the eland yonder it was fat, it which the merekats seem to cry about, its fat. They are those who are likely to be killed with the cold, for all the things are those which the Mantis is brought. This krieboom it is the one which grew out at our house, that which the quivers are those which hang upon it, for the krieboom does white stand, on account of this eland its fat (fat inside the ribs), which resembles boulders, white stones. They (the merekats) apparently feel angry, for these white carosses they are those which hang, still they are hanging.

2261 **Kareebergen Stuurmansfontein**

Short list of words translated as "two eyes", "one eye", "nails (of finger)", "our skin", "our mouth", "two mouths", "calf", "calves", "daughter"

Bushman Girls and the Blue Crane

2266-2271
Girls said to eat other, "let us come, that we may sit in the shade of the green thorntree yonder standing, its shade, for it is one that is in full leaf, for it is one whose shade appears to be cool, that we may seek, hunt on each others' heads, that we may eat each others' lice. The blue crane (exchanged for heron) said, I wish that I may be with ye, that ye may house me, for the …. Do biting hurt my head, that you may eat (the lice) for me of [off?] my head. He assembled together the young girls [first mention]. He said to the children, let us go, we go to that big thorn tree, that we may go to sit in the shade of it. They going arrived at the big thorntree. They sat in the shade of it. The heron [blue crane?] said to the child, oh! my granddaughter, sit coming near, that thou mayest examine for me my head, for my head feels swarming with these lice, [*now Lloyd*] which are all over my head. Thou shalt bite, destroy for me the lice.

Mantis turned into a Hartebeest
[Oct. 1873 next to it in index; note translation dates of 7 & 8 Oct. for 2281-2299; Lloyd translation]

[*5 Oct. 1873*]
The Mantis was the one who cheated the children. He turned himself into a hartebeest. He resembled a hartebeest which was dead. He feigning death lay in front of the children, when the children went seeking (for Tkui), for he wished that the children should cut him into pieces (cut him up) with a stone knife, for children do not possess knives. The children perceived him, when he had laid himself stretched out, while his horns were thus (turned backwards). The children said to each other , "A hartebeest lies yonder, it is dead". The children rejoice [jump for joy]. "Yes, our hartebeest. We shall eat great meat. They striking break off stone knives. [*LH page: They strike breaking off with another stone.*] They cut off the skin of the Mantis. The Mantis's skin does quickly snatch itself out of the children's hands. They said to one another, "Hold strongly for me at the hartebeest skin". Another child said, "The hartebeest skin pulled at me". Her elder sister [*LH i.e. an elder sister of one of the little girls*] said, "This thing it seems to be that the hartebeest has no wound in it (its skin), as if people were those who had shot it, for the hartebeest seems as if it had died of itself, for the hartebeest is fat. The hartebeest has no shooting's wound". Her elder sister cut off the hartebeest's shoulder. She set it down [*in a bush*]. The hartebeest shoulder itself, it arose, it sat (itself) down nicely (on the bush's other side), while it put itself away nicely. She cut off the hartebeest's thigh. She set it down [*LH: i.e. on the bush*]. It arose. It sat upon a bush ('s part) that was soft, while it felt that the bush [*LH, 2287: J.T. illustrating it all explains here that The children did not cut up the animal on the ground, but had dragged it upon some bushes, one of them had its body, and when the children were not looking, it moved a little.*] (that the child had laid it upon) pricked it. Her other elder sister cut off the hartebeest's other thigh. They said that "the hartebeest which is here, its flesh is able to move, [*LH page, 2288-90: The children truly said that the hartebeest's flesh moved, the hartebeest's flesh was as if a hartebeest (it) was not; for the hartebeest's flesh was like a man's flesh, it moved.* * A man's flesh when another man has shot him. The poison is in his body. People cut away his flesh, while they cut taking away the poison's wound mouth. People set down the man's flesh, it sitting quivers, while the flesh's other piece quivers in his (the man's) body, that (flesh) which he has sitting with it; that which the people cutting broke it. That is that which moves in the (cut out) wounds' mouth, while the flesh feels that the flesh is warm. Therefore, the flesh moves, while the flesh feels that the flesh lives, that is (the thing) which it (the flesh) is warm on account of it; while the man feels that he warms himself at the fire; all his flesh is warm; while it feels that it lives; The thing which he (the man) dies really on account of it, thence his flesh feels cold, while it feels that it is cold. His flesh becomes very cold, therefore his flesh dies on account of it (the coldness)*] that must be why it shrinks away on account of it". They arrange their burdens to carry; one said to the other, "Cut and break off the hartebeest's neck that thy younger sister may carry the hartebeest's head, for (thy) elder sister yonder sitting, she shall sling (on behind) laying on the hartebeest's back. She who is a big girl, for we will carrying turn back, for we came cutting up the hartebeest which is here, its flesh moves (quivers?). Its meat quickly snatched itself out of our hands. Therefore, it itself, it arranged itself nicely. They take up (and) carry the Mantis's flesh. They say to the child, "Carry the hartebeest's head, (thy) father will go (and) put it to roast for ye". The child slung on the hartebeest's head. She said to her sisters, [*girls only being present*], take hold (of my arm and pulling) lift me up [*For she laid on her back, upon the hartebeest's head*] This hartebeest's head is not light". Her sisters taking hold, lift her up. They went forward. They return (home). The hartebeest's head slips down (a little), for the Mantis's

head wishes that it might stand on the ground. The child hoists it up (with his shoulders). The hartebeest's head (by turning it a little) had taken out of the riem; from the hartebeest's eye. The hartebeest's head whispered, it said to the child [*LH, 2293: Tkaggen had moved the riem, thong from his eye, but the child having lifted the head higher again, the riem came again over Tkaggen's eye; then he spoke. (in red pen and a different hang, now presumably Dorothea Bleek's addition: NB This must be corrected into Mantis language according to … on reverso)*] "Oh child! take away the riem from my eye, the riem is standing in front of my eye". The child turned his head behind him. The Mantis [*now Bleek again*] winked at the child. The child whined (gave a little cry of fear) *[LH: !kannuri (with a little musical intonation)*]. Her elder sister looked back at her. Her elder sister called out to her, "Walking quickly forward come, "We return". The child said, "The hartebeest which is here, its head is able to talk". Her elder sister called out to her, "Lying come forward, we go, dost thou not deceiving come about the hartebeest's head?" The child said to her elder sister, "The hartebeest winked at me with the hartebeest's eye. The hartebeest said that I should take away the riem from his eye, it must be that the hartebeest's head seeing lies behind my back". The child looked back to the hartebeest's head. The hartebeest opened and shut its eyes. The child said to her elder sister, "The hartebeest's head must be alive, for it opens and shuts its eyes". The child walking on unloosed the riem. The child let fall the hartebeest's head. The Mantis called out to the child. He [*LH, 2299: J.T. explains that he (Tkaggen) does verily call out about his head (i.e. call out that the child has hurt his head by letting it fall)*] complained about his head. He called out to the child "Ti Ti [*an exclamation of pain*] my head, "oh! little Tnu man, [*LH, 2299: Flat (Bushmen)'s predictions of evil. If a Flat Bushman is angry with another man, then he says "Tnu man" to the other one's name; if he feels that he loves the other man, he says "Friend", he says "Uncle" (J.T. says "Oom" here) when they love each other]* do not hurt at my head". Her sisters threw down the Mantis' flesh.
The Mantis's flesh sprang together. It quickly attached/mended/put itself on to the lower part of the Mantis's back. The Mantis's head attached itself above standing on to the top of the Mantis neck. The Mantis neck attached itself above standing to the Mantis spine (upper part). The Mantis's upper part of the spine attached (itself) to the Mantis (lower part of the) back; the Mantis thigh sprang up [*It sprang like a frog, J.T. explains …. !ga frog (or toad?)*] (and) came, it attaching sate (itself to) the lower part of the Mantis' back. His other thigh running came, while it raced; it attaching sate (itself to) the lower part of the Mantis back's other side; the Mantis's breast running came, it attaching sate (itself to) the upper part of the Mantis spine. The Mantis shoulder blade running came, it attaching sate (itself to) the Mantis ribs (i.e. rib case, all the ribs). The Mantis's other shoulder blade running came, while it felt that the Mantis's ribs had fastened [=uak =uak B. changed LHS to =ua =ua L.] (themselves) on when they raced. The children yet running went. He (the Mantis) arose (and) ran, [*i.e. got up from the ground and ran*] while he chased the children, when he was whole, when his head was sound; while he felt [*J.T. says that, He became a man while he laid mending himself (putting himself together again); so his head was round, like a knobkerry*] that he was a man. Therefore, he steped along with (his) shoes, while he jogged with his shoulderblade [*i.e. left shoulder blade, being a left-handed man*]. He beheld that the children reached the house. he quickly turned away (i.e. turned back). He jogging descended into the Har Rivier. He went making-a-noise-as-he-stepped-along-in-the-soft sand keeping along the Har Rivier. He went afar off quickly out of the Rivier (bed). He verily returning came out at a different side of the house. He returning came passing round to the front of the house (his house). The children said that, "We went (and) perceived a hartebeest which had died, that hartebeest it was the one which we cut up with stone knives (i.e. splinters of stone). Its flesh moved. The hartebeest's flesh did quickly snatch itself out of our hands. It itself, it placing upon nicely placed itself on bushes which were (comfortable) nice; while the hartebeest felt that the hartebeest's head would going along whisper; while the child who sits (there) carried it, it

talking stood behind the child's back. The child said to her father, Oh papa! Dost thou seem to think that the hartebeest head did not talk to me? While the hartebeest's head felt that it would look at my hole above the nape of the neck, when I went along, then the hartebeest's head told me that I should take away for him the thong from his eye, for the thong lay in fornt of his eye. [*LH page: 17 1/6 34 1/3 51 ½ - maths lessons?*] Her father said to them, Have you been and cut up the old man, the Mantis, when he lay pretending to be dead in front of you?" The children said, we thought that the hartebeest's horns were there. The hartebeest had hair. The hartebeest is one who had not an arrow's wound, while the hartebeest felt that the hartebeest would talk. Therefore, the hartebeest came and chased us. When we had thrown (let fall) away/down the hartebeest's flesh, the hartebeest's flesh jumped together, while it springing held together that it might mend, that it might mending hold together to the hartebeest's back. The hartebeest's back also joined on. Therefore the hartebeest running [*2317, the hartebeest was red, because it was no longer an animal, but a person (the Mantis)*] came, when his body was red, when he had no hair, that hair which he had been lying in, as he ran swinging his arm like a man. (Therefore/And when) he saw that we reached the house, he whisked round. He ran kicking up his heels (shoes) (showing the white soles of his shoes), he running before the wind went, while the sun shone upon his feet's face (soles), while he ran with all his might into the little river (bed), that he might pass behind the hill lying yonder, to its back. Their father said to the children, you are those who went and cut up the old man, (grandfather) "Tinderbox's owner" [*LH ie. The Mantis*] He, there behind, [*LH, 2320: i (demonstrative) they show with their arm in a slanting direction behind*] was one who gently came out from the place there behind. The children said to their father, he has gone round. He ran fast. He is so as if he shall from that direction (/ ? to his back); came over the little hill's place yonder lying, while he sees that we, we just reached the house, which this little daughter she was the one to whom the hartebeest's head going talked. Then she talked to us. Therefore we let fall the hartebeest's flesh. WE laid our carosses on our shoulder, that we might run very quickly, while its flesh running came together on its back. It finished mending itself. He …. and ran coming. He quickly moving his arms ran after us. Therefore we did so. We became tired on account of it with the running which he raced us with it, that (running) which he did verily move his arms quickly. Therefore he descended into the small river (Kleen Haartrivier) while he thought that he would run fast moving his arms, keep along the small river (Kleen Haartrivier). Therefore he di so. He picked it up: wood came out while we sat feeling the fatigue, [*12 Oct. 1873*] while felt that he was deceiving, when he felt that all the people [*LH: The people thought that he had hunted in quite a different direction, and had got wood on his way*] saw him, while we had carried his thighs, while he went to die lying in front of us, because he desired that we should feel this fatigue, for this child her it carried his head. He looked up with fixed eyes. He was as if he was dead. He afterwards opened and shut his eyes. He afar talking (while the children were running off) lay. He talked while he mended/patched his flesh. His head talked, while he mended his flesh. His head talking reached his back. It (the head) came to join upon the top (of his neck) standing. It joined. He rising ran hither. He yonder will deceiving sit (at home), while we did cut him up with stone knives (splinters). For he went to die, deceiving lying in front of us, that we might do so, we run. This fatigue, it is that which we are feeling, our hearts burnt on account of it. Therefore we shall not hunt for food (i.e. gambroe, Tkui), for we shall remain at home.
[*LH: =kua "hunt gambro i.e. Tkui*
=kua //xe or Tkua "hunt Bushman rice" etc.]

[2333: Help me that I may make to rights by [my?] body for the caput gonis is moist]

Genealogies of Jantje Gemsbok and Dirk from Pella

2337-2339
Jantje Gemsbok or Gert Tkeisip, son of Oud Jantje !keibep, brother of Willem !keibep, also of Yonkware and of Oud Hans Rooie (so called after a distant ancestor) Hottentot, and of Trooi Tkeisis (daughter of a Hottentot Tkeisip and of a Bushman woman who still lives at Kenhart. He is still unmarried. No. 6300, sentenced 19 Febr. 1872 at Pella to 3 years, …. Left Breakwater 14 July 187?, 27 years old, 5'51/2"

5 Aug. 1874
Dirk !kuisbep, son of Willem !kaibep (Hottentot) and Marie Tkhous (Bushman woman). Grandparent's names forgotten. Mother's sister "Trien", his wife Feitji !kadis, daughter Hans Tnurup, a Bushman, and of Feityi !kasis, also a Bushman woman. She lives now at Kenhart. Three children: 1. Miekje, m., Nels Tkeisip, brother of Jantje Tkeisip. He was killed by the Boers about 1870. She is now at Kenhart with her children a. Nels, b. Jantje;
2. Feitje, a big girl; 3. Tinas, a young girl; 4. Tkxaman eip, a deaf and dumb boy.

No. 6299, aged 42 years, sentenced at Petta 19 Feb. 1872, 3 years, left Breakwater 14 July 1874, 5'41/2"

B25

Dates: 1873-4
Note inside cover: Klaas Katkop =kasi, came 1 Nov. 1873

Animal Names – Klaas Katkop

Blue folio sheets; cut-and-pasted into inside cover

1/11/1873 Klaas Katkop

!gwai	hari ya ta	hyena villosa
//nani	crointa masinlata	spotted hyena
!koen	calotrogus melanotis	grysbok
"	calotrogus campestos	steenbuck
Tkaggen	palophus haworthis	"walking stork" (insect)
//kabba! khwa	phymatus morphollosus	
//kain	phoenioopterus antiquorum	flamingo
!kane gwai	felis leopardus	
!kane Taitye	"	
!ku !noin	lynx	
!xo	porcupine	
//ganxo	"	
=nabbe	lepus … (whitetailed)	
T oa	"	
Tkogentte	oryiteropus vapensis	
Koro	caruis mesomelas	jackal
// oa	otocyon lalandii	
"	caruis varregatoides	
!koa	gorilla striata	
Tni	herpestes	
Tku		striped hyena
Txauru		wild dog
//gwaten		cat
Tkui	dromedea enulans	
!koen		(a buck)
!khwai	orynx gazella	gemsbok
whai	antidorus euchone	springbok

11/11/73

!ku	eupoclotis kori	
!kwa !kwarra	otis afroides, otis afer	
!xanki	otis vigorsis	
!kagi	coruus siapuluris	black crow
//noe	coruus regestum	
!ku!ku		owl

Back to 1 Nov. 1873, Klaas Katkop
2425-2428

koro		jackal
// oa	otoiyon lalandii	
!guiten	canis variegatoides	
!koa	zorilla striate	
Tni	herpestes	

Tku		striped hyena
Txauru		"wild dog"
//gwaten		"cat"
!gwai hari ya ta		"hyena villosa"
//naui	sroita masculata	spotted hyena

[* red pen probably Bleek, in his hand]

!koeri	lalotrogus melanotis	grysbuck
	calotrogus campestris	steinbok
Tkaggen	"palophus haworthii"	Walking Stick Insect
//kabba !khwa	phymatus morhillosus	
//kain	phoenicopterus antiquorum	Flamingo
!ku	eupodotis Kori	
!kwa !kwarra	otis afroides, otis afer	
!xanki	otis vigorsii	
!kagi		"black crow"
//noe	corvus segetum	
!ku !ku	owl	
!kane gwin	felix leopardus	
!kane Taitye	"	
!kug !noin		lynx
!xo		porcupine
//ganxo		porcupine
=nabbe	lepus (whitetailed)	
!nan	lepus …..	
T oa	" …..	
Tkogentti	oryotropus capensis	
Tkui	diomedea emulans	
!koen	(a buck)	
!khwai	oryx gazella	gemsbok
whai		springbok

16 March 1874

!kxau	kudu strepsiaerus	kudu
!auTko	connorhete goryon	the brindled gnu

[** *why so much repetition?*]

Animal Names – Jantje and Stoffel

Source: 2341-44

9 October 1873 Museum

barraxam	sternoiere orissa	
!na	phymateus morpillosus	
//ka //kurrassi	or //fo othuthea thoracea, manticora	
Tebbuken	macroscelides edwardii	

!kabbe	lorex	
!kubbe	also mouse	
!kao	mellirora	
//keinTkui	sciurus	squirrel
yarri =toi		ostrich
yeyem (plural)		
kwakwarra	otis afer	black korhaan (?)
!ku	europotis kori	gom paauw, kori bustard
!kauken	otis vigorsis	vaal knorhaan
!gu !gubbi		francolins
!kebbi	coturis communis	common quail
!kwara yanne		rooks (or other black bird)
Tkui		vulture
!ko	antropoides stanleyunus	blue crane
Tku (Tgipp)		striped hyena
!hennixa	mairoscledes tipicus	'bohrmissler"
!gwai	hyena villosa	
// koa(ogwai)	otis arabs	
!xu !gei	phoenicopterus antiquorum	flamingo
Tguro	physania agrippina	the "owl moth"
//naxawaken	palophus haorthii	"walking stick" insect
!nu !nussi	brachynerous	African ground weevil

!kweya //wi I thank very much [*comes at the end of J. and S's muesm visit, their expression of thanks?*]

xurru gunpowder

Source: 2349-2350 (but after naming of stars with Maclear)

!xau	kudu strepuireus	kudu
!kauken	otis oigorisii, eupodotis scolopanen	
kwa kwarra	otis tetrax	
kurri kurri	francolins	
Tkonnin	critholopus otmadina	
!kwara yerri	lamotronis phanicopteris	Koranna bird
!k/yagen	corus scapularis	
//hoe	coruus coronoides, fregilus graiculus [*2350, in red pen, now presumably Dorothea Bleek, "not found in Layard" i.e. Layard's catalogue?*]	
//xurru	crovus littoralis, corvus corax	
!hu !hu		owls
Ourrisse	gypogeranus serpentinus secretary bird	
Tohai Tku	serpenturius reptilivorus	

[**<u>seemingly no mention of animals not found in Bushmanland eg no giraffe, elephant though photo of SAM shows them prominently displayed in the museum in the 1870s; also cf: Layard catalogue; possible to piece together visits and interactions of //Kabbo and /a!kunta in these early days of October 1873</u>]

Names of Stars
Source: 2345-7, 2354

10 October 1873, why entered before 9 Oct. in museum in notebook?
Mr. George Maclear and Mr. Finlay

!kuiten doro	sagittarius
//xeta Tkwatten	
!kwe	
//xwai (//xohaiti)	(alpha) and …. Aquilae
//xwaigani	
//xwai aiti or //kohi	(alpha) Aquilae Alair
Taiti	
!gebbuken	Mars
Txondeta !kwe	Cetus (whole)
Txudde ta! Kweten	portion of constellation
!gane Ti	Saturnus
//xeta Tkuatten	
!ouken	
!koen	(Steenbok) Magellan Clouds
!koen gwai	
!koen Taiti	
!goe	(tortoise) three in Orion
//ga// koe//kaie or	extremely dark
//gakkammas ttu	(midnight)
ha !e-taku Ooen	when all men
ya a	sleep, corona australis
!kwiten doro ta !kauken	

11 Oct. 1873

//xohai Taiti	Altair or Alpha Aquilae
//xohai opua	Gamma Aquile
//xohai gwai	(being behind a tree and lower, we could not see)
Tkoridde ta Kweten	part of the constellation Cetus
//xe ta Tkuatten !kougen	Canopus
=nabbe ta nu	Corona Australis

(in Lloyd's hand: see II-37 pp. 3333-3343 (L) for further acct of this constellation)

Klaas Katkop
2352

1 Nov. 1873
=kasin Klaas Katkop or Oud Klaas Katkop sent. Was a Koranna (mother a Bushman woman named Oud Griet); Rachel, wife of Klaas Katkop; children: 1. Klaas, died a little boy; 2. Willem, a big lad; 3. Jakob, a gr..sized lad; 4. Daud (David), a little boy; 5. Annthe, a little girl, this last one died during Klass's absence. During Klass's absence his wife married another Bushman, Klaas Layoor who however died last year; 6. Gert.

//khau //khauki thinking strings

Moon and Hare – Klaas Katkop
2361-

The moon is one who sent the hare, that the hare should tell people, people who had died, they should living return like myself, the hare he went, he told backwards putting (the worng way up) the story. He did not tell that which the moon had said, for he went and told the people talking/telling backwards, putting the sotry people who died they are thoroughly dead. Therefore the one one (the moon) fought him, while he heated a stone. He held down the other. He burnt the other's (the moon's) mouth, his wound remained on the other's (the hare's) lip, mouth.

Finished: 6 Nov. 1873

Namaqua-Koranna-Bushman-English Dictionary

Source: runs over about 50 pages from 2365-2413
** Mainly three categores: body parts; verbs (some nous); and animal names
Sun-moon-star (2401)

Assistance of Hans Pampier (2373), old Koranna at breakwater who knows many stories
Fragment of part of a page: the beginning of the story of the jackal and lion in Koranna
2382 Tkaggen, palophus //anworthis "the Walking Stick" Insect, same word Tkagge in Koranna
//gabba Tka Koranna name for Bushmen
LH page: reference to Gaorip – Le Vaillant

David Husar's Family

During David Husar's absence his wife was taken by another man (a Bastard Bushman) and was taken far away about Klaarvlei. David's mother is said to he dead, but he does not know whether this is true. They tell him the Boers killed his mother. Big brothers and master all looked long for her, but could not find her.

Dia!kwain David Huzaar, daughter of a Bushman woman, Katkop's grandparents. Jacob (who lived at the Zaakrivier at !ho khe, Oud Annthe was xatin's mother. David Huzaar's mother came from the place where Stoff (Ta!kunta) came from. David Huzaar's children: 1. died a girl; 2. Troi; 3. Boi; 4. Griet

Black Crow Calling Jackal - //kabbo

Fragment: Insert in Day's Heart
Title: Bleek index
Source: B9 921-930 [start amidst story of Day's heart with mention of Black crow], reference to continuation on B10, 1017, indexed but blank; only 921-7 translated by Bleek

The black crow is on, calls the jackal that the jackal comes. The Day's heart child mocks the jackal. The jackal then gets angry, as the black crow got angry. The jackal calls the blue Crane: "(Jackal's cry) oh! blue Crane! Come thou see ... [the?] child, this fine child".

The blue crane said viz. that she will see the child, which the jackal called her to it: rrurrurrurru "let me go to see the child which the jackal called me to it, that I may indeed make my daughter of her".

The jackal said to …. "run straight forward that thou mayest see. The …. said, "let me run forward. The …. (whilst the blue crane) still goes on, she going sings regarding her shoulder, viz. the krieboom (bow) sits on my shoulder, she goes along singing the krieboom does rest on my shoulder, the krieboom it sits on my shoulder. He arrives when at Day's heart child's seat. He says that is this child, so that the jackal calls me regarding it. [*LH: She is praising the child*] It is not a little white. The other, the jackal, said to her,

927-930 untranslated includes the "pat lip click"

INVENTORY OF THE PRIVATE LIBRARY OF WILHELM BLEEK
[A.Bank - May 2002]

1. General Philologigal Studies

1. S.de Sacy, Grammaire *Arabe*, 2 vols. (Paris: De L'imprrimiere Imperiale, 1810)
Inscribed by Friedrich Bleek: "Bleek, Berlin 1822"

2. J.S.Vater, *Untersuchungen uber Amerikas Bevolkerung* (Leipzig: F.C.W.Vogel, 1810)
Inscribed: "W.Bleek, 1852"

3. J.S.Vater, *Literatur der Grammatiken, Lexica und Wortersammlungen aller Sprachen der Erde* (Berlin: Nicolaischen Buchhanglung, 1815)
Inscribed: "W.H.I.Bleek, Bonn, 1860"

4. M.Muller, *Lectures on the Science of Language* (3rd edition, London: Longman, 1862)
Inscribed: "W.H.I.Bleek, 21 Aug. 1862"
cf: Lecture VIII Morphological classification

5. W.von Humboldt, *Prufung der Untersuchungen uber die Urbewohner Hispaniens vermittelst der Vaskischen Sprache* (Berlin: Ferdinand Dummler, 1821)

6. J.Grimm, *Deutsche Grammatik* (Gottingen: Dietrichschen Buchhandlung) vol 1 (1822), vol. II (1826)
Inscribed: "W.Bleek"; "893.a, 893.b"

7. G.W.Freytagii, *Lexicon Arabico-Latinum* (Halis Saxonum: C.A.Schwetscke, 1830), vols. I-IV

8. F.Bopp, *Nalus Maha-Bharati Episodium: Textus Sanscritus cum Interpretatione Latina et Annotationibus Criticus* (Berolini: Fr. Nicolai, 1832)
Annotated: Extensive commentary by Bleek on the text, pp. 4-32 demonstrating a reading knowledge of Sanscrit (non-Roman orthography).

9. G.F. von Bunsen, *De Azania, Africae littore orientali: Commentatio Philologica* (Bonnae: C.Georgii, 1852)
[Ph.D. thesis, Bonn, Latin]

10. R.Lepsius (Prof. Berlin), *Das Allgemeine Linguistische Alphabet: Grundsatze der Ubertragung Fremder Schriftsysteme und Bisher Noch Ungeschreibener Sprachen in Europaischen Buchstaben* (Berlin: Wilhelm Hertz, 1855) - 3 copies
One copy inscribed: "W.H.I.Bleek - date?"; another "L.C.Lloyd, Feb. 1873, from W.H.I.Bleek"

11. *The Universal Syllabics: The English of the Gospel according to St John with English Key and Specimans in Other Tongues* (London: William Hunt & Co., 1873)
Inscribed: "With the Author's Christian regards. 6/10/74"

12. J.Brandis (Docenten Philologie & Alten Geschichte, Univ. Bonn), *Uber den historischen Gewinn aus der Entzifferung der Assyrischen Inschriften* (Berlin: Wilhelm Hertz, 1856)
Annotated: "donum patris, WHI.Bleek"

13.. F.Muller, *Reise der Osterreichischen Fregatte Novara um die Erde in den jahren 1857, 1858, 1859 unter den Befehlen des Commodore B.von Wullerstorf-Urbair. Linguistischer Teil.* (Wien: Kaiserlich-Koniglichen Hof- und Staatsdruckerie, 1867)
Extensive commentary, annotation etc.

14. F.Muller, *Allgemeine Ethnographie* (Wien: Alfred Holder, 1873)
Inscribed: "Seinem lieben Vetter, Dr. Wilhelm Bleek (Capstadt) freunderhaftlich ... Ernst Haeckel"

2. Works Written in Other Languages: Including Dictionaries, Vocabularies, Biblical Translations Etc. By Region

AFRICA [follow up more references from index cards]

1. L.Krapf, *Common Prayer Book in Swahili* (Tubrigen, 1854)

2. J.L.Krapf, *Gospel of St. Mark translated into Kikamba Language* (Tubrigen, 1850)

AUSTRALIA AND NEW ZEALAND

1. D.Hazlewood, *A Feejeean and English Dictionary ... also containing Brief Hints on Native Customs, Proverbs* (Viewa, Feejee: Wesleayn Mission Press, 1850)

2. D.Hazlewood, *A Compendious Grammar of the Feejeean Language* (Vewa, Feejee: Wesleyan Mission Press, 1850)

Inscribed: “W.Bleek from Sir G.Grey, 8 Dec. 1856"

3. Ko Te Kawenta Hiu, *To Tatou Ariki te kai Wakara A Ihu Karaiti* (Ranana, 1841)

4. G.Grey, *Ko Nga Moteatea, Me Nga Hakiraa O Nga Maori* (New Zealand: Robert Stokes, 1853)

5. T.Charles, *U Nongialam* (Cherrapoonjee: Mission Press, 1869)
Annotation: “Advanced Catechism Language - Good ... This is a translation of `the Christian Instructor’”.

6. *Koe Tohi Talanoa ki he Mea Kehekehe* (Lonitoni, 1860)

7. *A Grammar and Vocabulary of the Language of New Zealand* (London: R.Watts, 1820)

8. International Colonial Exhibition, Melbourne, 1866, *Vocabulary of Dialects spoken by Aboriginal Natives of Australia* (Melbourne: Masterman, 1867)
Annotated: “Herrn Theop. Hahn zur ... ..immung, Carl Wilhelm, Leipzig 15/7/69 ... Australian languages - Glossaries, Vocabularies etc. ... Herrn Dr. Bleek mit ... Gruss, Theoph. Hahn. Leipzig d. 15 August 1869"
Comment: Lengthy tables of voabulary lists

9. E.H.Giglioli, *Biblioteca di Viaggi. XXI Tasmaniani* (Milano: Fratelli Treves, 1874)
Inscribed: “To Dr. Bleek as a friendly greeting and a toke of much regard. E.Hiliger Giglioli. Florence. 1874.”

10. M.Moorhouse, *A Vocabulary and Outline of the Grammatical Structure of the Murray River Language Spoken by the Natives of South Australia* (Adelaide: Andrew Murray, 1846)

11. H.A.E.Meyer, *Vocabulary of the Language Spoken by the Aborigines of the southern and eastern portions of the settled Districts of South Australia* (Adelaide: James Allen, 1843)

12. G.Grey, *A Vocabulary of the Dialects of South-Western Australia* (London: T.W.Boone, 1841)
Inscribed: “Wm H.I.Bleek from the Author, 10 Dec. 1856"

13. G.Grey, *Ko Nga Korero* (Otali, 1853)
Inscribed: “W.H.I.Bleek from Sir George Grey, Capetown, 20 Oct. 1857"

14. W.Ridley, *Kamilarui, Dippil and Turrubul: Languages spoken by Australian Aborigines* (Sydney: Thomas Richards, 1866)

15. L.E.Threlkeld, *An Australian Spelling Book in the Language as Spoken by the Aborigines in the Vicinity of Hunter’s River, Lake Macquarie, New South Wales* (Sydney: Stephens and Stokes, 1836)
Inscribed: “Wm. Bleek from Sir G.Grey, 10 Dec. 1856"

16. *New Testament in Tongan* (Vavau, 1849)

INDIA

1. *St. Matthew's Gospel in Telegu* (Madras: Madras Auxiliary Bible Society, 1859)

2. Lewis, *Bunyan's The Pilgrim's Progress in Khasi*
Annotation: "Language Good"

3. *Regeneration into Khasi* (Calcutta: Baptist Mission press, 1859)

4. *New Testament in Khasi* (London: British and Foreign Bible Society, 1868)

5. *Tamil New Testament* (Madras: The Madras Auxiliary Bible Society, 1859)

6. *Canarese New Testament*

7. N.Hall, *Come To Jesus* (Calcutta: Baptist Mission Press, 1856)
Inscription: "The Language - Good"

8. R.Caldwell, *A Comparative Grammar of the Dravidian or South-India Family of Languages* (London: Harrison, 1856) ["No. 597"]
Inscribed: "Wm. H.I.Bleek, 26 March 1858, donum patris"

9. R.E.Raspe, *Gesetzbuch der Gentoos* (Hamburg: Carl Ernst Buhm, 1778)
Inscribed: "F.Bleek, Kiel, 1813"

10. J.L.Krapf, *The Gospel According to St. Luke* (Bombay: American Mission Press, 1848)
Inscribed: "W.H.I.Bleek"

11. F.Spiegel, *Avesta: Die Heiligen Schriften der Parsen*, vol I (Leipzig: Wilhelm Engelmann, 1852)

OTHER

1. T.Schultz, *The Acts of the Apostles in Arawack* (New York: American Bible Society, 1850)

2. *Basque Grammar* (Paris: Benjamin Duprat, 1858)

3. S.Kleinschmidt, *Grammatik der Gronlandischen Sprache* (Berlin: G.Reiner, 1851)

4. K.A.Hahn, *Auswahl aus Ulfilas gothischer Bibelubersetzung* (Heidelberg: J..C.B.Mohr, 1849)

5. G.Fluegel, *Corani Textus Arabicus* (Lipsaie, 1834)
Inscribed: "Ad. Kamphausen, Bonn ..., Wm. Bleek 1854"

6. P.A.Joubert, *Elements de la Grammaire Turke* (Paris: Imprimerie de Fiin, 1833)
Inscribed: "W.Bleek. Geschenk des Obersten Grafen Oriola, 3 Februar 1854"

7. *Grammar of the Dakota Language*

8. J.von Klaproth, *Kaukasische Sprachen* (Halle & Berlin: Hallischen Waisenhauses, 1814)
Inscribed: “Bleek”

9. L.Loewe, *A Dictionary of the Circassian Language* (London: George Bell, 1854)

10. G.Parthey, *Vocabularium Coptico-Latinum et Latino-Copticum* (Berolini: Fr. Nicolai, 1844)
Inscribed: “W.Bleek”

11. M.A.Uhlemann, *Linguae Copticae Grammatica* (Lipsiae: T.O.Wiegel, 1853)
Inscribed: “Mfang, Tubrigen, 1 Aug. 1854"; Another hand: “Wilhelm Bleek zur Erinnerung in Afrika von M.Gang, Bonn, 5 Februar”.

12. F.Diez, *Grammatik der Romanischen Sprachen* (Bonn: Edward Weber, 1856)

13. R.Alcock, *Elements of Japanese Grammar* (Shangai, 1861)
Envelope inside: “Dr. Bleek, Sir G.Grey’s Library with ... Complts”

3. Travelogues and Ethnographies

1. A.Stieler, *Hand-Atlas uber alle Theile der Erde und uber das Weltgebaude* (1860)
Inscribed: “WHI Bleek, October 1860"
Comment: The coloured in map in BC151 has been taken from this book where map 40. Africa. Generalkarte is missing; situated between 39. Asia. Generalkarte and 41a. America. Generalkarte.

2. H.E.Ludewig, *The Literature of the American Aboriginal Languages* (London: Paternoster Row, 1858)

3. G.Grey, *Journal of an Expedition Overland from Auckland to Taranaki* (Auckland: Williamson & Wilson, 1851) [“No. 104"]
Inscribed: “Wm H.I.Bleek ... Sir George Grey, 20 Oct. 1857, Capetown ... It was translated into the natie language by Mr. R.O.Davis, interpreter. The legends are collected by Sir G.Grey, who made the written translations of the tale of the House-crow [?], the translation of the ... legend in this book”

4. D.G.Brinton, *The Myths on the New World: A Treatise on the Symbolism and Mythology of Red Race of America* (New York & London, 1868)
Inscribed: “W.H.I.Bleek”

5. G.F.Angas, *Savage Life and Scenes in Australia and New Zealand*, vol I (London: Stewart and Murray, undated)

Inscribed: “W.H.I.Bleek”

6. J.von Klaproth, *Reise in den Kaukasus und nach Georgien unternommen in den jahren 1807 und 1808* (Halle und Berlin: Hallischen Waisenhauses, 1812 & 1814), 2 vols.
Inscribed: “W.H.I.Bleek”

7. G.Taplin, *The Narrinyeri: An Account of the Tribes of South Australian Aborigenes* (Adelaide: J.T.Shawyer, 1874)

4. Other

1. *Heiodi Asonei* (Lipsiae, 1746)
Inscribed: “Bleek, Lubeck, 1860 ... Johann Friedrich Bleek, 1765"

2. H.Brugsch, *Ubersichtliche Erklarung Aegyptischer Denkmaler des Koninglichen Neun Museums zu Berlin* (Berlin: Ferd. Dummler, 1850)

3. Leibnitii, *Collectanea Etymologica* (Hanover: Nicolai Foersteri, 1717)
Inscribed: “W.H.I.Bleek, Bonn, 1860 ... [extensive inscription in Latin]”

4. H.S.Reimarus, *Allgemeine Betrachtunge uber die Triebe der Thiere* (Hamburg: J.L.Bohn, 1762)

5. Newman, *The Arians of the Fourth Century* (London: Gilbert and Rivington)
Inscribed: “Frederick Bleek from W.Jacobsen, March 22 1834"

6. E.Lartet & H.Christy, *Reliquiae Aquitanicae, being Contributions to the Archaeology and Paleaontology of Perigord and the adjoining Provinces*, Part V (London: H.Bailliere, 1868)

7. F.Bleek, *Vorlesungen uber die Apocalypse* (Berlin: Georg Riemer, 1862)

8. F.W.Newman, *A Discourse against Hero-Making in Religion* (London: Trubner & Co., 1864)

9. B.Carneri, *Sittlichkeit und Darwinusmus* (Wien: Wilhelm Fraumuller, 1871)
Inscribed: “England. Herrn Dr. Wilhelm Bleek. Sir G.Gray’s Library, Capetwon, vom Verfasser durch Ernst Haeckel”

10. J.G.Fichte, *Gercihtliche Verantwortung gegen die Anklage des Atheismus* (Jena: C.E.Gabler, 1799)
Inscribed: “Bleek, Kiel. 1812"

11. *Gelehrte Unzeigen*, vol. 26, Jan-June 1848 (Munchen)

PRIVATE LIBRARY OF LUCY LLOYD

1. *A Brief Introduction to the Welsh, or Ancient British Language*
Inscribed: “W.H.C.Lloyd, Sept. 22nd 1817"

2. J.Bannick, *Daily Life and Origin of the Tasmainians* (London: Simpson Low, Son and Marston, 1870)
Inscribed: “L.C.Lloyd, 7 November 1873"
Companion volume to “The Last of the Tasmanians”

3. J.G.Wood, *The Natural History of man being an Account of the Manners and Customs of the Uncivilised Races of Men* (London: George Routledge & Sons, 1868), 2 vols.

4. G.G.McCrae, *Mamba (“The Bright-Eyed”): An Aboriginal Reminiscence* (Melbourne: H.T.Dwight, 1847)
Inscribed: “Miss Lucy C.Lloyd with author’s kind regards (New Years Day 1877)”

5. E.Haeckel, *Aus Insulinde: Malayische Reisebriefe* (Bonn: Emil Strauss, 1901)
Inscribed: “Miss Lucy Lloyd. (Berlin) zur freudlichen ... Ernst Haeckel (Jena)”, then “For Helma, later”

6. T.H.Hahn, *An Index of Grey Collection in the South African Public Library* (Cape Town: Saul Solomon, 1884)
Inscribed: “Miss Lucy Lloyd with the Librarian’s Compliments, SAPL, 17 July 1884"

BOOKS OF BLEEK CHILDREN

1. F.B.Hind, *Journeys across the Pampas and among the Andes* (London: John Murray, 1861)
Inscribed: “Miss H.Bleek with W.J.Ward’s kind regards. Beunos Aires. Oct. 10 1875"

2. J.Stanley, *Tuscan Fairy Tales* (London: W.Satchell)

Other works inscribed: Edith Bleek; Miss H.Bleek; M.HBleek.

Bushman-speaking people

Source: B11, 1120

1. Willem Maasdorp, a half caste (his son-in-law is Julius Brendel a German) at Ezelberg (near Orange River); another son-in-law is Thomas Jones or …. Frenchman

2. Jan van Wyk (a wealthy Boer), now at Rehoboth (in Great Namaqualand)

3. Gert van Wyk, a younger brother

4. Stoffel van Wyk, a younger brother
- because their mother (a white woman) spoke Bushman

LH page:
5. Jacob Kotze, a Boer with whom Jantje was working.

DAY'S HEART - //KABBO

*Narrator: //Kabbo
* Source: B5 645-676; B6 680-749; B7 751-822; B8 823-894; B9 895-920, 931-964; B10-965-997
* Bleek Index: Day's Heart
* Deacon refs.: Hewitt 1986, 96
* Dates: recorded - 645 begins before May 1872 (717); ends some time after 10 July 1872 (895)
Translated - Lloyd translation of last 30 pages probably 1879

Day's heart male (a star), he who married lynx female.

[The female lynx takes the Day's Heart child/ren home]

The female lynx went past, whisked out the day's heart child on the ground. Then the day's heart's star jumped up. He jumped in to the female lynx back, as the female lynx stood. She took, caught the child. She put in the child into her back. She walking carried the children on her back. When she walked away, she went to dig out !kui (probably a kind of eatable bulb which is bitter). She sp…. them in the springbok sack. She returns home. She untied (unloosened) the sack. She put down it.

She unloosened the day heart's child, whilst the hyena was angry with her, on account of the day heart child. The jackal was angry with her. Thus she (the Hyena) roasted the bulbs on his fire. She kindles the fire. She scrapes, peels the bulbous plant from the fire. She cleaning puts down the bulbous root.

[The hyena and jackal give the she-lynx milk]

The hyena burns, roasts the Bushman rice. She scoops the Bushman rice on an ostrich breast bone. She milks in her milk into the Bushman rice. The other one, the jackal, milks in her milk

into the Bushman rice. They mix in their milk into the Bushman rice, because they are angry with the she-lynx on account of the Day-heart child.

The hyena gives to the she lynx Bushman rice. She (the lynx) eats them. The jackal gives to the she-lynx Bushman rice other. So the she-lynx grows lion-hair on her back. She bites other people.

[The she-lynx goes into the reeds]

The she-lynx's younger sister takes up the child. She carries the child. She goes to her sister, while her sister gallops away to the reeds. Her sister turning comes, while her sister comes to bite her, she runs away. Her sister gallops round away. She goes into the reeds. Her sister peeps in the reeds. Her younger sister being afraid returns. She going sings about her sister in the reeds, for her sister she is a lioness.

[Day's Heart returns and is angry]

The Day-heart returns, while the hyena waiting sits (in) the Day-heart's house. The Day-heart comes to sit near by the hyena, while the hyena sits in the house. The Day-heart looks if the she-lynx's head he not great, for a person which is different she appears to be. Her head is great. She is a woman which is different. The women clap their hands. The Day-heart plays, dances.

The Day-heart, his little sister-in-law, his sister-in-law the she-lynx's younger sister, the she-lynx's younger sister pushes away the Day-heart, because her sister's husband (he) is. She says to her sister's husband, "Thou (hast coupled thyself with a she hyena). Thou dost marry the she hyena, for she is angry with the hyena (and jackal) have wicked given to her sister. They scold each other, "thou hast coupled thyself to a she-hyena, ...?... which wickedly gave to my sister.

Her sister's husband asked her, this sister, where is she? His sister-in-law says to ..... which the hyena (and jackal) gave wickedly to of their milk. She far is in the reeds. The Day-heart becomes angry. He goes away, because he is wrath.

He takes out his assagay. The "day heart" muses stabbing the hyena, when the hyena springs away. The hyena jumping just to her foot into the fire, her foot is burned dry. She being afraid gets out while her foot burns. The "day heart" goes angrily to lie down.

His younger sister-in-law speaks to him. He listening lies. His younger sister-in-law says to him, thou shalt be with me tomorrow. I shall take away thee to the wife. Thou shalt see her. You all, you my brothers, and I (shall) call her. I (shall) call her (on account of) to the child, that she may come out, that you may see her if she is so as you, as she gallops to us, that she may come to bite us. You must come walk behind me, I who carry the child. I must walk to the wife first. You must walk behind me.

Her brother talked to her. Her brothers agreed with her. We will come. Her sister's husband listened. He lay down. The day breaks. She called her brothers (let us go) [*LH page, 665 (=Tne-a-u-hi; Kafir ma-si-)*]. Her sister's husband first he goes away. She says to her sister's husband, thou must wait for me, for I still carry the child. Her sister's husband waits for her. Her brother walks away. Her brother walk away, whilst her sister's husband waiting stands. They go away. She says to her brothers, you must wait for me that I may call her name. You must stand behind my back. I shall stand before you. You shall peep over my shoulder. She will come to me, when I shall call the child's name.

[The she-lynx's sister calls her at the reeds]

She calls her sister's name, oh lynx! come to the child, the child cries. She says to her brothers, you must wait for her. Oh my sister's husband, thou must wait for her. You shall catch her, for I shall give her the child. I snatch away the child, when she catches me. It is I go in among you. It is you shall catch her ears. She says to her brother, you must come gently, for reeds lie there, which she was in then. We must stand near. It is I call her. They stand near towards. She calls her sister. She says to her brothers, you stand near toward me, for she come to the child. You must stand behind my back. I shall stand in front of you. She called her sister's name. She called to take the child. She said to her sister, oh lynx listen to thy child, the child cries here. Hast thou forgotten thy child.

[The she-lynx is lured out of the reeds]

Her sister hears within the reed. She again calls her sister's name. Her sister darts out of the reeds. She says to her brothers, there she comes. She is just so. She runs to her younger sister. Her younger sister gives her the child. She snatches away the child from her sister. She springs through her brother's midst. She says to her other brother, thou must catch hold of her, and it is. The brother catches that the sister's husband may afterwards catch her. You must hold strongly by her ears. You must hold by her hair. You must pull out it. You must pull out her hair, for it must be long-haired. She must hair grown (become) lion's hair. You must pull them up. You must pull bone her flesh, her skin is which was a human's.

[The she-lynx addresses them]

Her sister [the she-lynx] says to her brothers, you must pull my hands. You must strip my feet. [676]

[*Notes: p.587Lh side Mantis and Moon !nou hare; !nau red sky. Little sketches-cum-scribbles possibly showing a hare's ears? More likely orthography*
p613Lh side: "hides" or "puts in the bushes", I think J.T.said
p622Lhside: either "hi ya ga" or "hi ha ga"
35 pages into Stoffel's story LH side has 35x6=210
635Lhside: singular, obj., subj., two shells – often tinkerings with orthography or grammatical forms.]

B6

[680] You must pull my hair. It is you pulling leave the hair on my ear tips. Therefore my name must remain the lynx, which my name it is. You did call it, it is. I did hear it. You must not call my name, which I was as !kugen !nus.. for I did not hear it. My name was the lion, that is I was a lynx. I then I was !kig !nuin tau. Thus I was a lynx. Thus you shall press out (with out) my breasts, which I was a lion, which had lion's small. The child shall suck my breasts. I am human, a person, for I was a lynx. It is mother looking round. Her elder sister speaks to them, you shall bring back one to the house.

Her younger sister asks her, thy thought, do thy think of the house. She says to her younger sister, I do think the house. Her younger sister asks her, doest thou remember the house. Her elder sister says to her, I do say yes, I do know the house. So I want you to bring back me. I must go home.

[They return home]

They return home. Her brothers hold her by her arm. Her younger sister carries on the back the child, for the child not yet drinks from his mother. The old woman (the Guni's 'other) perceives them, as they leading bring her sister. Her mother, the old woman speaks: my sons are indeed those who leaving bring their sister. It appears like her, for they indeed hold her, for they indeed said so, they saying, as they first spoke (previously said) by the house. So they indeed just said so, her sons leading brought their sister home.

[Sons and mother converse]

Her sons sat in the house. She asked her son, what is it? You indeed got (your?) sister. Her sons said to her, we indeed got hold of the sister, as the sister bit us. We indeed held strongly. We pulled off her. We pulled bare her skin, which was when she lived with us. So she said to us, namely that we must stripping leave the hair at her ear tips. She must hear, for she does not [*LH page, 691, sketch, architecture of Bleek house?*] hear with her hair, for the hair did shut her ears. So she did not hear. So she spoke to us, for she is clever indeed understanding, for she indeed speaks nicely when we make her smell of out scent. She smells nicely, if her brothers are we, for we are who smell thus. So she told us to bring her back to the house. So we agreed.

Her mother said, I thought that you would so bring for me of the sister, that I should verily perceive her, for the sister's husband was not gently angry, that is, he should have married a hyena. The hyena jumped putting in her foot into the fire, her nails were burnt up. The sister's husband pierced into the ground with the assagay, as the hyena jumping in the fire, she jumped out of the fire, while her foot was hot. She ran out whilst her feet burned, running breaks fire's wounds' blisters. The sister's husband pierces after the hyena, as the hyena jumps off the kaross. She jumping puts in her foot into the fire. She kicks off the fire. She runs away while her nails are burnt up, so I thought that you indeed would so bring the sister what you would indeed hold though for me at her that she might indeed come for me to house, that she might suckle the child.

Her sons answered her, we strongly hold at the younger sister. The younger sister (daughter) did bite us. We held strongly ... her, that we might punish her, that we might bring her to the house, when she was plucked, and so we rubbing [*LH page702, rub with fat*] rubbed off the burns, so we rubbing lifted away the hair's children (little hairs). Her skin becomes like as we, for it was the hyena who mixing pressed out for her, of the hyena's milk. Therefore she got hair, for her thoughts did understand, the jackal ran away, out, ….

[The jackal and hyena run from Day's Heart]

He saw that day's heart sticking stabbed, hit the hyena as the hyena sat. The jackal ran out of his (own) house. He ran in front. He ran out as he was frightened away on account of the "day's heart". He sees that Day's heart is likely to make fight for the hyena did spring out of the house. She did spring into the fire. She burning stands. She jumped out of the fire. She ran after the jackal, as the jackal ran away before. The jackal running looks back at him. The jackal looking back turns his head on his shoulder. The hyena ran up to her (the jackal) whilst the hyena's foot was hot. The ground going pained the hyena's foot as the ground was hot.

They go together with each other. They look back as they are two. They going look back, if the day heart seems still to make fight, they go to cool themselves. They gently walk for they arrived? with running's tiredness. The hyena goes to sit down.

[He/she?]

She [now she?] spitting cools her foot with her spittle, for she hast no water, but she might pouring cool her foot. So she a little spitting cooled her foot with the spittle, for he indeed spit wetting them, for she ran away from the water at the house. She thought that day heart shall stab her down, for she saw that the spear was there. So she quickly jumped into the fire, that day's heart should stab behind her. She ..?.. quickly jumped into the fire in haste, for she thought that she should to die for day's heart seemed to be angry strongly, for he holding snatched out the assagay. The "day's heart" jumped towards her, while she rejoicing sat [*LH page: because she had married a handsome husband*]. She sprang away. She jumped into the fire. She kicked off the fire.

They ran out. He and the other one, the jackal, for they were women. They went to sit behind a bush away from the house. They rose. They looked at the house, if their fight shall become cooler, that they may afterwards return in the dark, that they may stand, they might listen, if the fighting still goes on there. They walked stopping. They listened in vain at the house.

They walk on. They stop. They listened. They say to each other that the fight has cooled down, grown cool for the people are not talking, for the people are silent. They must be sleeping for they do not talk. So they must in the dark go to the jackal's house [*717, 5 May 1872*] that they may go to sleep lying in the house, for the hyena fears the Day's heart, that the day may break, that they may see, that they may see well.

[They go to the father hyena's house]

The day does break. The hyena sits fast, sits in the jackal's house. The hyena arises. She being afraid arrives going to her father hyena's house. She goes to tell her father hyena that the "Day's heart" it is who has (made her get up by stabbing her) stabbed her up. So her foot burned from standing in the fire, because she feared the "Day's heart". Her father asked her, what hast thou done? that thy foot did burn.

[The hyena tells his father of his poisoning of the lynx and of the day's heart's child]

The hyena said to her father, we are those who talked it over together, that we should poison the lynx; for we were angry with her on account of Day's heart's child, whilst we think we (will) make) our daughter of her (i.e. of Day's heart's child). Her flesh is red. She is a red child that we may marry Day's heart who is also red, for his daughter resembles him. We say so. We're angry. So Day's heart's sister-in-law told him. The hyena said so. The hyena told the hyena's father.

[The hyena-mother chides her daughter and tells her of the proper order of the animals: 1. marrying]

The hyena-mother said to her daughter, why did you say so ….. thy foot did burn up, so that thou canst not walk, because you did stupidly act. The hyena mother said to her daughter, why didst thou not look at me, I who did marry thy father who was a hyena? Thou didst think to marry a star who was "Day's heart". Dost thou not see that I am she who has married the father who is a hyena? Cousin jackal waits that she may marry a jackal, for she is also a jackal. Her father was a jackal. Her mother also was a jackal mamma, who were therefore those who married their like. They which are jackals. Thou also shouldst wait for a hyena that thou mayst marry a hyena when thy husband resembles me, for I also was married to the father which was a hyena. So thou also must marry a hyena, for we are just so. We are ugly. Our heads are big. Our cheeks are the same.

So thou shouldst marry a hyena whilst cousin also does marry a jackal for her mother did marry a jackal. Thou shouldst marry a hyena. Thou shalt live (remain) in the thick bushes that thou mightest sleeping inlie them, whilst cousin jackal lives in a hole. So thou travellest out of the thick bushes. Thou shalt go live in a large den. So the hyena's children must grow up lying in the den. Thou must hunting seek for them ostrich's yolks when thy foot's burn is dry. The den therefore (it is) which thou must return to sit, and the hyena's children should eat them. Thou marry a hyena, whose head resembles thy head, your head being big. You marry your fellows, likes for I did marry father hyena whose head was big, for my head is also great.

The hunting leopard marries the she hunting leopard, his head being small. His head is round. The female resembles him. I resemble father. My face resembles the father's face. My eyes resemble father's eyes. Thy head resembles mine, for thou my daughter art thou. Therefore thy hair resembles mine. My hair resembles the father's hair. Thou must marry a hyena husband. He resembles thee, he being black (and) thou also black. We all are black. Our head hair being short, our heads being big, we all. The jackal head hair is red, her ears being red, her back's surface being black [*LH 736, 6 May 1872* i.e black-backed jackal], her nose being long, her face being pointed for her ears are pointed. So she must marry a jackal, for they all are such as have ears pointed. Their backs are black. Their bodies are red because their head's hair is red. Their legs are red. They … scream, as they walk round in the dark. [*LH page: ?long tailed jackal?*]

The hunting leopard is silent …… marries the …. Male. His mouth black, his ears being red. Therefore they all their ears are red. Their all ears are red. Their all mouths are black.

The cat marries a female cat. She is one with a small round head. Her eyes are green for they all are with eyes green, their all head's children round.

Therefore thou should not have burning thyself stood. Thou not like I counselled thee, for our heads get not smallness (are big). Our cheeks are big. Therefore we do not hear, for our cheeks are not small. Thou are one who can not walking eat for thou must wait about at the house on account of thy foot's burn, for thy toes are burnt dry. Thy foot's burns shall small [smell?] as thou runnest away. [*LH page, 744: 7 May 1872*]

[Her daughter responds]

Her little daughter said to her, my foot's burn did so because the fire is red for I spring putting in my foot into the fire's inside. I think that I quickly snatch out my foot from the fire's inside. I who limp came to thee, because I was also afraid. So I quickly snatched away the foot. The jackal first, he rushed out of the house, for it was why we had bewitched the lynx. So the jackal not gently ran. I limped, staggered on account of my foot being burned. I did afterwards I went limping, whilst I went far away, for the people not likely to catch me. So I myself I can out, for the jackal appeared so. He thought, thus she did run out of the house as I …?… him. I saw that the jackal appeared to fear away. She did run strongly away. Therefore I did run strongly. My foot was hot, for

B7
*Indexed as:
Day's Heart (Conversation Of The Hyenas)

It (the foot) afterwards it cools, while I cool wetted it with my saliva, whilst I sat. It did not quickly cool. I did spitting rub my saliva. Therefore my mouth became dry. I returned, while it still burned. I went to drink, wetting my mouth with water for my tongue was dry inside. My

mouth was dry. I went to pour wet set my foot in the water. Then I limped away. I limped to thee that thou mayest pierced foot for me, for I do not want that I may walk, that may walk to feed myself, for my foot did burn strongly, for the fire did burn dead my foot.

Therefore I did not want to walk feeding myself for I must writhe at the jackal's house, while I do not go to my house. I must limp away, if I pour wetting set my foot. The jackal is that which must give me water, that I may go pour wetting my foot. I think that I my foot a little cool, that I should indeed limping come to thy house, that I might fast writhe staying at it, for you must hunting seek ostrich eggs that thou (you crossed out) may indeed give me another egg, that I might a little … up and drink for I should [*758, 14 May 1872*] hunger if I writhe at the jackal's house, for the jackal … hunting the springbok, he not quickly kills springboks.

The husband is he who carrying brings ostrich eggs. You quickly stir up and drink. The sun must go down, while the jackal hunts … for the springbok. He leaves the springbok. He goes to fetch water. He goes to drink. He again, he comes to run after the springbok, while the sun sets. The husband hyena is he who quickly carrying brings ostrich eggs to the house, as he thinks that the hyena's children shall be hungry for him. The hyena's children are still filled with yolk.

[The order of things: 2. hunting]

The husband also takes away from the hunting leopard the springbok. He also takes away from the wild dog the springbok. The wild dog's springbok it is them he indeed takes away, as he hears the springbok as the springbok screaming lies. He goes taking away the springbok. He carrying brings … springbok to your den's house. The wild dog looking seeks a springbok new. He again kills him. This springbok it is that which he can eat, whilst you which are hyenas, you are those who eat his springbok. Thou again thou hunting seekest another ostrich. The husband hyena who is a person male, he also does hunting seek his ostrich.

Thou who art a she-hyena, thou also doest hunting seek thy ostrich that you may carry together to her big hole (den), that you all may stir up and drink in the hole, whilst you do set (inside) the ostrich's eggs in the house's inside. You do bring, you stir. Therefore your fill yours does nicely. You do again you hunting seek another ostrich, while other eggs do still sit, whilst the hyena's children must stirring take (to eat) them at the house.

Therefore the hyena's children do again (still) they are full. The husband does going bring an ostrich thigh to the house. His wife again brings mother ostrich thigh. The hyena children again they eat them, while they still are satisfied yolk. They do eat together the ostrich flesh, and they sleep well, while they think that the ostrich eggs do remain.

[The hyenas hunt for ostrich eggs]

The he hyena does again he hunts at another place, while the yolk's eggs do still remain in the house's inside. He goes to seek his spoor. The ostrich runs away from him. He does walk after the ostrich to the father's house, as the eggs stand inside the ostrich's house. He lies on his back upon the ostrich eggs. He lies himself rejoicing, lying above them. He lies himself rolling on his back with joy.

He does carrying bring them on his back. He does carrying bring away his eggs to the thick bushes that he may throwing put in the eggs into the thick bushes. He again he fetches other eggs. He again he goes to roll rejoicing above them. He does arising, carrying bring them. He does carrying take them to other bushes. He went to throw in. He again, he gallops bringing the other eggs. He again, he lies on his back upon them. [*774, 17 May 1872*] He arises to carrying bring take them from the ostrich's house's inside. The ostrich returned. The ostrich missed the eggs.

The ostrich goes to sleep outside the ostrich's house, while the hyena goes to stir the eggs at the hyena's house.

The hyena does sleep in the hole's house, while she sleeps cooling herself amongst the hyena's children, because she cools in setting his stomach amongst her children. This hyena male does alone cooling put his stomach, for he has filled himself together the bones with the yolk. The bones stick in the stomach which account the stomach is warm. The hyena mother is one which cools in setting the stomach amongst her children. [*778, 18 May 1872*]

Therefore she leaves them. She hunting seeks for another ostrich, for she did not know the place which she scratching sits at it, to which she goes to take the ostrich eggs, whilst the male hyena leaves the place which he alone sleeping lay at it, as he slept cooling his stomach. He does hunt a different place that he may seek his ostrich's spoor, which he does find the spoor (it), that he may going smell seek that (same) today. His ostrich's spoor, this ostrich walks past him, whilst he again early walks away as the ostrich standing up goes out of the house. He smelling perceives it (the spoor). He closely follows it. He follows after going to (behind the ostrich spoor) his spoor's back.

He following [*782, 19 May 1872*] reaches where the she ostrich looking lies. She sits on the eggs. She sits in the house with eggs stand in the house. The hyena reaches her. She springs up out of the house, as springs from above the eggs. She springing out goes from the bushes (little bushes children). She runs right away. The hyena walks after her to the house. He perceives the eggs standing. He lies upon the eggs. He rejoices.

He arises carries the eggs other. He trots bringing away to the thick bushes. He gallops into the bushes. He throwing (off his back) puts in the eggs into the thick bushes. He stands. He looks around seeking bushes other. He perceives them. He again, he trots away to them. He goes trotting putting in himself. He again, he throwing puts in the other eggs, which he has still carried. He again he comes out of the thick bushes. He again canters away to the ostrich's house. He cantering reaches the ostrich's house. He lies upon the other eggs, which still stood in the house. He lies rolling. He arriving carries them all. He canters away whilst the eggs stand upon his back. He carries them with his mane's hair, which he makes into a net that he may place the eggs. He carrying returns to his house.

The hyena's children dance for joy at him, as he carrying comes. He carrying arrives at his house. He carrying puts in the eggs to the big hole's inside. He is he who inside sets the eggs to the den's inside. He biting breaks for the hyena's children another egg. The hyena's [*LH page: 790, 791/Xam .. Ye beasts of prey, come up, that you may behold yonder place, that these springboks are so, standing one says to another, our brother it is who does not see, that those springbok ewes, are so, they graze there. Oh beast of prey come climb thou, direct thy eye to yonder place, that thou mayest see it, that thou m,ayest see that the springbok are so, that they are in troops together* - how related to surrounding text?] children lap out it. He again he brings another egg. He biting breaks it.

The hyena's children again drinking spit it out. They throw away the shell. They again looking seek another egg. Their father brings it. He again biting breaks it. The hyena's children drinking lap it out. So they cooling place the stomach. [*LH page, 793: kkhumm story … tell us thy story that I may hear it*] Their father going covers the stomach with ground. He cools insetting the stomach to the ground. He must alone cool in set the stomach to the ground. The she hyena cools placing the stomach in the middle of the house. The hyena children cooling lie by her.

She snoring lies among her children. The little hyenas snore with their mother. Their father alone snoring lies. He snoring lies opposite to the house. He snoring thinking lies that where he shall hunt at it. He does so, he snoring lies thinking. He thinks that he shall first go to drink. Therefore he afterwards he hunts when he is full of water, for he did lie making himself hungry, as he snoring lay.

The female hyena lies thinking of the place, that she shall look seek the wild dogs. She shall take away from the wild dogs the springbok, for she lies making hungry the stomach from the ostrich yolk, as she sleeping lies. She says the hyena's children shall take another egg. They shall drink it at the house, for she will carrying bring a springbok which the wild dogs killed. They shall drinking remain at the house. They shall looking around seek the father, for their father will apparently first bringing come with ostrich yolk's eggs.

Therefore the male hyena first carrying came, as the sun setting goes behind the mountain. She said to the children, you must not come looking around. Seek for me, for I shall come in the darkness at night. You shall listen for me at night, for I shall calling come. I must go along baying, as I calling seek the house, for I am a hyena. You shall calling answer me at the house, that I may not returning pass by (the house), for pitch dark it is, and light it is not, for I shall call as I think that I am carrying a springbok. I also I carrying bring ostrich eggs, as I carrying bring ostrich eggs, as the sun stands, as I quickly bring ostrich eggs when the sun is still warm, that is, I shall carrying precede the father, for the wild dogs chase the springbok in the evening. Therefore I shall carrying (the springbok) come by night. Therefore we shall eat the springbok raw by night. We eat the springbok raw. We lie down. We shall drink together the yolk with the springbok flesh. I think the father hunts seeking for us ostrich eggs, that we may drink them together with springbok flesh, that we may be nicely full. Therefore we shall drink plentifully, while we drinking cool the stomach's fat. We swallowed together bones with flesh. Therefore the bones prick our stomach. Therefore [word that signals a natural break in narrative] I shall upon my back cooling among you lie as I cooling on my back in your midst lie. The father does outside upon his back cooling opposite to us lie. Therefore the father shall arrive. He shall looking around seek for us a hunting leopard. He shall take away for us from him. He shall drive away (him) for us from the springbok. He shall take away for us the springbok, for thou doest not go out, on account of they foot's burn, for thou thinkest the burn as still raw. The burn is not dry, that thou shouldst go to feed thyself, for I shall walk about this place.

I shall smelling seek springbok's bones. I shall pick up about for you of the springbok's bones. You shall come to eat out (the marrow) of them, for I did carrying bring a springbok by night. Father did carrying bring ostrich eggs. Therefore he shall first seek for us flesh, for we did drink ostrich yolk, that we may first eat flesh, and he shall afterwards hunting seek for ostrich eggs, for I also shall afterwards go drinking out eggs which I did hiding …. them, for we did still put away other eggs, for I shall first gently go round in the Little Hart Rivier (a dry river) which is here, which I also shall a little sleep in it for my face does feel as if it wanted sleep, as I gently go, for I [*LH page, 815 mmo mmo a … round the moon (a lunar rainbow) is the dust made by advancing party which ascends and surrounds the moon; kau=kuarra a … round the sun*] .. seeking turn back.

Therefore I shall get up and go to the water. I shall (a little) go to drink, for the sun is warm. Therefore I shall making myself thirsty. I do not drink early. Therefore I shall go to the water in the evening. I shall look around going to the house, for I usually return in the evening when the sun goes down, for I come to seek food from the father at the house, for I have not perceived meat at the place where I came from, for I think that I smell about that I should look searching the bushes which I perceiving to put in them, and I shall hide in them ostrich eggs tomorrow, for tomorrow is that it is which I shall hunt (for eggs) on it.

Thereafter I shall first behold ostrich spoor, while I do not follow it, for eggs are still put away, that we may first drink up these eggs, for eggs are still plentiful. [*LH page note: this is still spoken by the mother hyena*] For I think that father will seek for us meat.

The he-hyena says to her, I will do so. I will look around, that I may also smell, for the leopard carries bringing along a springbok to the tree (thorn tree). It goes to hide the springbok in a tree. Therefore I must smell round at the bushes. He also hang up the springbok on the

kriebooms. [*LH page: //na krieboom of which they make their bows*] I must also put under these krieboom. I must going along in the river bed under them. I must smelling go under the krieboom. I shall drink of the sandhole's water. [*LH page: scratching a hole in the white sand makes water come and he drinks*] Therefore I

B8

I shall cooling come in the evening, which the mother shall returning … me on it. I shall afterwards cooling arrive at the house. I feel that I think mother first seeks for the daughter springbok's bones, that the daughter may first come rubbing make wet her feet's burn, for her feet were once burnt badly. They were burnt dry, that she first rubbing may wet them, that she may go away, that she herself may go to eat, for I shall afterwards go to seek an ostrich which did look as if it would appear as scratch a house, for it looked like a house's ostrich, for the ostrich does so when he is a house's ostrich, for I did perceive him eat here. He did appear as if he would returning go, for I did behold him go away. I was carrying other eggs.

Therefore I did for a little let him alone. I shall afterwards go to seek him, for he did go to the place where I was used to fetch his eggs, which I used to know that he scratching sat at them. Therefore I did think that I shall afterwards go to look for he did go alone. He did seem as if the she ostrich it was who was at the house, for the house ostriches are who returning go in the evening, for he does so, … that his ostrich wife may go and he it is who goes to lie down at the house.

Therefore the she ostrich does early returning come in the morning. She comes to lie down, while the male goes, while the female it is who sits upon the eggs. Therefore the she ostrich does spring off the eggs, when the male it is who lies down in the evening. The she ostrich it is who outside sleeps on the hunting ground, while the male sleeps in the house.

Therefore he early returns in the morning, and the male goes away from the house, whilst the female ostrich sleeps in the house, whilst the male early goes. Therefore we go to waiting sit, that the ostrich may first go descend behind the mountains. [*LH page: !kau mountain, !kaoken mountains, Txau brinkkop pl. Txauken Txauken*]

Therefore we go after go forward (upright), that we may get his spoor's heel that we may follow backwards his spoor's heel, for we think that his spoor's heel used to be one which came out of the house. Therefore we follow going backwards his feet's heel.

Therefore the female ostrich springs off from the eggs, when we do come behind her at the house. We going arrive at the eggs, as the eggs stand in the house. We first take one egg. We first drink it out. We break stamping its shell. We put … them. We go to the place where we still felt hungry. We again we took another egg. We again drink it out. Therefore we are full (thick). We do lie upon the eggs. We rising carry away the eggs, whilst other eggs still stand inside the house. We carry away to the bushes.

[Frequent details about the distinctive habits of different animals re: hunting, nocturnal-timing etc] The jackal is one who rolls the eggs backwards with his hindlegs. We do again, we fetch home other eggs. We again we lay our backs on them. We rising carry them, that is to say, we carrying take them away to the house.

The male hyena talks to the female, "tomorrow is the morning on which I go that ostrich on it. I must go to seek its spoor". The female assents to him, yes thou shalt do so, I also shall go …ing to find the eggs which the jackal seems to have kicked backwards for I did stick them into the bushes. Therefore I think thou go to hunt for us the ostrich which is at the house, for I go not finding. I must hunt, hunting seek different ostriches, for two male ostriches were eating here. The female ostriches were not with them".

[Mother hyena and her daughter converse again]

The mother hyena asked her daughter , “is thy foot not …. hast [that?] thou shouldst walk out?”

[Daughter speaks]

Her daughter says to her, “my foot does not so, for thou thyself canst see the burn, that the burn is …, for I not did burn passing at the fire’s side, for I intended to spring out. I did spring out. I did putting in my foot, into the middle of the fire. The fire did burning lie above come (over) my foot’s back/instep. Therefore, my foot’s heads’ back (instep) did burn up. My feet’s soles did also burn up. I did going treading on, stepping broke the blisters as I came along. The blister’s water running broke out. Thou appearest to think that I do not remember that I thought thou didst perceiving that I come. I did writhe in thy house, for I did fearing come on account of Day’s heart.

The jackal runs round. He also fearing goes for I think the day’s heart shall stab me, as I writhing with pain lay, for the jackal afraid left me, as if weak were not those who did conspire that we should poison !ko !nun [i.e. the she-lynx]. We ran away when we had poisoned the Day’s heart’s wife, on account the thing which we did not think you did teach us. We acted foolishly. We were those who can as if we were not those who were angry on account of Day’s heart’s child, while we are like?? Your children are thus.
You talk to us, making us understand …, that we might understand. I was the one who ran when the foot was hot. I again walked breaking these blisters, while I did not quietly writhing sit. I am one who walked breaking (the blisters) while the sun was hot. I remember I came. I was in pain, my feet burning laid with the heat on the fire on the ground which was hot, for I burning stood, while the sun was hot. I burning stood. Therefore the burn did not a little pain, as the burn felt that the sun also was hot. I was one who could not walk far away, as I walked sitting from time to time, that I might cooling hold up my foot. I did afterwards limp away, when my foot was cooled. I did first limp near to the place where water was that I might first quickly drink, for I did limping take myself away thirsty, while I thirsted, for I did not drink, as I was frightened there, as I thought that the Day-Heart would drive me away from the water, if I drank there. The water it is which the jackal did put aside. It is that which I might cool my heart with. I did writhe thereabouts.

The jackal went out in the darkness. He went away in the darkness. I also did in the darkness limp out in the night. I did so. I limping came by night. The day broke, as went sitting from time to time. I got out. I went. I did so quickly drink, for you do so. You dwell near to the water. The sun shall fade out letting me drink, sitting, for I do not want to … walking to make myself drink, for thou dost thyself, thou dost behold this burn.

[The hyena daughter describes the fire that burnt her foot]

It is this, it did burn dead my foot, for the !kui sse’s fire it was, that I did make putting !kuisse into it. I did roasting place the !kuisse on it. I peeling took out the !kuisse. Therefore the fire did still burn. The jackal did run strongly (out) away for the jackal first he sprang out of the house. Therefore, she afraid left her things. She appeared to have taken away the water, for I did not see her go, for she softly stole out of the house. I also did softly steal away, as I escaped the sleeping Day-Heart.

Therefore, I looked not whether (Day’s Heart and his wife’s brothers) appeared to do so (to go to fetch !ko nuin tara back) with regard to !kui nuin tara for we did not behold them when the day broke, for I frightened went when the day had not broke. The day broke as I sitting (from

time to time) came along. I cooling lifted up my foot. I arose. I limped as I thought that I went before the early morning, for I did afraid make myself hungry, for I did not first eat Bushman rice which I had set on one side, which I did think I should eat it. I did burning stand when I had set rice aside. This hunger it is which I sat having it. Therefore I think that you shall first give me an egg which I shall first drink out, for you have set aside yolk's eggs. I shall writhing lie, when I am full, for you do not appear to have put aside an ostrich's thigh.

[Mother speaks]

Her mother said to her: "We are not those who have perceived a dead ostrich, for those wert who beholdest (empty) egg shells, for we did truly drink eggs. We have not yet eaten ostrich's flesh for we did drink yolk's eggs". [Quotation marks are unusual; the lack of punctuation especailly full stops and quotation marks in stories rich in dialogue is part of the reason for the interpretive openendedness; poetic vs prosaic tension]

[Daughter speaks]

Her daughter assented to her, "You did so. Therefore you shall give one egg that I might drink it out, for we having fill ourselves with yolk. We do sleep".

[Mother speaks]

"I .. do so", (said the mother). Young sisters shall give thee the eggs which thou mayst drink out, for we also did drink up that ostrich, its eggs, while I did think that father would seek for us a new ostrich, for I
[*LH side, 874, Tkann ... this is Jacob Nijn*
1.!kwabba-an Oud Lies
2. Lswabba //kein Saartjie
and !hu!kun Klaas Rooikop (a small boy, son of Saartjie and of
3.Klein Jantje Than=kasso
4.Witbooi Toorn //go o ka !kui
5. Griet //kan ssho //nain
Klein Annicker Tbui
6. Marie Ka]

did not perceive ostrich's spoor, where I went, for I walking about could not meet with fresh ostrich spoor, which I would have been the one to follow, which they were wet. I did not see (ostriches in the body) ostrich's flesh when they ate there, that I might have gone to follow the ostrich spoor, for father was the one to perceive the ostrich eating there, and he went to follow the ostrich spoor. He hides some eggs. Therefore the eggs are not numerous, for he hiding leaves other eggs. He has not fetched other eggs that he might again bring them, for he does indeed seek a different ostrich, while the other eggs are still hidden. He again hides another ostrich's eggs. He carrying brings different eggs, while other eggs are yonder hidden.

Therefore the eggs are not numerous, for he is used to carry above placing eggs on his back's skin. The eggs do stand in his hair. I also carry with my back's skin for we are used to carry with our hair. We do going drink other eggs. We do sleeping lie in the bushes.

Therefore I shall looking seek bushes which I may scratching up the earth over my body lie in. I shall cooled go out of them. I shall first go to the brackish water yonder. I shall first drink

that brackish water. I shall first drink, for I am accustomed to drink brackish water, for the sun did early burn my body.

Therefore I scratching up the earth I did cool my body, but it might become a little cold. Therefore I scratched round (covering my body with earth, ground that was cold. Therefore I rising scraped off the ground and I was who shook off the ground from my hair. Therefore I came early as I thought that I would go to the water. Therefore I go early, that is, I shall go to the ostrich (eggs), that is, I shall turn back for I carrying came. I shall come to drink of the house's water. I shall sit waiting for the father, for the father has gone to follow an ostrich. He has seen him in the flesh eating there. He goes to him. The father is one who hiding leaves other ostrich eggs".

[Daughter speaks]

Her daughter assents to her, you do so, you hiding leave for us the ostrich (eggs). The jackal is one who drinks the ostrich's eggs, eggs which you are those who hide them. The jackals are not one who hunts that it might drink its own ostrich's eggs, for the eggs which you are who hide them. These are those ones which the jackal drinks for you were there hiding leave for the jackal ostrich eggs, that the jackal might be the one who drinks them.

I am also one who burning stands, while we also desire to make our daughter of the Day's heart child, while I … so that I may burning stand, I who may not seeking drink myself ostrich eggs, while I do writhing have the burn on my foot, while I myself talking (injured, killed) my foot, while I did so that I may burning stand.

[The Black Crow is mentioned]

[Continues] Thou art one who scolds me, as if I had not talked with the Black Crow, and the father hare (? ?) also first talked, for the Black Crow was one who poked out (of the ground) the Day's Heart's child. The Day's heart's child laughed at her, because she was not handsome, for she was black. Her belly was black. Her legs were black. The child was one who laughed at us all. Therefore we were angry with her mother

B9

[*895, 10 July 1872*] Therefore her father was angry with us. I was the one myself I married her father, while I thought that her mother did grow lion's hair. Her mother did bite people. [*LH page: Day's Heart only came home at night, so he did not see that it was the hyena*] She went into the reeds, while the people did going fear her. Therefore I did marry her father, while his younger sister-in-law told him when he returned, while I did think that my husband was he. Therefore I did sit inside his house. I did sit upon his bed, while I thought that his wife was quite gone. I did so I thought, while I felt that we all were those who were angry. We are those whom the child marked at us. Therefore I was angry.

I married her father, for I was angry with her mother. I marrying took away her father, for it was I the child calls me names. I did marry her father who is handsome [*LH pages 900-901, 13 July 1872 Hendrik Booi or yarrusshu from across the Avango River, 14 years (with D. Rainis at Riversdale. Uterru his father's name, mother's name forgot and Hagan, a German, a white man took him away from across the Groot Rivier*]

He [the black crow?] is pale (white). His face is white, … The blue crane was also angry. The black crow first went angry away. She offended went, when she no longer remained with us. She it was who poked the child out of the ground, when the child was in the !kuisse (an edible

bulb) The !kuissi hand was over the child. She whisked out the child, as she whisked out the !kuissi flesh. She whisked … out the child.

The child sat talking. The child was as if a little grown, as if whilst it did not appear to be a child. She/it went to sit. It sat calling mocking the black crow names. The black crow beckoned to the child. We ran to her by the child, as the child sat (calling us names). Mocking us the child talked understandingly. [*LH page, 904: 4/10/73 iten ki!khe "stand upright" iten !khe "stand upright" (like the lid of our inkstand when the latter's opened*] So we thought to make our daughter of her. She it was who mocked us (called us names).

Therefore we all were angry. We offended went far away, while her mother alone carried on her back (in a skin cloak) away it, whilst her younger sister it was who went with her. They did together hunting !kui ssi come with us. We did together hunting go out, go first.

Therefore we thought first we made our daughter of the child, for the child's face resembled the child's father. It was pale. Her face was red, just as her fathers. Therefore [*LH page, 907 …/Xam.. Stone with hole in it from Cape Point. They dig Bushman rice with it. //ka stick !kwe kwai ttu hole of the stone. The Bushmen women grind it out with soft white stones; however, they use onl;y soft white stones, for making these; and the Bushmen say that they throw hard ones away. These soft stones come from the Strontbergen. These hard stones unknown to them. Red, black, yellow, green stones to make pipes from*] I married to cool my heart with her father, whose face was red. Just as his daughter, I went to sit upon her father's bed, that bed it was which her father stabbing into me on it, I jumped off from it. I running burnt myself in the fire. I did run into the fire's middle, while he did stab the bed. It tore through it (made a tearing noise) [constant retellings of events from different perspectives, sometimes by different characters which provide greater detail each time]

[*Lh page, 909: 1. Khwain Isaac Bastard, Braakpits Flat bushman; 2. Txittu Booi; 3. !ki Hkatten ttu or !gabbi tan Haard Klaas; 4. Kusi Koos Pleitje; 5. =karrau (died at D'Urban) (the above all with the exception of the first were Hardast River Bushmen); 6. !goeta Tkan (a Flat Bushman); 7. Ttui ! oken or Yare (a Flat Bushman); 8. Ta Tkum !xi Zwaarte Berg Bushman; 9. Tyorrurro or Kaiyau Berg Bushman (6,7,8 abd 9 killed a white man ..kis (Lucas) and his children shooting them with arrows, having quarreled with him about the ground. The above are the names of Bushmen who went with Mr. Anthing to Cape Town in 1863*] when he stabbed missing me. I did not look at the place where I went, for I was startled out.

Therefore I did look fast at the assagay, whilst I looking backwards went, which he grasped drawing out the assagay, house's walls, sticks I did look hard at the assagay. Therefore I running felt for the ground [*LH page:abcdefg* - teaching the alphabet?] with my feet. I went running into the middle of the fire, as I thought that I meant to run over the ground, while I did jump into the fire. I feeling perceive the fire as I was running away, as the fire burnt, while the jackal did first run down behind the mountain's back.

Therefore I ran in great haste, as I thought that the jackal must have descended the mountain's back. I thought that Day's Heart would running reach me in order to stab me down (dead). Therefore I first (a little?) went with my feet spread out (in hyena's manner). I did first quickly run away for the people did not appear as if they would take hold of Day's Heart, as the people felt that all the people were angry with us. We also, namely the jackal.

The jackal appears to think that I appear to be stabbed down, that is why the jackal sprang out of the house. The jackal descending ran, while she ran away [*LH page, 915: tandwa*], saw that the jackal did descending run. The jackal's tail did stretched out lie over the bushes. Therefore I ran with my feet spread out, while my foot was still hot, that I might afterwards go limping when I was gone away, and then I sit down. I spitting cool my feet when I see that people appear to have caught hold of the Day's Heart, people pull at him.

Therefore I do afterwards sit down that I might sitting look, for the jackal did peep behind standing the bushes back, as if he not had been it who was angry. Hence I desire that she may look, as we run away while we did not look nicely after our things. We did running leave them. I was one who did not feel the heat of my foot's burn, when I thought that I afterwards may go feeling the burn, and then I cool the burn, for I shall not sleep

[*Mid-sentence interlude: 921-930 Black Crow calling Jackal 924, LH page: =kakken ki !xroori ki to translate; 928, LH side new click*]

sleep, on account of the burn, while the burn pains me. I shall not sleep.

Therefore I did wish to marry Day's heart, whose hands are veal, like his daughter's. I did think that I saw his daughter in him, when I married him. His face was white like his daughter's.

He thought he would kill me. I did so. I running left him, while I burning stood. I was one who going smelt my foot's (hair and nail's singeing) singeing, as my nails were burnt off. I did going sit. I beheld (looked at) them, as they were burnt (to pieces). I did sit and look at them. I sat and grasping broke off their singed parts [*LH side 22/6/73 He He (without nasal) - threw/laid*]. I threw/laid them away, so that they were yonder. I went leaving them, for they lie at the place where I did spitting and cooling sit. My nails were not there, when I came for I was obliged to come, (with) on my feet's flesh, for my foot is burnt bare, for my foot went into the red fire.

Therefore I do not see the fight get cool, for the fight does cool while [I?] do not look. The jackal is the one who beholds the fight. He early went without telling me. I also early got out. I limping went. The people awakened behind us. Therefore we do not behold that the people appearing to do so, while we thought that the fight appears to come on again in the morning, for I miss seeing the jackal. I went whilst the sleeping places remained there.

The house remained there, as the house stood open. I also did not see the black crow's house. The black crow is one who first goes angrily away for this child is very handsome, for the black crow does not kindle a fire, for her fire is generally dead. I also did not behold the Blue Crane's house for the house's mouth (door) was black for we yonder went in different directions far from each other, as we did not behold each other. The other place of the people appeared to be asleep. It appeared that they sleep at the hunting place. We are those who being afraid went to the house, for I did not perceive the black crow return, for the crow is one [gone?] [*LH page, 943 note re: genitive particle, "ons see the kind look? mooi", meant to be "ons sien die kind lyk mooi"?*] whom I did perceive. I also did not perceive (a kind of crow).

We are those who go to the child, when we behold the child's beauty, for the child yonder white sits on the ground. I perceive her father returning (to the house). I sat down and stopped (felt proud?) as I thought that I marry a handsome youth. He is pale, when her father became angry, as his younger sister-in-law told him. He is angry with me. I fearing left him.

The jackal sprang out of the house, when I was startled into the fire. Therefore I did not take out my feet. They were very badly burnt in the fire. I drawing out my foot quickly scattered over the bed (sleeping place) with fire, while her father stabbed the bed, while I springing out went over the house's bushes. I ran away, as I running dropped the fire's hot embers. They feel as I went they stood fast between my toes. They went out, becoming ashes as I running went along. I going ran upon the fire's wounds my foot's soles. They going fell off/down. I ran along on my foot's flesh. They wert which I can on spreading out, and I did go gently to walk, as my feet's flesh was soft because flesh it was while the ground filled in my feet's flesh, as I pressed it on the ground. I went to sit smelling of my feet's singed smell. I sitting smelt it, as I sat.

[The hyena-daughter addresses the jackal]

I said to the jackal, thou hast got up. Thou hast looked at us. We shall quickly go away, as thou sawest whether Day's heart came. We shalt quickly startled escape from him, as he yet far comes, for he angrily brings the assagay, which he shall stab us with. For thou art one who seest our companions not here, who frightened are gone. We are those who are at the house. Thou appearest to think I may not indeed have left my things. Thou are one who appearest to come thinking of thy things.

I did leave my things, for they were not nice, for these burns do not feel as if I may again turn back. For I must get new things, which are yet handsome. For thou appearest to think that I shall limp going to the grandmother whom I made my mother of, that I may come to feel my feet at it (these). For I shall not pass by the sun, shall go to kill me, through the middle. For I shall not bring much. I shall go to be cold in my heart, for the sun is not a little warm. I angry to die from the sun".

[The jackal talks]

The other one, the jackal says to her (to the hyena), I early go to the grandmother (of the hyena [*LH page i.e. the mother of the jackal*]) the mother jackal. For she is lynx, in the shade of bushes near the water, that she may listen to the yarri a kwarriten (kind of bird) who are drinking. She listens to the [*LH page, 959 with /Xam: Moths are what burn themselves [in?] the Bushman fire, when the Bushman shall springboks [hunt?] on the morrow for the Bushmen cook springbok flesh on the fire, whilst they put to burn the pot on the ifre when they pour in water*] (kind of bird) who are drinking. They fly up over her, when she sleeping lies. She sleeps under the bushes. She scratching under the little house. She it is in the shade that she may first cooling place the stomach in it (the house), that she may again first go to drink and she cooled came out of the water, when the sun has cooled that she may going seek field mice [*LH page, striped on the back, long-tailed field mouse*] in the thornbushes.

These fieldmice who eat thornbush berries (red ones) that she may first kill a fieldmouse, which she swallows down, that she may again hunting seek (sorex?) [*LH mouse with long-pointed nose*], that she may kill her, that she may crunch her, that she again may go to look seek mouse's holes [*LH: /Xam - a mouse, the hair on its back has the colour of a lion's hair*], that he may scratch open then with his feet, that he may scratch out the mouse's body, that he may bite her dead, that he may crunch her, that he again go and smelling seek springbok's bones which are dry, that he may crunch them, that he may crunch out the springbok bones' fat (marrow), that he may pick up a springbok leg which has skin on it, that he may biting may carry it away, that he may go and cover them in, that he may lay earth upon them [*LH page, 964: The u in Humm "lay earth on, cover" is sharper than in Humm "listen*"], that he may go and listening stand, when (964)
[violence, excess of language also evident in account of sun's stabbings of the moon]

B10

[*LH page, 965: ...?... Tnakki; Tnakki the jackal says this the word for its language to the leopard and many times repeated*] he listening seeks a springbok which the leopard killed, that he may listen to the springbok crying, that he may run having the springbok, that he may go and run to hear the leopard, that he may go to ask the leopard for the springbok
that

966: Change to Lloyd's handwriting and translation from here, probably only translated in 1879 with Koos Tooren

he may asking sit opposite to the leopard, that he may sitting ask while he sits upright, that he may sitting call [/Xam version of animal language] [*LH … K.T. 20 Oct. 1879; Tkitten-Tkitten (unknown to K.T.) …*] the leopard, while he thinks that the leopard could kill him, for he has come from a bone (/) (the water?) and he is hungry on account of it, for he had on the way eaten mice.

[The jackal goes to eat the springbok that the leopard caught]

Therefore, he went to the leopard, on account of it. He thought that the leopard would go away from the upper part of the springbok's body, that the leopard would go to the water, that he (the jackal) would quickly eat the upper part of the springbok's body for the vultures would eat it, that he would quickly eat the upper part of the springbok's body while whole, and then, he would be filled on account of it, because the springbok's shoulders had been whole. He would eat them together with the springbok's breast, because the upper part of the springboks back was whole, the springbok's ..... *[LH: K.T. thinks that !khou "neck" must be meant here*] whole, the springbok's back was whole, because the flesh on each side of the … of the springbok's tail was there.

Therefore he would eat in haste, while he was distancing the other jackals which were coming, while he thought that the other jackals, which still came, that he would first …, and then the other jackals should eat the meat. The jackal thus intended. He sat thinking. He did not speak, for his thinking strings talked to him. He sat thinking.

[The leopard kills the jackal]

Therefore the leopard became angry on account of it. The leopard chased him. The leopard caught hold of him, because the leopard was angry. The leopard bit, breaking his neck. The leopard carried him away. The leopard carried him away to the springbok, as the springbok lay under the tree. He (the leopard) also laid the jackal under the tree. He stripped off the jackal's hair. He stripped off the jackal's hair. He laid down the jackal its skin being red, while he thought that the jackal had been annoying him, while the jackal had gone to kill the jackal's springbok in order that the jackal might eat of it [*LH: Than=kasso thinks that one springbok … is meant here*], while he thought that the jackal must, really, the jackal must be a bad shot, for the jackal hearing the springbok calling when caught, gone to his springbok. [*LH: .../Xam... : Tkerre, a man who does not kill (things), we call him bad. They, to a man who does not shoot well, they say Tkerre. They say "coward" to him.*]

He (the leopard) ate the springbok. He ate the back part of the springbok. He left the fore part of the springbok's body. He went away, leaving the jackal so that the vultures might be those who eat the jackal, while they (the vultures) eat the fore part of the springbok's body.

[The order of things: 3. eating habits]

Other jackals came to the fore part of the springbok's body. Other jackals said to each other, "her elder brother is the one who lies there. Ye shall look around for us, for the leopard seems to lie opposite to the springbok". They thus, they thought. Another one said to him, "Thou must be looking back that thou mightest see behind thee, for the leopard seems to be lying yonder". The

other one said to him, "I am the one who looks, ye are those who do not eat quickly, that we may quickly go, for thou art the one who beholdest our elder brother, our elder brother is the one who lies there … His neck is bitten (and) broken. He is the one who lies there. He whom we must go and leave, while he lies under the tree yonder.

The vulture will come and drag him out from the tree yonder, for the leopard is the one who has laid him underneath that the vultures may eat him. For the leopard has not eaten him, as if he had not been the one who has killed him. He has stripping off the hair, left his body, which the leopard has not eaten him, as if he had not been the one who killed him. He ... has gone away and left him, while he lay underneath (the) while his hair was plucked off. We must go and leave him, for we shall not eat him, for our companion he is (was crossed out). He is a jackal. We also are other jackals. We will eat in haste, that we may go, for the leopard is likely to return to the springbok."

The other one said to him that he (the leopard) was really gone [*LH: the leopard altogether leaves the springbok*], for he had gone to the water that he might go to drink, for he was thirsty, for the sun was hot. Therefore, he goes to the water, for the sun is hot. He (the leopard) ate. He was satisfied, for he is wont to eat the springbok's thighs, because the meat of the springbok's thighs is considerable and their meat is solid/hard.

Thus he quickly fills himself with them, which he feels that he does not crunch bones for a thing which eats flesh he is. He does not crunch bones, for he eats real flesh, because he is another kind of beast of prey.

The hyena is the one which crunches bones, because he carrying took away bones to his house. He puts away bones at his house. He carrying took away the springbok's head to his house, because he is wont to eat the springbok's horns. Therefore, he stores together the springbok's head with ostrich eggs. He carrying brought gemsbok's bones to the house that he might store them at his hole, that he might go to fetch ostrich eggs, that he may again. He brings them, that he may come to store them, that he might take them, that he might drink the ostrich yolk, because he sleeping puts his head among the ostrich eggs.

The hyena's children are those who going backward and forwards take out the pieces of eggs shell. They set down the pieces of egg shell opposite to the house. They are coming. They entering the hole's mouth, while they feel that the mother hyena is lying on her back among the eggs, which she feels that she is sated [*994 LH page: Maria is one who is fond of tobacco ka a ko ka tabbaka*] with the yolk, because a hyena who the ostrich (eggs) loves she is.

Therefore she sleeping lies among the ostrich eggs, on account of it, that she might be dreaming about ostrich yolk, if she dreamt lying among the ostrich eggs, (if?) she snoring lay among ostrich eggs, which the eggs were by her sides. She lay between the eggs. The (male) hyena snores lying opposite to her. They snore like each other, while they feel that they have married each other, they who are hyenas. Therefore they snore like each other on account of it. (997)

Eclipse of Sun

Source: B23, 2211-2233
Date: Inside cover: 2153-2247, begun 24 August 1873, Finished 14 September 1873; Translated Sept. 30th, Oct. 1st, Oct. 1st.
Title: Bleek index

Lloyd's translation

[*2 September 1873*] The sun crossed over. It stood. It went into the sky, when it was hot, while over out [the] head-shadow was rather long. Our head-hair became long. It stood upright (like blades of grass), and then our head's bone was that which round standing inside put itself in the hair, while the hair was that which was long, and then, we stared at it [*LH: at their hair, which seemed as if they had been growing grass on their heads*] while we thought that our head hair was short in the morning. It had become long, while we were throwing the noonday's shadows [*LH: in the houses*]. Therefore, we were startled because the sun had done so, while we were in the houses. We looked at the sky, while we stared at the thing, which the earth was black on account of it. We thought what was the sun doing that our head hair moved about on account of it. [*LH Sept. 3 1873*] It has put on things which shone to its breast. It passed through them. We did not perceive it go, while it was a round body [*LH: on this occasion, as far as I understand, it looked a round body, like the moon – suggesting therefore a remembered rather than a current eclipse*]; while it was not white, while it reddened, while it felt that it was truly a little red.

Therefore, it was cool. It was as if it passed through old rain (clouds), while it did pass through the sky. We said to each other, "We will wait, that we may wait for it in the evening; then we will like, if it will be like to it (i.e. like it is now or whether it will be white again, as usual). For it nevertheless is the one who will come bright to stand. It will become white.

We sat in shade in the houses. We slept the noonday's sleep. One man, he went out, because he was hot. He looked at the sun, he looked at his head's shadow. He said, "The sun has come out". Other people questioned him, "How is it?" [*LH, 2220: St. explains "Hoo ligtje?" i.e how light?*] The other one said to them, "it has come out". The other people questioned him, "How is it?" He said to the other people, "It is white". He said to the other people, "It resembles that which it is always like to it; my head hair nevertheless is short".

We went out of the house. We looked for our head-shadows. We missed them, because our head-hair was short; while it felt like fire. We said, "we do nevertheless feel that our head hair is thus. It (is) short, while it does not resemble grass, while/because the sun is thus. It does bright stand. For it did bright stand in the morning".

We slept. The morning broke. We look at the sky. They sky was black (the sun having not yet come out). We sat in the shade, when [*After the sun had come out*] the sun was warm. We again, we looked at the sun. The people questioned us, "How is it?" We said to them, "It is white". We looked at the sky, the people questioned us, "How is the sky?" We told them, "The sky is white. It (is) not again, it black. It seems as if it will be (pale) green in the evening". The sun cooled. The sky waxed green. We beheld the sky in the evening. We said to each other, "Do ye not look, while the sky is that which is green; while it was black on the day before yesterday, while it felt that, the sun had just (for a little while) stood brightly. Therefore the sky felt that … had cooled. Therefore the sky was black on account of it, while it felt that it had cooled.

It feels that it is white (today), while it feels that the sun is hot. The sky becomes white with the sun. Therefore, it does this … when the sun sat. It (the sky) is green, while it feels that summer is here (or it is?).

(Jantje Tooren proceeded to explain as follows) I did say to thee that the sun did go into a halo. It does not again go into a halo that we may see our head-hair. For it travels along above, bright standing. Therefore, we do not behold our head-hair on account of it; while it (the sun) feels that it does not again. It enter into the sky (that) things which shone, they should lie outside of it that it might again, it wax red, for it is altogether (remained) always white.

Klaas Katkop - Genitalia and Degeneration

Source: B5, 677-9
Indexed by Bleek as “Genitalia and degeneration”
Date: 6/7/74 ?

677 & 677 LH side:
/Xam words with translation for: “penis, testicles, one testicle, caput penis, skin of penis, … genitalium, opening of penis, semen, rectum, vagina, urethrum, urina, make water, nymphae, nymphae elongatae, nigrae, nymphae supposita, esse ova muderis, … genitalium, rectum, vulva/vagina, make water, vagina, uterus, semen ...

678 Vir on the side his thighs. The man lies with his front towards the woman’s back he her buttocks his belly

679 he Grubner mit /in that he may give her a child penis est good injucit in feminae vulvam child, caput penis opening in caput penis.

“How An Elephant Steals a Young Springbok From the Mantis” – Diakwain (David Huzaar)

Title: Bleek, adopted by Deacon
Dates unclear: At top of p.2416 “David Huzar, 25 June 1874”, but in index to B26 entered that it was translated in March 1874 and that volume runs from … March to 16 March 1874.
Source: B25, 2416-2424, 2429-2431 and B26 2435-2473; told to David Hoesar by his mother.
References: Bleek 1924

Note: This is David Huzaar’s first story

B25

[The elephant and the little springbok]

The elephant carried on her back the little springbok, while the Mantis was digging in the hole. The elephant took up the little springbok. [*The little springbok was on the top of the ground thrown out of the hole, and surrounding it.*] The little springbok was sitting upon the hole’s ground. She (the mother elephant) placed on her back the little springbok. She went when she had

placed upon her back the little springbok. The Mantis dug out the (blenner fly's cells filled with sweet food). [*LH page: Haliclusa Anthophora bees make holes in the ground where they store beetrea.. for their future grubs. Oxwai "bleener fly", a kind of wild bee, not the common kind*]

[The Mantis speaks]

The Mantis threw it out to the little springbok and the Mantis said: "art thou eating out (with the stick), whilst I am eating out (with the stick)." The springbok was silent while it did not answer the Mantis. And the Mantis said: "What is the matter that the child does not speak to me, when I questioning it whether it was eating, whilst I also was eating". And he (again) took out cells filled with sweet food.

The Mantis called out (again), "Art thou eating whilst I am eating". And the little elephant said "kurru". And the Mantis said: "Listen, what is the matter that my child does not usually speak so?] that I do not hear nicely. [*LH page: The Mantis thinks that some ground (earth) has come into the little springbok's throat, so that it makes such an unearthly noise*] Let me again take out cells filled with sweetness that I might again throw out that I may hear whether it is my child who says so, for I do not understand well this child's answering me. I do not understand, for what is the matter with the [*LH, 2421 literally "what thing can it be that has affected for me the child's throat"*] child's throat that the child thus answers me. It is this which I will hear. Therefore I will throw up the cells filled with sweet food".

The Mantis threw taking out of the hole: "Dost thou eat, whilst I eat". Then the little elephant calf said "kurru". The Mantis heard no answer (listened in vain): "Can it be ground which the child's throat has been so raped to pieces for me on account of it? Let me go out that I may see what thing it is that affected for me the child's throat". And the Mantis came out of the hole. He found the elephant calf, as the elephant calf sat covered up in the earth (that had been thrown out of the hole, as far as his neck) and the Mantis found him (2424)

2429-2431

found him on account of it and he said: "This person must have been the one which was here". And he took out the digging-stick, [*2429: They call this stick with the stones on it, !kwe, D.H. explains, instead of always saying !kwe ta //ka, you may say either*] which he had been digging the cells filled with sweet food with, and he struck knocking it (the calf) down with the digging-stone's stick. And he said, "This person, he must have been the one who sat here. His ears look like a mat sitting they are. Therefore I must have called without getting any answer", and he struck dead the elephant calf. [*Because this great-eared thing was sitting here instead of my child*]. He, when the elephant-calf lay dead, he looked about what thing it could be that the elephant-calf sat here on account of it.

Therefore he wanted to look

B26 (vol. takes up 2435-2529: From March 1874 to March 16th 1874)
2435-2473

(Translated March 1874)

[The Mantis speaks with his sister]

that I may go to tell my sister about the child, that the elephant must have been the one who took away from me the child, that she may know; for she would (otherwise) await me". And he went

home, and he said to his sister that "the elephant must have been the one who took away from me the child, when I was digging in the hole". And his sister answered, "Didst thou not hear the elephants, when they came to stand above thee?" And he answered, "I did not hear, for I was digging in the hole. Therefore it was that I did not hear the elephant's mother. For I remained in the hole".

And his sister said, "I want my child from thee; for thou appearest to have been lying sleeping in the hole. [*It seems as if thou must have been lying asleep in the hole (without looking or listening)*] [*2439LH: D.H. explains that the mother of the child is angry, being `hart sehr' about her child*] For therefore it must have been that thou didst not hear the elephants, on account of it, elephant's great troop which thou hast told me about, that they came to stand above thee."

[The Mantis goes to find his sister's child, the young springbok]

And Mantis answered, "My sister, put thou now in for me to the little bag (stamped meat) [*fine like meal*]; for I will follow, seek for thee the child, at the place which the elephant seems to have gone taking to stay for me the child at it. He thus spoke, as he went. And, he told his sister about it, that his sister should watch the [*LH: couis in quo urinator (a little hole)*], when it was full with urina, then his sister should know that he seemed as if (his) hands were up on the child (i.e. that he had already taken it and got it in his hands).

His sister must look at the grass, when the wind blows the grass. When the wind this way (away from the house) it blows the grass, while he as long as he still this away (away from the house), he went, the wind this way (away from the house) would blow sending if he was returning, then the wind again in this way (towards the house) blew the grass, and the wind was east then. His sister should know that he had turned back. His hands had been upon the child.

And he went, as he had intended had he should do. He ordered his sister about it [*LH I think that it means when he had thus done, he told his sister about it, and what she should do etc.*]; and he took the elephant's spoor, and he ran along it. And he came out (on top of a hill), while he had the elephant's spoor. And he on account when he intended to come out, he perceived the elephants' house. [*The elephants houses were along the river bank, on the top of it*]. And, he perceived the young springbok, while the young springbok stood playing [*The children were playing at jumping off the river bank into the dry river bed, the dry sand*] among the elephants' children; and he rejoiced on account of it; and he said, "My !kattau ! [*This is the `springbok-lammetjies' name, D.H. says, named after its grandmother (its mother's mother)*] My companion! [*You thus call a child whom you love*] is the one who yonder playing among stands the elephants's children!"

[The elephant mother swallows the young springbok]

And the elephant (mother) perceived him, on account of it, as he came over (the hill-top); and the elephant mother arose (and) ran forth on account of it; and she took up the young springbok and she swallowed down the young springbok; and the elephant sat down at the house (outside her house, by the fire which was also outside), sat waiting for the Mantis.

And the Mantis came, came up to it (the house). And the Mantis asked her for the young springbok; and the elephant answered that she had not taken the young springbok; and the Mantis answered that he had just seen [*He had seen and known it, because it had a white face, and the elephants' children were black. The elephant had stolen the young springbok on account of its beauty. D.H. adds that it still has a pretty white face, tho'*] the young springbok playing among stand the elephants' children. And the Mantis said that he had seen that the elephant was the one who had taken up the young springbok. She swallowed down the young springbok. And the

Mantis said, that the elephant must give the child to his sister, because his sister had not gently scolded him about the child. And she (the elephant) answered that she would not give (him) the child; and the Mantis answered that he intended to take out the child.

[The Mantis threatens to enter the elephant mother]

And the elephant replied, "How wilt thou take out the child?" And the Mantis answered, "I will enter thy mouth"; and the elephant replied that she would spit him out. And the Mantis said that he would get in under the elephant nail; and the elephant replied that she would pick out the Mantis. And the Mantis said that he would get into the elephant's [rectum added later in pencil], and the elephant answered that she would [void added later in pencil] out the Mantis. And the other elephant stood around [*armed with assegais, for they were people*], on account of the Mantis. And the Mantis as he saying thus sat.

[The Mantis enters the elephant mother and saves the young springbuck]

The Mantis entered her [navel added]; and the other elephants which had been standing around, they stabbed at him. [*They did not stab him as he was too quick for them*] the Mantis to the elephant's navel. And the Mantis entering reached the young springbok, in the elephant's inside. And he took up (in a !ne ssi [*!ne ssi is a springbok skin, in which one carries a child on one's back. The skin is brought round and fastened in front of the carrier by the legs (of the skin); and thus keeps the child on the back safely*] on his back). The young springbok inside with the elephant skin. The other elephants, they stood round on account of the Mantis, that they might stab to death the Mantis, when the Mantis should bring out the young springbok. And the Mantis cut to pieces the elephant's whole inside.

And the Mantis, on account that the elephants were watching for him, at the elephant's navel, the place which he had gone in at it. The Mantis went out at the elephant's trunk, came out above out upon the elephant's head, as he carried the young springbok, while the elephant lay dead. And the elephant said (to the others), "The Mantis is verily the one who here comes out at our brother's head"; and the elephants ran together close to the Mantis there, while they intended to stab dead the Mantis. And the Mantis said, while he flew away, as he carried the young springbok, he said, "Can ye equal me? I am the Mantis from whom ye came to steal his child, he whom ye shall not rival; for he kwo-kwa ssi-kui-ten [*2464, This seems to mean something like an enchanter or wizard. It is one who knows everything, D.H. says, and can be by you without your seeing him; a "Perfit" in "Boer'sthal [i.e. Boer's taal] D.H.says*] from whom ye stole his child". And the Mantis when he had told the elephants about it, he returned on account of it.

[The Mantis's sister speaks of his pending return]

And his sister perceived that the grass this way blew, while the wind was in the east; and his sister said, "Oh people! Behold ye what thing is it which the grass is blowing this way on account of it? The wind is in the place which the Mantis told it to me, the place which the wind would be in it, when he turned back, when he returning home came. The things which he told them to me I have watched them, and I have seen them, when he was (still) at the child's search. It is as if he returning came, for the things are like that which he told me about them. The grass now blows as he said to me, he told me about it. And the wind now also blows like he told me about it; the things which I have watched them, while he draws nigh, while the wind becomes still; the grass it does stand still, while he draw nigh. Thence it is that we must look around on account of it; that which he told me about it".

[The Mantis returns]

And they perceived him, as he came carrying on his back the young springbok. And the mother springbok said, 'The Mantis seems to be coming yonder"; and the mother springbok rejoicing went to meet the Mantis, and she unloosing took up (in her arms) the young springbok and she kissed the young springbok, while the Mantis went to the house. He sat down, while the mother springbok kissed the young springbok, rejoiced over the young springbok.

[**My comments: religious influences perhaps; language of the return of the Mantis has strong biblical echoes, also story line perhaps echoes that of return of prodigal son, lost child (springbok); told to Huzaar by his mother, any mission influence?]

/a!kunta - Hyena and Lion

From: "Stoffel from his mother's father", 591
Title: From Index
Date: Begins 22 March 1872
Location: After section of Mantis and Moon, and before the beginning of Day's Heart
Source: B5, 591-645

[*LH page, 591 10 plus forms of word !gwai for hyena; 10 forms of word !khwai for gemsbok and 20 forms of word #kha for lion; similar for house, mother, 593*].

The hyena carries away the young gemsbok. The lion perceives the hyena, as the hyena carries away the young gemsbok. The lion heads [to] the hyena. The lion heading meets him, as the hyena carries far away the young gemsbok to the hyena's house. The lion is on the lookout for her. The lion frightens her with the lion's mouth.

The hyena it is who thinks that she is the one who killed the young gemsbok. So she carries away (that) the hyena's children eat. The hyena children are in the house, a house which is a hole. They wait inside for the mother, that their mother may carrying bring a young gemsbok to them. Their mother brings in a young gemsbok to the hole. They eat and eat in-lying the hole, for their mother which is a hyena mother, she has brought carrying in a young gemsbok to the hole, to the hole that is the hyena's house, for she has on her back come carrying the young gemsbok.

So they come bite catch (each other?) together in the middle (of the pack). So the hyena bites the lion. The hyena biting breaks the lion's thighbone. So the hyena holding lays over him, for the hyena thinks she will also biting break his other thigh. So the lion screams (cries) for account of the skin which is sore. So he screams on account of the skin which is another thigh.

So the hyena lets alone him. The hyena lifts up the young gemsbok. She carries away the young gemsbok to the hyena's children. She leaves the lion, whilst the lion moaning sits on account of his skin, their (great) pain, his skin's great soreness. He going whimpers on account of the thigh's bones. He goes whimpering greatly in lying the bushes, the !nabbu thornbushes. [*LH*

page, 598: !nabbu thornbushes; //yarri great thorntree; !kui great throntree, 3 different kinds of thorntree]. The great thorntree, in them he goes whimpering greatly, underneath the thorntree stem.

So Oud Grietbaart [*Ikumguken, Lh page – Stoffel's mother's father*] perceived him by his spoor as he dragged (himself) away, as he dragged himself to the bushes, dragged into the bushes for his legs did burn. So he went into the bushes, he moaning greatly within lying the bushes on account of his skin. So he went in to lie in the bushes, that he might lie in the bushes on account of his thighs. He went within to lie, whilst the hyena was eating at home, for the hyena's thighs were hale. So the lion was in the bushes for his thighs were still sore. So he turned from side to side moaning in the bushes on account of his thighs' flesh, which the hyena had bitten to pieces, whilst she bit seeking the lion's thighbone. So his thighs' flesh is bitten to pieces, rags. So he moved in the bushes on account of his thighs' flesh. He cries on account of his skin.

So his skin is a little sore, for it has become cool, for it has become better. So he arises. He stretches out his thigh. He crossing stretches out his thigh, so he feels (whether) he can not walk. So he feels if his thigh is a little right. They were a little sore, that he may walk. So he gently walks away. He feels if his thigh is a little sore that he may walk.
He says yes, he himself, he says yes to himself, namely that his thighs are well, whilst the hyena goes to seek ostrich eggs that she may perceive an ostrich, that she may hide the ostrich eggs in the bush, that she may biting break an ostrich eggs. She biting breaks it. She eats the eggs yolk. She eats it up. She biting breaks another egg. She again eats the egg yolk. She brings to herself another egg. She biting breaks it. She eats its yolk. She rolls herself in the ostrich's house. She gets up. She shakes the dust out of her hair that she may carry the eggs on her back. She carries taking away to the hyena's children, of her ostrich eggs. [*LH page, 609: transl … 12/4/72, 30/3/72*]

She goes put in the eggs to the house. She bites breaking for the hyena's children an egg. The hyena's children eat the yolk. The hyena's children eat it [*LH page !kau !ka88n white egg*]. She brings egg another. She bites breaking it for the hyena's children again. They eat it. They eat up it. Their mother again, she brings egg another, bites breaking it. They again they eat it. They leave the egg's shell. They eat up it.

They lie down when they are full they again. They arise on the morrow. Their mother brings an egg. She bites breaking it. They lick its shell. They leave it when they have drunk out its yolk. This mother arises, mother again goes to fetch the other eggs. Mother goes bite break egg another. She eats it, while she (is) alone. She leaves the egg's skin. She lies down. She lies down. She must sleep in-lying the bushes, for she waits, that the sun may set, for she thinks that the lion might perceive her, if she carried away midday on account of the quarrel regarding the young gemsbok.

So she is right, she thinks ... she a little … that she may a little sleeping lie, for she thinks the lion shall again perceive her. She thinks so. So she waited for the sun indeed, that the sun might first set. It was so. She arises at sunset and it was so. She carried the ostrich eggs on her back. So he carries away in the dark of the ostrich eggs, whilst the hyena children are asleep. She is going carrying in the eggs into the house. The hyena children awake. The mother biting breaks for them an egg. They eat the egg's yolk. They lick the egg's shell. They leave the egg's skin, for it is a shell, which we do throw away. So the hyena children throw away the shell, for they think it is a shell. The mother takes an egg which has a yolk. They eat it. They devour it. They lick its shell. They throw away its shell, for it is a shell. It is bone. So they throw away it. They eat a fresh egg, for it is a shell.

Thus they were eating a fresh egg, in which the yolk was in lying. They again, they threw away its shell, for a shell it is. It is dry. They again eat another egg. They throw away its shell, for a shell it is. They take egg which is one. They eat its yolk, which they drink out (it), and they

throw away its shell, for it is a shell, which we do throw away, when we have drunk out the yolk. Thus the hyena finishes the eggs.

She must again hunting seek other ostrich eggs. So she early on the morrow hunts another ostrich. She early on the morrow seeks him walking onward on the ostrich spoor. She smelling perceives them, when she smells the ostrich foot's scent with his nose. She smelling perceives them. She follows the ostrich spoor. She follows them. She follows nearing to the house.

The ostrich runs away from the eggs, whilst the eggs remain. She comes near to the eggs. She carrying hides in the bushes of the ostrich eggs. She … comes, she carries. She walks, walks. She hides the ostrich eggs in the bushes, for she … she thinks the eggs are many. So she carries … toward & forwards to the bushes, that she may carry eggs which are not many. She thinks so. So she thinks so that the eggs shall fall from her back's hair. So she is is right in ….ly, these eggs they are which she shall carry to the hyena's children that the hyena's children may eat them. So he carrying takes the eggs to the hyena's children, whilst the hyena's children wait inside for their mother. She takes home the eggs, whilst the hyena's chidlren wait inside for their mother. She goes puts in the eggs. She places them in the house's inside. She bites, breaks for the hyena's children another egg. They eat its yolk. They lick its shell. They throw away …, for it is a shell, which we are in the habit of throwing away, for it is bone. So we throw it away, (when) we do eat, a fresh egg which has a yolk. And we throw away its shell. We again we break another egg, we eat out its yolk.

The hyena says so. The hyena speaks to the hyena's children, so the hyena's children understand the hyena mother is right in saying so. So she talks to the children, viz. that she shall hunting seek mother ostrich. She shall catch it. She shall carrying hide it in the bushes, So she shall bring eggs others to the house. So she shall bring food to the house. She shall carrying bring eggs others to the house, which they may come to eat in the house. She biting breaks for the hyena's children an egg in the house. They eat it.

They throw away its shell, for shell it is (says the children) which we do throw away, for shell it is. So we leave sit, for shell it is which we do leave (them), whilst the shell does stand. We do walk. We do eat. We do go away to eat a fresh egg. When we have eaten it, we do go leaving the egg's shell, whilst it does dry stand. We do go for away. We go eat a different ostrich her eggs' yolk. We eat up them. We do have its shells. We do eat a fresh yolk. We do throw away its shell, for shell it is. So we threw away it, for yolk is that which we eat (then). We do throw away the shell, for shell it is. So we do throw away (what) shell is. We do eat the yolk for yolk this is sweet. So we eat out them, for yolk this is sweet. So we do eat out it, for it is nice. The egg's skin is not nice, for shell it is which is dry. We do throw away it. We do eat another egg, which has a yolk. We do eat the yolk, the yolk which in sits in the egg inside. We do throw away the egg's skin, the egg's skin is bone. We do eat out the yolk. We do go leaving the egg's skin.

They must dry stand, whilst we do seek out ostrich ..(pen?)..'s eggs, that we may eat them, that she may spring off, that she may run away, that we may get to the eggs, whilst the eggs remain in the house. We may eat them. We carry. We carry away the eggs to the bushes. We go hide. We again come, we come carrying, we go hide, we again still come. We come carrying other eggs. We again we come carry them. We carry away them to other bushes. We go to put in the eggs. We again, we still return. We come carrying the eggs which have remained. We carry into different bushes, we again we go put in them.

[Line drawn: Stoffel's story finished]

* Narrative style: short sentences, lacks links, relationships between events in the //Kabbo narrative; also lack of plot, structure - lion disappears in narrative; repetitiveness but not is same

reinforcing circularity that it has in //Kabbo's accounts; supposedly historical, reference in narrative to /A!kunta's mother's father, Oud Grietbaart cf: genealogical table.

Lion & Fieldmouse (Stoffel)

Title: Bleek's index, "told him by his mother"
Source: B19 1778-1789
Order: After "lion and tortoise"; "moon and hare"; "Dr. Hahn's attack", "Txiatatin and the dog", all short stories
Before a continuation of Mantis and !goe by Jantje. Did Stoffel and Jantje alternate in story-telling?
Dates: Begins 29 June 1873, end before 24 July 1873, the beginning of the next notebook.
References: none

The lion desires a fieldmouse's chest. A fieldmouse chest is one of which the inside is large, the inside is broad, for his/the lion's chest was small. Therefore he begged from the fieldmouse whose chest is just like a pot. This fieldmouse assented to him. Another fieldmouse gives him the fieldmouse's chest, while the lion thought that the lion was the one who was big. The lion roared.

The lion agreed viz. it is on this account he asked the fieldmouse for the fieldmouse's chest, while he thinks that his chest should be thus, that he may bellow, for he thinks that his chest is great, that the Bushmen may fear him, while they think that he is the lion and he roars strongly. While he roars asking where he shall see, he shall see a man there. He asking comes at night for a man.

The fieldmouse inhabits a little hole, which the lion was the one who took his chest, while he (the fieldmouse) got the lion's chest. The lion's chest was one in which the lion was a mouse (in it). The lion said to the fieldmouse that he thinks he is one who is great. Therefore he thinks the fieldmouse did give him with the fieldmouse's chest, for the fieldmouse was a child. He was one who was a fieldmouse in reality. He was one whom the people fear.

The people do not fear the fieldmouse. The lion said so. The lion said to the fieldmouse while he sat talking to the fieldmouse. The fieldmouse assented to him, that the fieldmouse would give him his fieldmouse's chest, for he (the lion) spoke (was right) truly. So that the fieldmouse would agree to him, for the fieldmouse thought that the fieldmouse was little.

The fieldmouse did give the lion his chest. The lion took it. The lion roared trying his chest, if his chest were not truly broad. He roared. He approved [**Lloyd from 1788**] that his chest is has the inside flat? when he feels his chest's lungs. He will feel like a mouse as he stands roaring, will scold his mouth's roaring. The hills [Brinkkop Hills?] will resound as he stands roaring at the Bushmen.

** Quite large sections untranslated by Bleek, some filled in by Lloyd, presumably an index of his failing health.*

The Lion and the Tortoise - /a!kunta

Source: B16, 1362-1392
References: Bleek 1936: 168-72, Hewitt 1986:53
Title: Bleek's index; "Stoffel's story" on 1362
Order: Between black pages; follows "Resurrection of the Ostrich"; before "Moon and Little Hare"
Dates: B15 cover dated 1872, B16 cover dated 187 perhaps suggesting it runs into 1873. 1283 24/11/72 and some 30 of the intervening pages blank.

The lion now, when [the?] great tortoise [is?] hunting for ostrich eggs, comes out of his wife's Tkappen's [kaggen?] house. The lion perceives him, as he crawling, cantering, hunting (for eggs) away. The lion perceives him, as he singing goes [*LH page 1363: 5/11/74 [in Bleek's hand reads] "translated freely without Bushman help. It talks away, for it a tortoise it is. It has its own language; it does not talk with its tongue; for it talks with its mouth's skin. Therefore it talks …… [presumably a word he couldn't translate unaided] its mouth. Therefore it stands here talking, for its mouths skin is that which lies in the inside of its mouth"*] as he canters, hunting away, as he singing goes, as the (shell) bow [*(added: what the tortoise really says is on the reverse: reverse - mattappempa bba, mattappem pe bba, !nuatten !khe // …*] standing goes.

Therefore the lion goes round, as he crawls, canters, hunting seeking goes for the ostrich spoor. The lion arrives (i.e. anlaha) giving at to him. One lion says to the other lion that they must bite [*Insert: Separate blue folio sheet stuck in at 1365, LH side, Lloyd, Stoffel Feb. 73 Must try to get story bodily. It is a little tortoise which has been swallowed whole by a lion; it comes out of the lion's stomach, and stands on his eyebrow; then leads him to all sorts of disappointments, in the way of food and …, he talks thus:* ***seemingly tortoise language*** *… run away*] breaking the tortoise.

The tortoise says to the lion that the lion shall biting break him, that the lion should give the other (lion) the tortoise's loins .... (thigh), that he may also eat it. The lion says to the tortoise that a small tortoise it is. One he would swallow up it, while it is whole.

He goes forward. He catches the tortoise. He take it within his mouth. He swallows it down, while he again, he slings on his quiver.

He [now the tortoise] being swallowed stands. He jumping ascends the lion's head. He above stands the lion's eyebrow's hair. The tortoise then speaking says, [*LH page, 1370: Oh lion, let us go to the water. We go to drink that we may looking seek for Bushman's houses, that we mat steal upon them. /Xam*] up standing in the lion's eyebrow. He says to the lion that the lion my let ..?. go to get water, that they may go to the water. They are dying with thirst. They will go to cool

<u>From 1371: now Lloyd's translation</u>

themselves, for their heart is thirsty.

The tortoise says to the lion, thou shalt grasping take out for us that person who is big. He must be fat. We will go behind him. You shall not steal up deceiving. You shall a little steal up. People will not hear with their ears, but one may listen with ears, he listening at night.

He [the lion] does not sleep for he sleeps. He peeps out of his eyes. He is listening in the hut's inside for he feels that he is a sensible grown up person. He knows the night. Therefore he listens to the children. The children are asleep. The grown up person is the one who knows the night. He understands the night, because he has walked at night. He is listening at night. He listens to the night's kwarri kwarri, because he is a grown up. He knows the thing which walks at night. He listening lies, whether a beast of prey is walking about at night. It smelling seeks (the hut), a thing which it will kill and eat in the night's walk, its going at night.

Therefore, it walks about at night, for it wishes to smell with its nose. It smells the hut's scent. It steals up to the hut that it may kill a person. It will throwing make go the person. The person will go and fall down. It runs behind to see the person. Then it snatches up the person. It runs taking away the person. It runs to penetrate the night. It runs into the night's blackness, while other people call at its back, while it runs away carrying off the other. It runs along. It goes up to them. It goes and stops. It lies down. It walks when it goes carrying when it goes carrying the man, goes carrying into the bushes. It talks, carrying the man into the bushes middle. It puts down the man in the bushes middle. It eats the man's flesh. It devours the man, the man's fat. Other people walk in fear of the lion because the lion again may come to them when the lion follows another. The lion will catch him. The lion will again run taking him away, while the other people again call behind him, while he carries penetrating the night, that the night may lie on his back that the people may not see him, while he thus goes into the night.

The other people are ? throwing at his back with fire, while he tries to go carrying behind the hill's back, for they feel that the other is creeping away into the night, while the lion holds him in his mouth, inside the lion's mouth. The lion runs biting him. The lion runs biting him to death, when the lion runs to him he opens his mouth, while the lion feels that his is (*dun ko J.*) going along screaming, while the lion feels that he is acting thus. He is going along snatching. Therefore the lion bites him to death that he may be quiet for the other people would run after the lion if they hear the other.

The Lions, the Tortoise, the Young Hare and the Old Woman - Diakwain

Title: Bleek title in text; Deacon index
Source: B26, 2487-2529; B27, 2530-2535
Date: 13 March 1874

"Told to David Hoesar by his mother, who had heard it, he says she told him, from her mother. He says that she cannot speak Dutch, only Bushman, but can understand a little Dutch"

B26

[The lion swallows the tortoise]

A lion took up a tortoise [*LH The lion took it up with his hand, still being a man in those days and able to talk*] and they (two lions) went; and he put it to roast (in the fire). The other lion said, "Break (with a stone) dividing with me the tortoise"; and the other lion, he said, "No; my brother! Dost thou not see that the tortoise is not like as if I should break dividing with thee of the tortoise because thou seest that the tortoise is too little. A thing which is thus, it is not that which we all are accustomed to eat it. One man is the one who usually eats such a thing, its smallness being thus". And he swallowed the tortoise down the tortoise.

And the tortoise turned back, the tortoise stood in front of his forehead [*forehead on the bone, but under the skin. D.H.explains]*, and he (the lion) said "Look now! Why is it that the tortoise is also the one who stands in front of my forehead?" And the other lion said, "I told thee that thou shouldst break dividing with me of the tortoise that we might eat sharing the tortoise. Thou didst refused (to give) [*You may refuse to take a piece of bread, because you think it too small, which is also !koe*] the tortoise on acct. of its smallness. Thou didst seem as if thou thoughtest that a young tortoise it was (?) is, while a grown tortoise it is. Thou didst refuse it, when I asked thee about it thou saidst to me, `did I think thou shouldst give to me of a tortoise which (was) thus (so small), it was too little'".

[The tortoise warns the gemsbok of the approaching lions]

And they went away. And they perceived gemsbok, while the gemsbok stood. [*2492, Many gemsbok. D.H. explains that in those days gemsbok were abundant, his mother told him.*] And the lion whom the tortoise stood in front of his forehead, he stole towards the gemsbok, and the tortoise when he (the lion) going stole near to the gemsbok, the tortoise said, "Oh gemsbok! Can ye be at rest (here), while the lion has been the one who stealing upon ye went here? He has eaten me; refused me; he was not willing to give to the other one, when the other one asked of him. The other one said to him about it, that he should break dividing (with) the other one of me, that he should give to the other one of my other half. He said to the other one about it, that I was very [too crossed out, *LH: D.H. says that it is "<u>too</u> little"*] little." And the gemsbok (all) ran away on account of it, because the gemsboks they heard that [*used for the troop here, it means that one of them heard* 1st] a lion had been the one who here stole to get them.

And the lion turned back on account of it; and he went up to the other lion, and he said to the other lion, he said "that tortoise which I did eat it, it has spoken to the gemsbok, it was the one who spoke standing in front of my forehead". And the other lion said, "That thing was the one

which I told thee that the tortoise would revenge (himself upon) us. Thou saidst to me that the tortoise was too little; and that thou wouldst not give to me of the tortoise. Because the tortoise was too little".

[The lions try again, but are thwarted by the tortoise's warning]

And they went. And they (again) perceived gemsbok (pl.) [*on another day*]. And the other lion said, "Oh man! Thou shalt stand here, I will be the one to steal upon the gemsbok". And the other lion said that he would not do so [*i.e. would not stand*]; for he still wanted that he should steal upon the gemsbok that he might really listen, if (it) were that which the tortoise talked standing in front of his forehead on account of it. And the other lion said, the thing which thou dost not believe [listen, agree crossed out] us about it, that is the one which thou seest that the tortoise yonder stands in front of thy forehead, because thou dost not hear me when I spoke to thee". And the other lion said, "Steal (thou) (then) towards the gemsbok, for thou didst not believe me, when I told thee about it". [2502, margin 13th (eveng)]

And he stole towards the gemsbok; and the tortoise when he (lion) intended to steal quite up to the gemsbok, the tortoise said to the gemsbok about it, "Oh gemsbok! Shall ye be at rest here, while the lion is the one who is here, stealing to get ye?" And the gemsbok (all) ran away on acct. of it [*used for many running, not for one*]. And the other lion said, "I wish that thou mayest see, for thou when I told thee about it, thou didst not hear (listen to) me, when I told thee about it".

[The lions talk of trying to cut out the tortoise]

[*The other lion who was annoyed by the tortoise now speaks*] "I wish that thou shouldst look for one, whether thou wilt not be able to take out for me the tortoise". And the other lion said, "Sit (thou) down for me, that I may cutting look, if I cannot take out the tortoise". And the tortoise going round stood on the lion's back [*still under the skin*] of the head (just above the neck) when [*D.H. explains that just as the lion cuts open the skin of the forehead, the tortoise goes round to the back of the other lion's head*] the other lion intended to cut out the tortoise. [14 March] And the other lion said, "Look! Where is that tortoise now? [2506, *D.H. says that this is the translation of this sentence*] Why has he gone away? from the place where he did stand and I do not see him". And the other lion answered, "Leave off [*cutting*], that we may look where he seems to be, where he may have gone to". [16 March]

[The lions to the old woman's house]

And they went. And they espied a house, which an old woman lay in it. Her hip was decayed. A young hare [was] with her. [*LH: The old woman had been long ill, and long carried about, but her people could carry her about no longer, nor give her longer food, so they had journeyed away, leaving her in the old house with a young hare to look after her, and give her water and wood. The hare had been a person (likewise the moon) D.H. explains. So the hare understood the old woman's talk, and likewise talked; she was his !koi-te, or "Oud Mama".*]
And they arrived at the house and the old woman said, "Oh young hare! Take up the Tkan-tss'i [*Tkan-tss'I is a plant which grows on the ground in Bushmanland, D.H. says; abundantly where he lives, and is so thorny that one cannot walk over it without veldschoens. It also grows at Mowbray; D.H. says that the Boers call it "Duif Doorn". Mr. McGibbon (to whom Wilhelm has shewn a piece which D.H. bought to us to look at, calls it "Tribulus rerrestris"*]'s little bag. Thou

shalt take up the thorntree's thorns' little bag. Thou shalt go. For lions do yonder come. They come to eat us".

[The old woman speaks to the lions]

And the lions came to the old woman, and they looked at the old woman. And the other lion (the one tormented by the tortoise) said, "Why is it that the old woman does not seem as if we should eat her, for she is full of decay". And the old woman said "I am truly thus. One sun has not been that which I have lain ill upon it. [*she had lain 6 months or so, D.H. explains*] Therefore, ye shall go after the child, yonder going. Ye shall catch her. Ye shall eat together with her, with me. Ye shall take out for yourselves the tack of the decay from your mouths, for my decay would not taste nicely, if ye alone eat me".

[The young hare thwarts the lions]

And the other lion said, [*The lion tormented by the tortoise*] "We must truly, we go after the young hare that we may kill it, that we may truly, we eat her together with the old woman's flesh". And they went following the young hare, while the young hare went along a pan [*"vloor"*]. And they went near to the young hare, while the young hare sat up on the pan [*sat with her paws up and her ears laid flat (it was a little girl hare)*] (looking at the lions). And they chased the young hare. And the young hare, when the lion thought he would catch hold of her, she poured out the throntree's thorns and the thorntree's thorns pierced the (first) lion's feet. [*When the hare saw that the 1st lion would really get hold of her, she poured out the thorns, which were in her little bag, so that the lion, in racing up to her, trod upon them, filling his feet with thorns.*]

And the lion sat down to put out the thorntree's thorns, while the young hare sat opposite to him. And the lion said, [*Both the lions were males*] "Run after him, thou must catch the young hare, for I am sitting pulling out the thorns". And the other lion passed himself by the other one, and he tried to snatch at her, sending her along. And she poured out the thorns. And the thorns pierced into the lion's feet. And the lion said to the other lion about it, "Thou must come passing thyself (by me), thou must catch the hare, for the hare was the one which sat here. For sits in front of thee my feet must be filled with thorns".

[Their mission to catch the hare having failed, the lions return to the old woman's house to eat her, but she has left]

And the other lion on account of that the other sat pulling out thorns, he passed himself by the other, and he snatching at it ran along after the young hare. And the young hare, when the lion intended to catch her, she poured down the throntree's thorns. And the other lion said, "Let us turn back, for thou seest that the child which had intended that we should eat, had intended that we should eat her together with her grandmother, she continues to be the one who poured out for us of T..'s little bag, that and the thorn-tree's thorns. We must go to eat the old woman's decay, [*D.H. explains that they say that altho' her flesh is bad they will eat it.*] for nothing can be done, for we will eating take off her little flesh which seems to be nice, that which the decay does not seem to have spoiled it."

And they went to the house. They missed the old woman at it, because the old woman was gone away. And the other lion said, "Look! that old woman she must have gone away behind our backs, while we were chasing the young hare". And the other lion answered, "I wish that thou mayst look, for thou wouldst always, when I spoke to thee about it, thou wouldst not hear me. I

had said to thee that we should eat the old woman. Thou saidst to me that the old woman seemed as if her decay would be bitter, when I spoke to thee, when I continued to wish that we at once should eat her, if she were soft from decay; we should still eat her, her decay. For thou knewest that nights are which are many, they were now those which we had not been able to eat upon them, because the tortoise had revenged (himself) upon us. Thou didst contradict me, thou didst wish for the young hare; [*would have better meat*] namely, thou wantedst that we should eat the little hare; while I said to thee that we should at once eat the old woman's decay. I wish that thou shouldst see the action which thou hast done to us".

[The lions try to kill the tortoise]

And they went away. And they went along and he (the tormented lion) said, "What shall I do about the tortoise?" And the other one answered, "Thou shouldst allow me to strike killing the tortoise in front of thy forehead". And the other lion said, "Take thou up the knobkerry. Thou must stand well that the tortoise shall not perceive that hou intendest to beat it to pieces". And the other lion said, "Thou shalt hold up (backwards) for me thy forehead that I may strike to pieces the tortoise". And he held up (backwards) for the other one his forehead and the other one stood nicely, and the other one struck at the tortoise; the tortoise turned going round to stand on the other one's neck (at the back). And he struck the other one's head on account of it. And he struck a hole in the front of the other one's head.

B27 [Index: From March 16th 1874 to Jan. 7th 1875]

[Translated March 1874]
[16 March 1874] And he struck knocking down insensible the other one; and he took hold of helping the other one and the other one rose up on account of it. And the tortoise again it stood (inside) in front of ther other one's forehead. And the other lion siad, "We must let the tortoise alone; for I should striking kill thee. We must walk about. We must continue to die of leanness for nothing can be done if we die of leanness. For thy doing it is that which those wouldst not hear, when I spoke to thee. For thy foolishness continues to resemble a child. It does not resemble a grown-up person, because thou yet art grown-up".

And they went away on account of it. And the other one (the tormented lion) died of (hunger and) leanness on account of it. And the tortoise went out on account of it, went out in front of the other one's forehead. And the tortoise seeking food stood away from him (the lion) and the tortoise said to him about it, that he had refused (on account of its smallness) the tortoise. He had seemed to think that the tortoise must be a child, for it it was full-grown. That thing was the one which he did not first chew him. He swallowed him whole down. His great feet were like stones lying. [*N.B. The other lion went away when his companion was dead, and the very same day he got a gemsbok. They were both reduced to "pure bones", on account of the tortoise. But when the one was dead, the other could get food, so got it the same afternoon; just a few hours after the death of the 1st.*]

***** Commentary: certainly seems to reflect on food-sharing practices, a moral tale about the demise of the lion/man who would not share his food. Striking foolishness of the lions through the narrative.

David Hoesar's mother's advice to him about the tortoise

Source: B27, 2535-2539

Mother said to me that I must remember when I perceived a male tortoise, I must pick it up that I might take it home, that I might roast it, that I might eat it. For if the tortoise saw that I was hungry, that I was poor, hence I eat him, hence it would not avenge itself upon me on account of it. Then I should get for myself food on account of it.

Therefore we are afraid of the tortoise to let it alone, while we think that it (formerly) revenged itself upon the lion and the lion died of leanness on account of it. Therefore mother taught me that I should not let alone a male tortoise, if even it were not like as if I wanted to take it. I must take it up that I might take it home.

It is possible that I am not the one to eat it, for the children are those who intend to eat it. It is possible that grown people do not eat it, for children are those who think they will wish to eat it. For he thinks that he will if thou lettest him alone, he revenges himself upon thee, like that which he formerly did to the lion.

[2539 *LH:*
Tga "Pater kombess" i.e. the green moss which comes in old water (as far as I can make out)
N.B. D.H. promises a story about what the jackal formerly did to the hyena.]

//kabbo - Mantis and !goe !kweitentu

* Date: Aug. 1871-Aug.1873. Begins some time after 12 Aug. 1871, around early Sept. 1871; break, resumes some time before 28 Oct. 1871, around mid-October; again during 1872; last section 1-21 August 1873

* Source: (1871) B2, 391-420; B3, 461- ; (1872) B11, 1027-1119; B12, 1121; (1873) B19, 1805; B20, 1872-, 1913-1957; B21, 1965-2058; B22, 2059-2152.
* Translator: Bleek, but some bits of Lloyd's handwriting, and bits of references to Stoffel's words, DH and KK

[Tkagen and his goods]

Tkagen talks. Tkaggen's arrow talks. The quiver talks. The bow talks. The stick talks. The caross talks. The sack talks. Tkaggen's arms get (have?) feathers. He flies into (dives into) the water. He talks to the bow. He talks to the quiver. He talks to the sticks. He talks to the caross. He talks to the hartebeest calves' sack.

He says, "Oh hartebeest calves, you must go. The bow must go. The quiver must go. The stick must go. The caross must go". The hartebeest calves then say, let us go! The quiver then says, we do go. The caross then says, we also do go. The Tkaggen then says, stand ye, I will carry you. The hartebeest calves then say, person this is who flies away. The devil said stand ye. The ichneumon shall laugh at you, standing. I shall carry you. The stick says, a man...?... who can fly away with us. We cannot (don't) lie down. He carries us.

The quiver says, we are lying, he carrying us. The arrow agrees, we thus are truly, for he carrying us, for the ichneumon shall laugh at us. The bow said, you shall lie, the devil carrying us. The devil said, you shall lie, there I carrying lifting go, for (he?) shall laugh at you. The cloak says, the quiver, lie thou. The bow says, I am lying. The arrow says, I am lying together with us. The stick says, I am also lying. The devil then says, oh - cloak! Sit! Then the cloak sat down. The quiver lay down. The stick lay down. The hartebeest calves (each) lay down. The arrow also lay down. The stick also lay down. The bow also lay down.

The devil came out of the water, when he was wet. His arms had feathers. The feathers were wet. The devil went stood. The devil lifted the quiver. He lifted the bow. He lifted the stick. He lifted the cloak. He put on the cloak. He lifted the quiver. He slung over the shoulder, carried it, under his arm had the stick. He held in his hand his bow.

[The devil is beaten by the !goe..]

So he slowly returned, for the !goe !kweiten /tu it is who beat his head with a stick. He flies up with the devil's arm's feathers. He goes flying under water for his arms have feathers, for his head has scratches, stick scratches. He goes into the water for his head has stick scratches. So the water healed his head scratches.

He walks out of the water for his arms feathers are wet. He said thus. The feathers floated away when he talks, for he stands, he stands talking. So he ...?.... for his arms not have got feathers, for his arms' feathers have flown away on account of the water. They are in the water. He walked out of the water, for he is a man. So he holds (in his hand) the bow, for his hands are human. He ..[slings?]... the quiver, for his shoulder is human, for they have not got feathers. He lifts the cloak. He puts on the cloak. He lifts his hartebeest calves' (sack). He puts over the quiver.

[The devil returns to his home]

He goes out away (home?) for he shod on the little veldschoen. He returns (to his) house. He returns home. Tkuntu !ka !katten (the devil's wife) sits (in the) house. Tkuntu !ka !katten says, the devil it is that gently comes. The little ichneumon says, it is (the) devil who gently comes, him !goe !kweiten /tu who beat ... his head. The devil then sits (down). He lies (down), for his head is sore. The devil's wife ties up the devil's head with the devil's (sinew) threads. The devil ties down with his thread, tied with his (ostrich sinew) thread.

[The ichneumon addresses the devil]

The ichneumon said to him, Oh devil thou art a stupid, thou didst not beat towards !goe !kweiten /tu's feet with dust, for his eyes are by his feet. The devil said, oh ichneumon, thou are just he who shall not be able to sleep, for the morning's other .... comes quickly break for me. I did quickly go. I did see seeking Tkuntu !ka !katten. I quickly beat his head with my stick. I quickly beating took hold of his head, for my head was not good. So he quickly went, when the sun had set. The ichneumon said, (if?) I was as the devil ... first nicely I sleep.

[The devil seeks and fights !goe..]

The devil runs away, when he lay he ran away. He first spoke. He ran away, whilst the ichneumon slept. He ran to seek !goe !kweiten /tu. He quickly perceived him on the morning. He shall quickly beat him, strongly. He quickly perceived him, whilst the !goe !kweiten /tu ran out of the house. !goe … said, come on then run, come, when the devil running to fight came upon !goe … !goe … stood. He pushed him. The devil came close to him, whilst he stood.

The devil beat the dust. The dust went into his eyes. He again, he beat the dust. The dust went into !goe..'s eye. !goe … rubbed his eye. The devil beat also his other eye. He rubbed them. The devil springs up. He springs and mounts (the) heaven. He beats !goe .. . !goe …'s head, he breaks in pieces. He again, he springs and mounts the heaven. He again, he beats !goe ..'s head, he breaks in two. He again springs and mounts (the) heaven. He beats !goe…. !goe..'s head he breaks in two.

[!goe accuses the devil of lying]

!goe says, the ichneumon has talking it to thee. The devil said to him, thou liest, thou liest. I forgot, !goe said to him, the ichneumon's talk. He spoke truly, he told. The devil said this. !goe said the ichneumon talked. The !goe agreed (spoke truly). The devil said, it is a lie. The devil spoke rightly, for the devil lied to !goe, because he was angry. The dust was in the !goe's eyes, because he beat it towards the !goe's feet for the !goe saw with his feet. His eyes lie between the (large and next) toes. !goe said to him, the ichneumon has told thee this, for thou wert stupid, thou wert the oldest stupid.

The devil said to him, thou liest, I forgot. I knew of your eyes. I had forgotten that thou wert seeing with thy feet. !goe said, thou has much talked, thou talking standest, lying standest. Thou now give me thy head, I shall beat thy head. Thou that feel sore it, for I also felt sore my head. My head also was sore. Thy head shall also be sore, for my head also was sore. Oh devil, thou art one who can talk as was for the ichneumon what advise thee. The devil said to him, pushing away, thou lying standest, for the devil pushed him away. The devil lifted the quiver. He slung it over his shoulder. He lifted the bow. He put it under his arm. He lifted the stick. He held it in his hand. !goe curses him. He pushed away !goe. He said to !goe, get away, who art truly one who lying stands.

[The devil tells the ichneumon how he fought with the old man]

Then the ichneumon asked him, he said to him, I did see one? old man. Then he spoke well. He saw !goe. He said to the ichneumon, I shall speak to the old man here. I shall speak nicely to the old man here, so that for I lay places, then the old man has spoken nicely to me yesterday. He said so, he spoke to the ichneumon. The ichneumon asked him, thou didst not go, that which I did tell

(thee). I told thee. The devil said to him, I say yes, I will speak well with the old man, telling him that I leave him alone. Then the old man cursed me. I beat strongly old man's head. The old man's head became bloody.

The ichneumon said to him, is the blood great, plenty. He said to him, the blood is indeed plenty. First, he said to the ichneumon, I am ..?.. one that is old. I am he who fought. I beat greatly the old man's head. So the old man indeed got blood much. I indeed pushed the old man, for I indeed push away the old man. I indeed said to the old man, stand out there from me. I indeed said to him, lying stand away from me. The old man indeed stood away. I indeed did carry the quiver. I indeed thought I should take away the old man's quiver, for the old man indeed not see, because the dust (was) in his eyes. He could not not (?) [see?] on account of the dust, for the dust was in his eyes.

I indeed went to meet the old man. I quickly look at his feet. I indeed perceived his eyes, as he look up to me with his feet. I did say !goe's eyes are here with which he did look up to me, which in the middle sat of his feet's arm pits. So I quickly beat towards them. I quickly thought he (would) rub his eyes. Whilst he rubbed his eyes, I might beat quickly. I perceive his eyes as his eyes look up sitting in the middle of his foot's armpits. So I quickly beat up towards his eyes with dust, for I look toward his feet. I looked at his head. I looked down. I was perceive his eyes near by looking out from his feet, for he was standing on the ground, for his eyes are standing above the ground.

I said, !goe's eyes which standing above the ground, I said so, I myself, I speak to myself, as I thought the ichneumon had said so. The ichneumon had said to me, oh devil, thou shalt look at the ground. So thou perceived his eyes on the ground. So I perceive his eyes on the ground, as I look down. I hold the stick. I quickly beat towards his eyes, I thus. He again, he looks up at me from his foot armpits, ..?.. I was thus. The ichneumon, he said to me, I should just look at the ground. So I was just looking at the ground. I perceived his eyes (420)

Continued: B3, 461 (interim - Mantis and Moon)

[The devil fights with !goe ...]

I look if he looks up at me, for I am angry. I go holding a stick. So I quickly beat, strongly towards his eyes, for he again, he looks at me, while I am angry (with) him. His head not must get scars, for head (it) is which gets scars. So I am angry very with him. He looks up at me, while I go stun, making an angry face at him, for my head's scars does so ache. My head burns. So I running come, as I hold (a) stick. [*10 Dec. 1871, 463*]

I go holding a stick, I shall quickly beat towards his eyes, as I saw them as they glance up, sitting at me as he thought I do not see him. He again, he looks up (at) me, as I am angry with him, about my head scars. I will not again beat his head, for I do not

[Table showing mythological genealogy]

LH page, 464:
Mythological genealogy

Tni (ichneumon)
f. Tkwammangao (a man) *!xo (porcupine)*

Tkaggen (mantis) + Thu tu ka! Katten (dasse)

see his eyes. The ichneumon (it) is who talks well, for I do not know his eyes. For the ichneumon it is, he who though (being crossed out) understands, while I who am old, I am stupid, his grandfather (crossed out) old man (!goe…), while his grand (crossed out) old father (!goe..) looks viciously at me with his eyes. I did look at his head, while his eyes sat upon the ground.

[The devil flies away from !goe ..]

So, I quickly got feathers. I quickly flew away from him, while he stood, because I did not well beat his head. I said to the ichneumon, I must dream the morrow, for I do not sleep, because (of) my head's scars; for my head's scars burn. [LH, 465, "burn like fire" S. says]. [*11 Dec. 1871, 466*] I dream the morrow, I must quickly walk.

The ichneumon complains, talks to me, for I was that I do not sleep, because the scars burning gets me. I can not keep still my head, because my head's scars burn me by night. My head does not turn, lying still upon the sack [LH page, 467: "(the bed's sack JT. Says [pillow?])"], for the blood still (again) comes out of the scars. My head does not still stand, for I turn over, for when I lie turning over (tossing from side to side) for the scar's burning. My heart is not sweet, my heart goes round. I quickly walk. I must quickly go beat stick. Scars ..?.. shall also be on !goe's head. He shall also not sleep from head's scars, his head shall also burn. My head did also burn, he shall also turn round, toss about because he cannot sleep. Thus my heart shall become sweet, for my heart shall not become sweet, while his head not has [*25 Dec. 1871, 470*] must still sleep for my head not is become sweet, when my heart is warm, for I not did well fight, when I still must make a struggle (fight) with the person.

[The ichneumon advises and admonishes the devil at length]

The ichneumon said to him, thou art he who got feathers, thou shalt not fight well, that is thy heart shall be sweet. Thou art he who flyst (flew) away from? the fight, for thou not …?… making fight. So thou must be able to make strongly fight. So thou shall sit still, for thou ..?.. able to fight greatly, thou not again think of fighting, thou art he that flew away from the fight, for …?…, thou getting feathers, thou fliest into the water. Thou goest plunging [*26 Dec., 472*] into the water. The water shall go wetting, wash the blood from thy head's scars, and thou going speakest to the shoes, but the veldschoen shall follow thee, where thou fliest away from the stick. The stick shall follow thee, for thou hast feathers, thou dost not hold the stick, canst thou not again go.

Throw away the stick and the quiver, for thou not can do as the old man, for thou wettest fly. Throw away the stick, for thou not can do as the old man. Thou also must just beat strongly fighting. So thou shalt sleep, thou shalt give me that I sleep when? my heart shall become cool. Thou shalt seek and eat the ostrich egg's inside. We shall stir up for we indeed are hungry, while thou cannot through to make fight. Thou not canst sit, thou shalt sit still.

Thou must leave fighting the whole day, for we cannot eat the fighting. Thou didst hold on the whole day fighting. We indeed are hungry, while thou runnest about wrathfully. Thou still run (again and again) next to fight. Thou again fliest plunging into the water, thou that the water may wet, wash thy head's scars, thy scars? do not ..?.. me. ..?.. truly talked to me. Thou sayst no to me, talked strongly to thee. Thou didst not hear. Thou art an old man. Thou art a stupid, thou art just like a little child, an old man does ..?.., are a little child, when he is not deaf. We are a child that hears. We are a child, for we also understand when we also we are young men. So we understand thou talkest just as an old man.

Thou art haired at thy mouth, thou art bearded at thy chin. Thou dost not hear, for thy ears are shut. So I must leave thee, thou continuest to make fight. Thy head's scars must smell

badly, be putrid. Thou must smell them, their smell, thy head's bad smells, putridness, smell from the scars, putridness, badness. Thy head goes over, standing the sack, and thyself thou smellest then with thy nose for thou dost not hear about fighting, for the dassie (the Mantis's wife) awaits thee. Thou runnest round for the fight. Thou art not as if thou wert hungry, for thou art as if thou wert full i.e. we wait for thee, whilst thou must fly into the water. Thy head's scars may become cool, that the water may wetting cool thy head's scars. Thou art one who takes aim, while thou fliest into the water; thy head's scars while the water washes them, while the water washing cools them, they (so that) become cool.

Thou again comest to say, namely that thou shall again run away to fight, and thou again fliest into the water, with thy arms' feathers. Thou talkest, talking in the water, while thou talkest to the shoes, the shoes must for sit? for thee that thou mayest go to put them on, and that thou mayest carry thy hartebeest (springbok's crossed out) children's sack. They and the quiver, they and the bow, they and the cloak, they and the stick, while the feathers are wet, washing off in the water.

Thou comest out whilst thou art wet, while thy flesh is wet. Thou talkest talking in the middle, standing of the water, and the shoes do await thee. Thou goest to put them on, while thy feet are wet. Thou goest to put on the cloak, while thy flesh is wet. Thou walkest, drying they flesh, as thou walkest coming. Thou dost dry, as thou returnest to the house. The wind blows dry thee, whilst thou returning comest. So thou reachest the house when thou art dry, ….. ?

Thou hast been beaten, thou again thou sayest viz. that thou again thou runnest (again) away from the fight. Thou must again go do another fight, for thou didst dreamed the morrow (the next day), thou again thou shouldst make another fight. Thou doest again fly into the water. Thou plungest into the water. Thou springest out. Thou upon to stand goest, while thou art wet. Thou rejoicing above standest [*LH page, 484: D.H. says that he wd say here ..[/Xam].. and translates it thus: "What is this man always doing?"*].

[The devil speaks to his things]

Thou standing talkest here ..it? is the man …..? Thou standing sayest, hartebeest's children lie down there, they and the quiver, you all must lie down. I must go to carry you. We must return for the ichneumon will laugh at you. …?…… turn to the wife first, I shall carry you. We all shall return for the ichneumon shall laugh at you when you return together with me, while I carry you. I must take back you, I must set you down in the house and it is that the ichneumon shall not laugh at you, for I did go to make fight.

So the ichneumon shall sit still (silent), for I set you down in the house. We do sleep, the ichneumon sleeps well. We do sleep still (silently). The ichneumon does not speak. He is silent, for he did see me carrying you. I did not go in my flesh [*LH page: i.e. walked without his goods*] for he would laugh at us in my flesh if I walked away, I without you. I also did walk away, while I not had the caross, they also take ..?.., they also the shoes, they also the cloak, they also the bow, they also the stick, they also the cap. He should laugh if you by yourself you walked away. I remained standing for I flew away from you. So you yourself, you go away, for I must have gone, to ..?.. fight the man. I think I am who told (you) you should go, you follow me. So the ichneumon shall say so. He thinks, while he thinks that I did say so when I flew into the water, that the water should cool the wounds. The water wash the blood. These wounds were cooled.

He [the devil?] sprang out of the water. He said, oh ye hartebeest children (i.e. hartebeest sack and other things/quiver), lie you down yonder, you and the veldschoens. I must go to lift up you. I shall carry you, that we may return, for the ichneumon looks around for us, for he looks around for me, for I did go to make another fight. Therefore he looks around seeking me while he thinks that !goe shall kill me, [*7 June 1872, 490*] as he beats knocking me down with the stick.

Therefore he does so, he thinks that I shall be dead, while I am alive. Therefore I return, while I think that I would do (what) I did (then). I did fly into the water.

Therefore I speak to my things that they should arise, that they should follow, for I fly into the water. I return. They follow me. They wait for me. I come out of the water. I carry them. I go into the water. I come out of the water. I carry them. We return while I carried them. The ichneumon perceives me, while I carried them. We returning came. Therefore the ichneumon did not speak, for he did not sleep.

[The devil dreams of the morrow and goes to fight the !goe]

For I did run out, as I dreamt of the morrow. Therefore I ran (heading …. [together crossed out]), as he (!goe) came out of his house. We met together. The fight was near the house.

So I flew into the water which !goe drinks, for I think that he was he who was beating my head. Therefore, his water did wetting wash my head's scars. Therefore the scars became cool, while I thought (that) he should drink together my head's blood. Therefore !goe shall not talk, for he is an angry man. So he drinks blood, for he is wrathful. We are wrathful. So we drink blood. We drank together it, for we all are thou who beat our fellows. We all are such as are angry. Therefore we do set to fighting, we do beat our fellows' heads, for we break our fellows' heads.

[The Mantis and !goe talk to their wives about their fight]

Therefore our heads get scars, for women were not by. So the women do not (hold their arms), for they were at the house. They perceive (that) we have scars. And they await us, as we bring scars to the house, for they did not know that we set to fight, while we were two. And we brought scars (wounds) to the house. They asked us, what thing we had fought about. Their wives asked them what thing they had fought about. They said that they themselves had fought …, because they were angry with the other, with an old wrath.
He (the Mantis) [**note: not here same word as Tkaggen*] said so. He thought, for his thoughts said to him, while he was at his house, that he shall meet the other one. He shall fight him. They did beat each other, while the women were at the house. He (Tkagen) said to her (Tkuntu !ku ! tten), the man yonder he it is who did fight me. Therefore I fight him. He it is who first he beat my head. Therefore I beat his head, while I think I shall be at peace. Therefore I am at peace. !goe it is who said so. He said to his wife, to … she !goe, that it was the Mantis who flew into the water. !goe still stood, and the Mantis did fly away from him, he went back home. He returned. The Mantis went into the water. !goe went [499, LH page has /Xam words with translation for one-eyed, blind and better ?] back.

He returned. He went to lie down in the house. He rocked himself with his head's wound. The other the Mantis went cooling wounds, for he did flying go. Talking he said to his things, come, that they should follow him, that they should go to wait for him by the water, whilst he was still in [500]

[Continues B11, 1872, 1027-1119]

[Mantis' things talk]

He said so. He talked, while he talking went, while he fled away, the things came. The things call their mates, go, let us go. We go after the man yonder gone, for his doing so as if he it were not who fought. He left us. He flew away, while we sat behind him, while he said not carrying left us, that he should gently go taking away us. He flew away from us, while he did not carry lifting hurt he might carry us. We are those who sat behind him. We sit near the man (!goe) who did beat him (Mantis) with a kieri. He flew laying down kieri, whilst this other one took his kieri on account of the thing which his things spoke of.

We … speak, as we are (the) things. We are the things. We talk, whilst his fellow's (i.e. !goe) things do not talk. We are who talk, while we are things. We do not talk at the house, for we are silent at the house, while he alone talks there, while we do not talk with him. We will talk to the ichneumon, for he (the Mantis) wert/went to lie to the ichneumon, whilst he flying left us. We ourselves, we follow him.

His fellow did not cool the wounds for they are [*12 Aug. 1872, 1035, LH page /Xam, leave, let (let staan)]* whose head's scars are dry, whilst they go about with them. Their head's blood is dry, the blood drying does come off from their head hair, while they lying turn, they lying rub off the blood, whilst they did not go into the water. He (Mantis) went carrying us, whilst his flesh was wet. We became wet, as if we had been in the water, while he it was who went into the water. We became wet from him, while we he … was wet. He carried us, whilst he was wet, while he did not sit in the sun, that the sun might warming dry him, while he a little sat in the sun, that he might afterwards go and carry, carrying (lifting) us when his body was dry.

He was ashamed on account (to face) the ichneumon. [LH page: "He was ashamed to be seen by the ichneumon without his things, for the ichneumon was looking around on the evening"] So he carries us, while his body was wet. He carried wet making us with his body's water. We were wetted yes. He went to set down us wet, as we were wet with his flesh's water. He carried wetting us. We were wetted, with his flesh's water, as if we had been in the water, whilst he it was who had been in the water, as he felt pleasant in the water, namely his head's coolness, as he was in the water.

[The Mantis speaks to his things]

He went and sat lying to the ichneumon, while he did get feathers, while he did fly like a vulture, as he in (the water) …?… put on the feathers. He sprang out going (out) of the water, as his arms were human. The feathers did first rustle in the water. The ….?…. in splashed. He swam on top of the water. The water up flies. Hartebeest children (sack) perceived them on him, as he was still in the water. [*LH page grammatical constructions: I send thee … thou sendest me … that thou may send him … thou sendest me to these people.*]

He jumped up out of the water. He (talked) called after the hartebeest children (sack) wait ye for me at that place yonder. You must sit there, for the ichneumon shall see you go, for the house is near. The smoke yonder goes up out of the house. You must quickly sit down for the ichneumon shall stand up, that he may look round and he perceive you. [*16 Aug. 1872 1047*] and he (will) think that I seem to have fought. I appear to have flown into the water for you do as if I had flown away and left you. Go on one side standing while the ichneumon does not see me. I seem to have been in the water, while you all are who go away, while I fought.

[The ichneumon arises and converses with Mrs Dasse]

The ichneumon arises, the ichneumon looks around. He perceives the hartebeest's children (sack) talking stand. The Mantis then angrily says, hartebeest children ('s sack) quickly sit, for the ichneumon has arisen. The ichneumon perceives the hartebeest children ('s sack) stand, while

they standing talk to each other. The ichneumon speaks to Mrs Dasse (The Mantis wife). The hartebeest children's sack is what stands red. The Mantis seemed to have fought for they (the things of the M.) were so, while the Mantis flew away from them. It is as if the Mantis (had been?) in the water, for they appeared they wait stand, they yonder sat, think.

!ka !katten then said to the ichneumon, what thing is it, the old man seems to have fought about, for he does so, while we are still (at peace), for he does fight round, whilst he does not seek food. He has flying left his things. His things think, they go i.e. go after, they follow (keep the spoor) him. They are so. They follow him (keep the spoor) to the water, while he wetting loosens the feathers, that the feathers may loosened remain in the water, that the water may bear away the feathers, that the feathers go water's side, that he may jump out going, when his flesh is wet, that he talking above standing go, while his head's hair was dripping with water. He slipped along forward, while he listened, whether the hartebeest children's sack scolds him.

The Mantis angrily speaking comes, while he is wet. He snatched up the caross. He carried making it wet the caross with the water. He puts on the veldschoen, while his feet were wet.

The ichneumon shows to /hun tu !kat !katten him, as he goes out of the water. The ichneumon said to Thun …, the mantis there goes along, is not clothed, he has not on his caross, for he does yonder walk along in his flesh, whilst he has not slung on the quiver, for the quiver appears to go along with the things, for they are many, whilst they waiting stand. The quiver does yonder, the Mantis does lift it. He yonder he lifting it up (on his shoulder) stands. He did swinging his arms crosses over to them, while his hands were empty. He yonder there walks, wipes off the water from his face. He yonder walking looks at the place, in which the house sits at. He seems to sit down, that he may put on his shoes, for he seems to fasten his veldschoen's strings.

He yonder there walking comes in order that you [*LH page you = i.e. 1. Kuntukakatten 2. !xo (porcupine) 3. Tkammunga (the porcupine's husband*] may come look seek the scars on his head, for he comes blood in his heads with thread (sinews), for his nakedness we should not see him, while he walked round, for he is as if he had fought, while he was just so. He goes about in his flesh, as he had not put on his caross, while he thinks the things do come, while they get their feet, the little veldschoens come, they are veldschoens, for he flew away from the veldschoens, as he thought that these veldschoens should become wet, for he was going into the water's inside. Therefore he flew away and that these things should be dry, his waters should carrying off his things, they carrying take away [*20 Aug. 72*] them to the house, their house.

The Mantis … comes to naked lie, while !goe goes wrapped up lie in the Mantis' cloak in his house. Therefore I (the ichneumon) think, I say, thou must not wrap up the Mantis in thy caross. Thou ..!katten, thy caross, the ..?.. must kill the man yonder coming, for he then carries the things, which he did not carry, when he came out of the water, for he did walk across in his flesh.

[The Mantis green, in his flesh, did go about]

He ..?.. blackness when he came, because he was carrying the things, goods. He green did go about, for his flesh it is. Therefore he did go swinging his arms for he does not hold (in his hand) the stick, which this stick did come with the hartebeest children (sack).

[The Mantis' things wait for him]

They also the other person the bow, they all did come, which shall stand as they did waiting stand, while they awaited the man yonder coming. [*LH page: //gooka .. Whitbooi Toorn (i.e.*

Smoke's man)]. He perceiving the first coming (to them), carrying after them, for his things await for him, for they talked (together) with him. Therefore they were talking to each other, namely, they await the man yonder coming.

He went heading across to carry lift, lifted them, for he carrying took them out of the house. He carrying took away them, as he went to fight. He flew away from them, because his skin was sore, on his head's hair. He flew away from the things, while the things waiting sat for him, as he feels his head burns. He will quickly go wash cool them, with water that is cool. It enters the wounds, which !goe did beat, breaking his head. He did so, he did quickly come in silent. He is who will come sit lying, while I did look standing at him, while he another across in his flesh, while he not had put on the caross.

[The Mantis puts on his things]

He did sling on the quiver, for he did quickly cross in his flesh. He hung you across sat down, while I looking stood. He sitting fastened the veldschoen, while I still looking stood. He having arisen, he picked up the caross, he threw over his shoulder the caross, while he stood. He standing threw over his shoulder the caross. He stooped down. He picked up the quiver. He slung on the quiver, as he stood. He again he stooped down. He picked up the stick. He put under his arm (it).

[The Mantis nurses his wounds]

He walked at night coming. He came there, as he made (at his head with thread, he will come to call here in the night, while we shall be still (silent, quiet), whilst he rolls about in the darkness, for water got into the wounds The wounds then shall smell, while he lies, and he places his head upon the sack, for he did wash his head with water, (with which) he washing wetted the wounds. He bound his head with sinews, while the wounds were raw, when the water was in the wounds, as he was the one who with the dark went out of the house.

He ran to !goe, as !goe is (bow man) angry man. !goe shall be silent, as the Mantis tossed about with pain, as if he not were he who went to beat the cross man's head. He (!goe) come to eat there, while the Mantis is about house? working, as if he had not been one who went into the water, while the blood still ran out of his head. The water dropped into the wounds, thus water is which he shall turn (roll) about on account of the pain. Therefore we shall be still, for we not who talks to the man yonder coming.

He fought here. He carried off fighting wounds, for he it is who himself dreamt of this fight, viz. they should go do it (fight it), while he lay inside the house. Therefore he early in the darkness went out, I heard him rattling go with the quiver's arrows. I listened to him rattling going, while the quiver caused (?) to rattle, that story. He yonder, he walked coming with it, that he might come sitting talk, while he sat deceiving cunningly by speaking that he he has beaten [*LH page: Pygmees ..... (St.)*] !goe's head, while he afraid laid down the stick, which he felt pain, the wounds, burning pain.

He in fear laid down his knobkieri, he did not first let us talk to him after the fight, for he did so. He himself ran (running out of, away). He ran to finish the fight. He quickly afraid laid down the knobkieri, while the knobkieri a fear (from him) near lay to !goe … it and also his bow. As !goe then lifted up his stick, [*LH page: stick i.e woman's stick, fur sin Stock*] it and also his bow, he carried off lifting his things all. He thinks his wife shall go look his head's wounds. He shall sit and eat, while his wounds are warm. He is eating in sitting the sounds, for the Mantis is who made him on it fight. Therefore he sat eating.

His head got wounds, because the Mantis was it that made him on it fight. Therefore, they did beat another, because they all were angry. Therefore he has beaten the other's, the Mantis' head. The other's head also got wounds, for the other has beating hit his head. Therefore he also beat the other's head, the other also writhed about on account of his head, as he also writhed about at his house. The other shall not again go to make another fight. The other returns very far going to his house.

He shall not again run to another fight. He must first writhe at the house, while he not goes. He shall first hunger, as he is at the house, for he thinks that his head is still swollen, while Thun!k..!k.. rubs the wounds, while he writhing lies at home.

He first sticks in the knobierie into the bushes. The ichneumon shall first pierce with his knobkirie, he shall first dig out the Gambro. [*Lh page: Tkui = kamboro (Boers)]* He shall first dig out round about onions (or ...?…. his bulbs), food from underground *[Lh page, 1103: !kani bitterer than onions], [1 sept. 1872*] while the grandfather (the Mantis) is first at the house, for he was just so. He galloped angrily out of this place, where he lay. Angrily he headed the springbok as he heading went. He headed holding the fighting stick, that he might beat with it !goe…'s head, as he (the Mantis) dreamed on the morning as he slept.

[Mrs Dasse and the ichneumon converse]

Thuntu .. atten feeling missed in the bed, as the bed (sleeping place) was cold. Thuntu .. said to the ichneumon, *!kawruxu* (Tkagen) [*Lh page: other name of Mantis*] is gone. The sleeping place feels cold. He must have gone a long time. The ichneumon says to he, the Mantis' foot's rustling was this side. It nothing went in the dark, as the place was still dark, which darkness still was, as he walked with a kaggen x [*Lh page: x with a quick sort of shuffling gait (he carrying his things)*], hurry you along as his feet rustled, as I heard to lying. As I thought that he spoke to me, saying, he went to fight, namely I shall talk to him, viz. he has let me sleep well, he says so, he dreams today, which is (?) I let not sleep well, as he stamping goes with his veldschoens, as he stamping goes at night. In order that they may go to beat each other, as they do not seek food, in order that they may first eat.

They beat each other while they are hungry. Therefore they were tired, when they not did well fight. They afraid went away. They were two (he/mantis also). They afraid separated, as they not talked well to each other. They in fear went different ways, separated, as they not did talk a thing which wakes angry, that what they were angry with each other for as place's (on ..?.. of the place) angry.

[Hunting ostrich eggs]

It is namely the other !goe goes round this place in order that the other (!goe) may take his ostrich eggs, so that he bring going them to his house, that he may go stirring up (with the gemsbok's tail) take them angrily, as he lies upon the sleeping place. Therefore he quickly running comes to the end, as !goe still comes out of the house, that he may hunting seek ostrich's eggs, that he quickly may beat !goe..'s head, so that !goe… may turn, while the house is still near.

He shall quickly come home, that he may go sitting with his head's pains, that he may not hunt as he writhes there, that the Mantis first goes take the ostrich eggs, which are still lying, as he not went across !goe… with his feet/spoor, which !goe…. hunting ran before him, for !goe… hunting ran before him. He goes across round !goe…'s spoor which …?.. before him. He is angry, as he goes across

[[*B12, LH pages, 1121: Bushman tools in index:*

1. A brush called Tku made of the hair of this animal which they translate by the name of Gippa. The handle is made of the stem of thornbush called !nabla whilst it is bound with springbok sinews, the .../Xam.. or rather .../Xam... i.e springbok's neck's sinews. The women stir the soup with the pointed end of the handle and also lift on the meat from the pot with it. They use the brush in order to get soup by dipping it in and then carrying it to the mouth, and suck it on. They put it for this purpose wholly into others mouths. The fat is scientifically f..?..ed up. The brush in our possession is for a small pot.
2. A !an, a rib, supposed to be a gemsbok's rib, used for peeling and eating Tkui. It is marked with little holes, bored in the inside in seven rows, as its late owner's marks.
3. An ostrich bone (broken) used to pierce? The mats and basketword?k? is pointed. This specimen is broken
4. A Bushman pipe, made of kid's bone, .../Xam....
5. A Berg Bushman woman's digging stick (short), made of a tree called !kwa !kwa, a tree growing on the mountain. A springbok horn is put on its point. They dig with it for ants' eggs and for /kui. The other end is used as poker to stir the fire.
6. The same
7. The same
8. A big stone with a round hole in it into which the digging stick is thrust to its middle.]]

B12, 1121

!goe…'s feet, which are fresh. I think that !goe… is just gone in the day's mouth and !goe.. in the dark went in front of him, as he still went along, for he thought he had seen ostrich spoor. He first left along it (the spoor), that he may first return, for the sun set, that he in a little while running return, while the place is still light, for he has not fetched ostrich (eggs), that he may return early in the darkness, that he may not early lift Thuntu … (Mantis's wife) for Thunt … shall see, for he does not carrying come, that he may early afterwards hunt the ostrich on the morrow, that he may go and follow the ostrich spoor on the morrow for the ostrich spoor was like that of a house's ostrich.

He first crosses the !goe..'s spoor, which had just now gone along on the day which he went on it. !goe first did pass across in front of him. He did think that he would angrily return to the house. He shall early run to the fight on the morning. He first went angrily to lie down, while he hungered that he might quickly dream of the morrow, for his heart was not comfortable, for his heart was hot with anger.

Therefore he dreams of the morrow, for he will talk to the ichneumon, that the ichneumon may not scold him that he does not sleep nicely, for he does so. He dreamt of the morrow, while he did not lie still, so that the ichneumon might sleep nicely. He (talking) waked the ichneumon, saying that he will run to the fight, that they

STORY 2: THE TALE of !KAKEN !KAKKA !ANI

[Source of the tale]

LH page, 1131: !kunn brain, //kabbe //kabbe ta Tkoe rainbow. The tale entering the earholes goes down on each side of the throat into the thinking channels and remains there and grows up with the hearer. This tale (of !kaken !kakka !ani dates from his mother's mother's tale (mother's mother's mother crossed out) which she told nicely. I did get it as it entered into my thinking strings.

go to beat their mates heads, when they do not hunt (ostrich eggs). As the Mantis thought that he would carrying take (a myth? logia? as big as a person) as a she-ostrich hears similar to that …'s eggs. This !kagen!ka …!ani is one who talks

[Description of !Kaken !Kakka !Ani]

[LH page, 1132: *!kuken !ka ka !ani scratches with its feet, bird lays eggs like an ostrich, but talks like a person. The yolk of the egg it lays is not yellow like that of an ostrich, but is like water*.]

for he thinks he is !kagen !ka ..!ani. He comes to lie holding in his mouth the say brush, gemsbok's tails hair on account of which he (mantis) was the one who went round !ka..!ani about it. His going round !ka..!ani about it, so that he might shoot himself.

[The Mantis shot at himself]

He sprang aside as if a man were shooting at him, while he was the one who himself shot at himself, which he did not assent to !ka…, that he should take a little egg that was small that he may first drink it out, that he might break with his fist its shell, that he might throw it away, that he might take the quiver, that he might sling it on, that he puts it in to dry, put (into the sack) the brush, that he may take up the bow, that he may take it under his arm, that he may take up the stick, that he may hold it, that he may jog along going to another ostrich, which is lying looking, that he may go round it, that he may not himself shoot himself, that he may shoot nicely get off (the eggs) of the ostrich, while the ostrich lies, that he may not spring on one side opposite to the ostrich, while the ostrich waiting lies, that the ostrich may herself run away, on account of the thing that his arrows returning came from it.

His arrows fly back from it, when he thought he would kill a thing, that he might eat ostrich flesh, that he might drink real yolks, while he did not eat together ostrich's flesh, which he did himself. He shot at himself. The ostrich did herself run away, while he sprang there. The ostrich runs away. He goes away at the place where he had jumped. He does not see ostrich flesh, while the ostrich running goes. He (mantis) looks across, while the ostrich yonder stood looking back. While he rose up, while he felt that he fell upon his back in order that the arrow should flying ..?. him. He seeks just as if a man it was who had shot at him. On account of his own arrow, it is.

While he jumps aside, away, thinking that his own position it is so that his own poison may not enter his body, that he may not go walking with pain having got it, while he does not drink (ostrich eggs). Therefore he first himself throws down his body, that he may go quietly drinking sit in the ostrich house's ...?... while the ostrich eggs stand that he may quietly drinking sit in peace, that he may quietly carrying go, while his flesh is comfortable, while he does not walking with the pain, that he may go quietly sitting talk, while he tells (his wife) Thuntu.. that he did shoot off an ostrich while the ostrich was lying inside the house.

[The Mantis dodges arrows]

The arrow was that which returning came to himself. He was the one who sprang away, got away the arrow from his body. He does remember that he avoided nicely them (the arrows), that is he got out of the way of the arrow with his body, for the arrows did fly into him. He did fall upon his back, so that the arrows should fly over him. The ostrich did herself run away.

He did get up. He did lose sight of the ostrich, while the eggs are those which remained. He arose. He picked up the arrow. He grasped the arrow, while he grasping laid the arrow on the

bow's back, while the poison was on earth, which he shooting put the poison into it. He walking went towards the eggs, while earth lay behind on his back. He did walking rub off the dust from his back, while he thought that he did fall setting on the ground his back, because while he was afraid of the arrow, while he felt that he was the one who put on the poison.

[The Mantis gathers the ostrich's (i.e. !kaken ... !ani's eggs]

He did walk going to the eggs heap, while the ostrich did not sit upon the eggs. He did take one egg. He knocked the egg. [[LH page, 1152: *sound imitating the noise of knocking an eggs shell open.*]] He the shell broke it. He sat twirling (pushing crossed out) the brush in it. He sat drinking. He stirring whisked it out. He struck with his fist its shell. He knocked placing it. He unloosed the net. He held it wide (open). He gathered up putting in the ostrich eggs. He fastened (it) with a stick. He tied it up. He slung on the net. He carried it away.

[The ichneumon and Thuntu converse]

The ichneumon saw him coming. He carrying reached Thuntu.., as Thuntu..sat in the house. The ichneumon told Thuntu.., "The Mantis yonder carrying comes, he whom the net will come and stick fast behind his back, as he lies opposite to us, as he arrives in the cold, for I believe I think he is carrying !kaken ... !ani's eggs. I first thought that a real ostrich it was. I am one who will not sup for he always will travelling opposite lay for me a yolk's egg, while he leaves going away. He verily comes bringing !kaken…'s eggs, while I thought that it was an ostrich".

Thuntu… said, "We [see?] the eggs yonder coming, which grandfather brings, for grandfather has not listened. He has not done wisely. I am the one who will lie down hungry, while he carries back those eggs. He must go to pour all [of?] them at !kaken .. !ani's nest front. We wish we were going to see grandfather unload. [*LH page, 1162: Tnuobba //a To go making a noise with one's feet*].

He *1162-1166 untranslated* .. brush, for his mouth was red, when the egg did not stand white before his mouth, hence those …. For he was a fool. We are those who lay hungry opposite to !kakken .. ani's eggs, while he carrying lay down with them. He arose. He … went with the net, while we sat hungry behind him, while he carrying took back the yolk that he might go to shake and pour them down in front of !kaken .. ani's house., that !kaken .. ani may again lie upon them". The ichneumon said to Thuntu, "It seems to be an ostrich, hence he does not carry an egg in his mouth for his face [1171]
[1171-1213 Index: Resurrection of Ostrich (Stoffel)]

<u>B19, 1805</u>

[Date: After 29 June 1873, entered at 1778-1789, rest blank]

face is green, because he thinks that a real ostrich's eggs do seem to be those which are here, for he does heavily laden walk; while he feels that he did drink nicely a yolk. He does yonder rejoicing come. He will again, he come, cold to lie upon the net yonder. He carrying brings it, while he does not bring us a real ostrich's eggs, that we might drink them up. He shall seek a new ostrich, that which he did tell to me (its) path; for he did angry return, while people take from him the ostrich that he did espy lying it, he came angry to lie down".

[Thuntu addresses the ichneumon]

Thuntu … said to the ichneumon, "Eggs seem to be those which are here. They are which, they knock against each other, because they think that they stand in the net, as he (Tkaggen) comes, for his feet make a noise, do make [*LH page 1808: !arra edge of skin*] a noise; as he does walk forward, coming at the back of the house, his mouth is handsome. Therefore, the net does shake lying behind his back, his back. The net does make a noise as if it were loose.

He (Tkaggen) shall come to sit and talk. Therefore, thou shalt talk telling the old man of his foolishness. He did foolishly, he went and pushed off from the house; while he did not let him lie quiet, that he (mantis) might go and take the little egg to him, that he might first drink it out, that he might first hunger, which he did not say no to !kakken..ani's story. While he seeing knew !kakken..ani, he did talk, while he did not ….. for. He used to take an ostrich which does not talk. He did not seeing know, did act foolish actions.

[Eating the egg]

Therefore, ...?... formerly didst go laying him in (the sack) when you visiting went to the old lions, when he did go in-lying the sack on account of the foolishness which he did get it, that thou also must teach him he should unloosen [and?] put down [the eggs/net?] opposite my hut. I want thee, ichneumon, thou shalt arise. Thou should see and pull out that little egg, nicely break it in the net's eye. The net's eyes are round for we are hungry lying in that man, his night, while grandfather early fetched sitting behind us. We risen placing (it) at the back of his head, while his stone knives were behind us.

The sun the eggs which are here. They do not while they feel that we shall not drink them. While we do hungry that we did not eat this morning. Therefore, the stomach's skin does those we did not perceive, for we did await, while he does truly carrying bring eggs which we shall not drink them. He did bring to us an egg; which the brush stuck in standing by it, while the brush, the brush was in his mouth's other side, the egg his mouth's other side. The brush does appear to have fallen down. Hence, his mouth is handsome. That which the brush did stand fast to it. The egg also .

[The ichneumon speaks to Thuntu]

The ichneumon said to Thuntu, "I wish that thou mayest behold the ostrich which carried came to us, its eggs, because my does not act like an old man; that which

1825-1871 untranslated

<u>B20, 1872 continues</u>

[*24 July 1873*, p1872]
[LH page: *Tgiue the last child of a mother when she is so old as to have none more; //kuru a splinter of stone sp..?… (shaped crossed out) and used as a knife, when they have none at hand*
!khuken !kerri 0na oldest child
!khu !khuken the other children after the first]

[The ichneumon still talks]

grandson Tkammanga did ask for the little Tgipp, while he did not ask for the older little Tgipp that which is the eldest child. Therefore, the mother Tgipp, gave to her oldest child [The ichneumon still talks] that it should be so, that it should burn (the Mantis) together with her, for my old man, grandfather talks, while they hold him spread out over the fire. Therefore he calls in the fire lying to hartebeest's children's sack, that he should so flutter out of the fire, while he had got feathers, while he burning lay in the fire. *[LH page: Mantis call to the hartebeest sack: ……page of /Xam text*]

[The Mantis escapes the flames]

Hence he flapping his wings made the stones fall, while he moving his wings, posing himself, stood above in the sky, for he felt that water was not nigh. Therefore he flew quickly along in the sky. He felt that water was not near at hand, that he should flapping his wings keep just above the ground. The stones fall from above out of the sky. They bumping stand upon the ground. [He] flew away while other stones stick fast to his flesh. He making a hissing noise went into the water. [*LH page: The hot stones attached to him made the hissing noise; also DH, L references*] The stones cooling fell off into the water, for he thought that the Tgipp was the one who had taken hold of him and lifted him up.

[The Tgipp burns the Mantis with hot stones]

While he sat talking, while he sat deceiving, the little Tgipp sprung past his mother. He went to stand on the other side of the fire, that they might put the hot stones on this man, for that man who is here, he is the one who hast threatened to beat his (the Tgipp's) mother. He was the one who was so. He was the one who came turned back for his face was just so. He did say so.

He said they (the Tgipp etc.) truly holding, throw him down, that they may truly burn him with these [*LH page: The Mantis was ….?… his flesh to the little Tkun (Tgipp) that it was dusty*] stones, which are hot, that he might not again turn back. He shall keep away, while he does not again turn back, for he had come to sit and cheat, that they truly hammer in firmly placing stones on his body. [*LH page: They take a cold stone to hammer in the hot ones*] Hence he shall a little feel this burning, when he has flown away, which he flies between reaching the middle, for the water is far away. He will think that he has done so. He turned back when Tkwammanga returned (home). [*LH page: Mantis and Tkwammanga were going home together when the Mantis turned back to the Tgipp's house and so Tkwammanga returned alone home.*]

The ichneumon is one who will go and tease him (laugh at him, when he sits on account of his sitting) red from this fire. Its (the fire's) wounds, for stones did badly burning stand on his body. Therefore the little Tgipp put in stones which were hot, into his [body?] into the hollows above his collarbones, which he (Mantis) feels that he is held, pressed down in the fire. [*LH page, 1885: //kwat//kwam part at the bottom of the neck in front.*] Therefore coals stick fast to his back, which fire he did lie rolling in it, while he felt that he was held (fast down) lying on his back, while he was held down in the fire's inside.

He lying called to the little shoes that they should arising follow him, for he really felt dead, for he lay burning in the ifre. He whom the Tgipp was the one who nearly killed him with the fire, which he (the Mantis) was the one who made it. He had fetched (got) the wood for his flesh's fire, for the wood which he had carrying on his shoulders brought of it, that was which he lay burning in it, while the water was not near, that he which goes to cool (himself) in it, he splashing along goes out of it, while the (his) feathers remain in the water. He stands wiping his face (with his hand). While the water which he had plunges into, he (Mantis) goes out. While his arms are handsome, while feathers are not there, that he might go to sling on the bag, while his

arms are handsome. He seems as if he always carrying brought the things, while the things had themselves following him come, while he went into the water.

[LH page, 1891: Here begins the translation [touen in /Xam] by David Huzar commenced 28 December 1873]

He talked going out of the water, when he saw that the things seemed to have past him. He felt that the ichneumon would also laugh at him that he might quickly tell the things to lie down, that they should lie waiting for him that he might go to take them up; for the ichneumon stands looking around in the evening. Therefore the ichneumon would see him from afar. The ichneumon would think that he had done so, when he had gone into the water.

[The Mantis fetches his things]

He fetched his things, while his flesh was yellow (green) [*Tkeinya] [Lhpage: =k/xamma DH and KK*]. When he went out of the water, he slung on the quiver, while the ichneumon stood looking at the house. Therefore the ichneumon sat in front of him outside, talking of the fight which he had made on the hunting ground, while the ichneumon felt that he (the Mantis) did thus when he fought. He came out of the water in his flesh. He cheated, when the ichneumon had seen his flesh when it came out of the water. The ichneumon understanding sat in front (outside the house) of him, because he had seen the Mantis stand lifting/shrugging his shoulders, as the Mantis lifting his shoulders put on the quiver string to his shoulders.

The Mantis walked coming straight forward, as he carried the things, while he had not carried the things when he walked out of the water. The ichneumon sat asking of the things, which he should come sitting to deceive, when the ichneumon had just seen his body from afar. Therefore he usually is used to deceive, while the ichneumon slyly sits. The ichneumon said that the ichneumon saw when his body walked out of the water, on account of the fight which he had made, he flew away from the things, on account of that.

He truly always fights that which he will not listen about it, for he has now become old, while he is fighting. He is now the one who has flown out of the fire, while his feathers were not burnt up, while the ichneumon thought that the fire would burn up the feathers, for the Mantis had [been?] burning in the fire.

[The striped jackal throws fire at the Mantis]

The striped jackal [*LH page Tku "striped jackal" (the ..?.. has a light tone)*] putting hot stones upon him, …?..s him into the fire, as they hold firmly the Mantis' arms, wings. He twisted out burning his arms. He flew out of the fire. The striped jackal threw fire at him as he ascended. He, as he flaps his wings he speaks (calls) backwards, that the things should rise and come, for he went quickly into the water. He shall quickly go out, for the ichneumon also shall see him, as he afterwards goes out the water. He shall come out, while the ichneumon yet sits. The ichneumon shall stand upright, while he (the Mantis) has taken up the things. For the ichneumon does laugh at him, when he takes up the things, when the ichneumon has been looking at him and thus the ichneumon goes to sit to laugh at him when he had thought that he should first deceive.

The ichneumon says that the ichneumon had seen him, when he walked about in his new flesh, as he was not clothed. He clad himself (put on his things), whilst the ichneumon was looking on and then the ichneumon sat, saying that he (the Mantis) deceiving sat, for the ichneumon had seen him.

He crossing in front sat down. He sat putting on the veldskoen. He arose and got up. He standing took up the things. He came (went) (walked) forward. He returned and then he came to unloose (his load). He went quiet into the house. [*LH page, 1910 here as elsewhere: DH and KK*]

B20, 1911, handwriting change to Lloyd for the translation

He came up to the fire. He will sit warming himself. He will sit deceiving, while the ichneumon cunningly sits, while Thuntu sits doing foolish things, while Thuntu sits. He does not sit deceiving, for he had walked out of the water. He slinging on carried his things. He had not been hunting there, for he had not come when he had beaten his fellow's head. He had slipped into the water, where he had made a fight. He

Untranslated

[1913-1957 untranslated]
you always have told the women that we should die, if we ate up the quagga's flesh [1957]
[1958-1964 untranslated] [*LH page, 1962 !xu!gei flamingo*]

B21

[Back to? 1 August 1873, 1965; 7 August 1873 2004; 11 August 1873 2027; 13 August 1873 2037; 14 August 1873 2049]
1965-2058 untranslated

B22

[2059-2152: Inside cover records: Begun August 15th 1873. Finished August 21st 1873. Translation resumes in Bleek's handwriting at the bottom of p.2059]

[The Mantis gives his account of all the events]

Therefore I myself thought that I was one who fell standing in a warm fight, i.e. I felt much pain, for people were not here, that …. (it lay hold), for we are those who made a fight on account of the anger which we were angry with each other with, on account of the walking past which we walking crossed each others' paths, to each others' places. We ourselves opened the fight on account of the old wrath (quarrel), that which we being angry keep (it). We waited for each other, that we might perceive each other, that we might beat each other, on account of the anger which I had standing in the ostrich's house (..?..).

I came to lie down with net bound round (my waist), while I felt that I laid hungry. Therefore the ichneumon derided (laughed at) me, because I went fastening up to carry off !kaken …ani's eggs, while I felt that I had hungry him doubled up, that haste it is which I did not out take slowly time, that I might first look leisurely, on account of the hunger's haste. Therefore I myself did so. I came to lie down and ..?.. on account of my back's top's (fatigue), while I did cold lie opposite his grandmother, while his grandmother did alone lie in my house, to which I had returned. I had come to sleep in (it), while I had been obliged to lie cold opposite to it.

I lay in the cold in an old caross which had dust which (dust) she shook off, because she thought that I had not unloosed the net from my back. I wrapped myself up in a new caross. I still laid upon my back upon it (the net and the eggs in it) as I could not taking hold holding wrap

myself up, while my arms were fast in the net strings. I rose from this place. I go arising, taking with me the cold (not having warmed himself with the fire).

Therefore I did not myself go [*LH page, 2070, //e go underneath hamba; //a go for underneath hambela*] to make a fire for myself, while I felt that I trampling/stamping/moving via gently went along quickly, that I might loosening take off the net from my shoulders that I might light a fire, that I might warm my hands, that they might be a little warm, because I warmed my hands, that the cold might go from them. For I had not warmed myself at the house's fire, for I had risen opposite (outside of) to my house. I again carried, taking back with me myself the cold, which I had returned with it (the cold), as I coming could not talk as the ichneumon derided (mocked) the standing upon the egg upon my mouth. While the egg stood fast to my mouth as I am the one who went going round an ostrich that talks, that did not fear me.

He talked with me. I went to talking be with an ostrich which lying talks at his house. Therefore he did not run away arising, that I might crow/triumph over him [*LH page, 2075: ki he, the sound of rejoicing over the retreat of the ostrich*], for people do joyfully exclaiming stand behind an ostrich when an ostrich runs away, when the ostrich does not talking lie in the house, when the ostrich seemed to think that the egg would stick fast to my mouth. Therefore we two dispute loudly there with each other, while I scolded the ostrich that the ostrich must get up for me while he did not talk with me, for an ostrich does not talk to people.

He runs rising away, while his nails' dust ascending goes, as he running fast goes, while the people do call out behind him standing while the people feel that they will stir (twirl) sitting in the little thorntrees. Then they closing (the net) sit within them. They (the people) did arise white on account of the eggs, as their back appears white. They seem to shine/reflect the light on account of the eggs, while they white did [go] to the house, while they think that they without go to lie fast in the cold, for they will go sitting to warm themselves at the fire, while the people drink there. They sitting talk about the place, where they shall hunt (seek eggs) on the morrow, while they drink up this ostrich's eggs, for a male ostrich is the one who did sit in the house. They will hunting seek a female ostrich, for she appears to sit at the house that they may make little watch house, for this (place).

It is which the male ostrich returns to, for the female ostrich is the one that frightened goes away. She quiet went to eat there (at her usual eating place). The male ostrich returns home for he feels that he has not seen a person, for he did afar off eat. He returning came undisturbed, in peace. Therefore a person shot an ostrich that he might eat ostrich's flesh, for the male ostrich went to fetch the female ostrich, that is he does not return to it, while they do quiet eating about go. Therefore a man first (a little) carries the eggs.

I was the one who went to an ostrich which talks. Hence I felt the cold while I felt that I had gone to talk with an ostrich, because a different ostrich it appeared to be, that who became angry with me, whilst I carrying came. He angrily lay behind me, while he thought I was not likely unloosening to take off the eggs from my back, that I might quietly sitting talk, for I did not tell Thuntu … my story, which I brought away from the hunting ground for I came to lie down with story.

[The Mantis levers the ostrich from her eggs]

Therefore I went to scold at the ostrich which I went to, when she did not get up for me from the eggs. She talking lies upon the eggs, while I did not assent for a different ostrich she appears to be. She talk, she lying directed me. I did not listen. I put in a stick underneath her (like a lever). I pushed her off. She rolled off. She again lay on her belly (breasts), while she seemed to be angry with me, while she seemed to wish that the eggs might stick fast upon my hands, when I grasping took up the eggs, that I might put them into the net.

[The Mantis shoots himself]

This appears to be why I did shoot myself. Thuntu is sure to say that !goe is the one who shot me with an arrow, while I am the one who shot placing myself fast on the hunting ground. Therefore I with Thuntu should not think that (other) people (had done it), for I am the one who killed [shot?] myself with my poison's arrow. I avoid sweetly the arrow, hence her perceiving me come with my body in good order, that I may come sitting to talk with my body in good order, as I myself, I avoided nicely for myself the arrow, that I may first living return, for I have not perceived anybody.

I should surely have died had I seen people, when I should have been the one who laid myself dead on the hunting ground, when I was hunting Thuntu *[LH page, 2097: !kurruxu = huntu*] would have surely thought that it was a wild beast who killed me, for I was alone. No man was with me, one who surely have come and told. Hence !karruxu would have known that a man it was not who killed me, for the arrow which I shot to drive off an ostrich with that it was which stood in me.

It was the sunset when I afar would have been walking there from my poison, that which had stood in my quiver. It would have been that the day surely would break (upon it). Hence !arruxu would have thought that death it surely appeared to be, for I should have come running if I had shooting made to fall an ostrich, while I thought that Tkua [*LH page, 2101: Tkua another name for Tkwammanga*] should go to cut up the ostrich if I thought that eggs were there, that she might carry with me, for I thought that eggs (they) were.

Hence I carrying brought them, while I did not running come on account of the arrow which cheated me, which did turning back come to me, while I wished that I should shoot a thing I should eat. Therefore also I avoided, sprang aside, avoiding the arrow so as to come opposite to sit hare (?), which I shooting made to arise, that I might go to lay it to roast for I had hungry returned, as I had not seen a house ostrich's spoor, that I following (the spoor) might try it, for people usually follow ostrich's spoor.

I crossed the path of a man whose spoor followed the ostrich's spoor. [Reaction seems as if he drank (eggs), since he followed ostrich's spoor. He seems as if he had found another ostrich.] Therefore I went round (seeking), while I sought trying the ground, if I should not perceive ostrich's spoor, for people have gone driving away the ostriches there. Therefore I walking crossed the ostrich's spoor, which they had driven away.

They ran, whilst the people went driving going along this hill. I went crossing their (ostrich's) spoor, as they running went towards that distant place. Therefore that is the place where he (the ostrich and his wives) went to eat at it, where he had driven gone to it, while he has left the house's place, which he had scratched, that pain it is. I did come to lie down feeling on account of it, which my legs burned, while I felt that I had gone round without seeing it (a house ostrich's spoor). I had gone making my legs ache, while I felt that I had not quickly drinking sat down.

I saw the Hare lie, I thought that the Hare [*19 Aug. 1873, 2110*] was the one to whom I should have really shooting made get up, whilst the arrow returning came to me. The Hare went away, while my feet made ...?..ing noise, as I sprang aside getting out of the way (of the arrows) opposite to it, while I felt that I had nearly fallen dead because the arrow flew quickly to me. I sprang aside, getting out of the way of the arrow with my body, while the arrow was as if (it was who) shot me, while I it was. On account of the Hare which I had intended to kill it that I should presently go and lay it to roast, for I had not got a new house's eggs.

For !goe was the one whom I had looked about on account of his spoor. Therefore I did feel that I should angrily attack him as I went in front, for he did not hear. For he first went before

me, when I did not hunt on his ground, for he hunting came to the place where my house stood, while the ostrich yonder scraping sat behind his (!goe's) back. He (!goe) shall drive away the ostrich whom I had kept in my eye, that he might scrape at house for me (that he should lay eggs for the Mantis), that I might fetch her eggs, for I had said to Tkwammanga with regard to her (the ostrich) that I shall see her lay an egg at that place.

Tkwammanga preserved that saying, namely that I had said that I would see lay an ostrich egg, while I thought other eggs should stand together. Hence I should be satisfied when I felt that Thuntu had given [*LH page, 2117: =kerruwa = "to give" Rachel says*] him (Tkwammanga) of the other eggs, while !k!k hid away other eggs.

Hence I first sat out for me the tiredness, so that I afterwards might hunting seeking a fresh ostrich, while other eggs still were standing, for the ichneumon had laughed at me, when I had made angry that old fellow !goe. Therefore I did fight when I did not think of fighting, when I thought that peace would reign, when the old fellow came to take from me the ostrich whom I had seen laying (eggs).

I remembered that I had first hunted at another place, for the ground is wide. She is the ostrich that alone scraped her house at my place is the one who has beaten to pieces my head, when I seeking looked for his eyes, when he looked up to me from the ground, when he felt that he was standing firmly on the ground.

[He recalls his fight with !goe]

I seeking looked up for his eyes in his head, while his head was round, while his eyes were turned up in his feet's armholes (i.e. between his toes). He did look up to me, for I did not know his eyes. I went round his head, while his eyes were sitting in these little shrubs/bushes, while I did not think to look between, so that I might perceive his eyes hidden in the ground, which he was so. He was inside looking up to me. He nearly beat my head to pieces. Therefore he beat my head to pieces, because he had looking seen me with his feet.

The ichneumon was the one who talked nicely to me. Therefore I angrily got up and went, as I had listened nicely to the ichneumon. He is the one who would do when a little child understand, while he feels he is grown (up). Therefore we assent to the little child.

I was the one who went and threw up into his grandfather (old man) eyes my feet's dust, while I felt that I was shod. I put my feet into the dust (ground). I threw up covering in his old fellow's feet, for I think his grandfather's eyes are not in his head. Therefore I do not take up dust and throw it at him with my hands. I kicked dust into his eyes with my feet, while I thought that I should (quietly) undisturbed hold the stick with my hand, that I might beating break his head, for I had not been able to beat my stick on his head, for I had been obliged to let go my grasp of it, while I felt that I got feathers.

I flew up, while the stick lay behind me. I did going hastily say that the things should quickly come, lest !goe should pick them up that he might possess them, whilst (my) only stick it was, no other stick is at home, for this stick it is the one which I took with me, it was one whose head was there (i.e. it was a knobkerri). Therefore I beating stood in peace at the old man's head. Therefore the old man was as if he reeled about, for he staggered while he rubbed his eyes there, for I always put in both my feet to the dust, for I was aware that I was shod with (sandals) Flat Bushman shoes. I did throwing up the dust (with my feet in this instance) cover his eyes. Therefore he did blind stand, for he did not see.

He said to me that those who (art) the ichneumon, those (art) the one who said to me, thence I did so, for I did not know his eyes. Therefore I said to the old man that I had forgotten that his eyes were at his feet. Those (eyes) which I indeed was the one who knew them. I remember that I had forgotten, as I went. Thence he stood beating at me undisturbed. The old

man said to me that, thou art one who understands, thou art the one who talked directing me. The old man said thus.

I said to him that I forgot his eyes. I did not look well. Therefore I was like a foolish person about them, because I did not look at the ground. Therefore I did beating stand undisturbed at the old man. Therefore I went back from that place. I picked nicely up my things, while I was at peace. I carried them nicely, while the old man did reel, stagger there. I did thus. I came along, while the old man had not picked up his things. I did come to sit drinking in peace, while I lade up (water), giving myself to drink from this tortoise shell, which I did not drink with it, while I felt that I had flown away from it, while it was in the sack. It was dry [*LH page, 2143: The shell was dry, because the mantis had not used it on the day !goe beat him badly*], because I had dying returned on account of thirst, while I felt that I was obliged to fly away from it, while it was in the quiver's bag. [*LH page, 2144: A little bag of springbok skin which is tied along by the quiver, only the bow is tied between them*]

And then my things following came up to me at the water. They came past me [*LH while the mantis stood by the water*]. Therefore I did come standing looking back at the old man, while the old man did very slowly turn back across to the house. While he thought that the house was nigh. We (coming from different directions) met each other, while I felt that my heart was not comfortable, because I had not slept. The old man shall indeed not sleep, while I sleep tonight.

[The ichneumon has the last words]

The ichneumon said to him, "I did desire that thou shouldest perceive his eyes, for thou hadst done foolishly to thy fellows. Thou seemedest to think that !goe was not the one who was here, whom we do not go to stare steadfastly at his head. For we walking look at his feet when we feel that we desire a fight. Therefore our perceiving his eyes, we quickly beat throwing up the dust into his eyes; he does shutting his eyes stand. We do stand beating undisturbed, while he rubs his eyes there, while he does not hold the stick; and he is yonder while he slowly goes while we do seeking ostrich eggs go in peace. Therefore our going to sit drinking (eggs) in peace, while he writhes with pain at the house.

Dost thou not seem to understand that thou must walking look at his feet that thou mayest quickly throw dust into his eyes. Therefore thou wouldst not have been writhing with pain on account of it, while thou comest didst to sit talking in peace; while thy head was cool. The net yonder, it must sit. Thou must rolling up, lay it in, when thou hast bound it up by its string that it may remain lying in the sack".

[Single line drawn under the last line to suggest the end of the story, 2152, 21 August 1873]

The Mantis and the Moon 2: (creation of the latter)

Narrator: Thankasso to Lloyd, but in Bleek B10
Date: 25 Oct. 1879
Source: B10, 998-1002. Than=kasso from his maternal grandmother =kammi and, after her death, from his mother (her daughter) Txabbian.

In this version of the Creation of the moon, it is made from a feather, a long white wing feather of the ostrich, the narrator explains:

[25 Oct. 1879]
The Mantis formerly, when he had piercing broken the gall, [*LH page: The mantis was formerly a man. The eland which he had made, its gall it was.*] the gall broke over his head, and his eyes were closed. It was like night. And he thus crawled along [*LH: went upon his hands and knees*]. He felt with his hands. He felt with his hands that place along which he was crawling. And he feeling with his hands reached the bare place [vlei crossed out] [*LH: That vlei upon which the ostriches play. It is the one which we call //kao, when the ostriches have slept, the ostriches awake, the ostriches assemble together upon it, the ostriches play. And the ostriches when it becomes warm the ostriches eat*], feeling with his hands reached the ostriches bare place.

He, feeling with his hands, discovered an old feather [*LH a white (long) feather, which had been on its (the ostrich's) wings*]. He lifted it up. He drew it across his lips (wetting it). He wiped his eyes (with it). And he threw it up. He exclaimed [*LH: while he looked up (his eyes being opened)*], thou shalt stick fast to the sky. Thou shalt become the moon. Thou are the one who must be shining. The sun is one who must set. Thou who art the moon, thou are the one who must be shining at night. Thou art the one who shining (must) lift up darkness from the people. The sun is the one who must rise and the people head the game on account of it. [*LH: by the sun's shining, that on account of which helps people see the whole place (The use of the I, after: uhatten is not clear, nor can the narrator explain it.*] Thou art the one who must shine, when the sun has set at night.

** Definitely greater attention to detail (but now 1879); type of footnote system in Lloyd and nuance in /Xam.

B10, 1016: Kronlein

Fragment:
Kronlein, 11 August 1872 [Bleek's hand]
LHS Kronlein's handwriting? of /Xam or another Khoisan language (looks different); RHS translation of the children bent my body; I go away; he standing on the … in water; I seek the leopard today; arm; be alive

*Does though suggest contact with Kronlein - a visit to the Bleek's house in Aug. 1872?

Moon and little hare (Stoffel)

Source: B15, 1403-1458/1482
Date: Starting date, 12 March 1873
Order: After "lion and tortoise", before "moon's speech" and in the middle of //Kabbo's "Mantis and Moon", which begins in vols. 4-5, and is resumed in vol. 16.
Title: Some discrepancy: Bleek index records "Moon and little Hare (Stoffel)", 1403-1458, with pencilled change to 1482. Deacon has 1403-1458 with a gap next to 1459-1467, and a title "The moon's speech" 1469-1482. But the story is clearly continuous and "the moon's speech" part of the longer "Moon and Hare" story.
Reference: Perhaps drawn from title "The moon's speech" in D.Bleek 1936:187-9.

This is what the moon said to the little hare. He sat talking to the little hare, when the mother hare lay dead. He said to the little hare, “Thou dost cry strongly, as if thou didst thinkest that thou shalt not see mother again, that mother has indeed died leaving thee. But I tell thee that thou must shut thy mouth, for [thy?] mother will return to thee”.

The little hare cries strongly. The moon says to the little hare, “Mother will come to thee early tomorrow, thou shalt see her early tomorrow. Thou shalt shut thy mouth, for I, the moon, tell thee that [thy?] mother shall come to thee early”.

The little hare does not listen. The moon says to the little hare, “I will beat thy mouth, for thou dost not listen. Although thy ears are red, yet thou dost not listen with them”. The little hare cries strongly.

He (the moon) says to the little hare, “I shall soon beat thy mouth, on account of thy crying strongly, for thou dost not listen to me. I am the moon, I know. Thou dost not know, because thou art little orphan. Thou art always like this. Thy eyes are not little. They are shining, yellow. They roll with foolishness. Thy ears are full of foolishness. Thou seemest as if thou dost think that mother will return to thee, for [thy?] mother shall dying leave thee.

[All things live and die]

I die. I live. I living come again. *[1411: religious echoes*] I become a new moon. Man dies. Man indeed dying leaves his wife. When I die, I return living. The Bushmen say that the moon which did die, it is another moon. It did die. It which the sun did stab it, it is which becomes another moon; that it may on the darkness’s place which here”. He (the moon), he says to the little hare that the little hare shall shut its mouth.

[The ostrich lives and dies]

He says to the hare that the male ostrich, he dies. The wind shall blow up the little feathers. The wind does blowing make ascend the little feather to the sky. The little feather does go into the water. The little feather does become an ostrich, when the little feather in-lies the water. The little feather does come out, when the feather is an ostrich. Therefore I the moon, I will do the same.

[The buck live and die]

The gemsbok, the gemsbok dies, the gemsbok indeed dies. The hartebeest, the hartebeest dies, the hartebeest indeed dies. The she-ostrich it dies, it indeed dies. The kudu, the kudu dies, the kudu indeed dying goes away. The springbok, the springbok dies, the springbok indeed dying oges away. I die, I living lying come.

[The birds, jackal etc. live and die]

The korhaan, the korhaan dies, the korhaan dying goes away. The jackal, the jackal dies, the jackal dying goes away. The “Tgipp” does, the ‘Tgipp” dies, the “Tgipp” does dying go away. The [//wa] does [dies?], the //wa dies, the //wa does dying go away. The [!guitaken] does, the [!guitaken] dies, the [!guitaken] does dying go away. The [//koaken] does, the [//koaken] dies, the [//koaken] does dying go away. The cat does, the cat dies, the cat does dying go away. The lynx it dying goes away. The [!kou !kouruwaken] does …..[!kou!kouru] …..[!koenyari] does dying go

away. The hyena does it, it dies, it dying goes away. [Repeated]. The [kwa kwarraken] does, …. The eland does, the eland dies, the eland dying goes away. I, I die, I living come.

[The moon itself lives and dies]

People perceive me. People say, "The moon does lie here, it is [red crossed out] grown. It is a great moon". He (the moon) says to the little hare that he does living come, because he thinks that he is the moon. The things which people eat, they do indeed dying go away; and he is who must living come; while he thinks that he is the moon, and he must do so for he thinks that he does sailing go above (in) the sky. Things which (are) flesh, they are which must dying go away, for they feel that they do walk on the earth.

I am who must do so, for I feel that I do sail in the sky. Things which walk on the earth, they are which must dying go away. I, I do walk in the dark, I do sail in the darkness. I sail passing above in the sky. I do set.

[The sun pierces the moon]

I do think that the day's break, they which the sun does pierce me, when the sun does perceive me, when I am still sailing along on the morrow. The sun does pierce me, when the sun does perceive me, when I still do sailing along go, when I am going to set. The sun does pierce me and I am wounded, when I am thinking that I shall not be. The sun does pierce me, while I think that I am first. I am going to set. The sun does first. He stabs me, while I think that I am first I am going to set. The sun does sail after me, while I think that the sun seems not to be coming.

Therefore I do die, when I did not think that I should die, while I thought that I should be still living. The sun does first, he pierces me, which I thought that I should still sail. The sun does first, he sails after me, which I think that I shall first, I set. The sun does pierce in my stomach, which I waiting stand (for) the morning, when the sun does perceive me, which I sail passing go (in) the sky.

The sun does pierce me, as the sun does talking come. The sun says that the moon is which sailing goes, when I come out and I will pierce him, for he is near. I do approach him, for he does not quickly set and I must pierce into the stomach, for he does, I will pierce his stomach, while I thought that he handsome, when he .... I do pierce his stomach. I do. I do piercing break his stomach. I shall [pierce?] him on another day, when I think that I follow his spoor. I shall cut him.

Therefore he shall be small, while he thinks that [in?] the night he shall living come. Folk shall perceive him, that which people shall say that the moon which lies, it is red. It does the stomach.

[The moon talks to the hare again]

Therefore the moon says, the moon says that he (is) who did talk to the little hare. He said to the little hare, "Keep thy mouth still, for I who know, I who speak to thee". The little hare cried violently, while I, who am the moon, I said to him, "Keep thy mouth still". He cried violently, while I spoke to him. He cried strongly, while I [said?] "Oh! little hare, keep thy mouth quiet". He cried strongly, while I spoke to him. He cried strongly.

I said, "Keep his mouth quiet for his mother shall return to him on the morrow. He perceive his mother on the morrow, when his mother comes. He did not hear for his ears were shut, his ears were, while I said to him, "Oh little orphan! Keep thy mouth still, for mother shall return to thee tomorrow". He cried strongly, while I said to him, "Keep thy mouth quiet, for thou

shalt perceive [thy?] mother tomorrow, when mother early comes, when mother comes to thee tomorrow".

His ears do not hear, when I talking say to him that he should be silent. I tell him to keep his mouth still that he may be quiet. I say so, I talk. I speak to him. He does not hear me, for he does cry here, while I talk here to him about it, when I want him silent that he may be awaiting, a hare with a mother; that the hare's mother the hare may early come to him tomorrow, while he sits waiting.

He still crying sits. Tears do come out of his eyes, while I looking sit. I say so, I talk to him. Therefore I do beat its mouth, while it [he?] crying sits, when I thought it would keep its mouth still. I who (am) the moon, I would not talk. I speak, when I did not wish that I should speak. If it were silent, it who (is) the hare, if it sits silently, I while I do not talk. If I am listening, it cries.

Therefore I do speak, while I listen if it cries, as it remembers its mother. I who tell it that its mother shall early come to it, I say so. I speak to it, while I think that it which is the little hare, that it will hear me, while it cannot hear me. I who (am) the moon, my story, I who tell it, my story which I have it. I who know all stories which I have them, which I tell it about them.

It does not hear them, for it does cry, while I tell about them: "Oh! little hare, keep thy mouth still for mother shall early come to thee tomorrow, thou who (art) the little hare. Oh! little orphan, siting crying, thou who (art) a little orphan, those yonder sitting crying, those red sittest with thy ears, with thy ears red sitting, while thou sittest [at?] the place which [is?] here, while thou crying sittest it".

[The moon and the little hare argue]

He, the moon, tells the hare that the little hare (must) keep quiet its mouth, for he (the moon) shall beating injure the little hare's mouth. The little hare says to him about it, that he (the moon) does deceiving sit [at?] the place which, he who is the moon he sits it.

The little hare says to the moon, that the moon does deceiving sit on the ground, which he talking sits upon it, and he ..... The little hare does thus. He sits talking to the moon, that the moon sits deceiving him as he sits there.

The moon says to the little hare that the little hare should shut his mouth and not contradict him, but listen ... He tells the little hare that the little hare must shut his mouth.

The little hare tells him that the little hare will not do so, for the little hare sits crying, for he still sits crying for his mother who is dead. Therefore it is that he does so. He in this way speaks to the moon. The little hare talks as if he felt that he were grown up. Therefore he talks cleverly, for he feels that his mother has told him so. The little hare it is who talks to us cleverly, that the little hare is clever. The little hare does thus [talk?]. The little hare talks with moon.

[The moon verbally abuses the little hare]

The moon says to the little hare that the little hare sits deceiving where he sits. The little hare says that he speaks the truth that his mother had [died crossed out], thou told him about it. The moon said so to him, thou art just a hare and thou dost not know, for thou art a fool; and thou art not clever, for thou dost say foolish stories; and I will tell thee about it, that I said this. I told thee about it these stories which are those I know, which I understand, because I am the moon.

Therefore I know these stories. Thou dost feel thou art a hare. Therefore thou art not clever. Thou art very foolish, while thy and thou [?] dost eat bushes. For thou art a little fool and thou dost run by night. Thou art screaming in the night, for thou dost feel that thou art a hare. The moon thus [*LH page, 1469: ?? nan Owithdot ua ?? ??? is a click made by the moon instead of*

other clicks (viz. !, T, //, =), except the lipclick. It is made by curling the tongue backwards in a sort of roll and then withdrawing the turn up part of the tongue from the upper palate.] says to the little hare that the little hare is a little fool. Therefore his ears are red, because of the foolish doings. He is not clever. [*20 April 1873*]

[The moon tells his own stories in his own language]

The moon speaks with the side of the tongue, because his tongue is upon his [palate?]. Therefore he speaks with the tip of the tongue, because [*1471, LH page: Tkuken tte Hare and Moon and Anteater, all three talk in this ugly manner*] he is the moon who tells his story, and he speaks thus because he feels that he is the moon. A person he is not. He will speak nicely, for the moon he is.

Therefore he tells the moon's story. He does not tell a person's story for he speaks thus. He thus tells the moon's stories. The moon, he speaks, putting in front the other part of his tongue. He feels he is a shoe. Therefore he speaks [the?] veldskoens's, the shoe's story (language) for he feels that he is not a man, but is the moon. He is the Mantis fool's shoe and he feels that the Mantis it was who taught him. Therefore he thus speaks, because he speaks like the hare. He thus speaks, because he merely speaks with his tongue. He merely speak[s?] like a hare.

[The hare speaks the hare's language]

The hare speaks the hare's language. He thus speaks. The hare thus speaks the hare's language. Just like his mother, he speaks his mother's speech, his mother's saying, which his mother told him and the little hare listened to his mother's speech. He speaks just like his mother, because his father spoke just like his mother. His father thus spoke, because he spoke like his wife. He thus spoke and they talked each other's [*1480 LH side: SS is a click in which the tongue falls down from the palate into the lower part of the mouth*] language. The speech was one, because they spoke their language. They did not speak peoples' language for they spoke their own speech [**kummi or kukummi is also the word for speech*]. For they felt that another story was not there that they might tell it, for they only tell one story, language. They do not speak peoples' speech (stories) for they speak a language which sounds like baboons; for they feel that baboons speak thus the baboons' language. [**=kakken is the word for language*]

Rainmaking - Diakwain

Title: Bleek index; Deacon index
Source: B27, 2540- ; told to David Husar by his mother [Bleek index]
References: Hewitt 1986: 291
Date: Begins 21 June 1874; ends just after 5 July 1874. Next story (of young girls) begins 19 July 1874
Original all Bleek; translation all Lloyd

My mother has told (me) thus. People grasp out the water-cow, they will lead her over their place, that the rain should fall on their places, that the Jock uije [!kaui] [*LH: !kaui an edible plant similar to an onion = //habbi (Bastard Korannas)*] leaves should come out through it. Thus they should live, if the rain does not fall, then they [we crossed out] will die, shall be dead. [*It appear to me not a literal translation; the sense is apparently the reverse.*]

Therefore the sorcerer shall go and kill [to bring] the water cow on [to] their place [that is crossed out]. They go to stay at the Jock uije's leaves, that they should digging out eat of the Jock uije, for they [wish to crossed out] live near the Jok uintje leaves. If the rain did not fall they would not see the uintje leaves for these things are bulbs, which they dig out and eat. Therefore they want rain to fall. They want the water's people to make rain fall for them that they may dig and feed themselvs with w. [white?] onion leaves when the rain has fallen. For these things are what they eat, the Bushman food.

Therefore they beg the water's medicine men to make rain fall for them. These are the reasons why the water's medicine men work magic [=xamma] for them, that rain may fall for them, that they may find food. Therefore the water's people walk about for they are wont to conjure the water [they are going crossed out] to fetch rain, for the people are asking that their rain medicine men make rain fall for them, that they may find w. onion leaves, for these things are really what they eat. Therefore they want rain to fall.

Therefore they beg [ask, say crossed out] that rain may fall for them, that their mothers may dig, feeding their children and children dig feeding themselves. Therefore they want the medicine men [!geiten] to really let rain fall for them. When [Therefore crossed out] they speak to the medicine men about it, the medicine men promise [assent crossed out with question mark]. These are the things which the medicine men truly promise. The medicine men promise to them that they will truly make rain fall for them.

Therefore they go to sling a thong over the water-cow's horns. They lead out the water-cow. They make her walk because they have slung the thong over her horns. They make her go out and kill her on the way, that the rain may fall. They cut her up that the rain may fall on them where they have thrown down [the water-cow crossed out]. And the rain does fall and they bring the rain with the water (cow's) flesh; (where) the w. cow's flesh is put down, then the rain falls following it; while they go home, the rain falls behind them, they come on first.

The people who have asked for the rain, really see the rain's'clouds. The people go home ... the hut. They say to the people who are at home that rain is going to fall and the others answer that they can see rain is truly going to fall for them. That was why they had wanted the medicine men to make rain fall for them, that they might dig to feed them, that they might live. That was why they had wanted the rain to come like this for them, that they might seek food with the rain's medicine men.

The m.men told them that the rain would be angry and not fall for the rain is willing to fall, but the anger does not let the rain fall, for the rain likes to fall, but not by anger will they make it fall. When the rain fell, they did wrong actions which were not good. They behaved badly when it was with them, they made it go away …. for they did not take good care of their fellows (the medicine men). [Here: Tkagen?] (2559)

2559-2608 all untranslated [<u>any means of getting this translated?</u>]

[*2560 a metallic sound*
2562 ssossoro violin, though not from RH text
2563 25 June 1874
2565)weiten chnged to Xweten (K.J. 1878)
2569 26 June 1874
2579 29 June 1874
2597 beben RH side?
2607 5 July 1874
2608 RH side (Jammer)

The resurrection of the ostrich - Stoffel

Sources: B12, 1171-1213; B13, 1214-1306; B14, 1307-1336
Published: B&L 1911: 137-145
Index: Bleek's title (Stoffel)
Dates: Starts after 27 Nov. 1872 (1123)

[The resurrection of the ostrich]

The Bushman killing an ostrich by the ostrich's egg, he carries away the ostrich to the house. And his wife takes off the ostrich's hair (short feathers), which was inside the net, because they were bloody. She goes to place them upon (the bushes). They eat the ostrich flesh.

A light breeze (whirlwind) comes to them. It blows up the ostrich hair (little feathers), the ostrich little feathers which was bloody. It blew up the little feather into the sky. The little feather fell down out of the sky. It whirling round fell down.

It went into the water. It became wet in the water. It in the water, it becomes ostrich flesh, gets feathers. It puts on its wings. It gets its legs, while it is in the water. It walks out of the water. It sits in the sun upon the water's edge, because it yet is a young ostrich. Its feathers are which young feathers, because its feathers are which (are) feather's children. They [are?] black for a little male ostrich it is.

It dries its feathers upon lying the water's hard's back's ground, that it may afterwards walk away, when its little feathers are dried [*LH pages: ???*], that it may walk unstiffening its legs, for it had been in the water, that it walks … its feet. For he thinks his feet must be in ostrich's veldschoens, because his feet become strong, whilst he walks strengthening his feet. He lies. He hardens his breast that his breastbone may become bone.

He walks away. He eats young bushes, because a young ostrich he is. He swallows young plants which are small, because a little ostrich it is which a little feather it was which became the ostrich flesh (and blood). It was which the wind blew up it, whilst the wind was a little whirlwind. He thinks of the place where he did scratch them/it. He lets himself grow, that he may first be grown, that he may afterwards, lying (by the way) go to his house's old place, where he did die [*LH page, 1183: Albert Meintjes and Oud Gert, Bastards who have taken Jantje's place*] lying there that he may go scratch in the old house, while he goes to fetch his wives that he may add (to the two previous ones) another she ostrich, because he did … that he might marry ostrich wives three, … his breastbone is bone.

He roars, making hard his ribs that his ribs might become bone. Then he scratches out a house, for he does sleeping (by the way) reach the house's place. He roaring calls the ostrich (she-ostrich) wives that the wives may come to him.

Therefore he bellowing called that he may perceive the she-ostriches come to him, and he .... them that he may run round the females, for he had been dead. He dying left his wives that he may look at his wives' hair (feathers). [He?] appeared to be fine When he has strengthened his flesh, he feels heavy as he comes, for his legs are big, his knees are large. He has grown great feathers, because the quills are which are feathers great. These feathers become strong. They are old feathers.

Therefore he bellowed strongly, for [his?] ribs are big and he is a grown-up ostrich. His wing's feathers are long. He thinks which he must scratch that the females may lay eggs, for his claws are hard. They want to scratch, for he brings the females to the house's place. The females eating stand.

[The ostrich's home life]

Therefore he goes back. He scratches, while the she ostriches eat these. He first goes to scratch, drying [the?] house, because damp it is, that the house inside may dry. The she ostriches shall look at the house. One she ostrich, she lies down to feel the house. She feels if the house appears nice. She first sleeps opposite the house, because the house's inside is wet, as the rain has fallen.

Thus they first opposite lie the house. They sleep opposite the house. She shall lie making soft the ground inside the house. She first lies, making soft the ground inside the house, that the middle of the house may be dry, that the other female may come and lay an egg in the house's inside which is dry, for the house's ground is wet. She first goes to lie opposite the house. Another female which is alone, she again comes. She comes to lay another new egg. She first shall flap her wings in the house, for eggs small two stand. She again goes to sleep opposite the house. All the females who sleep at the house.

He early/in the dark galloping drives the females to the house. He shall running take the female to the house. They all walking arrive at the house. Another female which is different, she lays another egg. They again flapping their wings, they peek at it. He drives making go the females. He his inside the house [*LH page, 1200 where female is on RH page, umfazi u[o crossed out]munye i.e one/another female*]. These females following each other reach him at the house. These females holding lift him up. They all lay eggs.

He goes. When he goes away to eat, wives two they lie with house. Another wife also goes with him. They go to eat together. They sleep. The two wives sleep in the house. They early … the two returning come. They shall early send off wives which two who had lain in the house. The wife who had been with him, she lays another egg. The wives go all, whilst he lies that he may sleep at the house.

[The ostrich defends his home from the jackal]

He will drive away the jackal, when he thinks that the jackal is coming to the eggs. The jackal will push the eggs. Therefore he takes care of the eggs, because his children they indeed are. Therefore he also takes care of them that he may drive away the jackal, that the jackal may not kill his children, that he may kick the jackal with his feet. He must looking lie upon the house. He shall meet the jackal. The jackal shall turning back go away, while he (the ostrich) returning lies, that the females may first come, that the females coming send off him, and it is.

He afterwards walks away, when he goes to feed, while female which one, she lies upon the eggs. She lies making white (dry) the house, whilst wives two are eating there. They return to the other one at the house, whilst the other lies inside the house. They shall send her off. She also goes, whilst the two wives (she ostriches) both lie down [*LH page, 1209: J.T. says that one lies inside, upon the eggs, and one outside the house, near*] sleep at the house.

The male ostrich returning reaches them on the morrow. The male ostrich will send them off. They arising flap their wings at the house. The other she-ostrich does again. She lays another egg. They again, they (all) flap their wings. The male ostrich flaps his wings. He goes away. The other female is with him. The other female alone lies in the house. She which laid another egg.

The other female making shell (strengthening, making round) lies at the other egg that she may above lay the shell over the membrane, it which she strengthening over lays the shell upon it, for the yolk is inside. [*good example of a contrived grammatical construction] She first does over lay the membrane. She afterwards making shell over lays the egg's skin which is bone, that .. might be hard, for the egg's round that she may come to lay egg

B13

an egg. Other she ostriches came, as the he ostrich still was eating there. The she ostriches then at midday come, that they may come stand making a shadow for the eggs, for the sun is warm.

[Defending the home against the hyena]

The he ostrich is one which comes in the evening. He is one who comes in the evening. In the evening (at dawn (?)), he drives out the wives that he may scrape a house, that he may lie looking round for the hyena, as he thinks that the hyena runs round in the dark. He shall run after the hyena, that he may go to kick the hyena, that the hyena go spring into the bushes, when he kicking puts the hyena into the bushes. The hyena shall not again come, that the hyena may fearing towards go the hyena's house, that the hyena going away hungry lay down, for the hyena bringing went (the ostrich's his) eggs when the ostrich's wives were at the house. They are afraid of the hyena … the hyena frightens them.

They run away from the eggs. The hyena bringing (sticks eggs into the bushes) is who the ostrich wives fearing have gone. They who away sleeping sit at place others, when the male ostrich shall miss in the house for the eggs cannot inside stand the house. The male ostrich looks in vain in the house, as the eggs are sticking in the bushes when the hyena carrying brings on her return other eggs, but she may go away to drink out them at the hyena's house, when the she ostrich goes away to the ostrich wives, as the ostrich wives being afraid stay away from the house.

Therefore he who is a he ostrich, he is one who watches the house. He is one who shall drive away the hyena from the house, him whom the hyena must not fear him that the hyena fearing galloping runs to the hyena's house, that she may hunt at another place, when he leaves alone his (the ostrich's) eggs, when the hyena races very far going to his house, that he may go to hunt up an ostrich that is different as he watches over his eggs, when the wolf thinks that he is one who a he ostrich, who is one who runs at the hyena.

He goes trotting after at the hyena with his feet. The hyena going stands in the thornbushes. The hyena darts out. She runs. She goes. She passes through the bushes, which are many. He (the ostrich) returns to the eggs. He goes again. He lies down. He lying, looks seeking the jackal that he may again run after the jackal, that the jackal may going spring into the thornbushes, that the jackal may going run round the tree, while the jackal does run round [*LH page, 1229: 15/11/72*] the tree, as the jackal is afraid of the ostrich.

Therefore he canters round that the ostrich will running go behind him. The jackal will stand behind the tree at its back, that he may running across go, that he may going be hidden by the bushes, while the ostrich thinks that the jackal might kick the eggs. The ostrich does so, the ostrich … Therefore he chases away the jackal. He …. cantering returns to his eggs.

He again, he shall perceive another jackal that comes behind him, as he chases away the other (first) jackal. He again will chase him past the house. He goes chasing him into the great thornbush. The jackal goes out behind the thornbush's back. He rested. He runs. The ostrich goes … himself away behind the jackal, while the jackal runs away into the night. The jackal penetrates the night.

He again comes into the house. He shall lie down, while the hyena indeed fast runs (hard with her feet flat) away. He (the jackal) goes to sleep very (being dead asleep) fast (very heavily), for he was tired, while he slept away the fatigue from his heart, that he following go into the hole that the sun may set that he may in the dark seek a different ostrich, for the she ostrich seems to be that which lies in the house, for the male ostrich this is angry. He went chasing him. He drives

him (the jackal) away from the eggs. He has gone, truly goes hungering to lie down when he truly saw an ostrich that had eggs.

He does so thinking in lies the hole, that he must lie hungry, for he ran away, while he thought that dying, death [*LH page, 1240: 17/11/72*] it seems to be, for the ostrich that does so he chases him. He is tired on account of his running there, of his giving springing into the bushes, as he does not feel pain [*LH: Ti "pain – pinching, tearing, piercing?*] (the bushes thorns) the bushes which should scratch him, for he did run into the bushes thorns. He does not think that the bushes shall scratching break his eye, for he went out of the bushes back, for the ostrich killing broke the bushes. Therefore he (the jackal) truly springs. He thinks that right it is that he is alive, for he shall die if the sun stands, for the ostrich truly scrapes off his (the jackal's) hair. He there then quickly enters the bushes. He is frightened away at the ostrich's feet, while the ostrich kicks him, that he really may return home, for he thinks that the ostrich shall kill him. The ostrich then kicking breaks his ribs [*LH page, 1245: names of Venus !ga bbuken, !gane ta gabbuken !go ro-ta //oin si Tkauken. (The sun shines upon and makes it white, and after the sun has set, the star becomes red). !gane Ti Jupiter* – was this perhaps recorded at night?].

He truly going enters the thornbushes that he may get out. He shall run that he may truly go home, for he is tired that the hyena may truly turn back to the house, while the ostrich does not see him in the night, that the ostrich may turn back, that the ostrich may again go to seek the jackal, that the ostrich may again run after the jackal, while he (the hyena) truly runs out his tiredness, while he goes along, while he gently walks along, while the ostrich turns back, that the ostrich may perceive the jackal, that he may run himself tired after the jackal, that the jackal may again go jumping in the bushes, when the ostrich has seen him, that he may again feel tired, while the hyena cools herself, while she lies out (her) tiredness, that she may nicely walk with gently walking that he may step along, as he softly walks along, that he may go cool himself in the house, for it is the jackal whom the ostrich runs to catch (him). [increased narrative tempo through strings of link words: "that", "while"]

He (the hyena) shall hunting seek another ostrich, that he may run away, that he may carry off the eggs, that he may put into the bushes, for he has not put from this ostrich, he thinks he has killed him. He has been frightened away, while he was hungry, while he hungered. He did so. He thought that he truly must be returning, that he may go to drink in water clean that is cold, that he may afterwards seek a she ostrich, she which fears, she which is minded (does) to run away.

He hides the eggs, while she sets them in the bushes. She will again, she will come to them, that she may drink out them on another day. For this ostrich, he is angry, that he will leave him, that the people shall come to him, that the people may lie in wait for him, for a man it is that a she ostrich does run away from. The he ostrich also he runs away, for while the ostrich thinks that a man is tall. Therefore the ostrich is afraid of him.

[New voice: the hyena speaks]

He is red. His flesh is red. I am black. Therefore the ostrich thinks he killed me. I am also one who thinks. I think of death. This tiredness it is, I feel it (the tiredness) when I run away, that my children shall see me. Therefore, I truly am in and out going to the bushes, while I think that my children shall take me back (to the house), for I think to get hair.

Therefore the ostrich looks for me, while the ostrich sees that I am this. I am who the hyena, for it is they (my?) being so. I am long haired, for I carry a hair's net, for I am not a person. I have not tied myself round with a carrying net, for I am a hyena. Therefore I carry the eggs with my hair. Therefore the ostrich knows me, that my head is just my head short haired. My head's hair are not many. My cheeks are big. Therefore the ostrich goes towards me, while I

still walking come. I scratch the ground. I quickly turning round starting … stand, for I [*LH, 1262 !kutten !khauu Sirius (= !khauu ka! Kutten !kutten "honey's songs", !ku ttan ("Bushman singing the stars", the twinkling of the stars being compared to the [`movement of the hands when' is crossed out; in its place `fire in fire' which the] Bushmen hold in their hands when they sing to the stars. It is also said to be like a man who open and closes his eyes. They sing to the star that the star may get up high, and that the sun may be warm when it comes out, that the place may not be cold. That is Bushman's work to talk to the stars. 1263: They sing: !kutten !khauu !kutten !khauu dabba //ka //koagu !kutten !khauu !kutten !khauu (Sirius! Sirius! Dabba //ka //koagu (wink like the rice star, Canopus. They sing: Txori-de Pleiades, //Xe-ta-Tkuatten Canopus, Tkua tten !kwe !kew digging stick's stone*] am afraid of the ostrich, while the ostrich rises up as I appear coming. I appear up in standing, the ostrich comes forth.

Therefore I turning the other way my feet, am chased away, as I can not see well, as regard the huge it is that I frightened take it away for me, for my heart is very scared. I am one who can not put in eggs on this day. I am one that shall lie (closely girt?) on that (this day), which I shall hunting in take bringing it to another place, that I may go put in eggs in its inside in between (the hair). I [*LH page, 1265: grammatical: "I did not see my (springbok's) bones/thou didst not see my springbok's bones/he did not see his (springbok's) legs/we did not see our (springbok's) legs*] am one the hunger … drives on me, for I have been hungered. I did not see my (springbok's) legs which I might crunch them, for I am one that crunches bones with my belly that I may become to feel warm.

When I drinking take in water upon the bones that the bones may go to pierce the belly (i.e. !gwaiya) that I may sleep fast when I am buried lying in the ground. I am covered inside the ground with the belly when the ground feels cold, when the ground is wet, which fresh water has wetted, which it is that I covered cool place the belly, on account of the wet which feels cold.

Therefore I shall looking about seek for an ostrich for which I may have carried away from him, who is afraid of me, when he did not know me, namely that I was he who is the hyena like this, that is, I am black. He (the ostrich) goes away. I put (between the sticks) slowly, gently, as I am silent. I am sticking these at the back, as she runs away, as I drink in the house's face (inside the house), as she goes to the ostrich. She goes away.

Therefore I come in the darkness, when I go to ask one who is a mother hyena that thou shalt call me, if I do so, as I carrying asking seek the house, where the house is, for thou seemest to sleep. Thence thou dost not call me, for I seem to pass by (the house or hole), for I do return to a different place, for I think that great darkness it is, lightness (brightness, shiningness) it is not, for the moon is dead. I do go along feeling that I might smell, seek the house-scent with my nose, for I smelling perceive the springbok's bones, which they smell a fat smell, for it dry fat is. I truly crunch them that I may chew bones' heads, whose leanness as I hungry go away, as I did not see ostrich's spoor.

I do see an ostrich which the people carry (him) his house's old place. I go in vain to the house, as it is people who have drunk the eggs. I go .... myself in the house's place. I was one who rubbed my head with the house's dust, which smells of the ostrich's scent. I truly think that the old fellow (the jackal) seems to be really tired. For I am truly tired, for the old man the jackal did fear in his heart. He is not like a man for he did fearing go out, on account of his heart which stands in his trunk's inside. This fatigue it is that appears to have felt it, for I did listen to it, the ostrich rustling, as if they (his feet) turned back, whilst I running look behind my back, while I think I got looking behind set it on my shoulder, while I think that I do not perceive my feet (lying) on the ground as I go for I do run through the bushes, while I think that my children shall perceive me return. I did go to the ostrich's house. I saw the ostrich (male) black lying

[1282-1306 Untranslated [not indicated in the Deacon index]

[*1283, 24/11/72; 1295: pencil LH page: The Jackal seems here to begin to talk.*

*** 1301, LH page: To the greeting //ga ke Good night, you reply //ga kan //kwam e, and to good morning !gane ke or gena te (St.) one answers, !gane tan //kwam e - clearly an index of establishment of more personal ties between Bleek-Lloyd and Stoffel and Jantje*]

B14

1307-1336 Untranslated

[*LH page, =Kasin, Klaas Katkop, 4435, son of //Xarra-Thui and of yoa=ko.*]

[** In general, words are often added above the originals, also in Bleek's hand. This is presumably on a rereading of the translations]

The sending of the crows – Diakwain

Title: Bleek index, Deacon has it as "Crows sent out to look for husbands"
Dates: Begins 10 March 1874
Reference: Bleek 1924
Source: B26 2473-2486

[*D.H. says that his mother told him the story about the !kagen (Wit borst craai), also about Txuru another crow which has white at the back of the neck. The Boers call this latter `Dik nuis [i.e. neus] craai'. !gauru or `witcraai' was also in the story.*
D.H. says that his mother heard this story from her mother, who he thinks must have heard it from her mother.
D.H.explains that the sheep's stomach's fat was taken off from the Txuru's neck; and only a little piece of it remains. Because the women were angry "that he had not seen well when the people were. But they left the piece of fat on the !kagen's neck; and it is still there, coming round in front too. Because he had told them well what he had seen.]

The men went to hunt. They went to sleep (in the veldt). They again they slept (in the veldt), and the women (now) said, `What can be the matter, that the men again they sleep (in the veldt) on account of it? [*The morning after a third night had passed the women talked thus.*] For they had intended, they said, that they would sleep two (nights) (in the veldt).

"Ye must see if ye cannot sent the Txuru [*it was a male bird*] that it may look". Another woman said, "The Txuru always flies heavily. Ye ought to send the Txuru that it may go, that it may see where the people seem to be at it. For the men intended, they said, that they would not stay long; that he may see."

And they cut up a sheep, and they took out the sheep's Tkhou [*D.H. says the Boers say `net fat' [i.e.vet]],* and they put it round on the Txuru's throat [*They put it round his neck, for his food*]; and they said, "Oh Txuru! Fly! That thou mayst look whether what thing (it) can have been which the men are doing; for they had intended, they said, that they should not remain long away".

And the Txuru flew away on account of it; and it did not perceive the men. And it turned back on account of it. And it arrived at the house, on account of it. And the women questioned it about it, if it had not perceived the men. And it answered that it had not been able to see the men. Because the men seemed to have gone to a place which he did not know it; the place which the men seemed to have gone to it.

And the women said, "Take ye off the sheep's Tkhou from the Txuru's throat; that ye may put on the sheep's Tkhou to the Txuru's throat; that he may be the one to fly; for he is the one who always flies far. For the Txuru always does thus." [*She means that the Txuru always does nothing, neither flies far, nor looks about well*] And the …. flew away on account of it, while the sheep's Tkhou was round his neck. And he flew. And he took the path (flying along above it) which the men had hunted taking it. And he seeking went, and he perceived the men's vultures, vultures which were eating men; and he went up to them, on account of it. The men all lay dead. And he saw that Boers [*2483, a Boer commando, D.H.explains*] it must have been those who killed the men. And he flew to the house on account of it.

He went to tell people about it, that Boers were those who had killed the men. Therefore the men returned not, on account of it, because they ….. whom the [*LH: I don't think "the" right here, L. Feb. 1876*] people were those who had killed them. And another woman said, "Ye heard not when I told you about it, that the men had intended, they said, that they "would not be long". And another woman said, "Ye shall leave on the sheep's … to the …neck [*(because he had told truly and they saw that he was good)*]; for he was the one who came to tell us nicely about it; that our men-folk are all murdered.

SONGS

Title: Bleek index [Deacon's index more detailed, specific, compiled partly with republications in mind] records: Songs B23, 2155-2160; Heron's 2155-2157; Jackal's 2158-2159; Old Woman's 2160
Source: B23: all translated by Lloyd; recorded by Bleek (2155-2160)
Date recorded: Soon after 24 Aug. 1873, 2153, finished well before 14 Sept., 2247
Date translated: Sept. 30th 1873 - inside cover
References: All in B&L, 1911: 224-229

[A Bird's Songs]

[*LH page: !kann "stone pipe made by Hottentots out of serpentine or similar stone", soap stone, pl. !ka !karra.*]

The 's story [*LH page: This bird was formerly a man. This is a song which all the (male & female) sing*] which he sings it, he sings (about) his shoulder, that the Tgara [*LH: This is a part of the //na or `Cri Boom', the berries (as far as I can make out), which are round and white, eaten by Korannas and Bushmen (see note I*2155 reverse, which reads: "People (Bushmen women and Koranna women) go to the `Cri Boom', and pick the berries, and put them into a bag, and take them home to eat; having 1st, before eating them, mixed them with other berries; they do not eat them without having mixed them, on account of their own teeth. They fear that the sweetness of the berries may make their teeth unfit to chew meat well"). They are hard (have something hard inside them*), *the flesh outside of them is sweet. (The name is the same in the singular and the plural)*] were upon his shoulder, he singing went along:
"The Cri Boom berries are upon my shoulder,
The Cri Boom berries are upon my shoulder,
The Cri Boom berries are upon my shoulder (5x)"

[*LH page 2156: Note to page 2155: /Xam with translation: Its name is one, they (the berries) are many, its name is (still) one; the `Cri Boom' berries are many, the berries' name is one. it (the thing or story) is as if its (the tree's) berry was one, its berries which are many, it (the story) is.*]

"The berries are are up here,
(on his shoulder)
[*Lh page, 2156, another footnote: J.T. cannot explain to me why the berries do not roll off; he says that he does not know. It is a song of the very old people's (the first old people), which was in his thoughts*]
(The berries) rrru are up here,
The berries are are up here,
Rrru are up here,
Are are up here"

"The berries rru are put away (upon) it" (his shoulder)

LH page:
"A splinter of stone which is white
A splinter of stone which is white
A splinter of stone which is white

J.T. explains that the bird sings about his head, which is something of the shape of a stone knife or splinter, and has white feathers. He says that Bushmen, when without a knife, use a stone knife for cutting up the game. They break a stone, knocking off a flat splinter from it, and cut up the game with that. The Grass Bushmen (J.T. says) make arrow-heads of white quartz (points, crystal points, as far as I can make out).

"Scrape the (springbok skin for) the bed
*Scrape the (springbok skin for) the bed"**

**The Bushmen make beds (i.e. skins to sleep on) of both springbok and goat skins.*

When running away from a man

//kurru a kuita (x3)

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

//kurr !kuita (x2)
"A white stone splinter,
A white stone splinter"

When she flaps her wings

//gou !a "scratch the skin"
//gou !i
rrru rrra
rrru rrra
rru rrra

[Jackal's Songs]

*Songs of the !guiten (or)**
**!gui !gui in the pl.*

"Crosser of the spoor, crosser of the spoor
Crosser of the spoor, crosser of the spoor"

(The !guiten is called Tkauo-gen Tkauo-gen, because it avoids the dog nicely, when the dog chases it and turning suddenly runs back, crossing the dog's spoor (behind it), which it (the dog) is racing on in front, thinking to catch him (the !guiten) by so doing)

!guiten Jackal's Songs

Tkauogen Tkauogen (x2)

Tkauwa !guiten (x2)

Tkauwa !gu!tti (x2)

“Cross the !guiten’s spoor” (x2)

(As if it said (J.T. explains) “I cross another !guiten spoor” i.e. one who has been here and has gone away hunting)
“Cross the !guitti’s spoor” (x2)

It sing that the dog appears to think that the dog will kill it, while the dog will not kill it, for it is the one who crosses a !guiten’s spoor (another !guiten’s spoor), it is the one who is here, it whom the dog does not kill it, for the dog is the one who is tired to death; while it (the !guiten) has gone to lie quiet in the shade, it who does not feel tired; the dog does slowly turn back to the dog’s man (master).

Jackal’s Song

….. (includes a pat click made by the lips)

Section of Jackal language

Section of /Xam translation

“Canter for me little jackal, little jackal,
little jackal, (or young jackal, or jackal cub?)
Canter for me little jackal, oh! little jackal,
little jackal,
Oh! jackal, canter for me, little jackal, little jackal,
little jackal”

Footnote: patclickgaukoro in Jackal, Tgokkoro in /Xam is the name for a young jackal who can neither see nor walk.

[Old Woman’s Song (Jantje)]

“The old she-hyena,
(or hyena mother)
The old she-hyena,
Takes takes up
The old woman,
While the old woman lies in
*the old house**

(She lies in an old deserted house, her sons having left her, having previously closed the circle (sides) of the house (door opening and all) with the stick of the other people’s houses, for the old woman cannto walk out they left her a nice pie in the house, with some more dry wood (which they had fetched for her) and they left the top of the house open, so that she should feel the warmth of the sun. They left her as they were all starving, and went to seek food at some other place; she not being strong enough to go with them.)

Old woman’s Song (Jantje)

!gwai tara (2x)
Tkammen Tkammen kko
Tnu tara Tnu tara !ukitta
//kau

The monster //khwaihhem's speech

Narrator: //Kabbo
Title: Bleek's index
Source: **B23**, 2161-2210, 2234-2247
Starts: 30 Aug. 1873, through 1 Sept. (2187)

//khwaihemm father of the porcupine

[//khwaihhem speaks]

Therefore //khwai.. says, where is the Mantis? He who called him, him who is a devourer of things, !kubbu. [*!kubbu is a wound of //khwai ... It belongs to the very old language of the people who lived and died out before the first Bushmen lived*] Where remains the Mantis, he who called me, me who am the Devourer of things. I am here that he may let him, that he may give me the things which he has called me on account of them, me who eat trees, that I might eat them, for he does not know the Devourer of things, for I am the eater up of things, I am the one who is here.

I am the one whom he calling brought (me), while he did not put on one side real food, while he deceived me who am //khwai, I who swallow up the tub while the meat sits in the tub. I swallow up the pot, for he will say he is deprived of the sheep which stand, while he thinks that he has not been able to cut up the sheep which the ticks was the one who did beat him (about it). He had wished that he might cut it up. It was the one (sheep) which the Mantis had not yet cut up. He called me, who I am the Devourer of things. For he shall think of it (the sheep), that he has not really cut it up, that which he did take away from the tick (it), because he felt that the ticks were those who had beaten him, as he quietly went, that he might go to sit comfortably (in company) talking, as he felt that the ticks would give him to eat. The fight is that which (fell upon), sat upon him (Mantis), as he truly thought that we visit our fellows (each other), while they do not put upon us the fight, if we quietly go on sitting, that we might sitting listen to histories, which they sitting relate. [*2169-2170 translation filled in by Lloyd]*

[The Mantis speaks]

Therefore, I who am the Mantis, I did work for our friends, that our friends might also behold my work, for they knew not my work, for they felt that they (are) black. Therefore, they gave me anger's fighting, while they felt that their faces aspect was black. Therefore, they made fights on account of it. Therefore I took away the sheep on account of it (the ticks) that they might first feel hunger, for they felt that they possessed sheep which had fat …

They were angry with me, these pots they are those which thou the Devourer of things, thou camest to swallow from me. Our friends the ticks yonder sit, while they do not warm themselves, for I have taken away together the fire (with all the other things) [*LH kokkonnake St.*] for I felt that they would sit warming themselves, while the sheep lay cut up. They warming themselves sit by the side in front of the fire, while they sitting gently talking, while they thought

that they would munch these sheep their fat. They moistened meat with fat sitting by the side of the fire, while they felt that the women sat rendering fat.

Therefore I wished that Thuntu !k!ka should also render fat for me, that I might also moisten meat with fat, for I had been obliged to eat dry flesh, which was hard, that I might also be able to dip flesh (into the liquid fat), for I had not been able to moisten my mouth's food, for (an old tick) the old man and …. felt that they sat cowering on the sheep which stood, while they felt that they did not feel the cold, when the sun was gone down. They should first feel the want of fire, for they were aware that they had fire. This fire it is one (by the side of) which they were used comfortably to sit talking by the side of it, while they nicely talking feel that the sheep cut up lies by the side of the fire.

[The Mantis escapes from the ticks who try to beat him]

Therefore I did act towards them, so that they themselves might behold my work, for they went to lay upon me together the stick. They beat and allowed their mates (to beat) me. I remembered that I have other doings. Thence I quickly feathered my arms. I did so. I flew quickly out from among them, while they were beating at the ground, which I had lain upon. Therefore they ran along below, while they felt that I fluttered along above. They hurled sticks after me, while I flew quickly forward away.

Therefore I giving behind me directions to the things which afar get laid, that they should quickly arise and come, while the people yet ran eagerly up to me. [*LH page: The ticks running on the ground reach the spot underneath that where he (the Mantis) is up in the sky*]. Hence they shall first go and miss them (the things), for they did think that they would go to rob me, that they might possess my things, while they think they have my actions. The grounds (it is) which I give them of it, while they slept there. Hence they first seeking round have it (the ground), for they first gave me anger's actions, I did desire that the sun should [*LH page ti "to give" di "to do", subsequent marking in red reads "Namaqua?"*] first set, while the old one and the other ticks sought there that they might first feel the evening's cold, and then they should also feel the morning's cold, while they yet sought about there, while they did not even perceive their sheep's old spoor.

Therefore, they should not a little sit in the sun warming their feet, that their feet might become warm, because they felt that they stared at the ground *[LH page 2187, 1 Sept. 1873*] which is different, it must be. I wished that they should sleep at it that their thoughts might first talk to them, when they awoke, while they thought that they had done so, they had made this fight. They are those who did not perceive the taking away of the things to the place which the things seemed to have gone to, for different ground it appeared to be, for this water, sheep's spoor is not by it. They shall first seek (the spoor), going far away while they felt that the ground seemed to have turned round.

Hence they had slept on ground which was flat (and bare), which had not bushes, which (ground) appeared to be that where they *[LH, 2191: The spectre lion //kkuga mmummu "a lion's ghost" (Jantje saw one one day, when driving sheep home, it was after sunset). The following day he found no spoor. The moon shone on the shoulder of this spectre. Other spectres they maintain not to have heard of nor seen*] they (the bushlice, the ticks) did not sleeping perceive laying themselves on it, that they might not perceive the sheep go, if the darkness returned. Therefore they slept soundly as if sheep were those which always went forth in the darkness. They in the darkness went away, and then the kraal (sheep's kraal) disappeared with him. Therefore the dawn did not quickly break, cold(ness) was that which sat upon the earth, while the cold feet that the fire appeared to have disappeared, while my thoughts were those which brought anger to the old man and Co, that they might be very angry with me, while they seemed to think (that) I am not

the one who is here, I who am the possessor of a tinderbox. They did not see that my eyes have warts [*LH page: "warts, warts" (?) excrescences above the eyes on the top of the forehead .../Xam...*] Therefore I am !arruxu (*LH page: !arruxu = Thuntu ..*). They do not resemble me. I am the one who myself return painfully while I did slowly, painfully take away my thinking strings, that I might verily lie and then I dreamt backwards to my foot's placed, where the people did beat me, that they themselves may see the place (foot spoor) which the Mantis did make. I am the Mantis [*//kari doro LH page: //kari doro one of the Mantis names*]. I am one that digs up ground while I think the people may see, and they make wrath's doings, as I was one who dreaming made sleep deeply them, so that they did not feel the ground on which they lay, whilst they thought that they were still in the house, while they were not this, they thought that they sleeping lay inside the house, while the house had really gone away, they shall get up, they shall miss the fire, while the fire gone away together with the things, as the fire had stopped with the house, I who am the Mantis, my house.

Therefore I told the ichneumon, the ichneumon should open his eyes, for he did so. He laughed at me, when I slowly came home. He laughed at me sitting alongside of Thuntu…, when the people had beaten me, on account of the fight which they had agreed together to give me of it, that is they shall fight me, when they cross my path, I who was at peace (quiet). Therefore the cat, whose little head must be round, it did deceive that it might kill me, when I did mistake (undervalue) it, while I did think that an old person is not thus [*LH page: A man who is angry, he is stupid. He does angry actions. A man who is wise, he is one who is afraid. Therefore he ...*]. His head is just like a little child. Therefore his eyes were yellow (green) with angry actions, anger was that which his eyes are yellow from. Therefore I should think that I wished that I should knock him down, while I thought that a little cat it was, for its little feet were round, while they were not long. I did feel that it tried to kill me. Hence I flew away leaving my shoes, as they lay with my quiver. Hence I talked backwards behind me. Therefore the shoes followed me, because they felt that I was the one who going gave orders, because I thought that the cat would take possession of my things, for it wished that it should quite kill me. Therefore it jumped up. It really did beating hurt my head. It put into the ground away from me its head with its cunningness, while it thought that I was not cunning like itself. Therefore its singing there at midday, about the other one, the Lynx, the other one who also is clever.

[*LH side: The Cat's song*
ha ha ha
ha ha
n a Tku-g !nuin
=no n
n a ha kau ddo, a !kuxe
ha ha ha
ha ha]

It thought that the other one finds fault me/exactly himself, the other one who is also cunning. Therefore I desired (wished), I think the old fellows, the ticks should a little feel this winter

(2211-2233 insert - story of "Eclipse of the Sun")

[Continuation of "The Monster //Khwai's Speech" as recorded by Bleek in his Index or end of "The Mantis and !goe"?
Deacon index: //Khwaikhem: reply by Mantis]

its cold, because of their placing (making fighting) houses, for they cannot hunt. They go about in the cold, which the wind is cold. They going feel the cold, when they return from hunting. They

will going feel the winter's cold for I, the Mantis, I am the one who feels it, for I thought that I was the one who did hunt an ostrich. I felt … about the cold, when I hunted about on account of my hunger, that I might take ostrich (eggs), that I might drink, when I was obliged to fight, then I did flying return to the water, that I might go into the water, that I might wetting wash off the fight's blood; and then I returned out of the water, while I thought that I should go sitting to cool my thoughts about the thing [*LH page, 2238: the thing (i.e. !goe had been hunting ostriches on the Mantis' ground. This was the reason for their quarrel*] which I (on account of it) first was one who fought, as I did not first hunting pass by while !g.. had been obliged to wait for me for the fight, that he might angrily cross my path, while I went seeking (food for, because of) my hunger, whilst he felt that he was the one who drinking got my place's ostrich eggs. His spoor resembled people's spoor [*LH page: many people's spoor J.T. explains*], while he spoor it is, which he was the one who walked about my place (with it), while he did not walking about all places lay (his spoor). He walking crossed in front of me. I thought that I was alone, that I should hunt ostrich, whilst !g.. thought that Tkwam did not hunt for he (tkwam) was at home, for he did not hunt with me, whilst the ichneumon waiting it, that he might lugh at me, while I felt that I had angry returned. Hence I had gone to lie down taking the anger, while I thought that I had first early crossed !g !k's spoor [*LH: instead of the spoor of an ostrich*]. Hence I became angry on account of it, on the place I had thought that I should not cross !g!'s spoor, at it, while he had first passed in front of me [*i.e. in fornt of the direction in which he was going*]. I did early cross his spoor, which was of today, when I had just come out of the house, when I had not first crossed ostrich's spoor, while I thought that I had walked about on one side. I had thought that I would also walk about on the house's other side, which it was at peace (quiet), while he seemed as if he had not got a place, for my place was the one which had ostrich eggs. Therefore the ichneumon will say that I must gone about fighting, while I had thought that his (other) grandfather & Co had gone round my house, while I had thought that peace reigned, while they must have disturbed the place on account of the ostriches which I had taken (preserved) came of at the house's (old) place.

Young girls – Dia!kwain

Title: not indexed in Bleek; Deacon "Rain carried off a girl"
Source: B27 2609-2618
Narrator: Dia!kwain, or Dia!kwain and Rachel? (Or Rachel?)

19 July Dia!kwain, Young Girls

When a maid becomes a maid, she must not look at people, for people when she looks at them, they immovably stand. Just as the young man long time ago has been done [?*LH: R. says da he but hardly pronounces the h*] it, when long time ago the maiden looked (at him), when he long time ago stood, and the maiden looked at (him), and he stood immovable. When the maiden heard that he played so very nicely, [*LH: !khwa sounded (?) crossed out, his guarra sounded beautifully*] he became a stone.

Therefore the Bushmen when a maiden becomes a maiden they tell them to lie in the house. The old women, they make for the maiden a house, while they order that the maiden shall lie in the house, so that she may not look at the people. For the people when she look at the, [them] they would be just like as the young man long ago was done to, when he long ago was fixed immovable. He became a rock. He altogether stood on account of it.

Therefore it is that they hide the maiden in the house, because they remember that a maiden was the one who did formerly looking at, fix immovable a young man. The young man became a rock.

Therefore it is that the old Bushman women are accustomed to take care of a maiden [*LH page: R. says D. also says*] that she may not look at people, that she may not also be laughing at people, for if she were to be laughing at people, dropsy [*"laaster sick", R. says; and that sores shall come out*] would come out upon the people. It would make the people ill. [*Rachel says that Tguain is "sick woorde" [i.e. word]* It enter the people into the people's insides. The water would be inside the people and the people become water. For the maiden xarra [*D.H. says xarra is to be disobedient*] her mother had ordered her about it. She did not listen to her mother; she when her mother knew not, she went out of the house which her mother had put her into. She went to the spring, she went to wash herself, when she was a new maiden; and she when she had washed herself,

(continued in L's book V-2, pages 3864-3881)

LUCY LLOYD'S

NOTEBOOKS

LLOYD NOTEBOOKS

L1 [Deacon]

A2.1.1

BC151 Index: Twentyman-Jones: "Lloyd's first Bushman notebook, used at the Breakwater prison, c. Aug. 1870-Oct. 1870, p. 1-19. Gives some information about the narrators on the inside cover". [Deacon just has: Sentences and words 1-77]

Inside cover: *Stormberg (3 days from Kenhardt and 10 from Capetown … Sondak Pan and Baster Pits. Piet Swart, the farmer's name (whose … he Stoffel lived in Bush-house with Springbok skins over it. 2 brothers also at Breakwater – also 2 nephews – also 2 uncles (oom and oompey) one of them with 1 son (also there) and the others with 2 sons there.*

[Deacon: The family came from the vicinity of Sondagspan and the Strandberg (Strondbergen) to the south and east of the Bitterpits. *Voices from the Past*]

Also alphabet – teaching Bushmen to write?
List of names presumably of Bushmen at Breakwater; blue folio sheet in Bleek's had heading "1st Bushman (L.) got at Breakwater."
Words: lion, little, nose, eye, head, foot, elephant, father, teeth, water, tongue … today, tomorrow, yesterday, unloose

* 1 "Got at breakwater and much of it I can even now see is very wrong; but I keep it partly for use and partly for the curiosity of the 1st attempts at hearing this difficult language."
* 29 Aug. 1870 (from Stoffel), began to correct Oct. 11 1870: to recopy for pasting Jan. 14 1871
* Aug. 30 1870 /na head [*LH: click made with broad ended tongue of which two pouches come into contact with teeth. The click made very gently … in [the word] eyelash click at /ku very faint and at //geri a faint lateral*]
* 4 arm kung [*a kind of explosive k in kung I think not a click … not sure about click in =nwhai, must ask Wilhelm*]
* 5 *dumb click at upside down Lkhum … kind of dumb click at kkong*
Vocab.: focus on body parts
* 6 [Oct. 22] *may be a dumb click = at kwarritu but it does not sound tho' he puts his tongue like it.*
Vocab.: Ring on wrist bracelet, ring on upper part of arm below shoulder – made by women … "The man is te klein"
* 7 Verbs; arrow head
* 8 (thou) pinchest thy skin, I pinch my skin
* 9 [Oct. 24th] animal, insect names; upside down L *very soft click*; struggling with clicks eg .. or !, L or ! etc.
* 14 "he praat in de ear", "kindess, he eat", The children ate
* 16 *at /kain-ya the click is really between pat and sucking*

A2.1.2

* Inside cover: "we mak mooi de path"
* Oct. 29 1870 "make dod (i.e. close?)"
* 22 "de ding fast his arm" (man has wrist ring?)
* 23 Koodoo (not seen himself, old Bushman have told him of it) [almost certainly Stoffel]

* 24 “groot ding”; french e as in de
* 26: “de beest he sit”, “kleine catts”; “he slaap”; “de hand is main groot as die hand”; “The hond is main klein as die hond”
* 28: “he comes to steal his (bass’s) thing”
* 32 “Ik uitslang de mats de grond”
* 32 / and L upside down and as in /..ka “is a click I think between … and # but I know not how to make it”
* 34 small animal at hartebeest rivier that sits up in the tree with feet like a cat’s feet; #kuaken horned rhinoceros?, animal that kills the Bushmen (S. not seen, old Bushmen have seen)
* 35 “(To fold up in something) `mak to de ding’”; “W. thinks not … here”; “Twa duck is rooi”; “he’s loep dun de water”

** 29: “(My book on monkeys p. 208”; # described as a dumbish click

Working with pictures

A1.2.1

Fr. = Fritsch

* Sept. 1 1870 Eland (picture of added later in pencil) !Gqoai, -‘s tail, man
* Fr. p. 29 beetle (Ateuchus pilulariu), manure, ball of
* 17 [Oct. 28] Fr. p. 29 grass, or flowering reed crossed out replaced by “reed (kind of cane)
* Fr. p. 51 aloes (in picture)
* p. 53 rocks (kilip) (does he mistake them for wood?), trees, clouds … house, hut
* p. 322 ½ houses, house, white; wagon’s breast (really under part, wherein one sits); spear
* Fr. p. 118 said (when he saw coloured picture) ???
* Bird, birds, birds’ wing, duiker crossed out for goat, springbok, quagga, wildebeest
* Fr. p. 137 doornboom
* p. 138 chain on neck of Bushchild, wagon, wagon wheel, whip, rock, person sitting, fire (with flame) crossed out, trees
* Fr. p. 19
* Fr. picture of steep cliff with rocks in foreground he calls khai [crossed out]
* p. 201 euphorbia, snake
* p. 213 pointed grass
* p. 214 ½ picture with many green trees

A1.2.2

[Sept 1 cont.]
* 20 Fr. p. 216 “Ein Zulu Grab” (crossed out), replaced by “Make dod (i.e. close)”
* Fr. p. 221 wild date tree with pointed leaves * p. 238 path (mountains? crossed out), houses, many, ant’s nest (lit. house)
* p. 285 tree with ant’s nest, ant hill, clothes which the Bushmen women make of springbok skins, `The klein vogeljes is here’ * Fr. p. 307 Birds (dead), upside down or hanging
* Fr. p. 330 ½ Houses, Bushman houses

Th. = Thompson

[Sept. 2nd eagle, claws of eagle ….
* Th. p. 52½ `haartebeest', lion, black man, chain on neck of [*LH: "de ding fast his arm"* (man has wrist ring?)]
* Th. p. 102 black man? crossed out, (the) man is great, arm-ring, arm-ring (bracelet), necklace, spear with a long stick or handle, breasts (of woman), spears four (there are really five), weapons in man's hand crossed out here, axe, wild dog, ornaments (of neck, arm, wrist, ancle, leg), man on horse, man on ox [detailed reading of this image]
* Th. p. 172 ½ Spears, spear, arrows, quiver - //kwy gentle, lateral * Th. p. 260 ½ Koodoo (not seen himself, old Bushmen have told him about it), springbok, heart
* Th. 268 ½ wild dogs crossed out
* Th. 296 "aardvark" (is very good food), houses (or huts) many, lung, mountain, bone …. Dog with steel (in mouth)
* Th. p. 419 house, one
* Th. p. 392 ½ House (is large), "groot ding", boat, red marks

[Sept 3rd]
[Nov. 8]
* stem, leaf, flower, bud (closed) – now no references but presumably still by pictures: things, white, gnu, gnu sitting in the hole he makes, baboon, lion, elephant, ostriches, 3, 'De beest he sit", oxen, two, goats, two, hare, dogs, two, cat …
* 27 LH side little sketch of a bird in orange … birds in the nest

[Nov. 11th]
Cat (yellowish brown), kitten, kitten (black), kittens (two), frog, lizard, mouse, beetle, chicken …

[*29 LH side: (My book on monkeys p. 208)*
37 little note (?Zu. i-wa)

Le Vaillant

[Now Dec. 1870]
* 38 *LH: `euphorbe a chenilles', Le Vaillant vol. 3 2nd plate to p. 14. It is by the `grote rivier' S's says and that the Bushman use its poison. "de giff" (Boer's name), Lggaoken (Bushman name), #kau (also Bushman name), Lku (Bushman name).*
* RH: Le Vaillant vol. 2 p. 98 and ½ "Euphorbe Concombe" Kelishi (or Kl'ishi k'ow)
* vol. 2, plate p. 200 mountains (really also chains of) – all crossed out later – clouds (left in) T2wagen
* ditto - man (at fire, holding fork on which the meat roasts) L (upside down)Kan-na ow-shoro
* ditto to p. 246 man (holding a spear) L (inverted) kwi-a-L (inverted)khwu ha, woman (holding bead neclace) L (inverted)kwi-Tai-ti L(inverted)kan-na, Euphorbia, striped he calls inquiringly D'heouw, Bead necklace of some particular thing from an animal which the Bushmen make – LinvertedKhai, ornaments (hanging down from hair, 2nd plate to p. 108) Beads, not beads but a white thing #Guiten
* LH: *he rounds his tail, his stert (the dog's tail) is te rond, The pig's tail is curled.*

[Dec. 30]

mother (the), child, man (holding bow), arrows, arrows, two, “sanglier” etc. (plate to p. 156), all crossed out, Stoffel’s Bushman name TA-Linvertedkong-ta, Jantje’s Bushman name G/Yan-I-sho, moon /kao Linverted karrow (not being sure of the exact sound, put down both)

A2.1.3

[Sept. 8 1870]
“ons drink the water”; “he cannie see nie de ding”
[Jan. 5 1871]
“tal op (the) thing”, “he sook de ding”, “ik skit dod de beest de pele sam”, “ik mak dod de bok de pele sam”, “de stern sit inne de himmel” [Germanified Dutch]

Lichtenstein

[Sept. 10 1870]
* 46: Lichtenstein, vol. 1, pl. to 102: Men, many on horseback, “Bani mens is te ride” [baie?]
* spears, long; stick; knobkerrie; round kerrie (made by Kafirs); baskets; people: men; pipe; wagon: mountain (with spring can it be?); stones; trees by water (“stand binna gan de water”); “he’s noch de jong girl” … “de kleine ostrich he is harteloep”
* 49: (lip clk, I think also at b). p. to p. 544, vol 2 (Lich.) hartebeest
* “hy is broer for me”, Stoffel says for when he and his brother go; one cloud, de volke; “de twa eyers is te rund”, “lecker”; The coffee is gone, I have drunk my coffee; “eat up, de coss”
* 60: “refusal of old Bushman to allow his children to go to the Boers”

A2.1.4

Chapman?

* Blue folio sheet stuck on the inside cover; //a canis varigata Chapman

* Table:

*	Gutturals	Labials	Dentals
tenues	k	p	t
mediae	g	b	d
aquiratae	x	y	l

From Breakwater to Mowbray: Learning in a domestic context

* 76: // rt side of tongue; often specific eg. I ask him, I ask Albert Bartmann where (he is?)
* 79 [Sept. 26th] “they know not”, “thou knowest not where `baas’ is”; “ik viet [weet] nie”; “?hard work (at Bkwater)”, “baas kom binna”

* 80 “thou shalt go (to Cape Town) tomorrow”; “Ikke heart cannie lecquer nie” [my hart voel nie lekker nie?]
* 81: Sept. 26: “in the house”, “we are in the house” … “ik kom uit de Breakwater, ik kom blie hier”, “baas cannie hier nie”
* 82: (It) is not here (a ring on my finger); It is not here (the letter A)
* 82 [Sept. 28] I went to Cape Town yesterday, thou camest back yesterday
* 85 [Sept. 29 – date of Stoffel’s arrival at the Bleeks] (train) goes, (train) comes, “I cannie see ni train”, “thou seest it (the train) come”, train (the Bushman name), thou gettest in (to the train), he gets in, we get in to the train, I know not the beast. Likewise coming in and out of the house, 86.
* 89 at ko-a (superscripted small o above the o) – a kind of click by drawing in sides of mouth apparently which I must mark by o.
* 90 get wet; “ik maak droog”, “(about drying a handkerchief at the fire” (inside); “to make dry (when I blotted my page)”
* [Oct. 1] “He mak spiel de ding” (a man playing a guitar), plays the violin, lynx, “He stand in the var [wagon] (draws it?) he bani trip trip de kap”
* 91: “(Ons Bushmen rechte ban vor (or von) de Boer) [i.e. ons Bushman is rechtig bang vir die Boer]
* (bly by de Graate Rivier”), “S. complains that on their way down the Korannas took away their tobacco and says that the Bushmen are much afraid of them” (91), “Ik rechte bane de Korannas, ons dod mak”
* 92: “thou puttest (it) in (a letter into the box); “I sang ../Xam..”
* [Oct. 3rd] I came into (the) house yesterday, “ik loop binna de huis”, we went into the house, he (baas) went into the house at the Breakwater, he calls me to come into the house, he calls me, he is angry with me ** Refs. To a house at Breakwater where Bleek did his interviews?; was Stoffel with the Bleek’s yet?
* 94 thou goest to Wellington, I go in a wagon, Strontberg

Singing

* 95 [Nov. 25 1870 *ik sing, ik screit die mamma (3x), I sing my father, I sing my mother’s father (x2), I sing my `Oud tat’, I sing my grandfather (here father’s father), `oud frau, ik sing’ (grandmother), I sing my mother’s mother*
* 96: Piet Swart he fang for me, he bring de Fiel Kornet his place
* 97: she (marie) knows not where I (stoffel) am, “ikkes bein e sehr”
* [Oct. 5] thou wentest (to Cape Town); *Wilhelm says the click ….*; thou didst return in the train (lit: fire wagon)
* [Oct. 6th] my eyes are black, my two eyes are black - !koo [W!, I should have said =], my nose is small, our ears are small [W!, I should have put =]

Domestic objects

* 105: “thou puttest in (as a needle into a box)”, “thou layest it down (as a needle upon a table)”, “thou stickest it in (as a needle into the table upright)”; “thou makest it stand (as a long cylinder upright upon the table)”; “I take it out (as a needle out of a box)” LH side commentary on the clicks; still causing confusion and difficulty – possible to later piece together this complexity?

* 107: “mynheer he cannie slang [i.e. slaan] nie for me”, (he is) good to me, (he is) not good to me
* 108: thou wentest yesterday really to Capetown, and in contrast to Wilhelm going far (to the Paarl). The name of the farmer [schouwd] where Marie stays in Victoria (West?) near the trunk. He keeps a shop. Jantje’s wife, also Saarbei’s Klaas, Gus Dorntje’s and several others on the same Boer’s place.
* 109: “the teeth come out” (through as a baby’s)
* 110: [Nov. 1 1870] “de heart, he is sick”, the liver is sick, “he is fatt, Oscar, he bring Oscar de tronk”, he is sorry, he is glad, we “loep in de kleine katt de water” [*LH: describing himself and Karl drowning the kittens*]
* 111: [Nov. 10 1870] “he’s bani schwer” (speaking of a heavy basket of wine), “he loep the Station, he draw the mantchi [basket]”, I make a bow for thee
* 112: [Nov. 12] caterpillar is here, [Nov. 16] “de son is varm”, “ander dag ik sum? kan? [her question marks] ni baas”

* 114 [*LH: An attempt at fable p. 57 of “Hottentot Fables and Tales”*] they see quaggas, he says to the Bushwoman that he is hungry, lion catches me a quagga etc. [lion, quagga, child]

A2.1.5

[first thick volume, starts again at p.1; title on cover reads: BUSHMAN (Stoffel) I-I]

Learning by pictures: Fritsch

[Jan. 16 1871]
* (a small animal)
* 6: clearly picture-driven vocab.: bracelet for wrist, metal?, fingers, ornament made of bones, made and placed by Koranna women on their arms and legs, one of these ornaments, skull, skulls, skeleton, bones [Fritsch?], children, white man there comes, man riding ox, man riding horse, Boer the is handsome, Kafir, man holding bow, gun
* [Jan 18th] gun, small, arrow, bowstring …
[** but no references here to source of visuals]
* 14: to peel, as skin off fruit, earring (metal?), knife (blade), knife handle, stones, button
* colours, again presumably through pictures.
* 16: [Jan. 24th] beetle (`*atecuchus pilularius*’, Fritsch p. 29) – ju (Fr. [i.e. French j as in je]; then “manure, ball of; beetle pushes forward the ball of manure”

Why repeated? Is this now with //Kabbo?

* 17: [Jan. 25] Fr. p. 29 reed, Fr. p. 51 aloes
* Then mountain, the rain falls on the mountain … tree, clouds, house, cloth, wagon, spear, trees, green, bird, birds, bird’s wing, goat, springbok, quagga, wildebees, great thorntree
** Then (same day): 18: Fr. p. 137 Doorn boom, thorns of
* Fr. p. 137 chain on neck of Bushchild [i.e. sketch version of Carlo] …
* 19-20: Fr. 213 pointed grass ….
* Fr. p. 285 nest of tree ants … sticks for framework of Bushman’s house, Bushman Tkum ka Linvertedkui
[See if it’s possible to read vocab. pp. 16-21 in relation to Fritsch woodcuts]

Thompson

* 22: Now shift to Th. (Thompson?) plate to p. 103 man, the, calls, man the, is large
* [Jan 27] breasts of woman [sketch]
* Th. p. 296 “aardvark” (it is very good food); sigh, to S. translates it “heart to stand”; [Jan. 30th] Dog (with stick in mouth) – again presumably pictoral, boat (in the waves), things, black; things, red
* [Feb. 1st] gnu in his hole; “He drei voestrich”, ostriches three; owl (horned) sits on tree; 28: steal, to … he comes to steal his (baas’s) thing
* [Feb. 4th] Tree with sharply pointed leaves; wagon whil, long; beat, or shake to, the sand out of the mats
* 33: goat, Fr. `pourri’ burri
* 34: [7 Feb.] #kuarri (same pl.) - small animal at Hartebeest River which sits up in a tree with feet like a cat’s feet; tiger!; an animal which goes jumping on its two hind feet with the forefeet held up (similar to a Kangaroo’s way) he makes a long hole - he jumps so fast that the jackal cannot catch him; he goes at night; the Bushman do not eat him … he “loeps in de donker” …; parasol

Le Vaillant

* 38: [14 Feb. 1871] Le Vaillant vol. 2, p. 98 ½ “euphorbe concombre”
* Plate to p. 200 clouds, rain clouds, man at fire holding fork? (on which the meat roasts)
* to p. 246 one man (he) holds (a) long spear, kerrie stick, woman, the, holds bead necklace
* “*euphorbe a chenilles*” Le Vaillant vol. 3 2nd plate to p. 14 poison (from this tree, which S. says is by the `groote rivier’, and which he says the Bushman use) 3 different B. names for it, he gives i.e. Linvertedggaoken, #xau; Linvertedku; necklace (which the Bushmen make of some thing from an animal) named #kwa; necklace (not of beads but of some white thing) bones made small, I think he says, but made by Koranna women not Bushmen.; man holding bow; dog, pig.

[Introduction of Jantje]

* 39 Stoffel’s Bushman name Ta Linvertedkong-ta; Jantje’s do. – yganisho
* “Gipp” sits hungry (he eats ants, S. says, and Bushman eats him); blind (“he cannie seen nie”, he cannot see the thing (S. gave it in D.) - suggests not always Dutch, but mix; Breakwater – Linvertedkwa
* 50: we three (ex.) return (walking)
* 55 Bushman houses, Bushman house, skin covering (of Bushman house), The Bushman children sit on (the top of) the house, shadow of house, sticks of framework of hut (upright), do. (horizontal and slanting)
* [March 9th] The sticks stick in the ground, The Bushman woman carries a child on her back, Head covering (of Bushwoman), Bushwoman’s skin covering, Bushman sandals
* 57: [March 10th] seeds (pointed and curly ones that Edith brt. [i.e. brought] in)
* 59: yes/no for the first time, March 1871
* March 1871: quite intensive interest now in he/we/she/it etc. grammatical forms, tenses; [15 March] I give him (Jantje); I give the dog
* 68: [March 23rd] <u>now presumably in the garden</u> – casuarina – Tnapeiten (but S. declares that they have the same tree in Bushmanland); the thing smells good; the thing smells differently; the seeds (its eyes) are inside (the pod) … The sun is here; I go to work; I work …
* 72 reflection (as in water, glass etc.), paper, book

* 73: I bring away the ostrich, *"ik bring weg de voestrich"*; 74 thou hearest her walk above the house (upstairs)

[Many blank pages?]

Information about their informants

[11 May 1871]
Bushman name of Stoffel - TaLinvertedkong ta
Do. of his wife Marie - Ka
Do. of Jantje Toorm - #Kabbo
Do. of his wife "Oud hese" [Lies] – LinvertedKwabba ang
Do. of J.T.'s daughter "Saarkie" – Sobba #kain
Do. of her husband "Klein Jantje" – Linvertedkerriten (name when he was little)
Do. of him when big – Thang Linvertedka-sho
Do. of Wittboy Toorm (J's son) - #Go ka Linvertedkui
Do. of W.T.'s wife "Griet" - #Kansho
Do. of "Oud Doorntje" – Linvertedherri (klein name)
Do. of "Oud Doorntje" – Linvertednwing ts(h)a xau (groot name)
Do. of "Oud Jack" – Linvertedkabbei (groot name)
Do. of "Oud Jack" – Linvertedkoroko (klein name)
Do. of "Dirk Baartman" – Bbara Ta
Do. of "Piet Baartman", a brother of the above D.B., but now dead (Fatehr of Ambert B.) – Tchuing ttu (klein name)
Do. of "Albert Baartman" - #keow #keow
Do. of "Marcus" – Than(g) kom
Do. of 1 "Klaas" (eldest brother) – Gau tta rro
Do. of 2. Saarbai (Th's brother) - #kabba T hing
Do. of 3. Lillabai (S's borther) – Txei to ting (klein name)
Do. of the 4th child, a girl – Ta ta #kain
Do. of Saarbai's mother "N/Kesie" – Hauken and
Do. of Saarbai's father is "Oud Jack"
……
Oud Stoffel's wife (she has no Boer's name, and is very wild. She runs and sits in the Bush when she sees a Boer's wagon); Oud Stoffel's eldest daughter has no Dutch name.

LI - 2

Catalogue: A2.1.6
Cover title: Bushman (Stoffel)

[Nov. 19 1870]
* 119: the kleine slang, de lang slang, de ding is groot, skilpat (some animal that Bushman eat)
* 120: "The old Bushman loses a thing while sitting, gets up and goes in search of it, all the while it is there, close by where he had been sitting" – Jantje?, only moves into Bleek house on 16 February 1871?? [Language of distance: "the old Bushman"]
* Vocab. on that day [23 Nov.] "ik verlor die ding", I go away while the thing remains, The thing lies where I set it.
* 121: [*"What he will say when he goes to the Strontberg and sees another Bushman*"] "gie ver me de pele [pyl]", "gie ver me de arrow", "ik fast mak die bow", "ik die springbok skit" [*LH: Tgipp is a Bastard name for Tku (a striped animal which S. says is at the Museum)*]

Domestic architecture

* 121: "ik set (?) the hut is die plaak daar" (really on window ledge in veranda, while we are in the study)
* 125: [29 Nov.] *I think it is a cat (of a noise heard on the garden bed under window)* * 188: Thau name of snake that J. killed near (or in) the stable
[** Note: Jantje clearly already visiting the Bleek house by end of Nov. 1870]

Between Mowbray and the Breakwater

* 121: where is thy hat? your hat is here.
* 122: (Carl is) good to the little cat, little cat drinks milk, "spiel de cat".
** who is Carl? cf: earlier refs to drowning of cats
* 123: *there is more about the "kleine Jackals" which Stoffel forgets*, *the Bushman says that he takes away all his things, so that the other Bushman cannot "fatt" them.*
* 124: I do not fear him ("ik cannie mehr bane [bang?] nie" (abt. Piet Swart)), to speak Bushman – Linverted Tkum, thou canst not speak English
* 124: *several times said T for this K but clearly told me that K was the letter*
* RH side: "De Bushman tal praat is banie swer die noi" – refs to Lucy as a "nooi"
* "de Bushman praat is lecquer for me" – Lucy herself?

*126 [21 Jan. 1871] we (ex.) went out yesterday, we went to the Breakwater yesterday, we saw the Bushmen yesterday, one Bushman was ill, I saw Kafirs yesterday
<u>Snakes</u>
* 127 [Dec. 10] Breakwater klein slang, puffadder, small snake, small short snake prompts 127LH i.e. 126 rev.:
De kleine slang (which sits in the ground with his head standing out). A snake as thick and long as S.'s arm
Small snake which bites the Bushmen about 12 inches long.
De kleine ding (not a snake) which cannot bite, about the size of a porcupine's quill
De lang slang who seeks mice – he bites and the Bushmen greatly fear him – they take the poison from him for their arrows

Kleine slang (striped) who does not bite but cathces mice and winds himself round the body. He bites mice but not men.
A great snake which hisses when he sees a Bushman and hisses out poison, which makes the Bushman's eyes sewll. The poison comes out like water. S. has not seen it himself, but other Bushmen have.
Not a snake but a small striped thing that catches a small animal called Tarrugu, which warms its hands in the sun.
A great snake which sits in the ground – with poison – which the B do not take and are greatly afraid of the snake. He (S.) has not seen it but the old Bushmen women have told him of it as longer than a snake
Black snake – not poisonous – but bites a little.

Story-telling begins: July-Aug.

* 137: all crossed out [July 22] The weather is fine, I stay the two years, I go in the path, I return to my house, I return to my wife, for my wife sits waiting for me in my house, she cannot eat the springbok flesh, for she waits for me in my house.

Anteater and Lynx - Jantje

* 138: [8 Aug. 1871 (J.)] – first story recorded in Lloyd
The lynx is the one who married a lynx, because the anteater said so. Therefore the lynx, the lynx marries the lynx on account of it. Therefore the jackal marries a female jackal on account of it, because the aneater was the one who told them about it. Therefore he marries the female jackal. She is a [jackal?]. He is a jackal which eats people. He is a jackal which kills people. He eats people.
The [ ] he does not eat people for the [ ] eats prinbok. The jackal eats people for the jackal [ ] is . [ ] jackal eats people. The jackal kills people. [ ] the, marries a she [ ], for the [ ] eats Bushman rice; the [ ] marries
[** use Bushman dictionary here]
140-150 untranslated
148: *They say that the Hyena carries the eggs in his mane, in which there is something like ... - he lies down on his back and takes the eggs up in that manner.*

The Old Woman and the Wolf - Stoffel

[* wolf, partridge, tiger etc. - characters out of European folklore]

Headed: Stoffel's version of the story of the Old Woman and the Wolf, as heard from his mother (with a rough translation from him and me) made 18 Sept.
Deacon index: The old woman and the hyena
Source: 151-158

[11 Aug 1871, corrected 14 Sept]
The hyena carried away on his back the old woman, as the old woman laid in the house. The hyena carried away the old woman to the mountain. The hyena went to throw the old woman on the rock (a pointed rock). The old woman sprang on one side. She sprang and sat on this side. She gets up. She beats the hyena. The old woman went to get fire. The old woman returned to singe

the hyena. The old woman cooks the hyena. She eats the hyena. She sings, she goes singing away about the hyena, the hyena [that] carried her as she laid in the house.

The children (hers) hear her, as she comes singing about the hyena. The children say, the hyena carried away my mother. The (other) child says, the hyena he carried away my mother, as she lay on (in the) house. The hyena carried her away to the mountain. The hyena went to throw her on a rock. She springs on this side. She stands up. She beats the hyena. She went to fetch fire. She comes to seize the hyena. She cuts up the hyena. She cooks the hyena. She eats the hyena.

She returns (to) her children, for she is fat. The children say, "Look mama is fat". As the mother says, "the hyena carried me off, he carried me (on his back) to the mountain. He went to throw me on the rock, the hyena himself, the hyena. [I] killed the hyena. I arose, I beat the hyena. I killed him. I beating break off the rock. I cut up the hyena with a stone knife. I cut up the hyena. I cook the hyena in a pot [*the old pot the children having taken away the good one*]. I eat the hyena's flesh. I cut them (the flesh) for myself off the hyena's flesh.

I drink the soup. I roast the hyena's head. I put the fire over the hyena's head. They burn. I take them out of the fire. They roast. I cut up his head. I eat them. I carry the hyena's flesh. She goes singing for the hyena carried her away, as she lay in the house. The child hears her, as she singing comes about the hyena. The hyena carries her, as she was in the house.

The child says, my mother singing comes, she singing comes about the hyena. The hyena [11 Sept. 1871] carried her off; the child says, the hyena carried my mother, the hyena carried away my mother to the mountain; the hyena went to throw her on the rock [*the pointed rock on the mountain when the rock was split into needle rocks*]. She springs and sits on one side. She turns. She arises. She throw the hyena's head on the rock. As the hyena dying lies, she dashes the hyena's head on the rock. So the hyena dying lies. [Corrected finally Sept. 16 1871]

[Sept. 16 1871] The old woman sings, singing goes, the old woman singing goes about the hyena:
"she
she hyena
lifted up the old woman
from her house;
the old woman sprang aside
she did avoid it,
[18 Sept.] she arose,
she beat the hyena,
the hyena himself,
the hyena killed the hyena"
[*by casting himself violently on the pointed rock, when he had intended to cast the old woman who was on his back, who sprang aside and saved herself*]

[* References: Old Woman's Song from Deacon in B&L 1911: 228-9]

Clicks: 159 *LH: M, P, H with O (with dot in middle), N, H, K, G used with //, T, !, also M. and K with =*

* Quite large gaps in Lloyd's dates eg jump from Sept. 1871 to April 1872; period when Bleek was working quite intensively with //Kabbo recording "Sun and Moon"

The Day-Heart Star Child

* 160: *St. here tells me what he can best remember of the story of !gau e Ti Opua, as told to him by a sister (now, I believe dead)*
[June 22 1872] "Oh lynx woman! Thy child, [ ] forgot thy child. For the child cries here. [ ] forgets the child". She said to her, "You come wait, [June 24] for she will come out; for I must still call her; that she may come out of the reeds".
161-181 Blank

Birds and their eggs

[Presumably SA Museum, given that SA Museum animal names follow on 185]
182-183 Birds on LH page, eggs on right
1 a white bird 1 a blue egg – Tka kau
2 bird with black throat, partly green (the one which knocks at our window) 2. Pale greenish blue egg with brown spots rather larger than no. 1 - !korucken !korucken
3 bird with black throat, "blue" back and long tail 3 white grounded egg (the white not very clear) very much spotted with brown near the size of no. 1 – Tykuiten
4 bird with short white 4 greenish white spotted with greenish brown and brownish lilac, less than no. 1 – kwarriten
5 bird white on the sides of head, black throat, red on back 5 very pale green, spotted with brown and brownish lilac - #kau e yo *a bell sound (as if a bell had been struck)*
6 black head, red bill, red back 6 dirty greensih white, very much spotted and shaded with brown, smaller than no. 5 – Tkuonning
7 bird with short tail; green 7 pale clear greenish blue with brown spots - !kaoken !kaoken
8 bird with red breast, back a little black, eyes with red round them 8 white, prettily marked with reddish brown – Tkain Tkain
9 white throat, green bird 9 pale clear greensih white, marked a little with brown at large end – Tkuiten Tkuiten

Boer's names [for sheep?]

* 184
[Feb. 14 1873]
1. "farland schaap" (with thick hair)
2. "muff" (because its hair is so much and so big)
3."farland muff"

SA Museum: Names of Animals from Stoffel

* 185-188 [12 Aug. 1871]
Tgipp, zorilla striata, a small jackal, canis variegata, quagga, otes kori,otes vigorssi, francelinus, hawk, secretary bird, vulture, white-bellied eagle *(so-called because it kills the steinbok)*, bearded vulture, Cape anteater, klipspringer, hunting leopard, leopard, "wild hund" (canis pictu, see Smuts' book. hyanenhund), a large hyena, boa, turtle, tortoise, (a huge) frog (or toad?), elaps hygiae (a banded snake), naja haje (a snake), dasypelles scaber (a snake), dendrophes picta (a snake), elaps corellinus (a snake), causus rhombeatus (a snake)

[Jan. 17 1873]
Butterfly (also found in Bushmanland)

A lizard (S. called) Tkai

Additions at home:
A lizard (with thick tail as far as I can understand them)
A lizard (J.)
A kind of wild buck like the springbok, it has a white tail; lives in the mountains, the Boers shoot it.
[15 March 1872] (J.T.)
** small and fierce looking* - !kai
It eats honey, also some snakes and has a whitish head - !kheow [i.e. honey-badger?]

[10 Jan. 1873]
A pretty kind of tree bug that I found in our garden and don't know - =na ta xhamm

[17 Jan. 1873]
Moth (sphynx) is also known in Bushmanland - //kha ka Tgoro

LII-1: Bushman (Jantje) 1871

189-287

189: *Linvertedkoi ang – name of Jantje Toorm's mother. He cannot remember the names of his father or brother (two of the latter died when he was a child), also his father; another Bushman*

whose head was very white took care of him, whose Boer name was "Oud Bastaard" and Bushman name #kua Thai

[23 Feb. 1871. Jantje. Corrected May 1871]
* A Bushman song, which is sung to the goura.
* Then 190-5 a long list of names of animals eg 191: (animal, small, hair green, sits in small hole, eats Bushman rice, sometimes stands up on two feet, but runs on four) – later in pencil meercat bushytailed, issi hase (animal a little less than a hare, long ears. Boers eat it)
* 195: They say that the chameleon of their own land is very poisonous and that if a dog eats it, the dog dies.
* 196-198 body parts
* 199 Linvertedkau - a thorn tree which is found at Hardast Rivier (a tall tree as the gum trees)
* 200 heaven (or sky); the Day-Heart, *Great star, which follows daybreak*; *S. the small star* the Day-Heart child
* Still Dutch traces eg after 27 May 1871 202 *S. The wolf "blie" the wolf's house; S. The lynx sits in a thick tree (which one cannot see into and which has a flower which is white when the sun shines*.
* 203: approaching Fr. u; 211 *some great tall trees which grow by the Hardast rivier*; * 212: *S., large bird, white breast, "schimmel" cold. back*
* 215: The star woman, the star mother leads [ ] star child, it runs out, the man star comes running. He also brings (leads?) the star child. He mounts running. The star mother brings the star child. He runs away, he runs into (the) clouds. The star he comes, the (great, rice) star comes, star which comes there [untranslated] … that we may sleep.

Praying to the moon

* 219: *They cannot ask the sun for anything, but they do the moon. They raise the right hand and say:* I speak with the hand here that I may kill a springbok with my hand with my bow. I lie (down). I ask that early I may kill a springbok tomorrow. [April 27 1871] – continues, quite an extended untranslated section 219-220 … moon which lies there (in heaven) that I may stick (or poke) out rice today, that I ?[may?] eat it … [*J. says that after the moon has died and comes out again little, the Bushmen speak to it*.]

Hunting

[Early May 1871]
* 222-236 ostrich hunting, gemsbok hunting; springbok hunting, korhaan, hare [taking the dog hunting, springbok sack carried on the shoulder], roast a jackal having burnt off his hair
* 222: "the morrow fruh, he can eat"
* 223: ostrich flesh - [*They cut it up into "flack" and hang it in their houses to dry and then cook it in water*]
* 233: we drink the soup from out of a tortoise-shell
* 235: *the husband eats the jackal not the wife. The women may eat "Gipp", the "#kaithi", the "Kulan" [korhaan], the hare, the partridge*]; we men, we eat up the jackal, we men.
* 261-265 hunting and eating hare
* family unit: little evidence of eating with larger groups

Lion
237-240

* [10 May] The lion walks. He stands. His name is star or makes the star. He (the other man) fears the lion. He (the lion) makes the star as he stands. He is the man, for he is the lion. He is the lion. He makes the star. [Now pencil - later] He in future becomes a star. He fears the lion. He becomes a star, because the girl looked at him as he came alone. He became a star as he came alone. He stands. He becomes a star. He henceforward becomes a star. He fears the person. He fears the lion who was a person …. Also the other lion. The two they both become stars. They walk. They henceforward both are stars …
[*Maidens making lion-men into stars]

The "tiger"
241-2
* [May 12] "Oud Dorntje" catches the "tiger". The "tiger" scratches his (Oud D's) eye with the "tiger's" nails. His brother catches the "tiger". He holds fast [*lit: he says "trek fast" [vas])* the "tiger" to the ground. The others (Dorntje's two brothers) shoot the "tiger" dead with an arrow. The "tiger" is dead. They carry the "tiger". They bring it to their house. They cut it up. [*"slacht for im"*]. They cook the flesh in the pot. They eat the tiger's fat. They eat the tiger's fat. They eat it up. They lie down in their house. They sleep for they (their?) eating up.

Jantje Toorm's account of being caught and brought to the Breakwater

242-250
* [13 May] [LH: *Jantje Toorm's account of being caught and brought to the Breakwater*] "I come from there, I come here,"? I come from my place, where I eat springbok, the Kafir catches me, he makes my arms fast, we ? my son, they ? my daughter's husband, we three, ? we bound ? wagon, while (?) the wagon it stands, we bound (are?) brought (?) (to the) Magistrate, we go speak (to) him, we stay at him (his place), [*"blei de Magistraat"*], we are in the gaol, (they) put our legs into the stocks, [*"block"*], the Korannas come (to?) us while our legs (are) in the stocks, (our legs or) we are stretched out in the stocks, the Korannas come (they?) stick their legs into the stocks, they sleep while their legs (are) in the stocks, they are in the gaol, while we eat the magistrate's sheep, the Korannas come (and) eat them, we all eat them, we and the Korannas, we go, we ? eat sheep, while ? we come (to) Victoria, we (our?) wives all, they ? eat their sheep, [15 May] while ? they come to Victoria, we come (to?) roll the stones at Victoria, we work the path, we carry the stones on our breasts, we roll the great stones, we again [*"noch wier"*] we work the ground, we carry the ground (earth) while the earth sits in the "Bori", [*(in something like a barrow, but not one, that many carry together*] we carry the earth, we fill the wagon with earth we puch it (the wagon) the other folk go, [*(these push the wagon behind)*] we push the wagon's wheels, we push, we throw out the earth, we push we again fill it, we and? The Korannas, the other Korannas carry the (Bori) the other Bushmen are [*(blei)*] with the Korannas, they again carry the earth, for? The earth sits in the "bori" they again, they shall come (and?) fill the "Bori" with the earth. We again us tie our arms to the wagon chain, we go while we are fast to the wagon's chain we come to Beaufort, while the sun is warm, we come loose [ ] in the path (rond?) we get tobacco from the magistrate, we smoke [ ] with sheep's bones [*they use a boot bein*] we come to Beaufort's gaol, the rain falls (on?) us in Beaufort's gaol, on the morrow early
they fast make our arms, we go thro' the water we go thro' the ("little river"?) which (it) runs, [May 16] we travel ("loop") in the path as(?) we follow the wagon, for the wagon goes (or is?) first, we walk after the wagon, as we (are) bound, we fast come to the Breakwater, ("Loep achter") [*The white man meets? us (to the) fire wagon in the dark, we "on the morrow early sit the fire wagon", the firewagon runs in (and) brings us to the Cape. We come in (the) Cape's*

gaol's house. We are tired, we and (?) the Korannas, we sleep lie at noon.] We [ ] eat sheep, as we come to the Breakwater, we come (to) work them.

** 250: JT's personal story followed May 1871 with first examples of:
Good night, Good evening (salutation used when sun is clearly down), Good day (salutation used at midday), Good morning, "folk" (what a Bushman says when he comes to another Bushman's house, to the Bushman sitting there), Thank you ("Danke"), Good morning my brother (return salutation to the one Bushmen who comes)

Second account of capture
266-272
[May 24] "My wife is here, I am here, my son is here, my son's wife is here, for she carries on her back a little child, my daughter is here, for she also carries a little child, my daughter's husband is here, we are just seven ….
The Kafirs take us, for we are just seven, for we are not many, [ ] we go in-sit wagon, Kafirs bring us for we in-sit wagon, our wives all also in-sit wagon, they (the wives) go out of the wagon, they walk on their feet, wagon goes stand, we out of the wagon, we walk for we … make fire, we do roast lamb's flesh, my son wife lays to roast the springbok, which I killed it with my arrow, we do smoke, we do lie down, the day does break, we do fire, we do early smoke, therefore, we do them, we do go to the magistrate, as we do run along, we do the path, while our wives do walk away on their feet, we do running leave them, while we do [ ] run leaving them, therefore we do go to speak to the magistrate, the magistrate does talk to us, the kafirs do take us away to the jail's house in the dark, we do go put in our legs to the wood, another white man does lay over other wood upon our legs, [June 1, corr. 12 Sept. 1871] we do sleep, while our legs are in the wood, the day does break, while our legs are in the wood (stocks), we do early take out out legs from the wood, we do eat meat, we do again, we put in our legs to the wood, [270, *LH: It seems as if I had left out a central click here. July 21st 1909*] we do sit, which our legs are in the wood.
[June 11th] We do lie down, we do sleep, while our legs are in the wood, we do arise, we do smoke, while our legs are in the wood, the people do cook sheep's flesh, while our legs are in the wood, the Magistrate comes to take out our legs from the wood, he thinks we shall sit nicely, we shall eat his sheep is, we eat get it. [*Piet Booi*] shall eat with us of the Magistrate's sheep, while do eat get it, [ ] another man, [ ] they do again, they put in legs to the wood, they do sleep, while their legs are in the wood, other Korannas also come, they shall go into another house, jail's other house …

[May 17 evening]
* 252-5 wolf captured and eaten; like tiger, a product of the European imagination?

Jantje's account of meeting [an encounter] with a lion [as a child]
258-260
[May 20] I walk out, while the lion is lying down. I pull out the stick, gemsbok's horn stick. I beat his head, while he lies. He springs off the ground. He runs away. I scream after the lion. The lion has startled me. My heart is shaking (with terror). He runs away, while I stand in his foot's dust. He goes to lie down, while I stand looking. Another lion runs together meets and runs by him. They go two and lie down.

I walk away for I walk to my house. I go and tell my mother, for my mother waits house [home?] for me. I tell my mother that the lion has startled me. My heart shakes with being startled. The lion's heart startled shook?. He feared me. He ran away from me, while I stood. He

went to lie down. I went away off? them, while they two laid. I came (to) sit (in the) house. The sun went down. I sleep lying.

* 262: *(Bushmen beat the jackal's legs, the hare, the Tgipp, #kaitchi, cat, lynx etc. are treated in the same way.)*
* 263: his wife *(scratches out the rice with a springbok's horn)*

Medicine man [my title]
* 273-275
[June 14] follows Jantje's second account of his capture; pencil heading presumably by Dorothea Bleek reads: About the "Joorman". The Bushman Witchdoctor 105
[*BantuSt III*]
He does a man with his nose, as the man lies. Therefore he does beat. He does bite folk with his teeth. Other folk catch him with their hands. Therefore he does bite other folk. Other folk do hold him down. They do rub his back with fat as he beats. Therefore he does leave off beating. [15 June] because he [ ], therefore he beats, while he a man with his nose, [ ]

The lion hair does come out on his back. The folk do rub them with fat. They do rub them off. Therefore the man does leave off beating when the lion hair is off from his back. They do rub off them. [June 16] Therefore the lion hair is off.

Therefore the man does arise, because he is comfortable. He does sit down, for he is comfortable. He does sit talking, while he is comfortable. They do sitting. He does lie down, for he is comfortable.

Doctor/Magistrate [Deacon index Visit to the doctor (Dr P.G.Stewart), but seemingly a visit to a doctor in Bushmanland]
275-277
[June 17] I went to the Doctor. The Doctor went pierce my arm. He spoke to the other white man. [*It is so that I come my magistrates. (?) The Doctor spoke to the other white man. The Doctor asked me*] as the other white man asked him for my name. It is my magistrate took me [ ] as I work staying (by him). I come stay with him, for it is that I am a Flat Bushman. The other white man asked the Doctor, what is the name of the man there? The Doctor said to the other white man, it is, I am #kabbo. The other white man asked me, is it? I am #kabbo. I said to the other white man, it is that I am #kabbo. The other man does go away. I do enter the magistrate's house. Therefore he does pierce my arm, while I am in his house. He does pierce my arm. He does talk to me. I do return to my magistrate's house.

The Lion
277-279
[June 19] The lion goes for he goes above in the heaven. Therefore he does firm stand above in the sky. He is a lion who talks. He eats people. He talks. He is a lion. He is a man. He has hair, which he is a lion. His hands are man's. They have hairs.
The lion does chase the [!kao?] as the [ ] also is a man, which the lion is a man. The [ ] is here. The [ ] is here. The lion is here. The other lion is here. The other lion catches the [ ], while the other lion does catch the [ ]. Therefore the other lion does take away the [ ]'s flesh.

The other lion does take away brings the /ki the /gi's flesh. The /ki leaves them, because it is his wife/husband. The /ki digs up. The other also digs up. Then the /ki runs away. The /ki went and climbed up to the Crow's house.

280-4 untranslated

Sun and moon

[July 20] Story about the sun piercing the full moon with his (the sun's) knife. The moon here is full. The moon lies (in the east) daybreak. She is great/full the moon. She is living. She lies, the sun sets, he is here. The moon lies (there), for the moon is living. The moon becomes (or makes) the great moon. The moon mounts the sky yes, for the moon is great moon. The moon with her stomach, she her stomach, yes; for she withstanding the sky. The moon comes, for she [ ] the day breaks, while the moon stands there! (in the west). The sun he comes out, while moon stands. The sun pierces her with the sun's knife. She says (for she is a moon which talks, she is a moon, she talks, for she is the moon, she talks, she is the moon which talks, she is a man, she talks, for she is the moon which is a man, she says "Sun, let alone the children's [ ] for he

[Inside back cover: Finished correcting, September 15th 1871 from Jantje Toorm himself]
Following notebook, fragment of a continuation with LH page: *note the moon should not be she in this tale – as it is not a woman. 292*

[** Almost an incantation to the moon in the early section.]

LII-2: Bushman (Jantje) 1871

* Note: no index in beginning of Lloyd notebooks as is the case with Bleek and thusfar at least highly fragmented.

A2.1.8

Alphabet

Jantje at Museum

[30 May 1871]
[288-291]
* hyena villosa; the "Tgipp", a hyena, smaller than the !gwai; young T"gipp", a,; "wilde hund", the, stands, canis pictus; leopard, the, lies; the male lion is here; the female lion is here; hippopotamus; giraffe, the, stands; elephant; kudu; male springbok; palea capreola; rheebuck; female ditto; spotted hyena? (in middle passage by elephant), the male of hyena villosa, baboons

and monkeys generally, “artel”, a striped white-headed smallish animal [*it eats honey*], zorilla striata, cynictus lepturus (a sort of ichneumon) [*It sits in a tree and they say nods its head when it sees the rain clouds*]; an animal rather less that a cat has more pointed face and long tail; a rather similar animal but grey, not spotted, stands next to to wolf - at end of row of !nuerres; canis variegata; apparently a small hyena with very thick bushy tail; the jackal here sits looking; the cat here sits looking (a wild cat in S.A.Museum), lynx (or “rooi cat”), maxolarctus cinereus (“dancie”) [dassie?]; porcupine; rabbit; hare; a little larger than a rat with bushy tail, sits on hind feet, has a white stripe down side; Cape anteater; zebra; duiker; klipspringer; springbok; gemsbok; steenbok; dog.

Jupiter

[Deacon index: Jupiter and his discourses?]
292-3
…… the star’s heart is red. The star’s heart is a star which is red. The daybreak star heart is red. The d.b. star heart I red, for it is that the d.b. star’s heart is flesh. The d.b. star heart is red. It is flesh. It is the d.b. star-heart. It is a star which is red. It gets d.b. star-heart child. It is a d.b. star heart old. It has d.b. star-heart child. It is red for it is flesh. It is a star. It is the d.b. star-heart. It is red.

A story about another star
294-5
[ ] has [ ] child, her husband male. She is mother. She marries the male. She is mother, which has a child. She is a star, she red. She is a star, she red. She is a star. She marries a star. She is a star. She also marries a star, because she also is a star. They red. They two are stars which are red.

The man becomes a tree and then the story of the lions

295-
The man here climbs the mountain. He plays the goura. The girl looks at him, as he comes. He stands fast as he comes. He holds the goura in his hand. He holds the goura in his mouth. It is that he stands playing the goura. As he stands, the sun has set, as he stands. He still stands, as he holds it. He holds (in his mouth) the goura, for it is that the girl he [she?] listens to the goura with her ears.

The man stands. He still stands. [*He has his legs, he has his feet. He is a man, he was a man. He becomes a tree and his feet, they are. He has his arms*], because that the maiden looks at him with the maiden eye. The maiden looks fastening him to the ground, [21 July] and it is so. His legs are those of a man. He is a tree. His arms are those of a man. He holds the goura with his mouth. He is a tree. He has his eyes, because he was a man, he has his head, he has his head-hair, because he is a tree which is a man, he is a man. He is a tree. He has his feet. He is shod (?). He has his nails. He has his mouth. He has his nose. He has his ears. He is a tree, because he is a man. He is a tree, and it is so that he plays the goura. He is a tree. He plays the goura, while he is a tree. He is a man. He plays the goura and it is so that he is a tree which playing the goura stands, because he does look with his eyes and it is so that he does play the goera, because he does look.

Another [man?] fast stands. He carried the arrow. He held the bow. He returning holding a jackal's tail's hair. The maiden looked at him, and it is so that he stands fast, and it is so that he still stands as he held the jackal's tail's hair. He did hold (it) standing fast, as he stood. He also held the bow. He stood because he did still stand; and it was so that he did become a tree. As he stood he held the hair for he was a man, and it was so that he did hold the hair. He is a tree. He stands. He has his legs, because he formerly had his feet, and it is so that he does indeed stand. He was shod in gemsbok skin sandals. He has his legs. He has his feet. He has his arms. He has his nails. He has his eyes. He has his nose. His head remains. He has his head-hair. He has his ears. He has his knife, he has his tinderbox.

Another man mounts the mountain, for he seeks the . He comes (over?) the mountain as he comes, as he comes the quiver and it is so that the maiden looks at him, as he comes. He also, he stands, as he carries the quiver on his shoulder. He stands. He holds the bow. He stands. He holds the stick. He stands. It is that he still has his legs, and it is so that he still stands. He carries the quiver. He is a tree. He is a man. He carries the quiver. He has his arms, and it is so that he indeed still carries the bow. He still holds the stick, because he still has his hands. He still has his nails. He still has his eyes. He still has his nose. His eyes remain. He is a tree. He has his head. He has his head-hair. He talks. He is a tree, for it is that he was a man who talked, and it is so that he talks, while he is a tree.

He waits standing on the mountain. He carries the quiver. [22 July] He is a talking tree, which talked standing, for he was a man. The maiden looked at him, and it is so that he became indeed a tree; and it is so that he talks, for he was a man, and it is so that he became a tree which talked, for he was a tree. He looked. He talked. His mouth sat. His tongue remained to indeed talk with. He is a tree which has his head hair. He also has his eyes. He looks. He is a tree which looks. He is a tree. He looks. He is a tree. He looks.

He has his flesh, because he was a man, and it is so that he stands, for the maiden which him, she looked at him; and it is so that the !kai married another, the Tgi married a Tgi which was handsome, while the !kao married a !kao which was ugly, for the !kao is also ugly, and it was so that the lion indeed took the !kao; another lion took the Tgi, for the lion was so, that the lion who took the !ko is !hau e ta =heoro [*he is a lion, he has hands, he talks*], and it was so that the other lion is the !gu.

He has feet with which he is a lion. He has hands with which he is a man. He talks. However, he eats people, when he is a man, because he feels he is a lion's man. Therefore he catches people at night, because he shines with his eyes, which are like fire. He also smells with his nose. Then he puts the !kao to roast on the fire. The other, !gu, puts the /gi to roast on the fire. He eats.

!Belt (?) is the one who puts the !kao on the fire. The other, Val (?), was the one who put the !kao on the fire. Then the !ki was looking at them when they took the !kao. The !ki was also looking at them when they took the /gi. The /ki looked at the fire, therefore the /ki did not eat the /gi's flesh. The blue crane it was who ate the !kao's flesh. The /ki only eat a root, because she felt that Val/Mat (?) was growing hair, he hands' hair. The /ki smelt them with her nose. The /ki sneezes, then she dips up water, and took (her) child with her.

The Blue Crane had left her child at home. It was a little !kao. Then Belt and Val followed, when the /ki took away the little /gi. Then the /ki ran away. She climbed up a thorn tree upon which the crow's house stood. Then Belt and Val eat up the Blue Crane. The Blue Crane had been to dip up watter. She came. They ate her up, Belt and Val/t, for they were men. They were lion's men.

Therefore they chased the Blue Crane. They caught her. They bit her with their teeth. They bit her to death with their teeth. They ate her when she was killed. Then they were hungry, when she was killed they were hungry. When she was killed, they ate her up. They went to the

!kao's house. They went [and] ate the !kao's meal. He and the two of them ate up the /gi's flesh which was roasted.

Then Mat left Belt, because the /ki had run away. The /ki had gone and climbed up a thorn tree. The /ki took hold of the gemsbok skin thong. The black crow pulled her up with the gemsbok thong. Then the black crow put mouse's entrails to dry. The black crow came down the thorn tree. She lighted a fire. She put stones to heat.

Mat [Vat/Val?] found the footprints. He smelt them with his nose. He glowed with his eyes. He also smelt with his nose. Then he followed the scent of the /ki. He stood. He spoke as he stood. He said: "O my wife, pull me up". For he wanted to cheat the /ki in order to kill her, because the /ki is handsome. The blue crane is black, because she is a #hoe, because the /ki is handsome. He kills her and it is so that he married indeed the /ki for he her, and it is so that the #hoe indeed said, and it was so that the /ki threw (the rope of) mouse's entrails.

The #hoe said to her "/ki there! Throw down it to thy husband there, the mouse's entrails". And it was so that the /ki threw down the mouse's entrails indeed. And it is so that the lion catches them with his hand, and it is so that the /ki draws him up to the !kuerri !kwa, yes. The mouse's entrails it breaks, and it is so that the !gu !kauuken falls into the fire. He dies, for he lies roasting in the fire, for it is that the #hoe puts fire into his mouth. And it is so that he indeed dies roasting, as he lies roasting.

And it is so that the Tki goes away, as he lies roasting in the fire. The Tki goes away. They and the #hoe, they arrive at another house. They go to sit down [23 July] while the lion is lying roasting, while the lion roasts. And it is so that another (!hau e ta = heow) [*a lion's name (something about a belt which it makes fast or loosens)*] comes to cut , of his own flesh, as he roasts. And it is so that he jumps up verily. He aches (or covets?) his own flesh. He speaks, "Give me of the flesh Tke, thou eatest it, and it is that the lion gives the other, the of the !gu's [*!gu is the name of the second lion in the story*] own flesh. The !gu eats them, the !gu's own flesh, for they are roasted. He eats them, for they are roasted. He eats them up. And it is so that the !hau … speaks indeed, "!gu there! Let us go that we may hunt men".

They go. They do not see men. They see a male tortoise coming. The !gu swallows him down his throat, as he is whole. He lives and it is so that he indeed talks, for it is so that he is a whole tortoise. He also speaks, "Lion there! Take us lion, my tail thou eatest, for my wife sits in the house". The tortoise says, "Lion there! Take us lion, my tail it also eatest, for my wife sits in the house. She is large." The tortoise says, "I am little. I am was big. I am little. My wife is large".

The lion says "I wanted thee to listen and take for me another piece for me to eat. Thou sayest that thou hast eaten up the tortoise, so I ..?.. Thou wilt see we shall be lean, for the tortoise is talking in front of us. The tortoise says, "Men there burn us with fire, for we are the lion which eats me". And it is so that the men burn them with fire [*(throw fire at them)*].

They run away, and it is so that !hau goes indeed and [24 July] says to the other that the other had not given him of the tortoise. Then the lions go and lie down. The lion rises next morning with the other, Val. They walk by day. They walk. They go foulmouth [??] to the male [muishond crossed out] sits while the little was with in the foulmouth [hole crossed out]. The the little ran away.

Then the lion walked up to him as he sat, for it felt that its side was decaying. The lion walked up to it, he the other, Val. The lion came up. The lion followed the scent up to the Foulmouth. The Foulmouth's thigh's decay. The lion seized it with his mouth. The lion ate it. The Foulmouth said: "Ye should drag wither (?) for me the child, ye should catch it, ye should kill it. Ye should come and anoint my thigh's putridity".

Then the lion agreed. The lion would drag up child. The lion ran to catch the child. The c..ild put the muishond on a stone. It ran away, while foulmouth's little decayed thigh spoke, as it

sat on a stone, “Belt is catching it. May the bush pierce belt’s foot”. Then Belt was screaming. Then the little decayed piece said: “O Mat catch me, I am doing so”. Then the lion said: “O Mat, catch him, for a bush has pierced my foot”. The Mat caught him, another Mat .

Then the little decayed bit jumps up. Then the Foulmouth cut off his thigh. It jumped away. He spoke. These are the things he says? of turning his head. He turned his head saying: the ..?.. is on the stone.

[** Similar to old woman-hare and lions in Bleek notebook? decay; lion’s thwarted etc.]

The introduction of the Anteater [my title]

323

The Anteater saw the little springbok. She made her daughter of the little springbok. She went and put the little springbok into the hole. Then the little springbok ate ants chrysalis. Then the partridge told the Anteater about the little springbok that the little springbok had become a girl, while she was in the burrow. Then the little springbok’s name was !khauko when she was a girl. Then her name was !khauko, because she was a girl. She was !khauko.

Then the Lynx carried her off, because he wanted to marry her, because he is her husband. He carried her off, because he loved her, for he felt that her husband he was. When the anteater was seeking the ants’ chrysilides, that she might dig them with her claws, that she might dig out ants’ with her claws, then the partridge told her.

The Anteater spoke: “O partridge go, return. Thou shalt tell whether the !khaoko really goes there”. Then the partridge returned, “O partridge, o partridges, !khauko is really there, the Lynx has taken her away”.

Then the anteater went in underground, as she followed !khauko. Then the Lynx went and took off the string from the bow. He threw the string down. Then she comes up to it. She cathces her head in the string, where the Lynx has thrown it down. Then the anteater falls down in it, when she wants to turn back.

Then Lynx says, “O person, o person there, thou shalt become an anteater. Thou shalt altogether become an anteater, thou shalt altogether dwell in a burrow”. The anteater goes in the hole, because she becomes an anteater. Then the Lynx takes away from the springbok mother the little springbok, because the springbok’s mother’s daughter it is, because he becomes a Lynx. [25 July] Then he gets hair, because a beast of prey he is.

Therefore he marries a Lynx, because he is a beast of prey. Therefore he kills the springbok. He eats them, and the springbok feels that the springbok are really springbok, while the springbok feel that anteater had taken away the springbok. Then the springbok marries the springbok, for the springbok feels that the anteater taken away [loved crossed out] the springbok. Therefore the springbok marries the springbok, while the anteater marries the anteater. The anteater has anteater’s children, while the Lynx has the Lynx’s children, for he is altogether a beat of prey.

Then the anteater says, “Springbok stand! the Lynx kills thee. The Lynx kills thee, for thou art a springbok, for thou art really art a springbok, a springbok which grass eats. For I am really an Anteater [that?] eats Bushman rice.
Lynx stand!, thou eatest the springbok.
Springbok stand! Lynx he catches thee. He eats thee for thou art a springbok.

For I also am the Anteater, which eats Bushman Rice. The Lynx here eat the springbok. I here, anteater, I which eat B. rice, I always was the one who eats B. rice. I always am the

Anteater, therefore I eat Bushman rice, for I am really an Anteater. Therefore I am Bushman rice stomach truly, for I am I always eat B.rice.

Therefore I am an anteater truly, I [am?] Bushman rice stomach truly, for I am really an anteater. Therefore I make my house of a hole, for I am (an) anteater. I put the Anteater's children into a hole, for I, I am the anteater mother. For I, I marry the male anteater. Therefore I live in the hole, for the anteater is the anteater mother.

[26 July] Therefore I put the anteater children into the burrow, for the male anteater is with me. Then the male anteater enters the burrow with me, because I am the female anteater. He is the male anteater. We are anteaters. We have married each other, I and the male anteater.

The female anteater spoke thus. She said that she should marry the male anteater, because the Lynx had taken her away. Therefore she became an anteater. The Lynx took her away. He also became the lynx. He speaks. The lynx goes into the reeds. The lynx goes into the reeds, and he marries a female lynx, then he goes into the reeds.

Lines underneath; no headings: 346 [27 July]

Then the hyena marries the female hyena for the hyena feels he is a hyena, who eats people. Therefore he puts his children into a burrow, because he has married a female hyena, Therefore he means to bring the hyena children of man ('s flesh) to the burrow. Then the hyena children eat the man.

He brings to the hyena children of an ostrich to the burrow. Then the hyena children eat the ostrich, because the female hyena's home is a burrow and the hyena dwells with her. He also gets for the hyena children a springbok. The hyena children go eat the springbok. He also brings to the hyena children a gemsbok's thigh. The hyena children eat it, as they dwell in the burrow. He also goes and hunts for the hyena children a quagga thigh. He also hunts and brings to the children ostrich's eggs. The children eat them, because the hyena children feel that hyena children altogether eat the ostrich yolk.
[*LH: "binna gan de eiger"*]

350
Then the jackal becomes a jackal, he marries a female jackal, for he is a beast of prey. He eats people. He once was a man. He has become a jackal who eats people. He once was a man who ate meat. Then he goes to put the jackal children into a hollow, which he has dug out with his claws. Then he becomes a jackal.

Double line

Then the silver jackal [wild dog crossed out] marries a she-jackal, he puts his children into a hollow.

Lined off

The strandwolf puts the strndwolf children into a hollow, for the strandwolf feels he marries a she strandwolf. She lives in a hollow.

Line:

Then the proteles/aardwolf marries a she aardwolf for he feels that the she aardwolf lives in an ?cave [earth crossed out]. He puts the aardwolf children into an [earth crossed out], because he

feels, he always used to live in [an earth crossed out] when he was a man. Therefore now that he has become a beast of prey he lives in a . He is a man. He is an aardwolf. He speaks. He lives in a . He begets the aardwolf children. They also are in the [cave], because they always used to be in a [cave] when they were people. Therefore they still live in a [ ], because they always used to live in an earth? when they were people and talked.

A fragment: historical?

[357, 28 July] Child male little cuts his [*(shewing the right hand little finger top joint)*] hand, finger [*shewing the left hand little finger top joint*]. She is little. She cuts her arm female. Section untranslated [360 29 July *(right hand meant here) … (left hand)*]

Man male another pierces his ear [*(right)*]. He also pierces he ear [*(left)*]. Woman another pierces her ear [*(left)*] her female arm. She also pierces her ear [*(right)*], her arm male. She also pierces her nose. Woman another not pierces her nose; woman ugly. Woman another which pierces her nose, she handsome.

The story of the Hyena and the Lion (2nd giving) 362
[Aug. 5th 1871]

The Hyena was the one who went to the Lion's house. Therefore the Lion refused the hyena (food). Therefore the hyena became angry on account of it. Therefore the Hyena coaxed the Lion that he might also come to his house. The Hyena said, "Oh Lion! Thou must also come to visit my house!", while he felt that he was coaxing the Lion. Therefore the Lion visited his house. He (the Hyena) went to deceive the Lion with the soup. The Hyena said, "I am wont to pour soup into this child's mouth. I also pour soup into that child's mouth. I also pour soup into the [other] child's mouth. [**counting through repetition?] I also pour soup into my wife's mouth".

Then he poured soup into the Lion's mouth. He put the Lion's head into the pot, while he felt that he altogether put the Lion's head into the pot, in order that he might altogether kill the Lion, with the soup's heat, while he felt that he is (a) Hyena who deceives other people. He talks. Therefore he spoke (to the) Lion about it.

The lion also spoke. They spoke to each other. Therefore the Lion agreed to it, because he also is a Lion who is stupid, because he is a Lion which kills people. He also eats people. The Hyena also kills people, which the Hyena feels that he also eats people.

Therefore the Hyena carried away the old woman on account [of] it. Therefore the Hyena took up (his) stick. He beating knocked down the Lion, which the Lion's head was in the pot. He beat him with (a) stick, which he felt that the Lion died when his head was in the pot.

The Old Woman and the Hyena (369)

Then the Hyena goes and carries on his back an old woman, as the old woman sits in the house, because her son who is a child has gone away, as she sits the house, Then the hyena carries her away. [7 Aug.] The hyena goes to drop he down on a stone, She leaps on to the rock. The hyena drops onto the rock. Then the rock kills the hyena. The old woman picks up a rock. She strikes and beats the hyena, because he had hunted her.

The old woman walks up to a fire. She goes to fetch fire, in order to roast the hyena. She cut up the hyena with stone splinters [*371 (she first heats the stone)*]. She boils the hyena's flesh

in the old pot [*(The children having left the old pot, when they took away the good food, and left her)*]. She eats it. She also takes an ostrich eggshell. She fetches water in the eggshell. She goes to pour water into the pot. She puts in the hyena's flesh into the pot. She puts in to boil on the fire. She feeds the fire with dry bushes. When the hyena's flesh is cooked, she eats it, when it is soft.

She mixed the hyena's fat with the hyena's flesh, so she becomes fat. She follows her children, as she walks along, for she wants her children to see her coming. Her daughter says: "It is mother who comes." Her son says: "Mother is coming". Her other son says: "Is mother coming?" Another son also says: "Mother is really coming". Her daughter also says: "Mother is really coming to us, and mother is fat". Her brother also says: "Our mother is fat".

The old woman said: "The hyena carried me off. He let me fall onto a rock [*he tries to throw her down on the point of a rock, but she slips aside and he falls upon it*]. I slipped aside, so that he fell down [*slipping aside so that he would fall on the rock, and so kills himself*]. Then the rocks killed him. I also hit him. Then I cooked him at the fire, his fat at the fire. I am fat. I cook, making myself fat, [*I eat and become fat*] because I have escaped from the hyena. The hyena has gone and killed himself on the rock. I also hit him with a stone. I went to get fire. I came and lit a fire. I roasted him. I roasted his hair, his hair burnt off. I skinned him up with stone splinters. I cut him up feeding myself with cutting's splinters. I cut feeding myself with cuttings splinters with hyena fat. Then I walked on when I was fat. I walked. I found my son's spoor. I followed on after them to their hut. My son said: `Mother comes there. Mother comes there.' My daughter said: `Mother is coming there'. Another child said: `Mother is coming there, she is fat'. A girl child said: `Mother has become fat'. Another child said: `Mother has become fat, while we are lean'."

Her mother sat down at their hut.

[** Common story-telling technique of a repetition of the events by a primary character to reinforce the story; to domesticate it?]

LII – 3

Cover: L.L. Bushman (Jantje Toorm), pp. 383-475, 1871.

Inside cover notes: March /75 N.B. This book needs to be gone over again with Jantje.
Pages 406-415 translated with the help of David Hoesar, March 4th 1875
Pages 415-421 do. March 5th /75,

[The stupid Springbok mother misidentifies her child]

[9 Aug. 1871] The Anteater says, "is that springbok a female child"? The springbok says, "a male child it is". Another springbok also says, "a male child it is". The Anteater says, "a female child". The springbok says, "a male child".

Another springbok yet comes. She is stupid. The Anteater asks her. She speaks, "a female child it is". Then the Ant-eater says, "bring her that I may look at her". Then the springbok comes. The Springbok stands. The Ant-eater says, "O springbok! Sit down". Then the springbok sits. The Anteater says, "take out thy child, that I may see (it)". Then the Springbok takes out the child from the kaross, for the springbok is a springbok which is stupid. The springbok gives the Anteater the child. Then the Anteater gives the springbok the Bushman rice. The springbok eats Bushman rice. The Anteater says, "Springbok! Give me the child that I may hold her, that thou mayest eat the Bushman rice". For the Ant-eater deceives the springbok. She takes the child. The springbok eats the Bushman rice.

[The Anteater steals the Springbok mother's child]

The Ant-eater fondled (?) [in pencil] the child. Then the Anteater says that is the Anteater will go in. The Springbok mother misunderstands, is very stupid. The anteater, then the anteater springs into the hole for he robs the springbok mother of the springbok child. Then the mother screams from soreness of heart [*"hart sair"*], because the Anteater has sprung and put in the child to the hole. She (the S.) throws up the B. rice [*(throws the rice up into the air)*]. The Ant-eater says, "my friend go, for my child is here".

For she steals the child, for she does not marry. She does not marry the Anteater. She is one, single, [*one person? alone?*]. The Springbok married the male Springbok. Therefore the springbok has a springbok child, because she married the male springbok. Then the springbok child becomes a springbok maiden.

[The male springbok scolds his wife for stupidity and losing the child]

The male springbok goes to take [scold? in pencil] the female springbok from [about?] the child [*(?to take the child from the mother)*]. Another springbok mother says, "My friend, thou didst not say it was a male child". The male springbok says, "my wife, thou wert not hiding the child. Thou

saidst that a female child it is, wherefore the Anteater percieved [stole crossed out] the child, for thou art foolish". The male springbok is angry (with his wife). He says that is why the Anteater has taken the Springbok.

[The Anteater begins to proclaim the laws of the order of nature]
The Anteater says, "Springbok standing which thou must eat bushes.
Lynx standing, thou must eat springbok which eat the bushes.
Lynx shall be the one which must eat springbok. Lynx eats hare, Lynx standing.

[Animals marry their equals]

The silver jackal married the female silver jackal.
Cat married the female cat, because the Anteater wanted [ordered] them.
Then the bushy-tailed meerkat married the female meerkat. The Anteater ordered them. Therefore [ ] marries the female bushy-tailed meerkat. He also is the male bushy-tailed meerkat.
The kudu married the female kudu, for the [ ] is the male kudu, and he feels that Anteater ordered them. They married their equals.
The Anteater he says [*says rightly*] that the ostrich marries the female ostrich, because he feels that the Anteater.
He says the Gemsbok marries [*(married? must marry?)*] the female Gemsbok, because the Anteater says rightly so. The Anteater says, because the Anteater has said so.
He says therefore the Eland marries the female eland, [10 Aug.] because the Anteater says so. He says they all also listen to him.

[The Lynx tells the animals of the Anteater's law]

The Lynx also speaks. They all also listen to the Lynx. The Lynx talks in among them [*("Binne gan de volk") - term "volk" instructive*]. They listen, because it is the Anteater's saying [laws added above], which the Lynx speaks to them. Therefore they listen to the law.
Therefore they marry their fellows. The Gemsbok marries the female Gemsbok, which eats grass, for the G. is a G. male G., which eats grass.
The S. married the female S. which eats bushes. He eats [*(klein bushes)*], he eats thorntrees, [*"de Doorn"*], he eats [*a bush which smells*].
The Quagga marries a Quagga which eats grass. The male Quagga eats grass. The female Q. eats grass.
The Ostrich marries the female os. which eats bushes. She eats [*de groot Doorn*].
The kudu also marries the female kudu which eats trees [*doorn boom, groot boom*]. The hartebeest also marries the female H.. She eats grass, because she eats grass.
The wildebeest marries the female W., which eats grass.
The Hare marries the female hare, which eats bushes, because a hare (it) is.
Because the Anteater which spoke, they must marry their like.

[Elder sisters and elder brothers]

Therefore the Lynx marries the Lynx elder sister [daughter crossed out]; thus they all marry their elder sisters. The Koran marries his elder sister. The ostrich marries the O.'s elder sister. The Gemsbok also marries the Gemsbok's elder sister.
The Hartebeest also marries the H's elder sister, whereas the Anteater married the Anteater elder brother. The Wildebeest married the elder brother. The Leopard marries the Leopard's elder

sister. The Hyena marries the H.'s elder sister. The Lion marries the Lion's elder sister. The cheetah marries the cheetah's elder sister. The jackal marries the jackal's elder sister.

406 D.H.'s assistance with translations done later

the lion also marries the lion's elder sister. [*(Explan. Note by D.H.) for she wanted the people to think that he was not her husband. She as a girl cariied he [him?] that the people might think he is really a child. Therefore her girl carried him*] who eats people, because they feel that the anteater assented.
The Korhaan [*"Koran Brandkop" is, D.H. says, the Dutch name for this bird*] married the korhaan's elder sister. This was why [*LH: (In the days that this happened, the Kwa-kkwaras were people)*] his elder sister carried him, [*that the people might not know that he is a grown up person*], while her husband (he) was, while the korhaan felt that the korhaan was cunning [*schelm*].

[An interlude]

Therefore the Steinbok ran past him, on account of it, when he was digging out Bushman rice. [*(The female bird was sitting on the top of the hole looking on, while her husband dug, D.H. thinks)*] His wife said, "Oh! my husband! Throw for me at the steinbok yonder". Therefore he sprang out (of the hole). He threw knocking down his younger brother-in-law, [*... means an orphan without either father or mother, D.H. says*]. His younger brother-in-law [*D.H. says that the brother-in-law had assumed the shape of a steinbok*] arose. He returned slowly home in pain.

His (the …'s) [*(the deceiving one's wife) D.H.*] wife said, "My younger brother's head!" His wife said, "Pity!" while she pitied him. She said, "My younger brother's head!" She said, "Pity!", while she pitied him. His (the deceiving one's) wife said, "I thought that thou wouldst have thrown nicely at the steinbok". Her husband questioned her, "Thou didst say, `My younger brother's head!' when thou wert speaking".

Therefore, his younger brother-in-law returned, when he had bound up his head with a riem. [*D.H. thinks it must be !kau here*] His wife carried him. They returned home, while his younger brother-in-law lay (in) the house, because his head ached. His wife went (and) sat down, while she carried him. His wife heated the rice, [*D.H. explains She put the rice upon a mat, she heated the rice (by putting heated stones among it)*] while she carried him. His younger brother-in-law said "Give me the child I long for it!". His (the deceiving one's) wife gave to his younger brother-in-law her husband on account of it.

[How the (i.e. black) korhaans got marks of fire on their heads]

His younger brother-in-law took the korhaan from his younger brother-in-law's wife. Therefore his younger brother-in-law took him, on account of it; he (RH margin: *mus. in. D.H. [i.e. musical intonation?]*) plunged his head into the fire. He (the deceiving bird) sprang out of the fire, while he screamed. He screaming went out of the fire. He screaming mounted into the sky.

His younger brother-in-law threw fire at him, driving him up. As he screaming ascended into the sky; his younger brother-in-law said, "Oh Korhaan there going! Oh Korhaan there going! Thou shalt become always a korhaan …. [*D.H. says that he had been a man, but was now cursed by his brother (on account of his evil doings) to remain a kwa-kkwa*] Thy head yonder it must always carry yonder the fire, which is yonder. Therefore it was that his younger brother-in-law

said, “Oh koraan there going! Thou shalt go (and) marry a female korhaan whose (?) head carries fire”.

Therefore it was [*D.H. says thro’ the one kwa-kkwara’s ill-deeds, all the kwa-kkwaras are cursed, and all have the marks of fire on their heads*] that the korhaan did so. He married a female korhaan, whose head (415) carried fire; while he felt that his head also had fire, which his younger brother-in-law was the one who had plunged his head into the fire. He screaming ascended the sky, while his head was burnt. The hair of his head was singed off with fire. Therefore he married a female whose head had been burnt, his head also burnt with fire.

The “Pau” [*(a large bird, with white neck, and breast, and black back eats locusts) - a Kori Bustard?*] married a female pau, whose head had not been burnt, for the pau felt that the female pau was handsome. The male pau was handsome. Therefore they married their like, which (were) handsome. The korhaan is ugly, because his head was burnt with fire. His stomach is black, because he is ugly. His breast is black.

[The animals marry their kind]

The striped [zebra written above] quagga also married a she-quagga [zebra above], which was [crossed out] handsome. The male quagga [zebra] (is?) handsome. The female quagga (is crossed out) handsome.
The leopard married a handsome leopardess. The leopard (is) handsome.
The jackal married a she-jackal which ugly. The female’s ears were (?) are (?) red, while … she ugly. She also is greedy, while she loves fat.
The lynx is not one who loves fat. It [is] handsome. It also is a small eater. [*(cannie eat fat, he nett eat fleisch)*]
The jackal eats people, while a greedy one (he) is. The jackal eats the mouse, while a greedy one (he) is. He eats the shrew, while a greedy one (he) is. He eats the striped mouse. The jackal eats people.
The hyena eats people.
The lion eats people, while they (are) ugly. They go about by night, while they smell with their nose. They look with their eyes, which resemble fire. Therefore they go about by night. Therefore [11 Aug.] they go about seeking for people by night, [*LH March 5 1875 (D.H. says that these ko-kkummi (which he has been helping me to translate) is just like what his mother used to tell him. She came from the same part of the country as Jantje Toorn, to whom she was related, D.H. says)*] that they may kill people, that they may eat people by night, while they remain beasts of prey [an initial struggle with translation here] which are different. Therefore they continue to eat people.
The Otocyon are beasts of prey that are different. Therefore they eat ants eggs.
The jackal is different for his red is red. His ears are red.
The Hyena is different for the hyena’s head is bit [cunning?]. different. He also eats men, ‘s head is also big, because he eats men. That eats men, his wives here eat men. [The] hyena also eats people. The hyenas wives here eat people. His children here also eat people.

[Cubs copy their parents’ eating habits]

This jackal eats people, this she jackal eats people. The jackal’s cubs eat people, because their parents eat people.
The hyena’s cubs also eat people, because their parents eat people.
The lion’s cubs also eat people, because their parents eat people. Therefore they also eat people.
The Lynx cubs do not eat people, because their parents do not eat people.

The leopard's cub do not eat people, because their parents do not eat people.
The silver jackal cubs do not eat people, because they are silver jackals. They eat mice and hares.

[What the animals eat]

The silver jackals do not eat springbok.
The proteles do not eat springbok. The proteles (another kind of) ants eggs; [*(ander rice, de ground's rice)*] the proteles do not eat ants eggs.
The porcupine do not eat ants' eggs. The porcupine marries a female porcupine.
The mongoose [*(a short-legged animal with white head and black underneath body)*] eats cobras [*1. a long snake)*], it also eats puffadders [*(2. a short snake)*], it also eats mambas [*(3. a black snake, and long)*], it also eats ground squirrels [*(4. a small animal that holds up its forefeet, standing on its hind ones)*], it eats mice [*(5. a kind of small "muis")*].

(429)
[Back to the springbuck. Lynx and anteater story]

The male springbok was angry with the female springbok about the child. Therefore the female springbok told the Lynx. She ordered him. [*"stuur"*] The female Springbok said, "O Lynx sitting. Lie beside the person sitting (there). Let me look at thee, as thou liest".

Then the Lynx lay down by his wife. The springbok looks at him, as he lies. The springbok said to him, "Thou must early go on the morrow. Thou must go to bring me my daughter." Springbok went to lie down. The Lynx lay down.

The Lynx arose. He early went on the morrow. Then he went to lie down by the Springbok child, for the Springbok child is a maiden. The springbok child lies down at the Anteaters. The springbok child said to him, for the springbok child spoke softly to him [*"soucies praat"*]. He gently lies down.

He gets under the springbok child. He rising under puts out the child. He goes in the dark. He goes to sit [RH margin (eveg)] in a tree. The young springbok walks following him. The young springbok says, "Let us walk". They walk.

The Lynx says, "O Anteater, thou shalt not kill B. rice, for the Lynx felt that he ..?.. taken anew the young springbok." The anteater followed him in the ground (earth). She followed underneath (?or singing). She went into the ground. The springbok walks above the ground. The Lynx also walks above the ground. They returning go to their house.

Then the anteater popped? out of the ground. She puts in her head into the bow's string [*(from the Lynx's bow)*]. She falls over as she springs out (the) ground, because she would catch the springbok. She falls. She pops up. She gets up out. She takes out her head from the cord. She wants to speak.

He says, "Lynx stop. Thou oughtest to marry the she-Lynx. Thou shall kill the springbok. Thou must eat, the she-Lynx must also eat the springbok". The lynx goes. He returns house. The Lynx said (to the) springbok, the Anteater she says, "I must marry the She-Lynx. I must catch the springbok. I must eat the springbok. We, my wife the she-Lynx, we two eat the springbok."

The springbok asks him, "what must we also do?", as the springbok asks him. He says, "You shall eat bushes. The anteater [has ordered so – added later]". He says. The springbok assents. The Lynx says, "We must kill you. We eat your flesh, for we are beasts of prey". The Lynx thus he speaks. The springbok agrees [with?] him. The anteater said so, she said (to the) Lynx.

[The Anteater's laws]

Therefore (the) Lynx spoke, said, they all, they and the jackals, they and the hyenas, they listen , hear with their ears. They also say, “we always [will?] do so”. Thus they say “yes”. They are people. They speak.
The Anteater ways [are that?] the hyena shalt eat ostrich yolks. He drinks them at night, for the hyena feels that the hyena always eats all fat, for the hyena is greedy, for she feels that very old beasts of prey they are.
The Lynx eats the springbok. He eats the hare.
The lion also drinks the ostrich’s eggs by night.
They speak, for they feel that they are becoming beasts of prey. They first were people. They become beasts of prey. They first have been people. They become beasts of prey. Then the springbok has horns.
The hyena has, gets? hair for they feel that they henceforth [13 Aug.] have hair. Then the hyena eats the springbok, for the hyena feels that a hyena gets hair. He first talks, because he first was a man. Now he feels he is a hyena which is cunning, schelm.
The leopard eats the springbok, because leopard is used to kill the springbok. Therefore he eats the springbok.
The hyena feels that the hyena always drinks ostrich’s eggs. Therefore he drinks them, likes them, because he is a hyena which likes eggs. [25 Aug.]
The Leopard feels that the leopard is not cunning. The leopard also hunts springbok nicely.
The hyena is cowardly, he is brave?.
The leopard kills springbok. He also kills the ostrich.
The lynx also kill the springbok. He also kills steinbok. He also kills the hare. He also kills duiker. He kills the great hare.

[The Bushmen follow the laws of the animals]

That is why the Bushmen kill springbok, because the lynx caught the springbok. Therefore the Bushmen catch springboks, because the lynx went, returned to a bush. Then the little springbok followed him. They walked along. Then the anteater went and told them that they should henceforth eat meat. Therefore the Bushmen henceforth eat them.

The anteater said: “Bushmen shall eat meat which is cooked at a fire. Bushmen shall light fires. They shall also boil in a pot. They shall also drink water from ostrich egg-shells.. The lynx shall eat meat which is raw. Also the leopard, the leopard shall eat meat which is raw. The cheetah also eats raw meat. He also eats the hare raw. He also eats raw springbok meat. He also eats raw ostrich meat. The leopard also eats raw ostrich meat for they feel that they have fur.

Therefore the Bushmen wear the cheetah’s skin [*“kaross mak”*]. They also wear leopard’s skin. They also wear the springbok’s skin. They are also making shoes (for themselves) of gemsbok’s skin. They are also making shoes (for themselves) of eland’s skin. They also are making shoes (for themselves) of quagga skin. They also make shoes of hartebeest’s skin. They also make shoes of wildebeest skin. [18 Aug.]

They also eat wildebeest meat. They also eat hartebeest meat. They also eat gemsbok meat. They also eat quagga meat. They also eat eland meat. They also eat kudu meat. They also eat zebra meat. They also eat otocyon’s meat. They also eat elephant’s meat. They also eat [ ] meat. They also eat the [ ] meat. They also eat cheetah’s meat. They also eat lynx meat. They also eat leopard’s meat. The also eat steinbok’s meat. They also eat duiker meat. They also eat hyena meat, because the old woman ate hyena meat. They also eat elephant’s meat. They also eat vaal korhaan [*2. Gt bird, with white breast*]. They also eat paauw meat [*3 musical intonation (3 or Tki Tki a great bird)*]. They eat the partidge meat. They eat blue crane’s meat. They eat the

grouse meat. They eat the korhaan Brandkop. They eat hare. They eat cats. They eat otocyon [oppelhunt]. They eat the proteles [erdwolf] [*the Tku is striped*]. They eat porcupine and anteater. They eat ostriches, They eat cucumber/gambro [*another kind of B.rice*]. They eat ants eggs. They eat honey. They eat edible bulbs [transl of !kui sse]. They drink ostrich yolks with gemsbok tail brushes. They eat jackal. Thye eat great hares. They eat springbok.

They made shoe of kudu skin. [Sept. 4th] They shoe themselves with eland's shoes. They eat eland's meat. They eat gemsbok's meat. They shoe themselves with gemsbok skin shoes. They eat hartebeest meat. They shoe themselves with hartebeest skin shoes. They eat anteater meat. They shoe themselves with anteater skin shoes. They eat hyena meat. They eat the hyena skin with the meat. They do not eat the wild dogs because they are like dogs. They eat cheeatahs, because cheetah is like a leopard. And the paauw, they eat the gompaau. They feather the arrowhead with the gompaauw [*a bird with a white breast and black back*]'s feathers, its crest? feathers. They eat the gompaauw skin, for they feel that the gompaauw skin feels like an ostrich skin. The gompaauw's scent is like an ostrich scent. It is pleasant.

They also eat the blue crane (partridge crossed out). They eat the vaal korhaan. They also eat the korhaan Brandkop [i.e. black cf: story above]. They eat the hare. They eat the Otocyon. They eat the lynx. The eat the cat. They eat the porcupine. They eat the proteles. They eat the ratel. They eat the [7 Nov 71] silver fox. They eat the meerkat. They eat the bushytailed meerkat. They eat the ground squirrel. They eat the duiker. They eat the great hare. They eat the striped mice. They eat the springbok. They eat the hartebeest. They eat wildebeest. They eat eland. They eat quagga. They think that quagga meat is like ostrich.

[The scents of the animals they eat]

They eat zebra. They think zebra meat is like ostrich. The zebra scent is like ostrich scent. They eat kudu. They think that kudu scent is like eland. Leopard scent is like cheetah, because they eat springbok. Hyena scent is not nice. Jackal scent is nice. Leopard scent is not nice. Springbok [scent] is nice, because a springbok eats? bushes [*Bushman bush*].

[What buck and smaller the animals eat: grass, thorntree flowers, ants' eggs etc]

The springbok eats all bushes. Its scent is nice [*mooi*]. [RH margin: singing]
The kudu eats hare. Therefore the kudu's scent is like the eland.
Quagga eats grass [*wit grass*].
Hartebeest [and] gemsbok [eat] grass.
The eland eats grass.
[8 Nov.] The ostrich eats bushes. The ostrich eats great thorntree's flower.
The springbok eats the driedoorn blossom. The springbok eats the driedoorn shoots [*bloms sein horn*?] tips. The springbok eats thornbush. The springbok eats the thornbush flower [*blom, mooi blom*].
The ostrich eats the thornbush flower. The ostrich eats the great thorntree's floweer. [*J.T. says that the !kuerri dorn's blome are very large, and the wind blows them (waai? Them): the flowers are white*].
The gemsbok eats the great flowers. The gemsbok eats the thornbush flower. The hartebeest eats it. The steinbok eats the thornbush flower. The steenbok eats blossom, driedoorn blossom. The steinbok eats the driedoorn shoots. Vaal korhaan eats the blossom, driedoorn blossom. Vaal korhaan the eats the thornbush flowers. [*he necquer blom, reek reek nequer* – i.e. lekker?] The pau eats blossom, dreidoorn blossom.

The pau eats flowers, blou bush flowers. The pau eats locust. Vaal korhaan eats locusts. The Orocyon eats locusts.
The otocyon eats [*Bushman ander rice*] The Otocyon eats ants' eggs. The Otocyon eats caterpillar? [*2. A thing that creeps*].
Jackal eats locusts. The jackal eats long-nosed mice. The jackal eats striped mice [*4. Ander mice, striped on back*] The jackal eats shrew. The jackal eats shrew. [*6ander mic, he umbetje so groot; his achter haar is so green*]. The jackal eats the gerbille mouse [*7 like the Daucie* i.e. dassie? *And it makes a house of bushes*] has a house of twigs.
The … shrew has a burrow, very small burrow. [*kleine hatte*]. The long-nosed mouse has a burrow. Little striped mouse has a little burrow. The Dassie lives in the mountain. The dassie eats mountain bushes. Rock hare. The mountain hare lives in the mountain. The mountain hare eats mountain bushes. [different from dassis]
The jackal eats hares. The jackal runs to catch hare. The jackal eats mountain hares. The jackal eats springbok. The jackal eats steinbok. The jackal eats duikers.
The cat eats hares. The cat eats mountain hares. The cat eats large hares. The cat eats dassies. The jackal eats dassies. The cat eats long-nosed mice. The cat eats striped mouse. The cat eats gerbille mice. The cat eats hairy shrews. The cat eats the paauw. The cat eats korhaan … The cat eats

[Not continued in LII-4]

LII-4: Bushman (J.T.). 1871.
476-529

13 Sept 1871
[** Note LII-3 ran into 8 Nov. 467 and a bit beyond, perhaps mid-November. Lloyd was evidently recording in two notebooks at the same time]

[*to smoke tobacco together*]
476 A Bushman spelletje J. says [half a page - not translated]

What the B.'s say [untranslated 477 frequent kiss clicks]

Sun and Moon Story
Contd from page 292 of vol. II.2.

[Sept. 18 1871. *Translated March 6 1874*] Therefore he quickly spoke that the children should see him, when he returning came. He quickly said, "Oh! sun leave for the children the …." [*!kunn is what is inside the bone, but Tkuirri is what lies in the flesh on top of the bone) Tkuirri is "sinnun"? D.H. says which lies on top of the neck bone*], because the sun cut off from him his neck's flesh. Therefore he first quickly spoke about it.

Therefore the sun let go on account of it. For the sun felt that he was the one who had quickly spoken, because he quickly spoke, that he might again living come. He should if the sinew were cut off, the children should not perceive him. His wife perceives him, when he came. He going spoke. He sang. He talked. He going, sang that he a little went. He said, "I a little go, while I am wounded". He going said thus. He spoke. He went. He spoke. He being alone, talking went.

His wife said, "Father does yonder going talking come, that he was the one who quickly spoke, that he is wounded. He going sings that he a little gently goes, because he was the one who quickly spoke. He gently goes [*(he means that if he had not quickly spoken, he would have been dead D.H. says)*]; because he was the one who quickly said that the sun [*#ko iu Tkatten ttu Antoher name for the sun, used by old Bushmen, which Jantje Toorm learnt from his mother ("First Bushmen" J.T. says)*], because he was the one who quickly said that the sun should let go for the children, the ….. Therefore the sun consented to him, the sun let go. The sun did put in the knife to the sun's bag. [*The devil's sack, stick, bow etc are all able to talk too* – in pencil but seemingly not related to the sun-moon story. *Sept. The D. cannot shoot straight they say*]. He put the knife into it; ...

[18 Sept. 1871]
482- Tonno wwo (J.T.'s maternal grandfather told this to his daughter !kui ang (J.T.'s mother) and J.T. it to me
[**translater 30 July 1915 D.B.*]

The mantis was the one who went to the miercat, when the miercat had killed the eland. [*(This little animal shot the eland with his arrow)*] Then the miercat spoke to the Mantis. The Mantis gathered wood. Then the meercat told the Mantis, he must bring the wood. Then he did so, he brought the wood. They made a fire. The Mantis again fetched wood.

Then he caught sight of the eland's gall, as the eland's gall lay on the wood. Then the mantis said that he would pierce open the eland's gall, as the eland's gall was in a bush. Then the Mantis did so. The mantis pierced open the eland's gall. The gall said to the mantis, that the mantis should leap into the dark. Then the mantis leapt into the dark, for he could not see the bushes. He leapt into the dark. He could not see the bushes. He could not see the other people, the miercats.

Then he threw his shoe up into the sky. He said: "I am the Mantis, my shoe up there shall henceforth become the Moon, that it may light up the earth for me, that I may return home". This is why the Moon is red, because it was the Mantis's shoe. Therefore it is red, because it was a shoe. It had dust on it, because it was the Mantis's shoe. It had dust on it in which it had walked. The sun is white, because it is hot. It is white. The stars are red, because they are cold.

The Mantis said: "The sun goes out first. The moon follows the sun. It comes at night for it is cold". The Mantis spoke thus. That is why the sun goes out first at midday, because it is hot.

The Moon follows it. This is why the sun sets first. It is hot. The moon it is who when people go to sleep, just sets at night. Then the people sleep. It sets at night.

The children are sent to throw the sleeping sun into the sky
487-
[*(*Underlined piece, may I think be left out well; as being a repetition, that I think must have got in from my very imperfect way of writing down at the time)*]
[*Translated Sept. 5 /73 p. 487, 487 rev. and 488; and the rest of this tale read over with J.T.*]

Children did stealing upon lift up the sun-arm-hole, while the sun-arm-hole laid sleeping. The children felt that their mother was the one who spoke. Therefore the children went to the sun on account of it (their mother's speech). Therefore the children went to the sun on account of it, because the sun shone at the place which the sun laid at it, sleeping laid at it. Another old woman was the one who talked to the other person (other old woman) about it. Therefore the other spoke to the other's children about it. [*Explanatory note: Another old woman was the one who said to the other one that the other one should speak to the other one's children, because she did not possess little boys; for the other one was the one who had little boys who understood; those who will understand well when they go to the old man*.]

The other old woman said to the other person that the other person's children should go stealing upon to lift up the sun-arm-pit, that they might throw up the sun arm-pit, that the rice might dry for them, that the sun might make bright all places. When the sun feels that the sun goes along, he goes along all the sky. He makes bright all places. Therefore he makes bright all the earth with it, while he feels that
Contd. on reversos unto p. 494 – but no translation

The Tkaggen who took Tkammanga's shoe and turned it into an eland
[Mantis, eland and meercats]
489
[*Transl. 16 Oct. 1896]

The Mantis was the one who put Tkuamman-a's shoe into the water. Then Tkuamman-a missed his shoe. He questioned his wife. His wife said to him, "I do not know". Tk's wife is the procupine. Tk questioned the procupine. Then the Mantis made an eland with T's shoe. The eland ate, causing himself to grow with the Mantis's honey. Tk missed his shoe. Therefore Tk became silent (did not speak, being angry). The Mantis went. The Mantis went to cut honey with the Mantis's knife.

Then Tk said to the young ichneumon, "Oh ichneumon. Thou the Tni is the grandson of the Tk, and is an animal, and also makes himself into a Bushman, must come (and) be with old man Mantis. Thou shalt look why the old man is not bringing honey home, having seen Tk' wife washing out his sack, which was very much soiled with honey." [ ] goes together with the Tkaggen. Then the ichneumon went with the Mantis. Tk said "Oh ichneumon! thou shalt lie down ..."

[491 * later addition which in the latter part dows not quite fit in well]

he calls the eland, for the eland is big. Then the eland leaps out of the reeds, while the ichneumon lies. The mantis sits. The ichneumon looks out of one eye. The eland comes up. The mantis wets ["nett make", "scon mak"] the eland's hair. He smoothes it with honey ?comb. Then

the ichneumon jumps up. He says that this male creature, which is not small, must be the one who eats the honey. The ichneumon speaks thus … Thus male eland drinks the honey … The Mantis … the eland. The eland goes into the reeds. It sits down.

The Mantis comes and picks up the quiver. He slings it on. He walks. He says: "O ichneumon, let us return home." They talk. He says to the ichneumon: "O ichneumon, thou art a "malkop" [in pen]. The ichneumon says, "I am not a rascal!" The ichneumon goes and tells Tk, "O Tk

Continued on p. 504

** [In between /Xam text but not translated … Sept. 21 … 502 LH: *J.T. says that while the Bushman is lying asleep very hungry without and food, the Tkaggen comes and puts into his thoughts to steal a beast (the "gedachte" being in his, the B's, throat). The B. refuses, but the Tk puts his thoughts together with the B's thoughts and "dries om" [i.e draai om] the B's thoughts, so that he goes and steals a beast.*]

504: it [the eland] must be that eats the honey. It is not small. It is white. It has gone into the reeds. Tkaggen says: "My shoes it is", Tkaggen thus spoke. Tkaggen said: "You must take me, that I may see it". The ichneumon said to Tkaggen, "O Tkaggen, you must go and cut honey. You must take the honey to the water. You must call it, while you moisten the honey. Thus you will see it."

Then Tkaggen did so. Tkaggen [did] take the honey to the water. He moistened the honey. He called the eland. The ichneumon told him that the Mantis had said Tkaggen's shoe's heel. Tkaggen said thus, that his shoe's heel it was. The eland leapt out of the reeds. It knotted? up. The ichneumon spoke as the eland knotted up. The ichneumon said: "You must wait, for it the eland knotted up".

The eland approached. It drank water. /k shot it, as it drank water, as it stood. It sprang …, it sprang away. Springing, it went away feeling that it would go quite away. It went away to lie on the ground.

Then the Mantis came and missed it. He calls it. He does not come. Then the Mantis cries [*tears fall from his eyes*], for he feels that he does not see the eland. The mantis gets up. He seeks the eland's spoor. He sees the blood. [Sept. 23] He again, he cries. He picks up the kaross. He covers his head. He returns. Going along, he cries. He goes and lies down, while the sun he stands. He (The Tkaggen) lies down. He is angry, angrily lies down. The /kwa goes and says to the [ ], "a miercat is here. The other m. is here. The other m. is also here. The other m. also is here … [counting?] …" They go to the dead eland. /kwa looks at the eland (which is dead). /kwa returns, while /yi ya //koe [*509 (ander Busman) (first Bushman)*] and the mcat bring it.

The Mantis goes to them. Then a miercat goes and wrestling, throws the Mantis on the eland's horns [*(Lizard?) being angry wrestles with the Tkaggen and throws him on the eland's horns*], because the Mantis had pierced open another eland's gall. That was why the miercat is angry with the Mantis. The meercat says, "the Mantis always acts like this, pierces the eland's gall open." Therefore the miercat is angry with him, because he came to them/thou to pierce open the gall which has .. into the night.

Therefore the miercat fights him. Then he slowly returns home, while the miercats are packing up the eland's meal. They put it in the krieboom tree. The mantis goes to lie down, for his head aches. He lies, while the sun is up. Then the sun sets while he lies, because his head aches. He sleeps. He trembles as he lies.

Then the tree comes out of the ground on which the eland meat is placed. [*The tree comes out of the ground, rises up, with all the things hanging on it, and goes thro' the heaven and comes*

down near the Tkaggen's head where it descends near his head and grows there, making a house for him as he lies.] The miercat's aprons are on it. The miercat's buck aprons are on it. The miercats quivers are on it, standing on it. The bow lies below. The miercats quiver hang up.

/yi ke //koe's [i.e first Bushmen's] quiver is hanging up. His apron is placed on it. /yi's back apron is placed on it. His quiver hangs up. His bow lies underneath. Buttons are on it. The miercat's buttons sit on it. The other miercat's buttons are on it. All their buttons are on it. [*All the bows lie on it. It, itself, mounts up into the sky at night. Of itself, it goes to stand on the ground, because the Mantis has conjured it, while*]

the ichneumon takes the meercats. The Mantis takes /ki Tki's quiver. The meercat's return home. While the meercat is not dressed, then his wife sees him. His wife says: "What have you done that you have not brought the eland's flesh, that must be why you have not brought the quivers, that must be why you have only single arrows in belts". The meercat's belt is that he makes his tail of it, because he feels that he was ?bound well a belt. Therefore he make his tail of his

514-519 untranslated
515 [26 Sept.]

Lined off

The Mantis and the ichneumon go the the lion's house

519: said "O! ichneumon, let us go to the lion's house, that they may go to cook for us quagga's flesh". The ichneumon said "We will do so". He assented to him. The Mantis said, "Let us do so", while the Mantis assented. The ichneumon said to him "Oh! Mantis, sit down, for we go to the lion's house". The ichneumon said to him, "Thou shalt sit still, for thou wouldst be afraid of the lion". The mantis said, "I nevertheless wish to go, that we may go to speak to them, that I may talk with my old (or great?) cousin". The ichneumon assented to him.

Therefore they went, while the ichneumon … the ichneumon assented to him. The ichneumon assented to him, "Yes my grandfather, we will nevertheless do so". They went. They went crossing the lion's spoor. The ichneumon said, "My brother's spoor is that which is here. My brother's spoor is that which is here. My other broher's spoor is here. My grandfather's spoor is here. My other grandfather's spoor is here. They are carrying quagga's meat". The ichneumon said this.

/kwa said: "Let us pass this water". They did so, for the ichneumon agreed with him. The Mantis said: "We will do so". They went on, crossing the lion's spoor. The ichneumon said: "My brother's spoor is here". The ichneumon said: "My other brother's spoor is here. Quagga's blood is here. They must be carrying it. We must go to eat quagga's flesh". They walked up to the water. The lions rose up.

The ichneumon said: "The grandmother is getting up". The ichneumon said this. /kwa said: "The daughter is getting up there. The other old woman is getting up there, for her head is white". The little lion said: "O white head! /kwa is coming alone there and the ichneumon comes with him".

[The Mantis hides in the ichneumon's bag]

The Mantis said: "O ichneumon, put me into thy bag". The ichneumon sat still. The ichneumon said to him: "I wanted thee to sit still, for thou wouldst fear the lions". The Mantis said to him: "Quickly put me in, o ichneumon, quickly put me in, that the lion may not see me. Thou must put

in my legs. Thou must not tie shutting the bag's mouth. The bag's mouth shall stand open, for my head stands above the bag's mouth. Thou shalt keep putting in meat that I may eat, while I am in the bag. I will also look with my eye".

The Mantis spoke thus: "I know thou wanted me to sit still". The ichneumon said: "I wanted thee to do so". The Mantis said: "O ichneumon. Thou must put the caross over me". The ichneumon did so. The Mantis said: "Thou must put down in there an ostrich eggshell full of water, that I may drink". The ichneumon did so. The Mantis said: "Thou must come and place the eggshell by my head, that I may drink". The eggshell stood in close by the Mantis' head. The Mantis drank.

[The liitle lion sees the Mantis peeping out of the ichneumon's bag]

Then the little lion came in among /kwa's people. The little lion saw him. The little lion sprang back crying. He went crying to his mother, because the Mantis was whispering in the bag. He went crying to his mother. He again came. He came to stand in front of /kwa's [party crossed out]. He saw the ichneumon's bag. He saw the Mantis's eye, as the Mantis looked out from inside the bag. The Mantis kept peeping from inside. He again cried out, springing back. He went crying to his mother. His mother went to soothe him. He was quiet.

He said to his mother: "O mama, take out for me the little hare? which is in the ichneumon's bag". He again came. He came to look at the Mantis, as he stood by the ichneumon's leg. He saw the Mantis. The Mantis opened and shut his eyes. He winked at him with his eyes. He whsipered: "I should like to poke his eye". He lay in the bag. The young lion again ran crying away. he went to his mother.

His mother was angry. His mother walked up. His mother tramped as she came, because she was angry. She broke standing upon the Mantis. She said: "Bbbbo [?], what can … be for which the child cried".

[The Mantis escapes in his customary way]

[28 Sept.] fetching the lionness. Then the Mantis jumped out of the bag. He jumped out of the bag, while he got feathers. He flew up into the sky. The ichneumon threw him up into the sky, while he as he went along called the hartebeest's children. He spoke, saying as he went up into the sky: "O shoes, you must come. O hartebeest's children you must come. O quiver thou must come. O bow thou must come. O stick thou must come. O caross thou must come. The cap must come". Then he went [*he said both ka and ta here*]

LII-5 [Bushman (J.T.) pp. 530-624. 1871. II-5]

Index: 530-546:
Mantis, Ichneumon and Tkwa visit the Lions (concluded)

[The Mantis and his things]

went into the water.
He said, "Our name is the Mantis. What man is equal to us?" He is rejoicing that he had come out of the water [*"he lequer sit buitekan de water*]. He stands above. "O hartebeest sack! You await me. O veldschoen! You await me. O stick! You await me. O bow! Thou await me. Bow's string, await me. Kaross, await me. Cap await me. For I am wet, I am still wet, [*"he noch nett"*] my flesh it is still wet. I must first dry [*"droog mak"*].

The hartebeest calves sack says, "Ma here, he is the one who lifts us. He thus, he speaks". The veldschoen says, "we must go away from him. He must speak at another place, for his is mocks us. He lies to us. [*The veldschoen says that the devil is "banie for him schelm". He lies to us*] The kaross says, "we assent, we truly assent". [*The kaross says that the shoes may go away and he will accompany them.*]

The [Devil crossed out] Mantis says, "O kaross, sit down here. O quiver, lie down thine . Ostrich, lie there. O bow, lie there. O veldschoen. lie there. O cap, sit there". He dries himself. He walks in, for he feels that the water has plucked his feathers. [*The water has made the feathers loose and they came off in the water.*] He goes to pick up the kaross. He puts it on. He lifts the quiver. He carries it. He lifts the bow under his arm. He seats himself. He puts on his veldschoen. He arises. He lifts up the stick. He grasps at it.

He goes away. He goes away. He returns. He returns [to his] house. He goes to sit. He says, "O! /huntu ... we went to the lion's house. The lion slew Tkuammanga". He lied to her. He deceived her for he is a liar. [*"lie auch", "he nix praat" JT; he lies S.*] He also says, "the lion has torn, swallowed [*has sluck the ni*] the Tni" [i.e. ichneumon?], for he lied. He lying sat. He is a liar. He so says. He lies to Thuntu .., his wife. He lies to his wife.

His wife agrees with him, "Yes, my husband". She so says. She assents to him. He lying sits. "The lion has swallowed the Tni", he says so. He lying sits. They two lying sit. They, his wife, they lie. The Porcupine assents to them, as they lying sit. They …, the devil lies to he lies to the procupine.

The porcupine arises out. She sees the Tkua all coming carrying quagga's flesh, see[s] them. The porcupine so says. She speaks standing, arises and goes out. She says to that /kwa carrying there, "The Mantis thus sat lying". /huntu thus contradicted her husband. [*(schlecht praat)*] She said that she also was lying. His wife also was lying. [Eveng 25 Sept.] She also was lying. They deceived the porcupine.

The Mantis said: "I wanted /kwa to come carrying the quagga's meat". The porcupine said: "Thou didst sit lying". /huntu said: "Thou didst lie to me, so that I lied to the porcupine. Thou didst tell me a lie that the lion had swallowed the ichneumon. Thou didst thus lie to me. Thou didst also tell a lie that the lion had killed the /kwa".

[The ichneumon retells the story]

The ichneumon walked up to the house. The ichneumon put down the quagga's meat. The ichneumon sat down. /kwa put down the quagga's meat. /kwa sat down. The porcupine said to the ichneumon: "The Mantis told us [that] the lion had swallowed the ichneumon. The lion had killed /kwa". The ichneumon said: "I went and put the Mantis into the bag. The Mantis poked a hole in the bag. He looked out with one eye out of the hole in the bag. He looked putting (his eye) in the

bag's hole. The little lion saw him at the hole. The little lion saw his eye, as he opened and shut it inside. He opened and shut it. The little lion cried, for he thought the Mantis was enchanting/bewitching him.

Therefore the little lion cried. Then the mother lioness puttled out the Mantis. The Mantis quickly got feathers. He quickly flew out of the bag. He flew up into the sky. The ichneumon threw him up. The stick went up. The shoes ran behind. The quiver ran behind. The bow ran behind. The stick ran behind. The kaross ran behind. The cap ran behind. They ran past the water, while the Mantis was in the water, because [he?] had flown through the sky. Therefore he went into the water. He rejoiced as he came out of the water. He shouted: `See ichneumon, our brother the Mantis; a man is lying crying.'

As he stood speaking, the shoes ran fast to the water. He said: `Lie down there, for I am still wet'. The shoes lay down. [29 Sept.] The quiver lay down. The caross sat down. The cap sat down. The hartebeest skin bag lay down. He walked on when he was dry, because the water had washed off his feathers. He walked forward. He picked up the caross. He carried the caross. He picked up the quiver. He slung it on. He picked up the bow. He put in under his arm. He picked up the hartebeest skin sack. He slung it over. He picked up the shoes. He sat down. He put on the shoes. He picked up the cap. He capped himself. He picked up the stick. He held it. He walked forward. He walked up to the house, for he trotted. He quickly trotted up to the house. [*(freisch loep)* ??] He laid down the quiver. He put down the stick. He put down the bow. He took off the kaross. He took off the hartebeest skin bag. He sat down. He sat telling lies. His wife also sat telling lies."

Then the porcupine contradicted them. He, his wife, they both sat telling lies. The porcupine said: "O people sitting there telling lies, the ichneumon comes carrying, while you sit telling lies". The Mantis said: "I wanted them to come carrying the quagga's meat". He said so. The ichneumon walked up. The ichneumon sat down, for he wished to unload the quagga's meat, because he wanted to talk. /kwa walked up. /kwa unpacked the quagga's meat. He walked forward. He unpacked. He sat down. He was silent, because he was comfortable. He was angry with his grandfather, the Mantis.

The ichneumon talked, while the /kwa sat. /kwa sat keeping silent. The ichneumon said: "The Mantis really was the one who said I should put him in. Then the little lion said, he was a little hare; his mother should go and take out for him the little hare". The young ichneumon thus sat talking. The porcupine said: "I am sure that grandfather was deceiving me", because the procupine was angry. Therefore the porcupine spoke thus to the ichneumon. The Mantis was angry. The Mantis lay down.

Mantis and Cat [Index: Mantis fights the cat]
547-56
[*some continuity here; as another Mantis adventure]

The Mantis rose up on the morrow. The Mantis walked on, for the Mantis went angrily along. The Mantis was angry. The Mantis walked up to the cat, as the cat went along, singing that the lynx derided her, because she could not run. The cat thus went along singing. The Mantis ran to meet the cat, as the cat was walking along. The Mantis questioned her, as the cat went along singing of the lynx, that the lynx derided her, she could not run. The lynx was the one to run. The Mantis ran up to her.

[The Mantis and the cat quarrel]

The Mantis asked her: “What are thou singing about?” The cat answered: “I am not singing about anything”. The Mantis said: “Thy little head is [ ]. Thou wert singing something”. The cat said: “Thy eyes have [deceived thee?]. I will strike thy head. I will jump away”. The Mantis said: “O cat, strike my head. I will stike thy head”.

[The Mantis and the cat fight]

The cat struck the Mantis’s head. The Mantis went back. The Mantis struck the cat’s head. The cat went back. The cat hid her head in the earth. The Mantis struck the cat’s tail. The cat got up. The cat struck the Mantis’s head. The Mantis went back. The Mantis struck the cat’s head. The cat went back. The cat hid her head in the earth. The Mantis struck the cat’s tail, as the cat’s tail lay upon the earth, while the cat’s head was in the earth. The cat took out her head from the earth. The cat struck the Matnis’s head. The cat hurt it.

[The Mantis escapes from danger in the usual way]

The Mantis quickly got feathers. He flew away. He called the hartebeest skin bag: “O hartebeest children leave here. We must follow”. The hartebeest skin bag said: “Do thou leave us, we follow”. The shoes said: “we will really follow”, for the Mantis said. The quiver said: “We will do so”. The cap said: “O caross, let us follow”. The bow said: “O stick, we ought to follow, for the Mantis says so”. They run away. They are running away.

The Mantis flies along the sky. The Mantis flies into the water. The Mantis splashes into the water. He jumps out. He flies along. He rejoices. [30 Sept.] “Ha ichneumon!”. The Mantis he says, “Let us follow”. The shoes say: “Let us follow”. The hartebeest skin bag also says, “Let us follow”. The quiver says: “The Mantis wished us to follow”. The bow said: “We will surely follow”. The stick said: “Let us do so”. The stick spoke thus. They ran away. They ran passed the water.

The Mantis quickly ordered them. The Mantis said: “Quickly lie down there: the house is yonder. The ichneumon would laugh at you. You must quickly lie down there that I may carry you.” The quiver said: “The Mantis left us. We had to return.” The shoes said: “We really must lie down to wait for the Mantis”. The shoes did so. They waited for the Mantis. The Mantis rejoiced: “A man must lie crying! Our name is the Mantis”.

He walked forward, limped along home, for he walked slowly. He sat down. The ichneumon said: “Who is it that has struck the Mantis’s head with a stick”. The Mantis said: “The cat it is who struck my head with a stick”. The ichneumon said: “O Mantis, we always threaten the cat’s head. The cat hides its head in the ground. We see its head standing, then we strike hitting it.”

The Mantis said: “O ichneumon, you must talk to me. You must not sleep, for day will quickly break for me. I will quickly look for a cat”. The Mantis dreamed the morrow. “O day, quickly break for me, that I may quickly break its head”. The day quickly broke. The ichneumon said: “O Mantis, do let me sleep. You must trace the spoor”.

[The Mantis goes to fight the cat again]

The Mantis ran out of the houses. He ran seeking a cat. He again saw the cat come singing. He ran to meet the cat. The cat stood still. He threatened the cat’s head. The cat kept still. She put her head into the ground, thinking that the Mantis would again strike her tail. The Mantis saw her head standing on the ground. The Mantis hit it. [Oct. 3] The Mantis says that, “had she not been the one to offer him her head?”

The cat rises up. The cat says, “The Tni said it to thee. They are , theou saw my head”. The Mantis said, “thou liest. I forgot.” The cat says, “thou didst not forget, for the Tni told thee”. The Mantis said, “That is a lie. Thou standest lying there. I forgot. I did not? forget, for I forget. I am your equal"”

The Mantis again threatened his head. He again put his head into the ground. The Mantis saw his head standing there. The Mantis struck his head. He hit it. The Mantis jumped away. The Mantis rejoiced: “[See us crossed out] Our name is the Mantis. A man lies crying!” The cat rose up. She said: “The ichneumon told thee”. The Mantis said: “A lie has misled thee. I am thy equal. The ichneumon did not tell me”. The cat said: “The ichneumon told thee”. The Mantis said: “I had forgotten thee”.

[The Mantis gathers his things]

He went forward. He picked up the quiver. He slung it on. He picked up the kaross. He put it round him. He picked up the sack. He slung it over. He picked up the bow. He put it under his arm. He picked up the little shoes. He put them on. He picked up the stick. He held the stick. He returned home. He laid down the quiver. He laid down the bag. He laid down the bow. He laid down the stick.

[The Mantis tells the ichneumon what happened]

The ichneumon asked him. He answered the ichneumon. The ichneumon asked him: “Didst thou see the cat”. The Mantis said: “I did see him”. The ichneumon asked him: “What happened to thee?” The Mantis said: “Nothing happened to me”, because he was rejoicing. The Mantis said: “I threatened the old man. The old man again hid his head in the ground. I saw it”. The ichneumon said: “Didst thou get him”. The Mantis said: “I truly struck it. I hit it, as he stood there. The old man [the cat?] rose up. He saw that thou hadst told me. Therefore I knew about it. I told the old man that I had forgotten. The old man said to me that thou hadst told me”. The Mantis said so. The ichneumon asked him: “What did the cat do?” The Mantis said: “he forgot”. The Mantis said that the cat also truly again hid his head.

The ichneumon asked him: “Didst thou again get him?” The Mantis said: “I truly again saw his head standing there. I again struck it. I hit it. He got up. He said that thou, the ichneumon hadst told me. I told the old man that he was standing lying.” Thus the Mantis spoke. He said that he had forgotten. He was the equal of the cat. He had merely forgotten, for he was the equal of the cat. [*564: he is mehr schlimm than the cat*]

[The ichneumon admonishes the Mantis for being deceitful]

The ichneumon said: “O Mantis, thou art a fool. Thou art deceitful. I taught thee. I [who crossed out] am a child. Thou art a grown up person. I taught thee. I equal thee, I a child, thou a grown up person. Thou art foolish. Thou art cunning. Thou art deceitful.” Thus they talked there.

Then womenfolk laughed at them. The ichneumon said: “You must agree with me. The Mantis is foolish, deceitful”.

[** Sense of audience; playfulness in concluding setting; asking audience to concur about the Mantis’ wiles.]

Mantis and Tortoise
[No break; following line] 565-

The Mantis walked out early. The Mantis went to see the Great Tortoise, when she was ill with blood. He stroked the tortoise's neck, hollow with his hands. Then the tortoise pulled in her head into his neck, hollow. He drew in the Mantis arms with her head. The Mantis arms were held fast in her neck hollow/folds. He did not return home.

Rain fell, while he did not put on his kaross. Cold seized him and he did not put on his kaross. He sat freezing. The kaross sat on the ground. The quiver lay on the ground. The bow lay on the ground. His arms decayed in the tortoise's neck hollow. Another, the lizard, came to him. He spoke to the tortoise: "The lizard is coming hither". The tortoise put out her head. The tortoise looked at the lizard, as the lizard came running up.

The Mantis …?.. his arms quickly. He hid them, for he meant to deceive the other, the lizard. He quickly hid his arms, for he meant to deceive the other. The other came up. The other stopped. The tortoise again becomes ill with blood. The Mantis says: "O brother, sit down, thou shall rub, grandmother". The other says: "O brother, thou wert the one who did this. The tortoise told thee that she is always ill with bleeding. The people looked at her. She was ill with bleeding".

The Mantis said: "O brother, do not say so. Thou must rub our grandmother". The lizard said: "The tortoise told thee, she is always ill with bleeding". The lizard sat down. The lizard laid down the quiver. The lizard rubbed the tortoise's neck folds. The tortoise sat on, suffering from bleeding. The tortoise pulled in her head into her neck folds.

Untranslated: 570-624 with only occasional fragments, but index indicates that it is still "Mantis and Great Tortoise"

572: 11 Oct.; 578: 8 Nov. 1871
599: *(They explain that Tkaggen is stupid on one side, but on his other side, he forstand [i.e. has verstand] and is schelm)*
Story continued: II-8, p. 811

LII-6
Cover: L Bushman (J.T.), 625-715. 1871.

625-653 Dreams and longings [my title]

625: Inside cover:

(Jantje Toorm told me on the 11th that he had asked for rain on the previous night, when lying down (in his bed) to make the garden wet, as his arms and chest were painful, and that it had come in the night. He told this with an appearance of satisfaction.
So today 12th I ask more about it, and get the history, which appears to be that of a dream. He says he saw the rain coming, and also saw and spoke to his wife, his son, and his daughter in his dream).
14th The whole is, I believe, not a dream. I think he has branched off into ordinary Bushman life in the course of it.

[**seemingly a dream of longing for home rather than any evidence that //Kabbo is a rain-maker, sorcerer, shaman or some other being in touch with the supernatural.]

Begins RH page [Oct. 12 1871]: "I dreamt that I told the rain to fall for me, for my arm ached, my chest ached. Therefore I dreamt that I spoke. The rain assented some. The rain would fall for me that I might first [gently crossed out] sit, for my chest ached. The water/rain should first wet the garden for me that I might sit in peace, while the rain was wetting the garden-earth. [* related to work in the garden?]

And I first sat. The rain wet the garden bushes, as I sat, quickly, for I used to dream when I was at my home. [Crossed out version: I had wished dreaming that I was at my home]. I dreamt. The rain assented to me, when I was at my place. The rain fell for me, for the rain fell. I was thirsty, that was why I dreamt of the rain, that the rain should fall for me, that I might drink, for I was dying of thirst. [*Now certainly in Bushmanland]

Then the rain fell. I drank, because the rain used to assent to me. I said to my wife that rain should fall for us that we might drink. I spoke to my wife about it. "O wife, I have been dreaming of rain that rain should fall for us that we might drink" Thus I spoke. My wife agreed with me. I also spoke to my son: "O my son! I have been dreaming that rain should fall for us, that we may drink; for we are thirsty". I said to him: "We shall drink tomorrow. I see clouds". I said to him, I said to him: "Do you not see the clouds? We shall drink tomorrow". My daughter spoke to her husband. She said to her husband: "Father has told me that rain will fall for us, that we may drink". I said to my daughter's little child that rain would presently fall [that] we should drink. The rain [did] soon fall, while the sun was at this …, the sun was warm. I spoke. My daughter's child was silent. "The rain will come to us. We shall drink". The child was silent. The rain fell. The rain moistened the ground. [*the rain nett (i.e.nat) mak de ground, de water loep*] The water ran off, the water's child. We drank it. We fill springbok [ ], we fill springbok skin. We put away water. We fill ostrich eggshells with water. We put them away.

Fantasy hunts

We feel that I have shot three springboks. My son-in-law has shot two porcupines. Then we put the water away. [*"bera (i.e. bere) (bury crossed out) the water, put it in <u>the house's shadow,</u> inside the house*] Our wives cook the springbok meat in a pot. We eat it. We lie down. We go out hunting in the dark. We go to look at an [the crossed out] other water [629 *(de kleine Pan, de water so full, showing the level with the surface of the ground, I think he means)*], which is level with the ground.

We have told our wives: "We want to move away. [*trek (they trek and mak a house naar bei de water)*] We will move to the water lying there". We move to it. We go to settle at it, at midday/summer?. The sun is warm, and we feel that the child did cry for the water. We lay down the water. We in the dark ascend the "Brinkkop". [*"loep climb" and they make a fire on the*

mountain (J.T. and K.J.(i.e. Klein Jantje?))] We make a fire, we are two. I and my daughter's husband. My daughter's husband sees springbok coming and the springbok are many.

We creep up to the springbok as they walk along. [*"croop" opstand and kek de springbok sit*] I again get a male springbok. My daughter's husband also gets another springbok. We both get springboks, while the sun is warm. We carry the springbok home. We go and cut up the springboks with our knives. We hang up the springbok meat. [*hang flesh on bushes*] We cook the springbok meat. We eat it, while the sun is warm. We again go hunting. [*jagt*] We again climb to the top of the mountain. We again light a fire.

[14 Oct.] We again see other springbucks. The other springbuck walk along. We head them into [??] the "Little Swartkop". [*(De Kleine Swartkop)*] We again get two springbucks. We again carry them home. Then we empty the pot.

My daughter's husband goes out at night. My daughter's husband goes to get two young porcupines at night. He comes and sees an anteater [lying dead crossed out] in the holes. They are the anteater's home. They are also the anteater's burrows and they also are holes. The Anteater is in them. He went and told my daughter that we must go and dig out the anteater. My daughter told my wife what her husband said to her. "O mother! /han=kasso has told me that they have gone to dig out the anteater, he and father. We will carry water, while our men are with us". [*(The women bring the water to the 2 men, who are digging out the ardvark with a stick; the sun being very warm, they want to drink. They dig him out the earth, and then shoot him in his hole. They threw out the ground with their hands.)*]

[13 Oct. 1871] I think that /han=kasso has seen !kwabba-an. I think that he has seen suabba//ken. I think that !kwobbaa calls my name. I think that Smoke's man calls my name. He asks "Soppi" about my name. He asks: "Where is #Kabbo [//kabbo?]?" Soppi says to him, "Father is with his master." [magistrate crossed out here] His mother [mother-in-law here?] asks him. He says to his mother, "Husband does stay with his master". I say so. I think that hankasso has seen swabbo//ken.

Sneezing

I think that Suobba//ken has called my name, for I sneeze. I think that my wife calls my name, for I sneeze. I think that my son calls my name. I think that my daughter calls my name. I think so for I sneeze.

[[Newspaper cutting insert, pasted in; source not indicated: LH page, 635
"Survival in Culture" will afford some of the most striking. This is the apt term which Mr. Tylor has applied to practices which continue to live on, though circumstances have robbed them of that meaning or purpose which they once possessed. They are `fragments of a dead lower culture embedded in a living higher one'. The salutation on sneezing is an illustration of this. We have nearly, though only recently, ceased to say `God bless you!' to the sneezer ... Germany .. Italy .. Jew .. Moslem .. Hindoo .. Pliny .. Xenophon ...
But neither modern nor classical ideas furnish any clue to the reason of the custom: those who attempted an explanation could do nothing better than invent legends for the occasion. The real origin of it is to be looked for in savage Africa: -
[suggesting English press]
"When a Zulu sneezes, he will say `I am now blessed. The Idhlozi (ancestral spirit) is with me; it has come to me. Let me hasten and praise it, for it is it which causes me to sneeze!' So he praises the manes of the family, asking for cattle and wives and blessings". The involuntary act naturally

suggests to the savage mind the notion of possession by a spirit, which as naturally leads to some form of prayer. The prayer has survived to the present day through all successive changes of culture, though the rationale of it has long ago utterly vanished.]]

I think that my daughter's husband said to my daughter: "Father's trousers are here, these which his master gives to him. His master says to him that he will give them". I think thus. His mother asks him: "Are those father's trousers there?" His daughter's husband says to her: "(Your) husband's trousers are these, which he gave him/me". My wife asks him: "Are these father-in-law's trousers there?" She says to her son-in-law: "Husband seems to have wanted me to talk to him, for he is staying altogether [*being together*] at his master's house".

I think thus. She has said to me that her son might to be altogether with me. "We will go to him". I thus think for I sneezed. She told all the people that she would got [i.e. get, fetch crossed out] me, for I was at my master's.

Recalling his recruitment

My master had taken "Stoffel". While Stoffel was working there, my master went and told me that I should come to him. He said so. I agreed that I would do so. I came to be with Stoffel. I think that my daughter's husband told that white man that he would come to me, because I had said so. My master had said so. My master also said that I should tell [talk to crossed out] him to [we should crossed out] come to our house, when [bringing crossed out] he had got out women.

A conversation/negotiation with Klein Jantje [/Hankasso]

Our wives should come with him. He should bring them. My master spoke thus. He talked to me. I told Klein Jantje, my master had asked me whether I had told Klein Jantje what he had said. I agreed. I told what he had said.

[Oct. 16] Klein Jantje agreed. I had told Klein Jantje that my master had told me that Klein Jantje [now released from Breakwater?] should bring our wives to the master's house, which was also my home. I said this. Klein Janje agreed. I told Klein Jantje that my master wished Klein Jantje to come to our house. Klein Jantje consented.

Therefore Klein Jantje did come to our house. I said to Klein Jantje that my master wanted to give him money [ssal]. I said so. I told Klein Jantje. Klein Jantje agreed with me. I told him that my mistress would take his tinderbox (?). She would also take my tinderbox (?). She would take Klein Jantje's pipe. My master would buy Klein Jantje's knife. He would instead give Klein Jantje [an added] other tobacco [bag added in blue ink – by DB?] He would also give Klein Jantje a trade pipe. He would also give Klein Jantje [an added] other tobacco [bag added].

Gifts of tobacco for the delivery of letters

I told him, I said to him: "Thou shalt take [must bring crossed out] many letters". So I said, our master gave them to him. I said so. He should consent. I told him that our mistress had told me. I talked to him. He assented. I told him: "Our mistress wished thou shouldst feed us, thou shouldst come and take good care of thy things. Kafirs shall not rob thee of thy things". I said so, "Our master wished thou shouldst not finish off thy tobacco [bag added]. Thou shalt take home thy tobacco [bag] to thy wife. Thou should take her one (roll of) tobacco with on bag of tobacco".

I thus spoke to him. “Thou shouldst put in the one bag at this side. Thou shouldst also put in the other bag at this side which is different, a different bag. Then thou shalt buy his tobacco with it. This letter thou shalt get food with it”.

I thus spoke. “Our master says this: His letter it is, with which thou going along shalt gettest food. Thou also shalt get for it a goat. This letter is to make all white men take care of thee. Our Master it is who gives it to thee. Our Master it is who makes it for thee”. I said: “This letter thou shalt take to Beaufort West. Our master says so. Beaufort’s [Beaufor] magistrate shall see it”.

I said so. Klein Jantje assented. “This letter is the one to take to Victoria West”. I said so. “The magistrate of Victoria West shall see it”. [644: *“he is so praat” St. “I praat nett so my baas’s sein praat” J.T.*] I said to Klein Jantje: “Thou must go to the house of the Magistrate of Victoria West”.

Klein Jantje’s mission to find the relatives

I said so. Klein Jantje assented. “Thou must look seeking //kannsho at the Magistrate’s home. Thou shalt ask her: `Where are xauken-an’s people? Also tokenan, also twain-an, also !kwomma-an?’” They are those whom thou must look for at Victoria West. They shall speak to thee, when thou dost ask them.

I thus spoke to him. “Then thou shalt go to that magistrate. //guarra //xe [*“Stoffel’s kleine broer”*] is there”. I said: “Then thou shalt ask !kerritu oti. He tells thee that our wives have not gone to him.

He also goes to my [18 Oct.] water. He asks Albert Meintje [*(Albert Meintjes, a Bastard, `Oud’ Boers sein Bastard”, he rooi; he is Boers sein mensch)*]. Albert speaks to him. !guarra ari [*(his wife) nett so as a kuobbo, brown (like our present cook Maria)*] speaks to him. He goes to the Magistrate who sentenced us. He asks him. He asks Wilhelm Streep. Wilhelm Streep says to him: “I have not seen your wives”. He asks the magistrate who sentenced us. The magistrate says to him: “I do not know”. He reaches the Stormberg. Then he asks Soppie. He asks Cornelis. He asks Riet [Piet?] Cornels.

He asks /utta [*a certain Bushman*]. He asks swens a [*a “Berg sein Bushman”*] (they are Berg Bushman). /utta tells him: “Your womenfolk have been here”. He asks Dirk. [*Cornels brother Dirk*] Dirk says to him: “Your womenfolk have not come to me”. Dirk speaks thus. Dirk says to him: “You should go and ask Franks”. [*Franks (a Bushman)*] Klein Jantje goes and asks Franks. Franks says to him: “I have heard that your womenfolk are at that place. I think so. I think that Saatje is with a Boer. I think so, for Saarje is fond of tobacco. I think so”.

Then Klein Jantje will go to his wife. I think so. I think that /utta’s people were those who told him [*the 3 women as far as I can make out, Tutta’s wife, and the wives of two other men*]. For Riet Cernelis had spoken nicely. /utta had spoken nicely. I think so. I think that Old Sarah is at my place. Her cart stands at my place. Also Albert Meintjes. I think so. I believe that Old Gert is with Dick Frau” [*(This is her name, she is umbetje brown and rooi)*] who called my daughter’s child’s name Klaas Rooikop, my daughter’s child’s name is thus.

My daughter tanned a goat skin for !guarra an. My daughter tanned a sheep skin for her. I tanned a goat skin for Old Gert. I tanned for Old Gert a skin for trousers, a goat skin for trousers. I think that my daughter’s master is Albert Meintjies. I think so. I also think that her other master is Old Gert. I also think that her mistress is Dick Frau. I also think that her ? foster ? mother is !gwarra ari.

I think that Binna loves Saartje, she loves Griet, //kan sho. [*Wittboys wife*] My daughter loves her. //kansho loves her younger brother. Saartje also loves her younger brother. Saartje’s

little brothers they are. She loves their mothers. She also loves their fathers. She also loves her brothers. Then Saartje smokes. Then thou givest Saarje tobacco.

/kuobba an's [*(J.T.'s wife's name is just the same as "Brook Kaross", J.T. says)*] younger brother is !kheiten/kuken other younger brother is !khau /kutten. I think so. Her other younger brother is //goro !khu. //goro!kha's other name is !kaun!kaun. her younger brother is //yoentsaiten. Her younger brother's wife is /yamman-an. /yamman-an's other name is //yoen /kauoken. So !kuobb-an will go to them, because they are her younger brothers. For I dreamt that !kuobb an was smoking. I dreamt that Saartje was smoking.

Sun and moon

654

J.T. tells me that he wants to tell me something, and proceeds as follows.

(* it was really the day before yesterday when he saw (16 Oct. 1871) the new moon)

[//Kabbo sees the moon coming out]

I did perceive the moon horn on the other [day?] yesterday. I did again. I saw her on yesterday, when it was a little large. It did a little light (the) house. Stoffel did say, the moon does a little light the house. It did lie there on yesterday, while it was red, for it is a little large. [*"betje groot"*] It [I?] did walk out of the door. I looked at it, as it was above the house head top. I look where it mounting goes over the house head top.

It again shone yesterday. I saw it. It lay above in the sky. It felt it could for a while shine nicely, because it is a middle sized moon. It for a little shone nicely, because it is slightly new. It feels it is really alive. It will grow when it will become a full moon, because it puts on a stomach. Then it becomes a full moon. Then it shines on all the earth. It shines nicely on the earth, when the stomach stands there. It lights up all the earth, while the people sleep. When it has grown, red it feels that it is big. **[The sun stabs the moon]**

Then the sun comes out, while it still stands opposite. The sun sees it. The sun shines on it as it stands. Then the sun stabs it with the sun's knife, because the sun cuts opposite his body as it stands, because it has put on a big stomach. It is big. Then the sun stabs it, because it is big. The sun cuts it with the sun's knife. Then his other part disappears, because the sun has cut off his other part. He again grows small, because he is the moon's chest. He walks, because he is the moon's chest [side crossed out]. The sun again cuts him. Then he goes to the sun when he is decaying.

[The movements of sun and moon]

Then they both set. The moon, when it is a crescent moon, follows the sun. The sun first sits. The moon sets afterwards. When the moon is a waning moon, it first sets, because it is decaying. It also is paxwax. Then it sets first. The sun follows the moon. The sun sets afterwards. The moon rises at night when it is waning. The sun rises, while the moon stands. The moon sets while the sun stands, because it is waning. The moon sets at noonday, when it is waning.

Day breaks, while the moon stands. Then day breaks, while the moon is opposite the red dawn, because it is paxwax. The sun rises, while the moon is opposite the red dawn, while the paxwax is decaying. Then they both set, because he is dying.

[The moon revives and grows]

He will quickly return alive, because he was opposite the rosy dawn, when he was decaying, all the decaying part of him. The paxwax was whole. Therefore he lived, because it was a sound paxwax, so he is alive. Then he is opposite the evening red, because he is altogether alive. He living returns. He will grow. He will become a new moon. Then he grows, for he feels that he is a new moon. Then he altogether grows. He really became a middle sized moon. Then he altogether became a full moon when he really puts in a stomach. He becomes large, because he is big, when he has filled his stomach [*"dick pens"*], when he is round [*moi rond*] because a full moon he is. Then he is big. He shines, he shines brightly. Then people see the bushes. The bushes stand plain. The people see them for the moon shines on them.

The Moon and the Hare [clearly suggesting a link]

664: no heading ; smooth continuity

[*(J.T. says that the moon "slang to stucken" [i.e. slaan stuckend] with his fist, the little hares mouth) (Tkuken ta)*]

The Moon struck the hare's mouth. He spoke. The mother hare lay dying. The Moon said to the little hare: "Cry strongly. Mother will not return, for mother is really dead. [*"rechte dod, cannie dur kom nie, he weg dod"*] I shall die. I shall return again alive. Mother dies. Mother entirely dies away. Thou didst miss mother. My children do not miss me".

The Moon thus spoke, "I die. I again become the new moon. Man dies. Man dies entirely. His children miss him. I die. I return alive. The sun pierces me. I return alive. My children do not miss me. The sun stabs me with the sun's knife. I die. I speak when I am dying, because while I die, I am alive. One other part of me, the sun cuts me with his knife. The sun cuts my neck's flesh. I lie, I lie under the knife. Then I speak quickly: `O sun, leave the sinew for the children.'

Then the sun leaves it. He spares the sinew, because I spoke. Then I limp back, feeling my other chest [side crossed out]. Then my other side lives. I die away, while my one side lives. My other side decays. My side is whole. With it, I walk. Then I return home. Then the children see it, as it comes, that is, the moon's side, the moon's other side. Then the stomach stands on it, because it really becomes another moon. That moon is whole [*hele*], because I am a new moon. Then I stand opposite the sunset sky, [*when the sun has set and the sky is red*], when I am a crescent moon, because I am merely the moon's side.

And I really live [*668, credo hec, 21 Oct.*] for I feel that I really return alive. I will become a new moon. Then I lighten the earth a little. I lighten a little [*"betje nick" (i.e. lig?)*] the bushes, for I feel that I am really shining on the bushes. I grow, as I shine on the bushes, because I am used to be the one who does thus. I speak. Then the sun is wont to agree with me. Then I am wont altogether to return alive when I have always really done so".

The Moon thus speaks: "When a man dies, he is really [altogether is crossed out] dead". The Moon thus speaks: "Therefore thou shall really cry much, for mother has really gone. I shall die. I shall return living, that I may again stand opposite the evening red.

[*670: J.T. tells me that dead Bushmen, dead Korans, gemsbocks, ostriches etc. all loep ein path (the things that the Bushmen have shot, as also the Bushmen that other men have shot). People that die from illness too, they all go to one great hole - (nett so as huis) a hole as large as between table mountain Breakwater – Kalk Bay and the opposite mountains (at Mowbray). And Boers too – his mother's mother told this and his mother and he heard it told, he says. This path is a Bushman's path, the <u>First Bushman</u> [Lloyd's underlining] path, and the Korannas, Boers etc,*

also go in it. When Bs are dead and buried in the ground, they walk out along this path; they reach the great hole, and they live then, and "noep [i.e. loep] round [i.e. rond]" in it. The old man, quite old, with white head, when he gets into the hole, he "mak so" as a junge karl, [i.e. kerel] and becomes rechts mooi.]

He says: "When I die, I really grow opposite the dawn. Man dies, man really goes".
[A connection between Mantis and moon]

The Moon thus speaks for he feels that he Mantis it was who did so. He spoke to the Moon, because he felt that it was his shoe, that his shoes spoke, because it felt that it had always spoken when the Mantis shod himself. Both shoes spoke when the Mantis had shod himself.

Therefore the Moon speaks, because it feels that the Mantis's shoe should speak. Because the Moon feels that the Mantis had said that the Moon must speak for a shoe it is, for his shoes always used to speak. His quiver used to speak. His bow speaks. His stick speaks. His arrow speaks. His bowstring speaks, because it knows that his bow's string it truly is. Thus his things do speak. His dress also speaks. His kaross also speaks. His little bags also speak. All his things speak, because they are alive. They are all sensible [*forstand*, understanding crossed out in text], because he talks to them. He commands [*mooi praat*, talks nicely crossed out] them that they shall talk sense [speak with understanding]. Therefore they have sense/understanding.

"Therefore the shoes put that the shoes are used to speak to me. Therefore when the shoe becomes the moon, the shoes speaks, when it has become the Moon. The shoe talks sense when it is the Moon, because the shoe is accustomed to talk to me. I talk to the shoe.

The kaross talks to me. I talk to the kaross. The dress/apron talks to me. I talk to the apron. The quiver talks to me. I talk to the quiver. The bow talks to me. I talk to the bow. The bowstring talks to me. The stick talks to me. I talk to the bowstring. I talk to the stick. They all obey me. Therefore they all have sense. The little bags talk to me, because they are [bags of young hartebeest shoes] hartebeest's children's bags they are.

Therefore they talk to me, because I who am the Mantis my things are thus. My wife /huntu ..'s things speak, because I /kaggen have lay covered? [dreamed, inspired, ordered crossed out] them. I lay upon /huntu's clothes. I laid my head upon /huntu's bag. I spoke putting my head on /huntu's bag. Therefore her bag now speaks, because I was lying by /huntu. /huntu's kaross speaks, because I was …/… [bewitched crossed out] by her kaross. Her kaross speaks. Her stick speaks. Her house speaks, because it is /kaggen's house. Therefore it speaks."

The Story of Tkaggen and !kaken !kaka !kkauai
677

Then the Mantis goes out at daybreak. The Mantis as he goes sees !k [the ostrich bird crossed out; *ander ostrich, nett so as a Bushman, he praatt*] as it sits on the eggs. He shoots at it. The arrow returns to the devil [crossed out] Mantis. The Mantis avoids the arrow [*springs to the side of the path to avoid the arrow*]. The Mantis says: "Is this an ostrich? It does not go away". [23 Oct. 1871]

!k says to the Mantis: "Thou shouldst go to take a little egg standing outside yonder. Thou shouldst drink it". The Mantis said to him: "Is this an ostrich?"

He hoisted him off with a stick. The Mantis puts the stick in under while !k lies. He pushes him away. He pushes him down. !k goes to lie breaking the eggs, because the Mantis pushes him down. The Mantis unloosens the net. He lays down the net. The Mantis picks up !k's eggs. He ties the net on to the stick. He take another egg. He puts it down. He takes the stone. He

breaks it. He breaks it. He takes out the hairbrush. He puts hair into the mouth of the shell. He stirs the yolk. He puts the hairbrush to his mouth.

He snatches away his tongue. He says: “Is this an ostrich? It pulls away my tongue, while my tongue lies fast upon the hairbrush”. He again stirs the yolk. The hairbrush stuck fast in his hands. He again took out the hairbrush from the eggshell’s mouth. He again drank. He snatched away his tongue. He again put the hairbrush to the egg’s mouth. He again stirred it. He said: “I do not seem able to stir nicely as usual”. The hairbrush stuck fast to his hands. He himself, says to himself, “it always is so, the hairbrush sticks to my hands”. He again, he adhered to the hairbrush at that place.

Then the hairbrush really stuck fast, because his tongue really lay fast to the hairbrush. It pulled at his tongue. He took the yolk. It was heavy for the hairbrush in his mouth. He took an egg. He drank. The egg again stood fast. He lifted up the net, while the eggs stuck fast to his mouth. [24 Oct.] He carried along the eggs, while the eggs stood in the net.

He returned home while he had in his mouth an egg. [*(The gemsbok’s tail, and the egg are fast to his mouth, J. says)*] The Ichneumon spoke to him, while the net also stuck fast behind his back. The Ichneumon said to him: “O Mantis! Thou must be carrying !k’s eggs”. The Ichneumon said to him: “We are wont to go and take !k’s little eggs. We are wont to drink it. We are wont to go and take a real bird”. The Ichneumon said to him: “!k talks. An ostrich does not talk, for the ostrich is wont to fear us. !k is the one who talks, because a different ostrich he is; that ostrich is wont to talk”.

/huntu said: “O Mantis! Thou must now lie out in the cold there?” The Mantis carrying lay outside. He had in his mouth the eggs. He had on the quiver. He held the stick under his arm, because the quiver strings stuck fast upon his shoulders [buttocks crossed out]. He did not speak. He was silent, because the egg stood shutting his mouth. The hairbrush was in his mouth.

He dreamed while he was quiet. He dreamed with his thinking strings [690: *(both sides of his neck, it appears to be) “twa dink” J.T. says, pointing to each side of his throat in front, not the middle. The back of the throat is (they say) !kheow. =I =in is another name for #kau#kaugen [i.e. thinking strings] it appears*] that dawn should quickly break for him. For his chest ached, his upper part of back ached, his belly was cold; his back also ached. His thighs were cold, the legs were cold.

Then dawn quickly broke, when his wife had covered him with the skin bed [*(fel, wai ta khi)*]. Then he was cold. He could not curl up, draw up his legs [*(J.T. puts in a k [in !kann], but S. does not)*] for he still lay stretched out.

Therefore he went off early, while the Ichneumon still lay. /huntu still lay. He walked quickly. Then the net shook. The eggs shook. The egg shook standing on his mouth. The brush shook standing on his mouth. He walked along. He walked in haste. He intended to go along in haste that he might quickly get rid of the eggs. The egg fell, as if eggs were falling. The brush fell, as if the brush were falling down.

He quickly walked up [ ] !k lay. He poured out the eggs. The egg fell down off his mouth. The brush fell down out of his mouth. He picked up the brush. He put the brush into his bag. He quickly walked up to !k’s little outside egg. He took it. He took a stone. He struck the eggs’ top. He split the egg. He opened the egg’s mouth. He put in the brush. He stirred. He drank. He again pulled out the brush. He shook/sucked the brush. He again drank. He again pulled out the brush. He again shook (?) the brush, for he felt that his tongue was sticking to the brush.

Then he snatched away the brush, because the brush was again sticking fast. He thought that the brush must not stick fast. Then he drank twisting [supping crossed out] up the yolk. He put in the brush to the bag. He picked up the quiver. He slung on the quiver. He picked up the bag. He slung on the bag.

He went away. He went up to a real ostrich. The real ostrich lay. The real ostrich ran away. He spoke to himself: “The real ostrich is used to do in this manner. It runs away”. He said to himself: “See there! The real ostrich is wont to act like this. It lies in the young thornbushes [driedoorn]. Its eggs are like this. They are white. They feel they are beautiful”.

He takes an egg. He puts down the egg. He takes a stone. He strikes the egg. He opens the egg. He takes out the brush. He puts the brush in to the yolk. He beats up the yolk. He quickly beats up in haste. He stirs with his fingertips, because his hands might again stick fast to the brush-stick. Then he again puts the brush in his mouth. He gently puts in the tip of the brush.

He again snatches it out, for he feels his tongue. He snatches out the brush. He again feels his tongue. He wishes that his tongue shall not stick fast again. He again feels his hands. He again sups out the egg. He fills himself with, finishes off the yolk. He picks up the stick. He turns over and takes one egg. He turns it over feeling it. He pushes the egg into the net.

He again turns over another egg. He rolls it in. He rolls it touching his hand with the stick. He lays down the stick. He pushes touching another egg with his hand. He pushes in another egg with his hand. He feels that the egg does not stick fast to his hand. His thoughts say that he is used to take hold of the eggs with his hands. He thus thinks, he will touch it. Then he takes hold of it, laying it on the eggs. He thinking says to himself: “Let me take hold of these eggs that I may feel with my hands. My hands may again stick fast to these eggs”.

Then he takes hold of the eggs. He feels that his hands are not sticking fast. His thoughts thus spoke to him. He said to himself: “I must have been mistaken that I did not take hold of the eggs. I could quickly quickly go home before the sun has set, while the place was cold, chilled”. Then he is used to quickly spring. He quickly fastens in haste the net strings. He quickly lifts it to carry. He picks up the quiver. He quickly slings it on. He quickly jogs back. He approaches, he walks, he again

LII-7 Bushman (J.T.) pp. 716-810. 1871.

Inside cover: From Oct. 25 1871-Nov. 7 1871

[Oct. 25] jogs back. He does run up. He does lie down. He walks, while he does gently along walk, because the house is near. The ichneumon does [26 Oct.] say to Thuntu, "The Mantis is yonder, carrying hither a meat [great crossed out] ostrich". The Mantis does walking reach the house. He does take off his load. He does sit down. He does lay down the quiver.

The ichneumon does say to him, "Didst thou not see, when [whether?] thou broughtest a real ostrich? For thou didst (formerly) go to ". The ichneumon, thus the ichneumon says to him, "Didst thou not hear talking?" The ichneumon did see. The ichneumon says to him, "Thou really not shalt again, thou shalt go to … thou shalt go to the real ostrich. Tomorrow thou shalt bring his eggs. Thou shalt not again, thou go to . Thou really shouldst see that [ ] does not fear thee. Thou shalt leave him, and thou shalt go to the real ostrich, which real ostrich does fear thee. It does run away into the little thronbushes. It does run leaving the eggs.

Thou does walk up to the eggs. Thou does sit down. Thou dost take hold of the eggs. Thou does take them up with thy hands. Thou does take a stone in thy hand. Thou dost break, chip the egg. Thou dost open the egg. Thou dost put in the brush to the yolk. Thou dost stir well. The yolk thou dost sup well. Thou dost [ ] well. Thou dost fasten well sinew net strings. Thou dost carry nicely the net. Thou art good. Thou comest. Thou dost carrying nicely come. Thou dost walk nicely coming. Thou dost gently carrying come. Thou must gently unload. Thou must gently sit down. Thou must gently sitting talk. Thou must sleep well. Thou must nicely, thou lie down.

Thou must nicely, thou arise. Thou must niecly, thou sitting warm (thyself by) the fire. Thou must nicely, thou sitting talk. Thou nicely, thou sitting stir. Thou nicely, thou sitting. Thou nicely, thou in the sun sit. Thou speakest, thou nicely. Thou again, thou sleeping. Thou nicely, thou again, thou arise. Thou again, thou nicely, thou sit down on the morrow.

Thou again, thou nicely, thou go on the morrow. Thou again, thou seek another ostrich on the morrow. The other ostrich, it again runs away on the morrow. Thou again, thou takest its eggs in thy hands. Thou nicely, thou takest up them. Therefore thou must take the eggs with thy hands all. Thou must again, thou take another egg. Thou must put it on the ground that thou mayest sup it.

Thou must take a stone. Thou must beat it (the egg). Thou must break it. Thou must open it, while thy hands are nice. Thou must put in the hairbrush with which thou must stir it, while thy hands are nice. Thou must sup it, while thy mouth is nice. Thou must stir the yolk, while thy hands are nice. Thou must sup finishing up the yolk, while thy mouth is nice. Thou must tie the net, while thy hands are nice. The brush must not again, it stick fast to they mouth.

Thou must fasten the net strings, while thy hands are nice. Thou carry the net, while thy arms shoulders are comfortable. Thou carrryest the net, while thy [above shoulder]. Thou returnest, while thou art comfortable. Thou carriest, therefore thou hast indeed carried well. Thou didst truly carry well, while the net not shall again it stand (fast) on thy back. Therefore thou truly sleepest well. Thou dost again arise, while thou art comfortable. Thou dost sit down, while thou art comfortable. Thou dost warm (thyself at) the fire, while thou art comfortable.

The wife [ ] an egg, while thou dost sit. The wife stirs the egg, while thou dost sit. The wife pours in the yolk, while thou dost sit. The wife pours the yolk into the pot, while thou dost sit, while thou art comfortable [eveng. RH margin]. Thou dost lift the brush. Thou dost stir the yolk. The wife lifts the brush. The wife sups the yolk. Thou dost sup with the wife. Thou dost again, thou dost stir. The wife again, the wife sups. [27 Oct.] Thou dost also sup with the wife. You do finish the yolk.["]

**** [General observations about Bushmen hunting for ostrich eggs, preparing and eating ostrich, trading ostrich feathers - //kabbo and KJ, or others]**

Therefore the Bushmen are used to eat the ostrich. The Bushmen do also hunt the ostrich. The Bushmen does take the ostrich. The ostrich does run away. He says to the ostrich, "ke ke" [ho there]. Another man does say to him, "The ostrich does yonder, run away". The other man says to him, "The ostrich seems to run out thornbushes of the [ ] which here". The other one says to him, "Look at the place yonder". The other one says to him, "The ostrich's house seems to be here. The eggs are here".

The other one says to him, "We must make a screen of bushes near the ostrich [*"huis mak"*] that we may, we may kill the ostrich flesh". They do make a screen near the ostrich. The other one says to him, "The ostrich does yonder come". The other one does ask him, "Does a female ostrich yonder come?" The other one says to him, "A male ostrich does yonder come". The other one says to him, "Thou must look out for it, that we may truly kill the male ostrich yonder coming, that we may eat him together eith his eggs".

The other one says to him, "O Brother! Thou must truly shoot for us the male ostrich yonder coming, that we may truly get its feathers. Thou shalt take to the white man yonder its feathers. He shall give us tobacco. We shall smoke". The other one says to him, "Thou must look out for the male ostrich [*"mooi kek, under bushes"*] which here, that we may truly kill, for we not have feathers [743, 28 Oct.] that thou mightest take the white man yonder its feathers that he may give us tobacco, that we may smoke".

[Shooting the ostrich]

He said to the other one, "I am who will kill the ostrich". The other man said to him, "I am who will kill the ostrich (that) yonder comes". The other man said to him, "I am who will kill it". The other man said to him, "I will kill it, when it comes to me". The other man said to him, "Thou shalt shoot it". The other man agrees with him, "I will do so for it appears coming to me". The other man said to him, "I will do so". The other man said to him, "Yes my brother" [*"ja oom" (ander oom)*].

The other man said to him, "it does now seem to come to me". The other man assents to him, "it does so". The other man said to him, "thou must lie nicely. Thou shalt not shoot the ostrich with an old arrow". The other man said to him, "To me (it) appears to be (that the bird is coming)" The other man said to him, "thou shalt gently await it, that it may come to the house, that it may gently come to the eggs. Then thou must shoot it, when it stands (in) the house, when it [*(flaps its wings over the eggs and touches them with its beak)*] the eggs. Thou shalt aim at the ostrich with a new arrow". [*mooi pyle*] The other man said to him, "I have not a new arrow, which is nice, because it goos; it feels nice". The other man said to him, "I did wish the ostrich was coming to me, for you act as if you would miss the thing". The other man said to him, "Thou seemest (as if thou) shalt scold me, when I miss that ostrich". Then he (the man) lies down nicely.

The ostrich does first walking reach the eggs. The ostrich stands. The ostrich looks (at the) eggs. The ostrich comes. The ostrich reaches the eggs, while the eggs do stand in the house [*the eggs are inside the house*]. He (the man) shoots the strich. [30 Oct.] The ostrich runs away, while the arrow remains in the ostrich. The ostrich runs away, the arrow falls down, while the poison is in the ostrich flesh. The ostrich goes to lie down.

[Gathering ostrich eggs]

They (the men) put in the ostrich's eggs to the net. They drink the yolk. They carry the eggs. They carry away to their wives the eggs. They go unloose (the burden) at the house. Their wives place the ostrich's eggs. They break [*"stamp-break"*] the other eggs. They beat up [*753 (beat up as we beat eggs)*] them. They pour in the yolk to pots which two. They stir the yolk with the gemsbok tail's hairbrushes, which are two [*stir by twirling this implement in their hands (between two hands); to stir, as we stir a pot is //nwai*]. They drink the yolk.

They (the wives) ask their husbands, "Did you not lie in wait for us at it (the house) the ostrich flesh?" Their husbands said to them, "We did lie in wait. It did return to the house. Thy husband did shoot the ostrich. The arrow did stand (in) the ostrich. The ostrich was wounded, a bad place. The ostrich went to lie down". Her husband said to her, "I did so".

His wife asked him, "Was the poison not warm, that the ostrich was wounded with?" Her husband said to her, "the poison was warm, we will follow the ostrich tomorrow". His wife said to him, "I do think that we cannot smoke [*a sympathy-taboo?*]. Therefore I was right for a male ostrich it seems to have been". Her husband said to her, "A male ostrich (it) was". She did assent to the man, "Yes, my husband". She said so.

[Following the wounded ostrich and killing it]

They lie down. They truly early go on the morrow. They go to get its spoor. They follow it. They perceive the ostrich who lies. They go round. They go round [*(loep, om drie, so, loep rond"*] arriving at the ostrich. They do beating turn over the ostrich. They take hold of the ostrich-head, they twisting break [*twist and break*] the ostrich-neck, while they hold the ostrich beak. The ostrich kicks with the ostrich legs. The ostrich dies.

[Stripping, cutting and cooking an ostrich]

They strip off the ostrich's feathers. They tie up the feathers [*bind up*]. They lay the feathers into the arrow's sack. They lay down the sack, while the arrows stand in the sack. [31 Oct.] They again, they strip off the ostrich skin which black. They cut up the ostrich with their knives. [*"op schie the pences" (i.e. opsny did pens)*] They clean the ostrich bowels [*"scon mak ttoi derm"*]. They roast the ostrich-live, while they make a fire. They make hot stones in the fire. They remove (with a stick) the stones [*"hal uit de klippe"*] They roast (upon the heated stones) the ostrich's thigh-bone [*J.T. says here (in explanation) boot sein bein*]. They roast the ostrich-heart. They place the ostrich flesh in the nest (which [are?] numerous).
They fasten the nets with their (the people's) sticks [*(2 long sticks)*]. They tie the net strings. They draw and lift out (with a stick) the ostrich flesh. They knock off it the fire's dust [(*the ground together with ashes)*]. They place it to cool on the bushes. They cut up the flesh which broiled. (?) They place for their wives it. (They put it into their sacks ready for their wives). They pick clear (with their knives) the bones, of the little pieces of flesh [*(schnie kleine fleisch, de bein)*]. They leave the bones. They place cooked flesh (in the other side of the net, so as to be away from the raw flesh). Their wives shall quickly eat. They also place/save for their wives ostrich bones, that their wives may go eat out the marrow, that they may eat together broiled/roasted flesh with fat. [2 Nov.] They carry away the ostrich flesh which [is] raw. They stick in (to the sack) flesh which [is] roasted.

[The hunters return home]

They go to their wives at the house. They (the wives) say to each other, "Our husbands do yonder carrying come". They also say to their children, "Your fathers yonder carrying come". The

children say, “Our fathers do yonder carrying come”. The children, their fathers do carrying arrive at the house. They unloose the nets, while the ostrich flesh is in the nets.

[Preparing and eating all ostrich parts - highly detailed]

Their wives untie the nets. They put (on the bushes) the ostrich flesh. [*“dry xain”*] They eat the roasted flesh. Their children eat the roasted flesh. They eat the marrow from the ostrich bones. They cut [*schnie*] (and) put in the ostrich flesh to the pot. [*“ground pot” (earthen)*] They put the pot on the fire. They pour in water to the pot. They make fire. They put in the ostrich flesh to the pot. The water boils. They stir the pot with the Tgipp’s hair’s stick [*(“Tgipp sein achter haar, he dick haar”, which I understand J.T. to say they put on a stick and call Tku ga#ka)*]. They drink soup. They drink fat, for they did take up the fat. [*they take up the fat from the pot by turning this stick with hair wound all around it, about on the surface of the soup*] They also dip with the ostrich flesh (the roasted flesh) into the ostrich fat.

The other man says to him, [Different pen, much fainter, perhaps a much later addition?] “O brother! Thou must take the ostrich feathers tomorrow with the eggs. Thou must barter them for tobacco. We will come home and smoke for we are craving for tobacco [*the Bushman says that his heart rechte durst de tabac (S. explains)*] For I will also seek for us ostrich eggs tomorrow.

[Trading with the white man]

The other early takes the ostrich feathers and eggs. He goes to the wagon. The white man sees him as he comes. The White man says to the Mistress: “A Bushman seems to come yonder, who brings us ostrich feathers and ostrich eggs”. The White man says so. The lady also says so. She says to him: “Let us wait for him that he may come and we may see him”.

The man comes up to his cart, while the cart stands still. The man salutes him [*say “morning”*]. The man salutes the white man. The man salutes the lady. The man salutes their children. The man begs him: “Give/Allow me to smoke”. He [*(the boers people)*] says to the man: “I have not got tobacco”. [?] He [the white man] asks the man: “Give me ostrich feathers. I will give you to smoke”. Then he gives the white man feathers. The white man [*Thu*] thanks him. The white man gives him tobacco. He thanks the white man. He smokes. He returns to his house, when he has saluted the white man. He also saluted the lady. He has saluted their children.

[The two Bushman hunters converse]

The other man also brings ostrich eggs, another ostrich’s eggs. He says to the other: “Didst thou not make a screen of bushes to hunt for this ostrich?” [*“huis mak” (of bushes) for the Bushman to lie in, to shoot the ostriches)*] The other answers him: “I have with a screen of bushes hunted him”. The other asks him: “Is he not white?” The other asks him: “Is he not a male?” The other says to him: “A male ostrich it is, which is white”. The other asks him: “Didst thou kill him?” “I did kill him”. The other does thus. The other asks him: “He was near [behind?] the nest?” The other answers him: “He was near the nest. I did shoot him, as he stood in the nest. He was wounded”. The other asks him: “Was it poison with which thou didst shoot the ostrich?” The other says to him: “My poison it was. I shot the ostrich with it”. The other asks him: “Didst thou ” The other says to him: “I did”. The other asks him: “Didst thou not smell poison, poison which is warm?”

[781: *They say that the Bushman smells the poison and is very warm, his nostrils burn. They also say (as far as I can make out) that the Grass Bushmen make their poison of a gilt [?] colour, like …ing on leaves of a book. The Flat Bushmen get their poison from a thorny bush or tree, which has juice like milk, which they catch in tortoise shells and pour into ostrich eggs – to take away with them; the Flat Bushmen also take snake poison.*]

The other asks him: "Thou didst not put in heads [?]? Thou didst also not put in many abd many ?" The other says to him: "I did so" The other says to him: "The ostrich seems as if it would die at night". [Nov. 4 1871] Then the ostrich dies at night. They early go next morning. They go to take up the ostrich spoor. They trace it. They go to see that the ostrich died at night.

[Cutting up, preparing and cooking another ostrich]

They pluck the ostrich feathers, as the ostrich dies?. They push turning over the ostrich. They pluck the ostrich's other wing. They entirely pluck out the black feathers. They tie them together with the (short) feathers. They go and pick a *sai* bush [*sai "Boers name for !kwa. The bush is poisonous and kills the B if they eat it*.] They bring the sai bush. They push the ostrich on to the sai bush. They cut the ostrich. They cut the ostrich with their two knives.

The other gathers wood. he brings wood. He puts down the wood. he kindles a fire. He puts on the wood to the middle of the ifre. They go and carry stones. They set the stones on top of dry wood. He goes and drags up other bushes. He come and puts them on the stones. He makes up the fire. He sits down. The other cuts open the ostrich [*"dur ka schnie"*] The other gives him the ostrich's bowels. He cleans them. The other again gives him other bowels. He again cleans them. He puts them down. The other finishes cutting the ostrich.

They roast the ostrich's bowels on the stones. They take them out of the fire. They again roast the ostrich's thighs. They roast the ostrich's heart. They bake it. They cover the fire. They go to gather wood. They drag up the wood. They lay the wood on to the fire's earth [ashes?]. They make the fire burn. They put the ostrich liver onto the fire. They take out the liver. They cut open, breaking the liver. The one gives the other the other bit. They both eat the ostrich liver, because they are not many, [6 Nov.] for they are just two.

[They return home]

Their wives also are two at home. Their children are many at home. They sling the ostrich meat in the nets. They bind up the nets, tie the net strings. They tie slinging it that they may carry them. They carry them. They return home as they carry them. Going along they talk as they carry. "O brother! Wilt thou bring those feathers here?" The other answers him: "O brother! We want still to smoke. We will go to seek another ostrich. We will lie in wait for it". The other says to him, "We will go early to this ostrich which eats here at this place". The other asks him: "Where do they eat?" The other says to him: "I went to look if the ostrich feeds there in this riverbed. The ostriches were many. The ostriches seemed as if we should be in wait for them". The other says to him: "We will really go early. We shall again get other feathers". The other assents to him. "We will really do so". The other also agrees with him: "I will really do so, for I have thus thought". The other says to him, "We will lie in wait for male ostriches. We will get male ostriches' feathers, for I also have another white man". The other agrees. "I think so too". Thus they carry.

[** kind of fantasy hunt; story of success]

[Interlude - Baboons]

798

[*The Berg Bushmen, the Groot Rivier's Bushmen and the Korannas, all eat baboons, J.T. says, but not the Flat Bushmen.*]

[31 Oct. 1871] Bushmen do not eat baboons. The [Berg bushmen] Mountain people are those who eat baboons, because baboons inhabit mountains. [*blie de berg*] The baboons do not inhabit the plain. Therefore the Flat Bushmen do not eat baboons, because they do not get baboons. For they indeed shoot hares, they eat hares. They shoot korhaans.

800

(continued from p. 797) the other ostrich meat. They go along talking. They agree with each other. They return home. Their children see them. "Our fathers are coming there, carrying ostrich meat". Their children rejoice [*the children dance or jump (for joy) seeing their fathers come, and that they will eat*]. They say totheir mothers: "Our Daddies carrying are coming there". Their mothers agree. "Your Fathers are coming there carrying: You bring them in, must let them come, you must let them sit down. Now get them food and bring water for them".

His father speaks to his wife: "We hunted in the dark the ostriches about which brother told me, that they have been eating there in yonder river bed. Therefore we went and hunted them in the dark at night. We did not go to seek the nest's ostrich, for we would hunt in the dark ostriches, which were feeding there, that we might lie in wait for them, who were many. They did thus. We all shot at them. For should we not all come to shoot the nest's ostrich, we should afterwards seek the nest ostrich on another day".

Then they went in the dark to the ostrich at night. They went to make screens of bushes at night. They watched at night. The day breaks. They see the ostrich as the ostrich arises. The ostrich walks away. They lay down, while the ostriches came. They lay down. The ostriches walked up to the riverbed [*de kleine Hart rivier*], as they lay. A male ostrich came up to one man, as he lay. The man lay. The man shot the male ostrich.

Another male ostrich ran up to another man as he lay. The other man lay in the screen of bushes, as he lay watching. Another male ostrich ran to the reeds. Another man also shot another male ostrich. The other male ostrich again ran out of reeds other. The other rose up. He also sat down. [7 Nov. 1871] Another walked away. He looked around for the ostrich footprints. He followed the ostrich footprints. Another also walked away. He also seeks the ostrich footprints. He again follows the ostrich footprints. [*loep achter spoor, he sook pele spoor, he fatt de pele, he stick pele sack* – sense of a pidgin?]

He sees tan [?] arrow, lying where the arrow has fallen out of the ostrich. The arrow lies fallen down, while the ostrich runs on. He puts in the arrow [in]to the bag in which the other arrows are standing. The arrow has blood, the ostrich's blood. Another also follows the ostriches' footprint. [*de foot spoor*] The other again sees an arow lying while the arrow has blood. He picks up the arrow. He looks round for an arrow. [*kek rond*] He again puts the arrow into the arrow bag. He slings on the bag. The arrow bag. He walks on. He again follows the ostrich's footprints.

LII-8: Bushman (J.T.) pp. 811-907. 1871.

From Nov. 15-Nov. 21 1871 i.e. about 100 pages in a week!

[**Marked discontinuity here from one book to the next. The story of ostrich hunting has ended, despite no obvious closure on the part of the story-teller. Sense of change then being dictated by Lloyd here; thouth perhaps unusual, continuity from one notebook to the next seems the norm; note also the practise of using more than one notebook at one time.]

Lloyd Index:
811-882 Tkaggen and the large Tortoise etc. finished [followed crossed out] by a discussion
882-892 standings and foolishnesses of various animals (the jackal, the Tku, the #kua, the cat, the lynx, the hunting leopard, the leopard (tiger) and some of their doings.
892-907 The lion who kills a Bushman, the search for the lost man etc.

811 **Tkaggen and the tortoise**
(Continued from p. 264)

[15 Nov.] Seeming only partial:
I tortoise; the tortoise tired. The tortoise puts out head, for it [ ] she is tired. He [the !khauw] runs. Tkaggen, Tkaggen looks behind him. Tkaggen says, as the running comes, while the !kheow's [ ] they are handsome, Tkaggen says, running comes,
" me, for he did just now speak. He near comes. He just now tired, for he heathes i.e. pants strongly". running, the [ ] takes the 's quiver, the [ ] strongly takes away the [ ] 's quiver, Kheow's bow, karoos, stick.

The kheow says to him, "Give me my quiver. My brother stole (from) me my quiver. He is foolish. He does not understand. I understand. He strongly takes away [my] kaross. He says to the other man, "Bring me [my] kaross. I [am] cold [*"he dink he crie coud"*]. My brother, he *"red gift" [poison]* stole from me my kaross, for he did not bring me my kaross. I go to cover up [look after?] my wife. I cover up my children. They can not die with cold, my brother [*"om"* i.e. oom].

[16 Nov.] My brother stole from me my things, my things all, so that the children should die from me of the cold. He was right. He said to the other man, "the !khauw's children shall die from him of cold. The male !k was right." He said to Tkaggen, "the mother shall die from him of cold, for he shall not marry another female !k, for cold and killed, the female , is right, says to Tkaggen. He did not steal Tkaggen's things for the Tkagggen was one.

Tkaggen perceives the tortoise, while Tkaggen is one. The tortoise perceives Tkaggen, while Tkaggen is one. The old she tortoise deceives Tkaggen, while Tkaggen is one. The other man does not steal his things. He is right. He says to Tkaggen, assents to the old woman, as he [*821: "Tkaggen is ddumm"*]. He assents, as the old woman deceives him. His arms must smell badly, because of his foolishness. And cold [ ], rain fall, cold is here, and he old man still
[832 17 Nov.; 820s-858 untranslated]

Another of Tkaggen's adventures

[He makes a typical escape]

859 man beats him, is. His arms get feathers, he flies into the water. The water washes off his head's blood. The water washes loose feathers off his arms [*the feathers come off and remain in the water, which carries them away*]. The feathers are at an end, for he was really a vulture. [*The D. is like an asvogel, and then when he gets into the water, he becomes like a Bushman, J.T. says*] He is a vulture, which is a man. He quickly gets feathers. He fearing goes into the water, while he flies fluttering away. For he shall not quickly go to the water, if he ran away on his feet, is. He quickly gets feathers, for his skin aches. The water quickly washes his head's scars. The scars quickly ;

[!khauw? speaks to his things]

He speaks to his things. His things await him. "Thou, thy things do not talk. Thy quiver does not talk. Thy bow does not talk. Thy kaross does not talk. Thy stick does not talk. Thy cap does not talk. Thou art angry. Thou art a bow-man [*"quai man"*]. Thou dost not wrong, thy fellows, for thou art still . Thou seekest flesh, thou indeed art [*863: he lay, he cree gedachte, he fatt de bow, de kokkerboom, he jagt, he kost sook*] a man which is angry, which (am a) woman. I am angry. We two are angry, while we .

Our name is !khauw. We eat honey. We eat [*a corte slang*], we eat [*lang slang*], we eat [*long black snake*], we eat [*black snake*], we eat [*a "green" mouse, sits on hind legs*], we eat [*This thing makes a house of "klein stache bushes", his achte haar is nett so de kleine dancie", its front teeth are like the Dancies*], we eat [*muis which makes a little house of little grass*], we eat [*a snakes head],* we eat [*ditto*], we eat [*ditto*].

Our children are angry. The old man devil is foolish. He not his children, for he is foolish. He does not sleep well. He dreams morrow, while he does not sleep well. He did think well with his [*part of throat on each side*]. His wife not, ought to counsel him so that he should understand. His grandfather? the tortoise, he grandfather's .

Thou arms scratched for he deceived thee. Thou, the cold did kill thee, for thou didst not understand. Thou I advise thee, I which am a woman, I advise thee. Thuntu which is a woman she cannot advise the devil, for

683*: de [Tkaggen ?] twae/l, he cannie crie gedacht, he cannie forstand. He nett twae, he cannie forstand. The Tni he banie forstand*
874: *baclay*
885: LH margin on RH page, eveng
892: *They appear to use kho an Thin for straight up rising, such as that of a man, and !kko an Thin [i.e. ! in front] for such an uprising as that of a leopard – J.T. arches his finger and says "so break de rok, so" [??]*
892: Line LH page: About the lion carrying away and killing a Bushman etc.
To 907: untranslated.

LII-9: L Bushman (J.T.) pp. 908-1002. 1871.

From: 22 Nov.-15 Dec. 1871

[22 Nov.] **End of a story of Bushman Life, about a lion which killed a woman's husband, and how the others removed to another place, for fear the lion should track one of them to their huts.**

The other (the wife) screams. For it is she did scream. For it is she did see bringing come, the other (one's) husband. The other (one's) husband carrying her husband's things. She screams, for it [Lion] sees her husband must be dead, for his things are here. She perceives them. She screams.

The other (one's) husband sits down. He says, he did see the lion lying down. The lion, he stands, for he did fearing go back. He perceived the lion, as the lion also perceived him. He stood. He went round. He said to his wife, he did come to his wife, they should go for the lion shall again. The lion his spoor in the dark. The lion shall come to the house in the dark, as the lion smelling finds his foot-spoor in the dark. They go. They go, for they fear, for the lion our feet in the night. He come to the house. We go. We sit out away, for the lion perceived me. I fear. I did come. I did come. I did, I speak. They go, for they away. He says, the lion eat up the man.

The lion again he seeks man another in the house, for it is a beast of prey which is different. He [it?] is, he which eats men in the dark. He comes to the house by night. He lifts up

men by night. He springs into the house by night. He springs out away [with] a man by night. He runs out [with] the man, as he gallops away. He holds the man (in his mouth). He bites in into the man's flesh. The man screams.

The man says, "Men! Catch me, the lion is catching me. He may away eat me. You sleep. The lion here comes to us by night. He must be which caught me by night as I slept". He is right. He going speaks. He screams. He talks for it is he must [ ] Lion. He must speak, "the lion me holds here. The lion gallops me away here. The men [at the?] house with fire, for the men they fear. If the lion shall again, he shall again [take] another man".

The men are right. They think they do not [hear??] the other man. The day breaks as the scream [??] house. They early (on the morrow) go for they [go] away [*"dey far loep, de ander plaas"*]. They quickly go, as they [ ]. The other man live. They quickly go. They quickly reach go [ ]. The lion shall not again.

The lion perceive them [at?] their fire, as the fire stands. The lion eats up the man, as the lion perceives not the fire. [*The lion having eaten the man, loep di kant, sook ander man*] The lion reaches away a place which is different; as the lion not perceives fire. They go sit, as they do not perceive the lion.
[End of lion story]

921 **About the Hyena**
The hyena carries off men. He does not kill men. He does not run to catch men at noon [i.e. in the day time?], for he fears men at noon. He carries off men who are dead. He goes. He sticks in the men in the hold. He goes to lift a man who is dead. He goes, sticks him in the hole in order that his hyena's children may eat. He goes, [and] puts in a man to the hole. [23 Nov.] He [puts a] man into the hole. He eats up the man, while the man is in the hole. He sleeps [in the] hole-mouth, while he [*he scratches up earth with which he covers his stomach*] stomach.

The Hyena is foolish. He does not gently sleep. For the hyena, he dying lies as [if] dead. He sleeping lies. He lies. He [lies in] the earth. The sun has set, as he [lies in] the earth. He rising [from] the earth, and he [leaves] the earth [his hole?]. He goes to drink, while the sun sets as he laid.

925 **Jackal**
The Jackal in the afternoon [*achter middag*], he seeks the mouse in the afternoon. The Hyena does not running catch the springbok at midday. For the hyena goes to steal from the lynx a springbok, when the lynx killed a springbok. He again, he steals from the wild dog a springbok. He walks, carrying the wild dog's springbok. He carries in the wild dog's springbok to the hole. He again, he goes carrying in the lynx's springbok to the hole, that his children may eat. The Jackal he puts in springbok's flesh. He goes, the jackal's children, his 's 's flesh.

928 **Hyena**
The Hyena carries ostrich-thigh. He carries them away to the hole, for he carried away hyena's children the ostrich-thigh. He again, he [ ] ostrich thigh another. He again he comes, bites/breaks them. He again, he carries away (to the) hyena's children them. He again, he [carries the] ostrich-body. He again bites/breaks ostrich. The jackal [ ] the ostrich back [*he eats the little pieces of flesh off the bone of the back*].

930 **Gemsbok**
The Gemsbok understands. He sits [in the tree]'s shade, he watching sits. He, he did listen behind him. [*He turns his ears back towards his back to listen*]. He smells watching man. He listens in the wind mouth/breath? [*he sits, the wind blowing behind him, I understand, and listens*]. He is wild. He [*he say ya*], he smells man. He arises. He looks. He runs. He runs men. He runs, found coming. He runs the man, the wind's thing [it] it.

932 **Quagga**
The Quagga also is [Nov. 24] the wind's thing. He runs wind [*"under de wind"*].

[Hartebeest]
The Hartebeest "stands fast". He did look. He is wild. He may percieve man on the other side [*"ander kant"*].

933 **Wildebeest**
The wildebeest earth, ground

934 **Koran**
"Quai ding"; *"umbetje crap"*; *"flack"* [untranslated]

935 **Tkaggen and !Gwe !Kwaiten ttu [*Further adventures]**

The Mantis it was, who met [*"loep bei makarr"*] !Gwe.. He fought [*"baclei"*] !Gwe, while he (the devil) cannot well see (!G's eye).

Then he got feathers. He flew away from !Gwe, while !Gwe was yet fighting. While his (Tkaggen's) arms got feathers. He flies into the water, for his water must wet and remove [*"plock"*] the feathers.

He goes along saying, "O Hartebeest's children! You must run after me, you and the veldschoen's children. They and the quiver; they and the bow; they and the stick; they and the cap; they and the kaross". He says so. He talks: "for I quickly make wet cooling my head's scars. The water washes off the blood from me, while my head's scars are quickly cool" [*"become cold"*].

The hartebeest's children quickly running come, because they are used to listen to Tkaggen to hear what Tkaggen says when he orders [*"stuur"*] them. They are used to listen to what Tkaggen says when his head aches. He is wont to say to them, and he flies along because he feels his head aching when his head is broken. The scars are open. They ache much. Then he is wont to fly away from them, while he does not carry them.

Then the Ichneumon talks nicely to him, because he is a foolish person. Then he dreams of the morrow. He lies down. He says to the Tni, the Tni shall think the Tni does not sleep, for he really dreams of the morrow. The morning quickly breaks. He quickly goes to fight the man, for his head is one which aches, while !Gwe head does not also ache. !Gwe head must also ache. [??]

He must also get scars other; as he which is Tkaggen, his head also has scars. !Gwe keeps beating his head. Head scars will also be at that place. Scars other, must also come at that place. !Gwe head must ache, as he which is Tkaggen, his head aches. [25th] All their heads ache, must ache. !Gwe didst also writhe in pain, because of his head, because Tkakken also writhes in pain with his head's scars. For Tkaggen-heart is not sweet, because of his head's scars. For he did not

fight well. For he fought, while he did not see well. The Tni talked nicely to him. He listened well.

Then he (Tkaggen) quickly dreamed of the morrow, that the morning shall quickly break. He shall quickly walk. He shall quickly go, in haste. He shall quickly go, to beat breaking !Gwe-head in haste. Then he running comes. He looks at !Gwe's feet. While he holds fast (a stick), beats as the Tni had instructed him when he ran away. He must quickly go to look at !Gwe's feet. He must find his eyes in haste. He must beat throwing dust at them. The Tni says, Tkaggen is running away. he does not give me sleep, for he dreams the morrow.

We gently go, arrive at !Gwe, while !Gwe is slowly peeping. We gently look at his feet. [*J.T. explains that while they pretend to look at his head, they slyly glance at his feet to see the eyes into which they kick dust.*] We gently perceive his eyes, as we gently approach him. [*"soucies, he loep soucies kek"*] And we perceive his eyes, as they peep out of his feet between the toes. We put in our feet to the ground. We throw dust in his eyes with our feet's dust. We beat, breaking his head. We keep on beating, breaking his head. While he rubs his eyes there.

!Gwe says, "O friend, when thou didst run to the Tni, the Tni shall go advise thee. Thou didst so, for thou wert foolish". The other, Tkaggen says to him, "We come. I forgot thy feet, where thou (Tkaggen) usually lookest". The other says to him: "Thou didst miss seeing my eyes yesterday". The other says to him, "Thou dost in this manner, because the Tni advised thee. Thou only now understandest [*"nett now fastand ka crie"*], because thou wert foolish".

[Tkaggen and !Gwe argue]

The other (Tkaggen) says to him, "That is a lie". The other says to him, "Go away! thou rejoicing standest". The other says to him, "Look, my head's scars are many. Thy heads scars are not many". The other (Tkaggen) pushes him. "Go away! and rejoice standing away from me". The other says to him, "Lying man, I forgot thee. Thou oughtest to see with thy feet".

The other lifts the quiver. He puts it on. He does not get feathers, and his arms are man. He carries [*soucies trag*] gently. He stepping gently returns. [*"soucies stap"*] He stepping gently, goes to the Tni, as the Tni looking sits the house. Thun looking sits inside the house. Tkwa looking sits. His wife, the Porcupine, looking sits.

[The Tni, !Gwe and Tkaggen converse]

The Tni questions his grandfather Tkaggen. Tkua says, "Question grandfather Tkaggen. Did this the fight, not that he would not let me sleep, for he did not come off well?" The Tni questions his grandfather, Tkaggen, "Didst thou not carry out the fight well, for which you would not let me sleep?" Tkaggen says, "I did so. I again, I went to make fools of grandfather [!Gwe?], while grandfather was peeping from his feet. I made a fool of him". The Tni says to him, "we gently go to him. We gently stand examining his feet, then we cover his feet with our own feet's dust".

His grandfather, Tkaggen, said to him, "I really saw to grandfather, as grandfather stood peeping for me that he again, he perceived me, while he thought that I still returning again, I should again, I should fight him. I ran to grandfather, as I held fast beating with a stick, because I, I am not a little angry; for his head has not got scars. My heart is not sweet, for my heart is warm".

Tkwa questioned the Tni, "Why did grandfather make a fight?". Tkaggen listens to him. The Tni says to Tkaggen, "Why didst thou make a fight". "I (Tkaggen) was going along, I ran to grandfather. I felt that I was not a little angry. I quickly looked in haste at grandfather-feet. I quickly perceives grandfather's eyes. I quickly beat them. I quickly beating break grandfather's head, in haste [*"xou xou"*]. Grandfather says that I did so, because thou hast advised me. I

became understanding. Thou wert wont to speak so. Thou understanding, because thou wertest (to the) Tni". !Gwe spoke to Tkaggen. Tkaggen spoke to !Gwe. They both spoke thus. They quarrelled with each other, when there were no other men [*"de ander man cannie bei"*]. These men spoke to each other. Then the men do not, did not hold them off each other. They two hit each other, because [28 Nov.] they were two. The kerrie stick is not there that they might have a man who would prevent them for they are two. They fought [*"Twae, he baclei"*], because they were two, for they felt they were both angry. Therefore they fought, because they wert two. Because they had no people present.

Tkaggen and the cat
[Continuation in the same line?]

When Tkaggen saw a cat, Tkaggen fought the cat. The other, the cat, fought him too. He (Tk) grew feathers. He flew into the water. He spoke to his things. His things should of themselves follow him, because he forth went first, while he spoke, with his mouth, while his things felt that they always listened. They of themselves rose up. [*allbei opstand, he samm gan*] They followed him, while he flew along speaking, because he did not walk along [*(?as men walk)*] on the ground, that he might pick up his things, because his head was broken in haste. [*his head is quickly sore, very sore, the cat having beaten his head "to pieces"*]

For Tkaggen felt, Tkaggen always used to speak to Tkaggen's things, for Tkaggen felt that Tkaggen's things always used to speak. His things understand, he was acting so, as his head was badly broken [*"banie kop sehr"*]. He said to them, "for our friend beat cat-head. The cat put in the cat's head to the earth. We beat his tail. We miss our stroke. He puts his head out of the ground. He beats our head. We beat hitting his tail. His head is in the earth, because he has hidden his head. He hides it in the ground. He puts out his head of the earth. He beats. He scrathces us with his nails".

Tkaggen says, "O Tni! Thou shalt wake, thou shalt not sleep, for I really am dreaming of the morrow. Morning shall quickly break for me. I will quickly go and do as you say, for I did not see well grandfather, for I saw him disappear, for grandfather really hid his head. Then grandfather it was who beat my head. Because grandfather's head was in the ground. For grandfather thought, grandfather cunning was clear. [*"banie schelm"*] I am not as clever as grandfather. I must understand as he does, for he understood me. I was foolish".

Tni says to him, "Thou really must let me sleep, for thou did foolishly make a fight, because thou did not altogether make a big fight. Thou shalt not again run into a fight. I really will quickly dream of the morrow". Tkaggen did so: "for my head's scars do not ache. I will sleep. My heart is not sweet, for my heart feels as if I quickly fought. Grandfather cat must also get scars, because I have scars".

[The Tni ticks Tkaggen off at some length]

The Tni says to him, "Thou really art one who does , not altogether make a fight beat. Thou dost fear this fight. Thou art one who dost to this thing, as if thou couldst not once see thy companion. For wherever thou dost meet a mate, thou fight. Thou didst later fight !Gwe here. Thou again, thou didst fight the cat, while thy head is still festering from this fight which !Gwe put up. Thou

again, thou didst fight the cat here. Thy head will again be festering for thy head's scars are still festering.

Then again thou fightest. Thou didst again perceivest the miercat; go to skin the eland which /ki ya //koe shot. [*he recht skit, he dod*] Thou must again, make another fight [*andere baclei*], for thou hearest not, as if thou wert not an old man. Thou dost keep on making fights, while my grandmother Thun awaits thee [*"stand wacht, Tkaggen komm"*] at the place at which thou wast, while you keep on getting up fights, whenever thou perceivest folk. Thou dost get up a fight. Thou dost not bring food. Thou dost, thou art close to food. Thou not bringest ostrich's eggs, for thou merely bringest scars. Thy skin does not seem to ache, for thy skin seems to feel cool. [*"coud brod (w?)"*]

Thou seemest to arise early to shoot with an arrow. Thou wilt be killed [*"he dod gedan, op"*] of[f?]. Thou dost make a fight. Thy scars do not seem to hear about making fights. I will no longer talk to thee, for I shall be still [*"houd still" (Keep quiet)*]. Thou shalt ..self, thou look with thy eye. For thou art obstinate, while I talk. [*(The D., even while the Tni speaks, fights, he must fight – he says)*] Thou dost in the middle of a fight, thou dost not hear. Thou closest thy ears to my talking. [*"mak to de ohr"*] Thou dost [not?] hear. I speak to thee. Thou hearest [*(he hears but dissents from what is said, as far as I can make out)*], thou goest to beat.

Thou bringest scars. Thou comest to screaming lie. [*(down in the house)*] I question thee. Thou sayest to me, thou seemest to fight. I question thee. Thou tellest me this. Thou didst not fight well, for thou dreamest of the day. Thou didst say so. Thou again, thou goest to beat a man. Thou (didst) not beat well. Thou flewest away, because thou didst not beat right. Then thou didst altogether come in silence, while thou must not again dream [of?] the morrow. Thou must really allow me to sleep [*(sleep fast, S. says)* – rare mention of S.], whilst thou dost altogether stay at home, remainest (in the) house. While thou dost not again go to look for a fight with a man.

Thou oughtest come carrying, but thou didst not bring anything, [*(The Tni thinks that the D. will come back carrying the ostrich eggs – he does not think he is out fighting – but he brings nothing home)*], because thou foughtest around. I thought that thou seekest gettest ostrich eggs, while thou didst not think that thou shouldst seek ostrich eggs, because thou didst only seem to think of a fight. Wilt thou not be hungry? Wilt thou still become fat with this fat?

Thou shouldst imitate thy mates. Thy mates seek for their children food, while thou wilt not be also finding it. Thou dost make fights. Thou also (shouldst?) seek for thy wife ostrich eggs that thou shouldst bring her them, as she sits waiting at home for thee. For she does not eat men [*"cannie de Bushman eat"*]. For ostrich yolks are what she sups. Wilt thou not bring food to the house, because thou … on so doest? [*the D. does not do right*] Thou dost not seem to hear, for thy ears are shut. Then thy thoughts are not with us.

Even a little child becomes understanding, because he tries to understand. He a little understands. I am merely child. I understand things talking, [Dec. 2nd] because I feel that we who are little child, we always have our thoughts. For the little child can merely drink nicely milk, because he looks at his mother's breasts. He tries to get milk. He holds, sucks from her. **[*991 (Dec. 2/71. J.T. counted [to?] ten correctly, without help, for the 1st time.)*]** He is still small. We are grown up. We are always used to understand.

Then we seek flesh. We hunt the springbok. We hunt the ostrich. We will shoot the ostrich. We will eat flesh. We will shoot the springbok. We will eat flesh. [*J.T. explains: … "ander man"; …. "frau mens"; … "ein kind" …*] We will seek ostrich's eggs. We will sup them, for we do not seek (hunt) other men in order to get into fights with them. We go to seek flesh for other men. We are not wont to eat for flesh is what we eat, when we feel that it has hair. That is what we shoot. We carry, carrying bring our children flesh. We will shoot flesh. We will cook it on the hunting ground [*"jagd place"*] We give our children flesh which is cooked. They will come to us to eat, because we really gave it to them.

Therefore they grow up. [*"groot ka mak, kind"*] They shall be with us [*"sam jagd"*], when they are grown up. Because we have brought them up. They will grow up. Then we shall get men, we which are many. Then thou didst also lay aside the shoes, when thou didst eat the proteles flesh. Thou didst moisten it and put it to roast. Thou didst in the middle think that thou wouldst again eat others. [*"The old Tgipp so brai Tkaggen o/in fire"*]

Then the proteles mother put thee to roast, because thou didst turn back, [*"dri om"*] when she had already given Tkwa another little proteles. Then didst turn back, as we were returning. Thou didst seem half way to go in front. He said so himself, but he thinks whilst thou wouldst not hear. Thou didst pretend to have warmed thy foot by the fire. Thou didst lay aside the veldscoens. Thou didst sit eating. And we away walked. And thou didst miss the veldscoens that thou hadst mislaid. And thou didst speak to me about it. I told thee that thou must go back. Thou didst say to me that I must go to pick up thy veldscoens, for thou hadst forgotten the veldscoens. But I said to thee, thou shouldst go back. Thou shouldst go and pick up the veldscoens, for I was returning home.

Therefore thou didst go and didst lie burning. The fire burnt thee. Thy arms did get feathers, because thou didst lie burning in the fire. Thou didst fly [Dec. 15th] out of the fire, for thou wast burning. When thou wast writhing in the fire, thou didst get feathers. Thou didst fly out of the fire that thou mightest quickly go to cool the fire's blisters. Thou didst go to fly into the water, while thou didst wet thy flesh. Thou did go to become a new mantis, [1000: devil lion crossed out], as thou wert in the water. While thy arm's feathers were washed off.

Thou didst become a new mantis [again in pencil over original devil lion]. Thou didst seem as if thou hadst always been carry (thy) things. Because the things themselves went to thee. While thou talking comest to the water. Thou didst go, make wet and loose feathers. [*(wash off, I believe)*] Then the wife asked me about thee. If thou had not been with me. I did say to the wife, thou didst turn back for the veldscoen which thou didst forget. Thou didst put the shoe into the bag. Thou saidst that the shoe was lying behind thee, while thou haddest

Continued II-10. P.1003.

LII-10 - L. Bushman (J.T.) Pp. 1003-1099. 1871-1872.

From 15 Dec. 1871 to 17 Jan. 1872.
Index: (Story of Tkaggen continued) Adventures of Tkaggen

[The Tni ticking off Tkaggen]

"The shoe, thou didst stand talking of the shoe. For thou roguishly didst stand deceiving. Thou didst return for the other Tku, but the mother Tku was cross. Then she went to peep at thee, because Tkuammana did not turn back. She thought that thou went accustomed to beat her. She did always peep up at thee. She did not see Tkuamana. Tkuammana did say, catch her ear. She did peep up, to catch thee.

Thou didst not see her eye. Then I did say to the wife, thou didst turn back, while the sun set. Thou didst turn back. I did say to the wife [the D's wife], she must wait a little. For thou didst turn back in the dark to the Tku's house. Thou must have gone to burn. For thou didst in the dark turn back, while the sun set.

[16 Dec.] We did listening sit, for it was night, so that we did not see far on it. But we were listening with our ears. Moonlight it was. The moon gives light. [*"de maan nicht" [lig? nag?]*] Therefore he must come in the dark. We really came listening, for although I did speak, he did not listen. Then he , he smelt [*The D. smells the burnt hair of the skin and returns to the little Gipp's house (the old Gipp's wife is angry with the D. and burns him*] they are sweet. Then he turned back, when he was half way, going along first.

Tkua.did not turn back, for Tkua, he smelt another "gipp". He did not smell , he did return to the house. We did return to the house. is sweet is sweet. While we did not smell . We singed a porcupine, 's flesh. Because we did not eat up. We carried them back to the house. For we did not again, we another "Gipp". We should have gone to burn fire, because we feel that we should burn dead in the fire, if we lay roasting, our another [other] "Gipp".

The lion burning, dies in the fire. He again, he eat the Tki, while he married the Tki. He bit dead the Tki in the house. He him, he smelt him . [30 Dec.]. He follows or finds the Tki's spoor. He the Tgi with the Tgi's fat. He thought that the Tgi wife's fat scent would be thus, also thus; for the Tgi's scent . The lion the other lion, because the other lion eats the !kao's flesh. They eat the porcupine. They go, when they are satisfied. He must find the Tki spoor, because the Tki [*"naarbei"*].

He runs them. He goes the house. He again, he the Tki spoor. He them, nose, he them with his nose. He perceives the fire. He runs fire. He goes climb, while he holds by the mouse entrails. The mouse entrails break. He again, he fire. His heart afraid of the fire, lest he should roast. He thinks, he indeed fire. He said to the , the must hold nicely , (so) that the may pull him up, that he may be married to her; for night it is. That he may in the dark. That he may sleep her. That he may hold her in the house and he bite kill her. He eat up her. He spring down , when he has eaten her up. He .

He roasting, dies in the fire. The putting in stones in the fire to his mouth . His tongue burns in the fire. The his with fire. They hold roast him in the fire. He roasts in the fire mouth. He burns to die, as he lies rosting.

[The ichneumon speaks]

The ichneumon , the ichneumon says to the devil that the devil must lion the devil die in the fire, because the held him with fire. The ich. is the ich. speaks, for he , he laid in the shoe to the sack. He , his flying out of the fire. He goes to cool in the water . Thy perceiving him, as he

returning came. He burn die, for we indeed knew not, for he, he ran away, because he ran away to the ‘s house. I did come him. He did going get wood, as I looking stood. Tkua did say to me, we should return, for I look.

The devil going get wood, as he still went. because of his smelling the little . The mother was angry with him. He did , beating make fall the mother. He , for the place was cold. The mother did espy him, as he lifted the stick. I him, he Tkua caught the little . He did beating, kill her with the stick, while the mother was in the hole. That ... might roast for us the little , for we eating it. We did not , at the old. [5 Jan. 1872] For we eat the little .

We returned, for we did not . [*“he cannie noch om drie”*] We again, we returned back . I also laid in the husband, as we saw my the lion-foot. I laid him in. He said to me, I which should lay him in. He was like a little hare, as he laid in the sack. I did in flesh. I must in the sack water. He was drinking, lying in the sack did turn . Because he turning turned in lying. He bit inside, as he held flesh in his hand. He [*“schelm praat, he soucies praat”*] me. I should put in a knife to the sack that he might cutting cut inside with the knife, as he inside it (sack?). he peeped inside the sack. He the lion-cub [saw] as he [lay] inside [the sack].

He broke for me the sack, that he might peep. He [*(the D. cuts the neck of the little lion out of the sack where he (the D.) lies hidden)*] inside with the knife. Thus the lion cub cried out, and the lioness mother was made angry. She broke out him.

He flies out of the sack. He flies away to the water. He going says that his things must [come to] him, for he is indeed away. He indeed goes in the water. He does come out, when he is wet [*“natt”*]. He must carry them that they may return. He must go say to people, the ichneumon is dead, while the ichneumon is living. The porcupine perceives as returning come, as we did carry flesh, while he lying sat; he lying sit. The porcupine perceives us carrying come, as he lying sat. For I (am he?) which did , I which thought; he would go lying to thee. He must deceive people. [8 Jan. 1872] him all, I in-laid him, to the sack. He looked in-lying the sack. He at the sack’s holes.

The little lion perceived his eye. He (Tk.) [*(waved his hand round and frightened it, as far as I can make out)*] the little lion with his hand. The little lion perceived his hand. He was not gentle to him, for he [lay] inside (the sack). I laid him in. He , he fears, he fears his fellows, the old ones [*(the old lions)*]. He will not talk (to) them. He says to me, I (shall) lay him in, so that he not see. I lay him in, not go to the house. He shall say to him . The little child cries inside. His mother is angry.

Our [grandfather?], he quickly gets feathers, as he hears the lioness walk, coming. He quickly gets feathers. The lioness takes hold of the sack, as he gets feathers. The lioness speaks to him, him, as he is inside. She says to him, “what things must be here, the little child not must , his other father. He must crying come to me; right, he must be right. He cries. He cries, while he cannot be quiet.”

I stir this pot here. I give his other father food that he should eat, that he should quickly eat. That he should return, while the sun was high [*(the sun hoch, hoch)*], that he should not go by night [*“donker loep”*], that he should return while the place was still light, for he must carry the quagga’s flesh.

Therefore he flew out of the sack, like a bird that we had put it in to the sack. He going called the shoes. He flew into the water, as if he had wounds while he did himself. He went into the water. The things was as if he had wounds, which he desired that he might cool his body/flesh, that he might first (be) wet, that he might first wet his feet; as if he had not he lies in, which the sun was warm. He went to be very hot, lying inside the sack. He flew out when he was hot. He flew into the water when he was hot.

Therefore he wanted to cool himself in the water, when he was tired. He sprang going out when he was cool. He cool went to stand upon the water’s head’s back. [*“under sit”, the ground*

bank being high] [Jan. 9] He talking, talked them; and, he went away, for he went (to the) shoes. He did lift them up. He sits down. He puts on (his) shoes. He puts in his feet into the shoes. He [*lit. "binds shoe hands"*] ties the riems. He tying, shoes him(self).

He gets up. He takes up the kaross, he the kaross. He lifts the quiver. He hangs it on (over his shoulder). He jerks it into place [*"stot up"*]. He takes up the stick. He puts it under his armpit. He takes up the bow. He holds the bow with his hand. He (puts on) the cap. He cap. He puts in the cap head, while his head-hair is wet. He walks . He had flown into the water, which the lion drinks them (the water). He takes up the hartebeest's children's sack, as [he] stands. He standing, hangs them over the quiver.

He returns. He going thinks that he should say that the lion has biting killed the Tni; also Tkua. He , he going thinks. He thinks, he he was (or is) cunning. Hence he flew out of the lion's paws. He flew out of the sack's mouth when the lion had nearly caught him. He is clever. He flies out of the lion-paws, for the lion [tried to?] catch him. He, he heard the lion walk, coming. He quickly got feathers. He did fly out. He got feathers, while he (was) inside, because he was always afraid. He listened, if the lioness seemed to angrily come. [*(can !nu be angry here?)*] He, he listened in the sack. Therefore he, he listened in the sack. Feathers come out on his arms. The feathers waxed/became long. He listened inside, while the feathers were long. He flew out. The lion(ess) caught the sack, while he flew up the sky. He fell out of the sky. He [got] into the water, the water . He sprang out of the water. He stood , quickly got feathers that the man might live [*(he thinks he shall still live)*]. He talking, talked above standing, which he had no feathers. He, he talking, talked above standing. He thought that he seemed to have died [*"he dink he dod"*] on the day.

[Interesting logic of transition here: Tkaggen makes the lioness angry - the lioness eats men in anger - she eats all things]

He not perceive his wife on the day which is here, for the lion(ess) was angry. She kills a man. She eats him. She does eats men. She was angry. She catches man. She biting, kills a man with her teeth. She eats him, and the man-wife does not perceive him, because the man's flesh is inside stomach. [10 Jan.] She is satisfied (with) them. She looking seeks another man that she may kill him.
she eats all things.
she eats men
she eats the ostrich
she eats the springbok
she eats the gemsbok
she eats the quagga
she eats the hartebeest
she eats the jackal
she eats the "Tgipp"
she eats the "#kaitchi"
she eats the cat
she eats all things.

She eats the steinbok.
she eats the [*"ander steinbok"*]
she eats the klipspringer
she eats the eland
she eats the kudu

she eats the [*(a little animal with a black tail)*]
she eats the lynx
she eats anteater
she eats porcupine
she eats all things
she eats the "rattel"
she eat the [*(a bird that eats locusts)*]
she eats [*(the Tki Tna a large bird, which also eats locusts)*]
she eats dance
she eats [*(a wild cat with a skin like that in [of?] the S.American mat)*]
she eats "Koran"
she eats vulture.

[** what are the implications of the poetic selections of listy bits in the existing literature; rupture, containment; lack of fluidity?]

[The lion/s]

She [eats] things by night. She [eats] a thing, while the thing slept. She also [eats] men by night. [11 Jan.] he [she?] catches man by night. He bites kills him. He carries him. He walks carrying him. He goes to put him into [*"a groot boom"*]. It in lies the thorn bushes. He [*"banie eat"*] eats him, when he inlies the [*"groot boom"*]. He [*the lion "op baas de man", he (the lion) sits still*]. The Jackal cannot eat his (the lion's) man. [*(J.T. says the "lion's man" but I do not understand why it is not in that case, ha ha !kui)*]. He eats him up, while he is one. He eats up the man's bones, and [when] he finishes, he goes to the water [*he eat gedan man, he loep water*], that he may drink. That he may drink plentifully of water, because he eat plentifully man's flesh. He drinks [*"he drink, natt mak de fleisch binna gan pence"*] and he is very full; and he goes to cool stomach [*to lie on his side, so that the wind can blow on his stomach and make it cool*]. The stomach cools on the ground. He lies stomach; he sleeping lies. He shall arise, when it is cool [*when the sun is nearly down*]. He shall sit down [*(with his back to the setting sun)*]. He shall sit looking.

He looks, seeking another's man. He must again , him by night [*"donker loep"*]. He goes to look, seek the fire that he may perceive it, when the fire does red stand. He did see the man, as the man returning came, while he (the lion) sat. He sat in the [*"a groot boom"*]'s shade. [*As I understand, both mean to sit on the hind legs and look. (he sits with his back to the bushes, is nearly hidden by them, and looks, being cunning)*]. He sat [on his] tail [*I think on the tail stem*]. He looked. He is cunning. The man must not perceive him. He must perceive the man, as the man returning goes to the house.

He (the lion) [*"He harteloop onder son; so" i.e. the sun is [above shown in picture form] the lion house. The lion lies waiting until the sun has set, and also until the man's fire is out at the house, and then he fetches him*] the sun. He goes opposite the house. He looks if the fire is out. He comes. He (makes for) aims at the fire. He house-back. He steps coming, softly steps coming. He listens if the folk are asleep. He walking [*(to the house)*] comes.

He catches (the man) inside the house. The man shouts that the other folk may catch hold of him, for the lion has caught him. The other folk talk strongly (to the lion) [*"sterk pratt and throw fire"*]. He (the man) screams as he goes. The other folk throw at (him) with fire. The women with fire. They scream. [*They put their hands into the fire and throw the embers at the lion. Others take a disk to do the same thing. The women make a disk of the ostrich heart bone (to put meat in)*]. The men strongly speak. The women (are) which scream, for they fear.

[The Bushmen move on fearing another lion attack]

The day breaks, while they scream there [*"he by de huis, he screw (i.e. skreeu)*]. They [leave on] the morrow early, carry the things. They fearing go. They carry their things. They frightened go far [*"dey far loep"*], while they hasten, for the lion again (shall) eat another man. They quickly fearing walk. They must go far. The lion shall follow them [*"he loep achter de spoor"*]. They shall go sleep well. The day did break [*(they were still sitting screaming in the house)*], while they did not sleep. They shall sleep ; they are still.

** 1066 [**Jan. 12 (Translated yesterday's, instead of writing new today).**]
[Jan. 13] they go far. They ascend the mountain [specific? the Strandberg?] which is high. They sleep on the mountain. They which fearing ascend the mountain. They must sleep on the mountain, the mountain which is high. They shall fire, as they are still. They shall , they shall , while the lion walks below [*"de under berg, de lion loep round"*]. The mountain root, while the fire smell is above. They above near. They must the mountain. They must drink. They must fetch water. They must returning, climb the mountain, for they indeed [have made] house on the mountain.

They must . They must shoot the springbok. Their spoors many are near. They must carrying bring up the springbok to the mountain. They must eat on sitting the mountain, of the springbok. That may foot's scent may be on the mountain. They [*"sit still", J.T. "He moi sit bove de berg" St.*] still, above sitting. They kill [*"dod skit"*] springbok. They roast (the flesh) under (the berg). They eat. They climb the mountain. [*They carry the springbok on the back and ascend the mountain*].

The women, they eat, as the women sit (in) the house. The men, they shoot springbok [*"loep skit"*] on the place which is below the ground. They must cutting up be. They must eat. They must the women the springbok-breast [*"springbok broost"*]. They must bring away to the women them. The women must them, their fat. They [*"bei de berg"*] dwell above-sitting.

The lion goes [along] the ground [below] [*"He loep round de grond"*]. The lion smelling seeks their foot's scent on the ground. The lion their spoor by the ground. The lion turns back from them. He becomes tired [*"he is mooch, he lay"*]. He sleeping lies, on account of the fatigue. He sleeps in the "green bushes" [*1073: Green bushes of Bushmanland, dick bushes, he so green, banie*]. He is hungry, as he lies, as he sleeping lies.

He arises. He springbok in the dark. He catches a springbok. He biting kills the springbok. He carries the springbok. He carries away to the "green bushes". He carrying puts in the springbok to the "green bushes". [*"He stick springbok the green bushes, he so eat, binna gan"*] He lays the springbok in the "green bushes". He eats the in-lying springbok. He eats plentifully. He goes to drink water. He goes to lie [*"he lay de sun"*], because his stomach is cold [*"pence coud, he banie drink water"*] He first lies in the sun that the stomach may become warm. He the stomach. He goes lie, and he sleeps. [*"He noch loep de groot bosh". He so lay, binna gan de groot dorn; binna gan de donker"*] He must lie hungry. He arise out of them.

[1076 LH:
"he sit keck", keck rond, with the sun behind him, getting low.
The Bushman says of standing looking out (men for game, etc, I think) - !khe !khe ti !koro
"sit binna gan de green bushes, he kek rond".
To sit looking is – ssuin ssuin ti koro
"he hoch stand".
He climbs a little kopje and sits looking for the springbok etc. – ssuin ssuin ti /koro #kausho

"he wacht de sun erst under, he nuu springbok de donker".
When he looks at the very far distance, they call it, !koro #kwe-ten
He dorst kan keck (looks at the near ground) - !koro wa ti Opuorru e]

He sitting there looks for the springbok, as he sits. He in-sits. He again, he perceives another springbok, as he in sits. He still in-sits, for he waits that the sun may set, that he may [catch?] the springbok in the dark for he is great [*"dick, groot lion"*]. The springbok shall perceive him, while the sun stands, for the darkness here the springbok shall come near . He shall spring upon the springbok. He must near by [*naar bei*] catch the springbok. He shall spring. He shall catch it.

He does hold springbok [*"He so fatt lay springbok ground"*]. He biting kills the springbok, as the springbok lies. He does carry off the springbok. He carries away the springbok to the [*green bsuhes !kwa, Boer's name ssai*], which [are] many. He goes put in the springbok to [ ], the that he may eat in-lying the springbok in the . He goes to lay in [15 Jan.] [*"stick binna gan, so ssai"*] the springbok, to the that he may eat in-lying the springbok. He indeed in the , while he lies in the shade, the 's shade. That the sun may become cool for him. [*"de son so umbetje de achter middag"*] That he may go to the water [*"loep water"*], that he may go to drink. That he may drink in upon on the springbok's flesh. That he may again, he go to cool, lying in the evening's shade [*de boom's sein donker (the sun standing meanwhile low)*].

That he may again, he arise that he may sitting look around, as he sits, that he may look around seeking for the gemsbok. He perceives the gemsbok. He the "Har" rivier [*"de Har rivier, klein Har rivier"*]. He goes the "little Har" river. The gemsbok comes. He (the lion) lies looking. He lies. The gemsbok walking reaches him, as he lies. He (the lion) lies in the grass. [*(he thinks that the gemsbok will come to eat grass)*] He peeps in the grass [1082: *(He lies in the grass, and looks between the blades of it, as a man thro' his fingers)* - *graphic and presumably acted out image]. The gemsbok walks, reaches the grass. The gemsbok eats the grass. He (the lion) springs up. As he springs out of the grass, he springs upon the gemsbok's back. He catches the gemsbok-neck. He biting, breaks the gemsbok-neck's bone. The gemsbok falls. He falls upon the ground. The lion springs down off.

He lies there, beating the ground with the tail, while he feels that he rejoices, [*1083: "nett so as Tkaggen", when he says "#ai and Tni !kui, kwa ka tte kwa" (i.e. I am your equal??)*] because he indeed kills a gemsbok which is great. He shall be very full. He shall roar [*"he screw, he screw de ander lion come"*] He carries the gemsbok. He carries it away to the , which is big. He goes the gemsbok. The gemsbok lies by the stem. He also lies by the stem. He eats him, lying under them.

The lion other comes to him, as he roaring sits. He roaring calls other folk that the other lion may come to him, they and his wife. His wife, the lioness, shall bring him the lion's children. The lion's children shall come eat the gemsbok. The lion's children do, do [eat] when their mother brings them. Her father, he thinks, they shall [ ] as they all are (here?), while they eat up the gemsbok. They all go to drink.

They again, they seek a quagga. They perceive a quagga. They, the male lion which said to the female lion that they should separate. [*1088 diagram of lion position vis a vis the quagga cf: springbok hunting diagram in B&L 1911*] They agreed. They, they two, they [hunt?] the quagga, as they were two. They [ ] the quagga to the . [*The he lion holds the neck with his teeth on the one side. The lioness does the same on the other side of the neck, and they together drag it, the Quagga, away*]

[Jan. 16] They go lay it in the . They eat it. They roaring call the lion's children, that the lion's children may listen to them. The lion's children hear them. They run to them. The lion's children going roar [*"de ein mama, di tata, hi twae"*]. Their parents two also roar. They come. They listen to them. They reach them. They . they eat up the quagga, for they all are (these?)

[lions?]. They finish the quagga. They walk leaving the quagga skin. They go to the water. They all go to drink. They again, they go to lie in the . They satisfied/filled lie. They sleep.

The sun ; they arise, they sit; they look. The lion's children sleep. They (the old ones) perceive an eland near. They him. The sun set. They him in the evening's darkness. The sun has set. They talk to each other. His wife, they are two. He says to his wife, thou must [stay] in the place which is here, while thy children are with thee, for I must in the place which is here, while the child other is with me. He who is a little male child, while the male child other is with thee. They and the children's female, for they indeed are lion's women little. Her brother indeed is the lion male little. His body great. [17 Jan.]

[The narrator takes on the lion-persona]

"He with me. I (am he which shall catch the eland), I who am a man. Thou who art a woman. Thou art the one who presently catches hold of the eland, while I hold the eland. The lion male little catches hold of the eland. The lion male little other catches hold of the eland. The lion female little afterwards, she catches hold. The lion female little other, afterwards, she catches hold. We hold make fall it. We hold lay it on the ground. We shall eat-lying her, while lies on them (the ground) [*(the cubs not being strong)*].

For the other old lions not with us, so that we might drag away it. That we might drag away it to the bushes, for it is large [*he is as large as an ox*]. We must eat it, lying as it does lie the ground. We go, we watching under lie the bushes, shadow. We look at the jackal that the jackal does not eat it, for we it is which killed the eland. That the hyena does not also eat for us eland, for we it is which killed the eland."

The lion says so. He speaks to the lioness, he the lion, he which talks [*"He issi praat, de groot lion, he pra frau"*] The lioness she thinks [*she thinks and does not talk*]. They shall arise themselves and they run to the jackal. They shall catch the jackal. They shall carry away the jackal. They shall lay the jackal by the eland. They shall eat, they all. They shall eat the jackal. They shall eat the eland, for we which are the lions, we ourselves do eat all things.

Continued II-11, p. 1100.

II – 11. L. Bushman (J.T.) Pp. 1100-1170. 1872.

* From: Jan. 18th 1872-April 11th 1872.
* Contents page now labelled as such, records: 1100-1170 Natural History. The Doings of a Family of Lions (contd from 1099) concluded.
[How is it that it fits perfectly into the length of this notebook?]

[Jan. 18th] "We did eat the eland. We did eat the jackal, for we always eat things. Therefore we will eat together the jackal with the eland, that we might be filled with jackal, that we might be filled with eland's flesh. When we have finished the eland, then we shall go to the water [*together "loep water"*]. We all shall go to drink. We shall hunt. We shall look seek a kudu. We shall hunt a kudu. We shall also kill it.

Thou, lioness, thou art which shall catch hold of the kudu. Son other catches hold of the kudu. I which am the lion male, I catch hold of the kudu. The lion's female children afterwards catch hold of the kudu. I shall hold laying the kudu on the ground. We shall drag in-laying it in the [*a large tree, a thorn treee*]'s shade. We shall eat laying it. A kudu male it is. The kudu female, we shall lift her (on our shoulder). We shall carry her away to the . We shall go put in her, to the 's shade. We shall eat, in-lying her.

We shall go to the water. We shall go to drink. We all, we shall hunt place other. We shall sleep in-lying the reeds at midday [*"de sun is umbetje coud"*]. The sun shall . We shall seek the springbok in the evening. We shall hunt nicely at the springbok. We [drink] water [*"he dick drink water, de pence coud"*]. We all, we shall kill the springbok. We shall carry (over the shoulder) together. [LH distinction between: *to carry a thing over one shoulder; to carry a thing on one's back; to drag a thing* – completely different words]

[19 Jan.] We all which must eat the springbok, we all eat up the springboks. We eat plentifully. We shall go to water which is different. We shall drink. We shall go into the reeds, which are different [*i.e. other reeds*], shall sleep in-lying them, their shade. The sun shall set, while we still sleep there, for we did eat springboks which (were) many. We shall [get] hungry [*"he erste crie honger, he wach, he erste crie honger"*], for we shall seek the eland. We shall kill a female eland. We shall eat her up. We became hungry, while we slept there.

We shall quickly go to the water. We shall go to drink. We shall go to the [*"#kerri boom, doornboom, he dick dick boom"*], which are many. We shall go sleep in-lying their shade. The sun shall again, he set, while we sleep there. While we lie, the [ ] is cold. We drank plentifully of the water. We shall (in) the dark go out of them (the bushes), in the night. [*(They say dark, but I do not think that it can exactly be this)*] We shall in the darkness go down to the water. We shall again, we drink, for the sun's killing us, while we hunted there [*The sun was so warm that it nearly "dod brenn" (i.e. brand) the lions, who became very thirsty, and could not "mooi eat nie"*]. We not eat strongly for we left flesh/meat still there. The vultures are those, which eat the flesh, and the jackal and the hyenas are which eat the meat, our eland's flesh. We are which killed, while we went to drink there. We still are drinking. We also sleep. We arise in the dark. We look [*"kek rond"*]. We do not look far. We look at the place [*They look round the little place in which they lay, "cannie ander plak/ce kek", they "doorst van kek"*].

We walk. We walk, smelling in the wind-mouth. We must smell the springbok as the springboks under-standing the wind [*"eat under de vind"*]. We smelling go to the springboks. [March 12] We approach the springbok. We are right [*"isse recht praat"*], talk. We must well . We must approach. We must approach nicely our killing the springbok. For we, we who talk well to the children, so the children approach with understanding. For they understand. We who talked to them. We talk to make them understand. They did understand, for we who (are) old, we who talk to make them understand.

The little lion kills a springbok, when he is one (alone). For he thinks, he must eat. For he is one. For he already sees us who are old. We go hunting. We catch the springbok. He sees with understanding. He also catches the [springbok?]. He bites a springbok of another place. Hence our [*(Two lions together carry a springbok sometimes, J.T. says)*] both carrying the springbok. We must go to lay the springbok in the bushes. We must eat in-laying the springbok in the bushes. We must eat it up. And we sleep lying. We must full lie, while our stomachs are warm.

We shall go to the water. We shall go drink. Hence our going . We drink in to the stomach. [*J.T. explains that having eaten flesh and bones (some I suppose) their stomachs are hot, and so they drink water to mix with the flesh, and make their stomachs cool*]. And we drink plentifully. And go sleeping lie, when our stomachs are cool. We must cool (our) stomachs. [March 13] And we arise in the afternoon [*(After midday, the sun being still up, but low)*]. We look [*(kek ander kant)*], while we sit [*(sit in the tree's shade)*] looking around. We look places all, while we yet (I think here) sit. We sit up [*sitting upright as a dog and looking*].

We afterwards, we walk away and we ascend the Kleine Brinkkop [*(a kleine berg)*] that we may sit on it, that we may sit looking all places. For we look, we looking sit above [*looking all around*] that we may perceive a gemsbok [*as they sit so – they see the g. crossing so across their view*]. We, we [go] down into the "Har" rivier. [*"They run into the "Har-rivier (which is dry there in the grass) and lay ready for the gemsbok when it comes through and eats the grass*] We

it, we it (the G.) eats that the gemsbok may go through it (the river) for the gemsbok goes eat grass, because the gemsbok , the grass is at the "har" river. The gemsbok shall go to eat.["] **[*Change of narrative voice]**

The lion springs out of the "Har" river. The lion catches the gemsbok, while the gemsbok eats there. He bites it, laying it in the "Har" river. He eats laying it in the "Har" river. [*(6 days the lion is by the gemsbok J. says, and on the 7th goes to drink)*] [16 March] He eats it up, as it lies in the "Har" river. He (the lion) walks away, while the gemsbok's bones sit there. They and the gemsbok skin; the vultures eat them, while he (the lion) goes to the water. He goes to drink, for he thirsts, because he did eat the gemsbok [*"eat banie"*]. He goes [to] drink much water [*he dick drink*]. He goes into the reeds. He inlies the reeds [*De dick pele*]. He full [*(dick pence)*] in-lies. He must cool his stomach in the reeds' shade. He must wait lying (until he) hungers.

The sun sets, while he lies. He arises in the dark. He again, he goes to drink. He hunting seeks the kudu, that he may steal up to the kudu, while the kudu is eating at the thorntree [*de groot Doorn boom"*]. That he may catch hold of the kudu, while it springs out of the thorn-tree. That he may bite killing it. That he may drag it away, that he may drag it underneath, lying it down in the thorn-tree's shade. That he may eat it, laying it underneath in the thorn-tree's shade. He sleeps opposite [*(by or near, opposite to?)*] to it, while he full lies. [*I think that /ku tta !xau must mean here that the lion puts the rest of the eland away for the morrow.*] He lays the kudu under (the shade) (the trees), that he may again eat it on the morrow. He again, he eats it on the morrow. He is full. He lies in the shade. He [18 March] again, he eats in the dark. He again, he is full. He lies down.

He again, he arises on the morrow. He again, he eats on the morrow. He is full. He lies down. He shall again, he eat in the evening. He thinks (of) water with his thoughts. He still eats the (by the kudu). He thirsts. He eats there. He lies down. He arises. He eats. He in the shade lies. He must first eat up the kudu. He is dying of thirst [*He "rechte durst"*] The jackal shall eat up the kudu's flesh. They and the wolves. He thinks [*He thinks so (his thoughts talk to him)*] he is dying of thirst.

He eats up the kudu's flesh. He breaks the kudu's thigh bone-head (the knee of). [*"he beit stocker de boot kein kop" (the head of the thigh bone, the knee top)*] He eats them up. He also breaks the ribs. He thinks that he will go to the water, for the skin remains, the kudu's skin. The kudu-head's bones stand, they and the kudu-horns. He eats out [*"eat hal uit"*] the kudu-tongue.

He goes to drink. He drinks wetting the stomach's flesh [*having eaten so much, his stomach is very dry, so he drinks to wet the flesh (that is inside)*] He walks out of the water. He lies by the water, so that the stomach may first be wet (or until?) He again, he arises. He drinks. His stomach is wet. He goes to lie in the reeds, so that he may cool the stomach. He shall again, he goes to drink in the dark. He shall go to drink in the dark. He shall again, he comes in lying the reeds. He shall cool the stomach. [20 March] He shall first hunger. He lies down. He did lie down, hunger himself. He must first hunger, then he goes to drink.

He hunts when he is full of water clean. He hunting seeks the gemsbok in the cool of the evening. He looks around. [*He stands looking, then goes on a little and does the same.*] He goes away. He walks. He stands, he looks. He walks away. He near by stands the tree. [*(He stands donder [i.e. onder] a great tall tree, by the stem of it, they explain)*] He looks. He walks away. He stands. He looks to leeward. He stands. He smells the wind [*("He reek vind") [mistranslation here: he finds the smell not smells the wind]*] that he may smell a gemsbok, which indeed, its smell [*(the reek of the "pence" J.T. explains in this one instance)*] It folk? which have shot. He must smell its smell.

He looks around seeking the vultures in the sky for he becomes hungry, that the vultures may fall down to the gemsbok. That he may gallop to the vultures. That he may go look at the

thing which the vultures sit at. He must eat it, when he sees if a gemsbok (it) indeed is. For he steals it [*"He drives away the vultures, he suman fatt, he eat"*]. He drives (whisking his tail) away the vultures. He must take away it (the G.) that he may eat it, for he is hungry. He walks looking around (the heaven) seeking the vultures. He also walks smelling [*(This ttau (and kkau) seems to be used when an animal or person walking, does something else at the same time, at least at present I have only noticed the word used in such circumstances, to the best of my recollection)*] with his nose, that he may smell the gemsbok's stomach-smell, that he may gallop to it, while he smelling reaches it, while the jackals eat, holding it [*(They stand fast to it with their front feet, biting at it with their mouths). They stand on it, treading on it firmly with their fore feet* – all this acted out since it has no textual link?]

He shall perceive the jackals. He shall be angry. He shall run among the jackals. He shall quickly take away gemsbok, while he runs among the jackals which (are) many. The jackals shall run away, as the jackals run away from the gemsbok. He is [ ], he thinks, for he is hungry. The jackals shall run away from his (the lion's) gemsbok, while he drives away the jackals with his mouth [*(i.e. he growling lashes his tail, lashes it round)*] The jackals which are many, shall run away, they that did eat here. He shall alone (?) eat here. The jackals shall sit around outside. He shall one (alone?) eat here, for the jackals did [eat?] first. They eat the gemsbok, which he (the L.) did yet drink here.

[23rd] He shall alone eating stand, while the jackals are not near by [*nuur, nett so as "kek", they say*]. The jackals look at him, when the jackals (are not) near by [*cannot quite understand the way in which they use !hin a, which they tell me means "cannie narbei"*], for he shall be angry. He thinks [he?] shall kill the jackal, for the jackals would eat the gemsbok's fat, for he (the l.) is hungry. He is angry with the jackals. He will kill a jackal that he may eat him, if the jackal comes to him, when he does not scare away the jackal. He thinks to run catch the jackal that he may bite him dead, that he may eat him, when he carries away the jackal to the gemsbok; that he may eat together the jackal with the gemsbok [*"dick eat"*] That he may be fully satisfied, that the stomach may become warm; for the stomach is cold from the water (which he has drunk).

He, he thinks. He gallops off. He smells with the nose, if a springbok (it) be, for the gemsbok scent is worst to smell thus … They are sweet; for the gemsbok [is] dead, [the] gemsbok's flesh's odour smells. He thinks he will just now eat [*"The lion, he dink, he nett now eat"*], for the gemsbok's flesh's odour smells. The gemsbok's stomach odour smells [*The lion smells the grass, which is in the gemsbok's stomach, J.T. explains (Tke Tkwai, he !khwai ha hi, He #an Thin Tkoa)*]

[*Change of narrative voice]

I gallop away. I smell them. I shall think I perceive the jackals, as the jackals are eating stand. I shall gently approach the jackals. I shall gently approach near by [*"naar bei"*]. I shall drive away the jackals near at hand. The jackals shall quickly run away from the gemsbok, when I reach the gemsbok. I take hold (with) my mouth!! I bit the flesh. I swallow [kkonn - *gulps down, or swallows with a noise in the throat. The pron[ouncement] of the o is very musical here and rather darkened*] it, while it is whole [*(fleisch noch hele)*]. [26 March] I yet stand biting, eating myself. I must swallow the flesh, while the flesh is whole, for the gemsbok which is here, it is a thing great [*"groot chiansbok"*]. Its flesh is thick [*"Dick fleisch"*]. I must swallow flesh [*"groot fleisch"*] that my stomach may quickly become warm.

I shall lie in the shade when (my) stomach is warm. I shall crunch (together with the meat) the bones. The bones shall prick (my) stomach, for the stomach (is) cold. The stomach must again, the stomach (be) warm. I shall go drink, in on the bones, for the bones' heads must be wet in-standing the stomach. For I swallow the bones' heads, while they are whole. I shall

again [*"noch"*] drink seeking them [*"He noch drink, sook binna de bein, de pence, bein natt mak"*] I shall again drink that the bones-heads may first become wet. I shall first lie in the sun out of the water.

[27 March] I shall again, I rise up. I shall drink, so that the stomach is wet. I shall look around seeking gemsbok this. I myself kill. I shall eat it. I which kill it, for people are which killed this gemsbok here. The jackals are which eat its fat. The jackals are which eat up its fat, while I still drink here, for I, I was thirsty very. I did indeed drink plentifully me. I did indeed plentifully drink water clean. I shall hunt far. I shall pereive flesh. I shall verily [*"Dats wahr ja"*] I eat. For I saw a gemsbok lie, when it was dead. I smelling go to it with my nose. [*Taking on a lion's perspective] I lift it up. I must carry away it to the great thorn-tree's shade. I must eat laying it, as it in-lies the shade, for the sun is warm. My body shall become cool.

[30 March] I must first eat, for I shall go to lie in the shade. I must carrying, lift the gemsbok, for the gemsbok "lies in the sun". The trees are not near. I must carry off the gemsbok, for I shall eat "in the sun" standing. I must go away from the gemsbok, because the sun would burn one. For my body is warm. I shall lie down. I must not eat lying in the shade for the gemsbok's flesh (will) become cool. I shall satisfy myself strongly, while the stomach is yet cool. For I shall go lie in the shade [*I hear today that #gau e is to seek, #gau a ttu to lie in the shade, like a dog. So I must very often have been quite wrong in my attempt at translation, for I confounded the two words*].

The stomach is warm, while I did not eat much. For the sun did burn my body. I did not eat much for I do quickly thirst, while water is not near. The stomach shall still be cool. I shall indeed eat much, for I satisfy (myself) [that the?] water [is] clean. I shall sleep night another [*Tu appears to be used for sleep, when a Bushman is out hunting, and sleeps in the dark, as far as I can understand*]. I shall again, I eat on the morrow; that is, I shall eat the bones, is. I shall go to the water. I shall go drink. I shall sleep by-lying the water. I shall sleep near lying to the water.

[1 April] I shall arise, I shall again. I drink, for I was very thirsty. For I eat much [*"eat dick"*], for the gemsbok's flesh other was good, just so [*"nett so"*]. I did satisfy myself greatly. They (the flesh) were large. The jackals did not finish the flesh, for the jackals did satisfied leave the gemsbok. [*J.T. explains, the jackals were laying "umbetje dock" by the gemsbok taking care of the meat, when the lion came and frightened them.*] I did quickly come, while the jackals still eat, while the gemsbok's side other still [was] whole. The jackals fearing left them (the meat). I did quickly take away from them the gemsbok. For I came out of the water. I still hungered. I got hunger, because I satisfied myself strongly with water. I did still quickly come, while the jackals were still lying in the shade in the bushes' shadow. They were lying in the earth [*"lay binna"*], which they scratched up them; while they scratching up lay in the shade in it that they may lie beneath in the shade, that they may cooling lie in it, while they cooling the stomach on the ground. [*They (as far as I can make out) scratch a hole, in which they place their back, and lay their stomachs above on the ground to cool them. They seem to lie on one side, so as to turn up their stomachs.*]

[April 2nd] I frighten them lying. They run out of the shade, where they laid. They satisfied laid. They run away. I reach the gemsbok, while they do run away. They go standing. They look back. They run round me, while I angry on-stand the gemsbok. I lift up the gemsbok. I must carry away the gemsbok. I must go to under lay it [*lay it under bushes*]. I must outside lie. I eating outside lie. I must look. I shall quickly drive off the jackals, for the jackals first they eat the gemsbok, while I still drank near/there. They must be filled. For they, they are those which eat the gemsbok, while the gemsbok was whole. I come the gemsbok to eat. I do smell [*"he reek, he drie"*], turning come. I eat for I hunger [*J.T. explains that this word for eat [tchwai] is pronounced in the throat, and that to frighten away (see page 1151) with the mouth.*] I must go under lay the gemsbok to the [*a large thorn tree*] which stands. It in-stands the thornbushes.

The jackals shall fear me, for the jackals tree great it is [*J.T. explains that the jackals see the great tree in the midst of the bushes, and think that the lion is there.*] For I do come, eating outside [*"buitekant"*], while I intend that the jackals shall see me, while I am outside. I eating outside [*au ka here is equal to n=i ti e S says*], while I intend that the jackals shall see me. I lean [*(with the L's back)*] against the gemsbok. The jackals must see me outside. I shall sleep, leaning against the gemsbok in the dark. The jackals come, smell my smell, for my smell it going lies. [April 4th] The jackals come, walking turn back. I shall awake. I looking lie. I must lying look. I sit up. I sit. I sitting look. I shall stand standing look far. I shall afterwards, I eat, while I feel that the stomach hungers, for I shall lie down make hunger the stomach. I shall eat much, for the flesh there is still good. For I shall lying make hungry the stomach. For I am not a little full, for I did hunger greatly. I did not a little eat in haste that I might quickly become satisfied.

[8 April] I did lie down when I was full, when the stomach was warm. I cooled the stomach in the shade, the 's shade. The gemsbok underlaid it, for I did lift away the gemsbok to the [thorn tree?] which far stood. It [is] great, for it seems which has shade, shade which is great. [*J.T. explains that the lion thinks that the tree has a great shade, when he looks at it.*] My body shall become cool, while I cooling under lie the 's shade; for midday is here. It is warm. I not much eat, warm (in the sun) standing, for midday is here; for my feet are warm, for the ground is warm; for the shade my feet shall be cool. I shall truly stretch cool my feet in the shade which is cool. For I must go, lift put in the gemsbok by the stem. I did eat it in-laying it, as it lay in the shade. I also lie in the shade. I shall sleep them in the dark [*J.T. illustrates the hi in this sentence by the sentence (1) and explains that the hi is the ground in it.*]

I shall arise. I look around, [9 April - *here continuity within a sentence from day to day, but elsewhere new day almost marks a new paragraph] for I look seeking a man which shall come, while I eat here. I shall approach him, as he comes, while he following the spoor to me comes, the place I did dragging bring the gemsbok. He sees the gemsbok spoor wet [*Lack of verb "is" seemingly typical.] He follows them (the spoor). I also see the jackals. I also take care [*"opbaas"*] jackals, that the jackals may not eat from me the gemsbok. I did verily finish the gemsbok, for flesh other (of the other side) good is. They have fat. The gemsbok heart is inside. The gemsbok tongue is inside. The gemsbok body is whole. The gemsbok side other whole still has fat. I not yet eat them, for I am filled with the gemsbok side other, for a gemsbok male it is. Its flesh is hard. I am quickly satisfied. The stomach is already warm. I shall finish the gemsbok.

I shall think water. I shall go to get water. I shall drink. I shall sleep water, for the water indeed is in the reeds. I shall sleep in the reeds. I go away to the water in the dark. I in the dark go into the water. I shall early in the morn drink, I arising in the dark. I drink. I walking return, I lying down, I cooling the stomach. I must lying hunger myself, for I shall hunt seek a quagga. [11 April] I must kill it. I must also eat a quagga. Its flesh is very thick [*"banie sterk"*]. They hard for I eat a gemsbok. I must also eat a quagga. I must gently eat, for my finish(ing) the gemsbok, for I not indeed first eat. I sleep night other. I again, I eat on day another; for my finish(ing) the gemsbok. I crunched the bones, when I had finished the flesh. I went to the water, when I not first ate. I must satisfy myself flesh good [*"mooi fleisch"*].

I lie down in the shade. I arise. I eat in the evening, while I not crunch the bones, for the bones burn me in the stomach as I lie. My stomach aches, for the bone's burning them. I not sleep for I turn/roll about here, on account of the stomach, as I turn round the stomach. The quagga here, I shall walk away from the bones, while the bones lie. I go to the water. I must go drink, for a quagga is. It thing great very. So I not crunch the bones. I must go drink in upon pure flesh. I shall not turn round. The stomach shall be cool, for the stomach is soft. I shall cool the stomach, for the ground is cool. I do cool, lying on my back. [*J.T. explains that the lion lies on his back to cool the stomach.*] The wind must blow my stomach, as I lie on my back.

I walk to the water. I walk, descending to the water. I stand by the edge. I drink as I stand. I first standing drink. The stomach was full [*"pence foll"*]. I drink above in upon the flesh. That the water may itself, the water go in, to the flesh middle. I thus, I think, while I feel that I am one who is a lion great. Therefore, my thoughts [thinking strings in pencil #kh(e)ow#kh(e)ow] in this manner, they speak to me about it. They talk to me myself. They feel that I myself, I thought. Therefore they in this manner, they talk.

I walk back. I walk to the place where I may I go to lie at it. I again, I sleep. I must lie making myself thirsty [*(become thirsty)*], as I lie. I also lying making to hunger the stomach that the stomach may become hungry, as I lie. I shall drink much on the morrow. I shall walk.

[** Again no obvious closure; end of story with end of notebook, clearly then shaped by Lloyd's cutting it off. Interesting in the above tale of the lion and their doings is how the narrator, //Kabbo here, takes on the persona of the lion, in the first person voice ("I"). Is this ever done with other animals or non beasts of prey?]

LII-12 L. Bushman (J.T.) Pp. 1171-1243. 1872.

* From April 1st-May 1st 1872 [Note: starts April 1st - therefore evidently recorded along with L11]
Index:
1171-2 Personal: Jantje Toorm's asking for thread, to sew on buttons
1173 Traditionary and actual: The place to which the Bushmen go after death; various ways of dying and being killed
1180-1243 A man wounded by another by accident when out after springbok

[//Kabbo's gratitude at a gift of buttons]

1171-2
LH: These buttons which thou didst give them to me, which thou didst buy them for us, we with Ta !kunta.
[1 April 1872] [Heading:] Jantje Toorm's asking me for thread to sew on his buttons that I gave to him.
My thoughts spoke to me. My thoughts in this manner, they spoke to me. Therefore my mouth speaks to thee. My mouth thus, my mouth says to the lady that which I should say to thee. I thus, I thought in the night, while I lay, I thinking lay. I lay upon the bed. [*I have thought for some time that when they want to put a verb with the present of the unfamiliar thing, they double it.)*] I thought that I would say to thee that thou shouldst give me thread. I should sew, sewing place the buttons on the jacket, the buttons [*gon-no*] which thou didst give them to me. For they would be falling down for me upon the ground, for I not a little/gently think of them, for they are handsome.

[*Touching tone; human contact; gift giving between Lloyd and //Kabbo]

[What becomes of the Bushmen after death]

1173-
[12 April] Headed: "What becomes of the Bushmen after death"
The Bushman dies. He goes to this place. The old man becomes lean, starves [*"maar" (starves?)*]. He dies. He goes to their place. The old woman, she becomes lean. Her flesh vanishes away. She dies. She goes to their place. The child little which [is] very small, it dies. It goes to this place.

A man shoots another with an arrow. The other dies. The other goes to this place. A man cuts another man with a knife (a short knife). The other man dies. The other man goes to this place. Another man shoots another with poison. The other dies from the poison. The other goes to this place. An other man stabs another with a dagger [*J.T. says that both its edges are sharp <u>like Miss Schunke's dagger knives that were sent from Damaraland</u>.*] The other one dies. The other goes to this place. A man shoots a woman with an arrow. The woman dies. She goes to this place. A man shoots another man with an arrow. The other man dies. He goes to this place.
[*26 May 1879 –Diakwain?: /Xam text – A mine/opening must be what he speaks of. The people call it grave. [Not the hole in the ground referred to in an earlier Notebook?]*]
A Bushman shoots another with an arrow. The other Bushman dies. He goes to this place. A Bushman knocks down another man with a knobbed stick. The other dies. The other goes. Another Bushman stabs [*making him fall to the ground* - *acted out?] the other with an assegai, the stick's knife. Another man cuts the other with a 's knife [*a knife with one edge only sharp. J.T. says.*] The other dies. The other goes [to this place?]. The old very, [*"rechte oud"*] his head becomes white [*"mak vit"*]. He dies of hunger. He goes [*(illustrated thus afterwards). /Xam (the man who shoots well, he lives). /Xam (the man who shoots amiss ["miss skit"], he dies of hunger*]. The old woman very [(*"groot old")*], her flesh is dry. She dies of hunger. The young man dies of hunger. He shoots amiss. He shoots his fellows with the arrow. The other man shoots another with an arrow. The other, he dies.

Folk which many, they go together to fight folk other who also many. They must fight one another. The other one fights. The other which dies from his fighting, for because they angry with another man. They go to shoot their fellows other. They must avoid the arrow, when they shoot their fellows. [13 April] For the man other dies from his anger. His man other killed him. They so, they shoot their fellows. They shoot man other which one, him with the arrow. He is wounded. They leave their fellows.

Folk other do carry man other. They take away man other to the house. They go place him in the home. His wife sees him. His wife cries. His children cry. Folk all, cry. Man other dies in the house. He dies after man other which he killed. His wife cries. Man other which here, he also kills man other while they are shooting springbok. Man other is wounded. Folk other do leave springbok. They run to him, as he in pain sits. They crying over-stand him. They say to man other, "What thing is this here, which does shoot our brother here?" Man other says to them, "I am not which shoots our brother, for I was shooting springbok. Our brother is wounded, as he behind here, springbok back. [15 April] I did not myself. I shoot our brother, for I did shoot the springbok. The arrow (went) into the springbok's dust. Our brother near, he not saw. He not perceived the arrow, that he might avoid the arrow; for he was looking at the springbok. So he did not perceive the arrow that he might avoid the arrow for I cry about our brother, for our friend he is. A man a stranger who is different, for our friend he is. So I think of our brother. My heart cries for our brother. My heart not happy about our brother".

The man other says to him, "It seems to me thou did not seemest to think of our brother's children. Thou shootedst his springbok, while he could not see for the dust. For thou didst not wait that thou mightest shoot the springbok, when the springbok had passed by his side, that thou mightedst shoot the springbok in the place which is here. Thou didst not see coming our brother. He still came to the house. I saw him coming to thee, while thou were coming. I saw thee come near to our brother. I saw our brother. I saw thee, as you were meeting each other. You stooping approached together while the springbok saw through in your midst (between you). [April 16th] Thou didst not seem see our brother".

The other man said to him, "I did not see our brother. I did not see coming our brother, for the dust had shut in. I did not see well, for the springbok were many. So I did not see".

The other man said, “Our brother is which is angry thee. For I am which not saw well for the dust; for the dust is great, because the springbok many. I am wounded, for I was looking fast at the springbok. I not looked well on this side, for I indeed should have avoided the arrow. I should have avoided it, preventing our brother’s fear. For you scold our brother as if the arrow did not in come in the dust. So it is. I did not perceive the arrow, for I could have avoided it, preventing our brother’s fear. So our brother must not fear. We should have kept them still. I could have avoided the arrow well. I should not have avoided it badly [nicely crossed out].

Lift me up and carry me away to the house for I do not feel as if I could walk away, for I am in great pain. So you must carry me. I must go to lie in pain at the house by myself. For you must indeed leave the springbok. You shall again [*“noch (ander dag)”*], you shoot on day another. For my blood is out, for I was early wounded. So I cannot see well, although it is very early. The shade [is] great, the trees’ shade. The springbok’s dust closed my eyes. So I am wounded, because the dust did shut my eyes. We did not see each other”.

The other man said, “Our three men must come to carry thee. They shall lifting take away thee to the house. They shall go place thee in the house, for another man shall also go to lift, carry thee. I shall also go carry thee, for we not kill springbok. For we run to see, because we look if thou seemest wounded. Thou dost sit down. Our brother sits by thee, while he not seeks the arrow. We are right, we think. [17 April] Our brother is by thee. You do not seek the arrow. We are right, we think. We run(ning) come that we may come look. If you, you others. We are right, we thinking come. So we going talk. We are right. We talk to each other.

We say, `The man other far sitting there, he is like, which is wounded; for the man other yonder runs to him, as he sits. He (the helper) yonder sits. He yonder looks at the other man. He seems holding turns the other man, that he may look at the wound. For they two sit. They far back on us, that we may go see. You must see them, that we may go see’”.

The man other said to him, “Come, we go see. For the wound is great, indeed seems. For our brother beckons that we may go see”.

The man other says to him, “We assent”. The other man is right. He agrees to him. The man other agrees to him: “We must run that we may run together (there), that we may quickly go look [18 April], for the man for he beckons. He thinks blood much. He beckons”.

The other man says to him, “Our brother [*“he say ya”*], he beckons. We must running together go that we may quickly go to see, for the place (to) want haste. Our brother beckons us very quickly that we may run ourselves very quickly. We must run ourselves very quickly go, for our brother seems to be shot through the man far . He, he does beckon us, very quickly, that we may quickly go see together. We shall be right. We talk to the house’s folk, when the women question us. That we had thus done. We looked that we may see, if our brother (how?) his wound goes, for the wound is we think wound ugly.

Our brother appears to call. For the women not speak nicely; for they shall ask if we not were near our brother; that we may ourselves, we look at him, if he . He writhing about on account of his skin which sore. For wounds seems to be great, for the arrow is on the stick. So the wound is deep. The other man says to him, the wound is so. We must quickly run very fast, that we may quickly go to see. We shall speak nicely to the women, as we speak making stand their hearts.”

They [19 April-25th] run strongly. They run fast. They run to the other folk. They look at the other man, who [is] wounded. The other man holds fast sitting (by) the other (wounded man). The other man sits writhing. He moaning sits. The other man holding fast at him. They sit. The other man (one of the new arrivals) lays down the bow. He holds the other (wounded) man. He also holding fast at the other man.

He says to the other man, “The wound is great”. The other man says to him, “wound great is which here. We know not if the wound so, it goes.”

The other man says to him, [*showing him*] "The wound goes in here, that is where the wound stands; that is where the arrow point did stand, where I did draw out the arrow. There is pain. It hurts in here. The wound mouth pains. The extremity of the wound pains. The pain almost killed me, when I went to the house, when you carried away me to the house, for the blood appears as if it would not stanch, for the blood still (flow)ing".

The other man said him, "The blood is still flowing. You must bind up the wound that we may carry, lift our brothers. For if the wind came blow into the wound, the wound would be cold. The wound would be swelled".

The other man said to him, "The wound is aching. We know not, when I go to the house. Then I smell fire smell (smoke). I feel it myself. [*The wounded man tells the others that they must gently, not angrily speak to the other man, who shot him.*] You shall not scold your fellow. You must know that the fault is [*the "miskit" is the arrow's own doing, as far as I can make out what J.T. means*] the arrow's. So we do not angrily speak our [*the tone ascends here in a singing manner, while in the word for avoiding the arrow the tone is level*] the arrow fellow of itself hit me, while our brother do not see me. For if I should have seen our brother, I should have said to you that I did see our brother. Our brother also saw me.

I should have said to you that our brother himself, he shot me. Our brother speaks truly ["*recht praat, niet Tkerri"*]. He did not shoot me. For we say truly, we did not see each other. For the arrow [20 April] flies over the dust. I did not see him either. Had I, I might have seen him coming, while he still came. Then I should have stooping round and sat. For we did approach [*approach in a direct line*] opposite to each other. The springbok ran through between us.

Therefore the dust great, because the springbok many [*"banie"*]. We not see shoot us, because we are shooting in the dust. For the springbok in the dust, while the dust is great. The dust which blows [*kko i ten – a musical "o" here*] ascends, and blows over the springbok. The springbok do run into the dust middle [*(J.T. says the springbok run towards the wind and the dust blows over and behind them)*], while the springbok foot's dust great, springbok run under them (the dust) which the springbok many. We sitting shoot the springbok. Therefore I was wounded, as I sat. I sat drawing the bow [*(not shooting, but holding fast the string, pulling the latter out)*]. I was altogether still, while I not shoot."

Folk other carry him. They carry away him to the house. They set him down in the house. His wife cries. The folk other's women cried. They ask them, "you others, your fellows, seems fighting. You shoot your fellows". The men say to them (the women), "we did not [ ] for false shooting it is. A false shot's arrow it is. You which not tell children play out away from the house.

[*1212: J.T. explains that if the children play away from the house, and not on the man's bed, the man shoots well, but if he thinks that they are running backwards and forwards playing on his bed (bed of springbok skins), he is angry and shoots badly. He proceeded to explain further in Bushman (note 2 – extended not in Bushman with no translation). He further tells me that the Bushmen think if the children play in the house and on their father's bed when the men go out hunting springbok, that a man will shoot another man. Also that if they play in the house, that a man will fall down and be hurt with his own arrows that he carries in his band (hand?). I fthe children play outside a man will not shoot another man, he well shoots the springbok, and a man will not fall down, and be wounded with his own arrows.*]

Therefore the man which here, he misshot the other man. For my wife is stupid, [22 April] she not seems as if I talk to her. She still acts stupidly to me. She not act as if her father (and mother understood) did tell her. For she is still stupid.

The other man said of his wife. "My wife there is doing foolish things. But I want her to see that it was a false shot's wound. It happened so. It is ugly. The wound makes people afraid.

She which cries on account of the fear. I might be also wounded, for her not saying to my boys go out of the house. For I return when dust covers my bed. My house is like as if she (the wife) had gone away. They (the house) are not nice."

The old woman says, "A false shot's wound, like this [*"nett so" ... "nett so als kauki aken*]. They are not good, [24 April] on account of the childern which played in the house. Therefore, the boys must playing go away from the house. My son wounded with the false shooting's arrow, for his children do not understand. My son's wife understands not (what) I did say to her. She ought to beat out away, her children from the house, from the bed which my son did hunt it out."

[*J.T. explains that the man sits on his bed and puts on his arrow bag, takes the bow and goes out of the house to hunt.*] He hunts the springbok that he may gently run. He falls down, pierces himself with his [(*the arrows are stuck in the band)*]; for falling down's wounds like this, because the man falls down, pierces himself with the arrows, falling down's arrow's wound is like this. They like resemble the man which shoots the man other. They also resemble like shootings' wound. They [*"sit fast"*] because the arrow itself, it pierces a man.

The knife which a man it, it pierces a man, when the man falls down. The man is also by driedoorn wood pierced him, when he has bound on his arrows. The wound of the doornwood. The stab's wound is like this. It is like this [*resembles a shot wound. It is not nice.*] They (the wound) resemble shooting's wound mouth. They are not good.

Therefore the male children [are] going out, away from the house. [*Therefore the boys ought to leave the hut.*] [April 25] So the bed is not covered with dust.

That man did leave it, for the man there ran and broke his ancle, as he ran strongly. He is carried from the hunting ground, because his ancle is broken. He does not shoot. The women must hunger. His children must hunger, because he must writhe [*turn about with pain – moaning*] in the house. He must not walk. The women must eat food old bitter, which is nasty. The man lay writhing near flesh which was sweet, and could not shoot. They saw it with the eyes. The people did not kill a springbok, because they were looking at the wound. They really came up to the springbok [26 April], but they did not carry springbok. They were carrying, bringing a man, which the children may not eat him. The people shall soon leave him, when he dies of the arrow's shooting's wound, for the arrow's wound is one of which a man dies, for the wound kills a man".

The man says to her, "I feel that I shall die, for the wound is large. The pain of the wound is great. The wound's pain is which is killing me, that I may die, for I do not feel that I shall sleep well. I want my wife to fetch much fire's wood to come and make a fire for me. I shall sit writhing by the fire, for I [*the wife*] shall not sleep tonight. She herself sees the blood flow, because the wound was in my flesh inside. So the blood did itself flow. I do not feel as if I should sleep tonight. I do not know about another night, whether I shall still be here. For I think I shall not see another day break. For I keep asking myself whether I shall see another day heal, and I think I shall die in the night. The people will cry here at night, because my heart will have fallen. [*J.T. explains that when a man dies his "heart" falls from the throat (the hollow of the throat) to the middle of the body, where it remains. Added by DB? (Vide II-37 p3356rev.-3362rev.*]

** Insert

[[[*Insert from LII-37, 3357-3363 1873 (J.T.): LH pages: Something that reminds me in a degree of the Bushmen's expression about the heart falling down – heading.*
Extract from "Russian Folk-Tales by W.R.S.Ralston, M.A. of the British Museum etc etc., London, Smith, Elder and Co., 15 Waterloo Place"
Page 111-113
"One of the strangest of the stories which turn on this idea of an external heart is the Samoyed tale, [Footn.: Eastern's `Ethnologische Vorlesungen uber die Altaischen Volker', p.174] in which

seven brothers are in the habit, every night, of taking out their hearts and sleeping without them. A captive damsel, whose mother they have killed, receives the extracted hearts and hangs them on the tent-pole, where they remain still the following morning. One night her brother contrives to get the hearts into his possession. Next morning he takes them into the tent, where he finds the brothers at the point of death. In vain do they beg for their hearts, which he flings to the floor. And as he flings down the hearts the brothers die'.

The legend to which I am now about to refer will serve as a proof of the venerable antiquity of the myth from which the folk-tales, which have just been quoted, appear to have sprung. A papyrus, which is supposed to be `of the age of the nineteenth dynasty, about B.C. 1300' has preserved an Egyptian tale about two brothers. The younger of these, Satou, leaves the elder, Anepou (Anubis) and retires to the Valley of the Acacia. But, before setting off, Satou states that he shall take his heart and place it `in the flowers of an acacia tree', so that, if the tree is cut down, his heart will fall to the ground and he will die. Having given Anepou instructions what to do in such a case, he seeks the valley. There he hunts wild animals by day and night. He sleeps under the acacia tree on which his heart rests. But at length Noum, the creator, forms a wife for him, and all the other gods endow her with gifts. To this Egyptian Pandora Satou confides the secret of his heart. One day a tress of her perfumed hair floats down the river, and is taken to the King of Egypt. He determines to make its owner his queen, and she, like Rhodope or Cinderella, is sought for far and wide. When she has been found and brought to the king, she recommends him to have the acacia cut down, so as to get rid of her lawful husband. Accordingly the tree is cut down, the heart falls, and Satou dies.

About this time Anepou sets out to pay his long-lost brother a visit. Finding him dead, he searches for his heart, but search in vain for years. In the fourth year, however, it suddenly becomes desirious of returning to Egypt, and says, `I will leave this celestial sphere'. Next day Anepou finds it under the acacia, and places it in a vase which contains some mystic fluid. When the heart has become saturated with the moisture, the corpse shudders and opens its eyes. Anepou pours the rest of the fluid down its throat, the heart returns to its proper place, and Satou is restored to lie".

The author refer in a note among other things to a parallel to part of the Egyptian myth in a Hottentot story ("Bleek's Reynard the Fox in South Africa", p. 55, Cf. Radloff I. 75; II. 237-8, 532-3")]]]

The folk will early cry here on the morrow, for my heart does as if I not could smell the dry scent of springbok's flesh, for my heart feels as if I should die of the scent of flesh. That is what I think, for my name is great. I am not a child, that I should be stupid, when my pain is like this my body's pain. I tell you, you shall know, when the sun sets, you must know in the night. [27 April] For I who am grown up and speak let you know. You shall know it. For the day will not break quickly, for I feel all my flesh. I burn with pain, for the wound swells. It greatly swells. Therefore I am bloated. The swelling throbs. Therefore my heart is falling." [*"The heart so fall under".*]

The woman (his wife) [*(the wounded man's wife)*] says to him, "I myself, I see the swelling with my eye. Thou art right".

[A dying man's parting words to his wife]

The man says to her, "I, I say to thee, so that thou mayest do well by the boys and the girls, who must fetch thee water. The boys must seek for thee vulture scent, for when people shoot springbok, they follow. Therefore the boys must seek them for thee. They ought also to seek for thee tortoises. They must bring thee tortoises. They must act sensibly, for they understand

shooting. They are therefore grown. They must act sensibly, understandingly, for I die leaving them. I, who was bringing them meat, die.

I do not return to live again, for I die and go [*(very musical intonation here)*]. For I am wounded by the arrow. Its mouth does not heal. A man really dies of it. The springbok really dies of it. Thou oughtest to make well the fire that the fire may not become extinguished because of the children, that the cold may not kill the children, the little ones; that the cold may not kill thee, a grown up. I know when I die, I shall think of thee. [*J.T. explains that the man says he shall think of his wife still, when he is dead, as to if she gets food, is warm; and that he when dead think also of the children whether they are warm enough, get food etc.*]

Thy brothers must do well to thee. Thou must eat things which [are] good. They must give thee fat, thou to rub thy body. It [*(the woman's flesh)*] must be handsome. For this night, I die. I speak to thee. I shall not again, I speak, for it is speaking time [*(He says that he talks to her this once, and not again.)*] Thou shalt listen whether, if I speak again. Thou shalt watch by me. Thou shalt me.

Thou shalt make fire. Thou shalt sit. Thou shalt look. Thou must look at me. Thou shalt speak to the folk who sleep. They shall wake up. They shall look at me. I tell thee this, that thou mayest fetch wood, that thou mayest fetch much wood. You shall [make?] the fire for the hour of death has come [*"De man ne dink, he dod, tide [tyd] naar bei"*]. And I shall not again, I see thee [*"van dag donker"*], for the time for talk is over. I am still. I shall not speak in the darkness, that is why I speak letting (make) thee know, so that thou mayest know. I speak holding up thy heart, [*"He praat, stand, de Frau sein heart" de Frau sein heart so, he hold dink, de man ka say"*] so that thou mayest really know what I have said.

I speaking to thee about the children that thou mayest not forget [*what the man has told her*]. Thou must not leave any of the children. Thou must keep all the children [*let them alone, leave them in quiet i.e. let them all remain with thee and give none of them to any one*]. Thou must thyself, thou look at the children. Thou must act well to them, for thou not give the children folk so strange. Thou must keep all children by thy body. Thou must thyself, thou look at the children with thine eye. Thy father is the one to whom thou must take the children, and then thou wilt eat things which are good. Then thy brothers will be there (the children).

I am dying, leaving thee. I not shall again alive come back. I which did give thee food. Thy father is the one with whom thou must eat food which good. The children will be handsome. You must lift me up that you may lay me down at the place which I shall lie [*"hold, lay fast"*]. Then thou shalt thyself, think of what I long ago told thee. Then thou must take care of me. For I do not lie in the house, but I lie outside".

His wife says to him, "That man [*the sick man's neef*] shall make a bed and lay thee in that place". He says to his wife, "You must make a bed and lay me in the old kaross, which the blood covering them. That is what I must lie on" (the kaross). The other man makes a bed of the old kaross. His wife says to the other man, "Thou must call thy fellows that they come, that you may hold fast (helping) each other; lift the sick man that you may lay him down on the old kaross, for he wishes to lie that he may fast lie there, for he has just spoken to me. I shall not again listen to him, for he told me that his death-time draws near; [May 1] for his night is here. We ourselves see the wound, a great wound it is; it is deep".

Another woman says to her (the sick man's wife), "We do so. We all see the wound is deep". Another woman says, "A great wound it is". The man (another well man) says, "It is not a little wound. It is deep, for a great man it was who shot the other. His bow was strong. His arrow was strong, his arrow point [*"harpoon"*] great. He shot the other man. You, yourselves, you see the blood, if the blood was great. You also see the swelling, if it is so [*"nett so"*]. He swelled up, and did his flesh was all puffed up. We come

1243

[** Story about the rituals of a death]

LII-13 Bushman (J.T.) Pp. 1244-1314. 1872.

* From May 1-17 1872

**[Continued – The place to which the Bushmen go after death etc.
Story of the wounded man and his family continued; and the return of his widow and children to her own family after his death and burial.
She relates her sorrows to her own family etc.]**

[The voice of the mourning wife]

listen in the night". The other, the wife [*the sick man's wife*], says to them, "You come to listen". You shall hold cover [*"mak to"*] the sick man in the old kaross, because you think the day may break, that you may look seek place, which earth soft [*"xrau" out de ground with a stick*], that you may the earth "in-sit" the man. That you may work well by the man [*"mooi mak to"*], so that the hyena not scratch him out. For my heart thinks my husband is [dead], who not a little handsome [was], who white [is?] [*white man with white forehead*], who dies, while young man; who my heart not little thinks of him.

My heart not little afraid [*"de heart banie scrik"*] that you may fast close in the man with stones great [*"groote klip"*] that the hyena may not rolling the stones drag out him. For my heart does stand over the man [*"bove stand de man"*]. He [is] eyebrowed. His [is] face handsome. They (the face) white. He dies, while he not bearded, for he is still a young man. He dies from me, while his children are yet small. He not gently ran [*"he harteloop mooi, necker jagt springbok"*].

Therefore my heart does tremble, for my heart is still startled [*"nock skrik"*]. He said to me, his death was near. So my heart was startled. I not married, making stand my heart on account of him. For I do still love him [*"noch de necquer man"*]; for we married each other, while we [were] young. So I cry much on account of him. He not yet bearded his mouth. He died from me. I not want I should eat on account of his thoughts [*(thinking of the man)*], for I do want that I may myself, I cry die myself (or) while I not eat". [*"he screeuw dod"*]

[The dead man's mother advises to her]

Her mother-in-law says to her, "Thou mustest eat, that thou mayest not hunger, that thy flesh may be still handsome [*"noch mooi"*]. The children which small, they shall not hunger, for I [ ] them that they may not hunger. Me, the little girls which grandmother is I; for I not a little [love?] them. For thou canst not cry bringing back the husband, for he has indeed died, leaving us. We not shall eat things which good, for we must eat things old, which not good. [2 May] Thou must take away children to the father (the widow's father). Thou must go [with the] children to the father".

Her son's wife assents to her. "I , for the man which here, he seems fast to lie. He not will return, for he does fast lie. He must go our into the grave [*"xhatt"*]. When the people lift him up, the people must go and carry him and put him in, that they may cover him up, that they may put earth on him. Then I will go; for I shall have really seen them put him in, and he will be lying still in the grave, where the people have put him to the grave. After that, I will go. I must going [with] the children."

Her mother-in-law assents to her. "Thou shall do so. Thou shalt truly go look at thy husband, that thou mayest look him. Then thou will cry. Thou wilt sit (by the grave). Thou wilt really sit crying. Thou wilt think with thy thoughts. Thou wilt cry with thy thoughts. That thou

mayest not cry thy arms. Thou mustest hold strongly to the stick. Thou mustest pierce cut food (for the) children of the earth's food. They likwise "Bushman Rice" [*"Gambro" (if the children eat much of this they die J.T. tells me.)*], that the "Gambro" may not kill the children. The children must eat flesh. They must a little eat "Gambro".

Thou must not travel away going from the water. [*"the children `dod durst'" ("that the sun may not make the children very thirsty", I believe)*] Thou mustest not on thy journey leave the water. Thou must stay quietly at the water, that the sun may not make the children die of thirst. The children may rest and drink water that they may not become weak with the heat. Their flesh [*very musical intonation of the 1st syllable here – "mar" J.T. says*] may rest and be handsome, that they may grow up while they stay handsome". [3 May]

Her son's wife says to her, "That is right, I go to my father, my father which does abide by the water, that I may drink, that the children may drink. I shall cry by the water, while I abide with my father, who dwells by the water. For our water it is, and our place it is. Our water it is by which we grew up and we drink it. There my husband married me taking me away as his wife. I had to come to his place, because he had married me. I did make my place here. His place it is, for his father's place it was. Therefore his place it was, when he married me. I must make my place. I abode them. Now he is dead. He dies from me. Therefore I must return to our place, that I may go living with my father at our place. That my children may grow up round my father, because they abide with my brothers, that my brothers may bring up for me the children. For they [are] many. They shoot welll. They kill. They [are] well. They [are] good. Living with them is good. They [are] good. They not angry. They my children, they love them, that I may take away (to them) my children.

For they abide our father. They not travel out away from him, that they might travel leaving him, because our father not shoots, because old man is. He is very old. His head is white. He has not teeth, for his head is white. The woman also is an old woman. When I married this man, he should have lived with them, for they are old, they all [*J.T. explains that the woman thinks if her husband had lived with <u>her</u> old parents, and gone out shooting with her brothers that they would have better taken care of him, and the accident not have happened.*] He which lies, he fast lies, for he cannot speak. He indeed leaves me. He cannot talk, whom I married. He used to shoot food for my people. Now the people must lift him. The people must go, put in him to the grave.

[May 4] Therefore I <u>indeed</u> will stay with the people. I must see put in him. Then I shall carry things. The children fetch me water. I must carry water. The child which small that it may going drink, for I shall go sleep half-way. I shall early go, on the morrow. I shall go to the house. I must go speak to my father that he may know. If I not will again marry, for I [am] one [i.e. single]. I cry there, because the man is not with me, which did marry me, because he appears indeed dead leaving me, so he not can stir, for the day breaks, while he lies. Therefore I do weep at day break. I think that I must carry the child, that I may be with the people lift(ing) him. The people who must take away him, the grave. I must early go.

She says to the children, "Oh children! You fetch water egg-shells all. You must carry water [1267: *J.T. explains that the Bushmen carry on their backs, in a springbok sack, not, as Kafirs and Korannas, on the head*], for I carry (the child), for we do go to sleep half-way. We shall early on the morrow going seek [*"old papa" – the grandfather, grandmothers and uncles of the children, J.T. explains (on the mother's side in this instance, of course)*], for they travel gone ? to the place. He cannot travel. [*She thinks that "Oud Papa cannie trek".*]

You may go look seek his foot? by the water, for the water [is?] one. [He] not travels going from it. She (the widow) goes, the children with her. [*J.T. explains that she goes to see the man buried, then returns to the house and sets off on her journey.*] She going cries. Her mother-

in-law crying sits the house. She is with her sons. They and her husband (the father-in-law of the widow), they crying sit in the house, for they cry about their son. Son wife goes to sleep midway.

[She returns to her own family]

She early on the morrow goes. She must go water. She must look at the water. She perceives her younger brothers' footprints by the water. She perceives her mother-foot by the water. She perceives her brothers' wives [*(4 brothers wives)*] spoor by the water. She says to the children, "The groundprints, the wifes feet are here". She perceives her brothers' foot by the water. She shews the children her brothers spoor. "Grandfather, people's feet are here. They have been carrying bring (dead) springbok to the water [*(on their way back with game)*], that they (the people) may drink. The house [is] near. We will follow the people's footprints for the people foot new. We must look where the house is. We must follow the people footprints. For today their people foot are here. The people did fetch water shortly before we come, for the water is fresh which is on the ground".

She drinks. The children also drink. She carries the things. She goes. She walks following the people's path (footpath). The children walk after her. They walk away from the little Brinkkop [*"De kleine Brinkkop"*]. They perceive the house. They go the house. Her younger sisters perceive them. They say to their mother, "Daughter is here coming. She brings the children. She is one (alone). Her husband is not with her. The children all are with her. She is alone, the only grown-up. She which is bringing her children [*The children come after her.*] She is coming alone."

Her brother's wife arises, and looks. She says to her husband, "The little sister is alone coming". His wife/her husband says to her/him, "the man seems to have left her, bacause they fought (each other) They seems to have fought". [*(the woman thinks that the wife has fought with her husband, and has been turned away for it)*] Her husband/his wife says to him, "Do not talk so, for we must see when the little sister reaches the house, why she is bringing all the children. The little girls are with their brothers. The brothers are carrying their mother's things. [7 May] They all come. They walk near to the house. Thou thyself, look, for thy, thou contradicted me. Thou not waitest. Thou soundest as if we had heard of [ ]. We knew that was the way you went on. We do know not what has happened, for the younger sister seems as if she did crying come, for she does not look at the house. She is looking at the ground".

Her husband arises. He looks. His wife says to him, "Does it not seem as if the brother-in-law is dead, for the woman does crying come, for tears are in her eyes. She does afar cries, while I am talking".

Her mother asks her, "What is the matter that thy husband is not with you, as if he had left you?" Her son's wife says, "I think your son should see that he would not believe me, when I spoke the truth". Her husband says, "What is that? I now [know?] that you were telling the truth. Thou seeest well". His mother asks her daughter, "What is the matter? Thou are alone as if thy husband had left thee."

[The story of the wounding retold]

Her son says to his younger sister (the widow) says to her mother, "Daughter's husband was not ill, for he was unting springbok which they shot them, then he wounded. He wounded on account of the springbok, while they were shooting springbok. [8 May] The other man did shoot together with him, while he was behind springbok back. He was wounded, as he drawing the bow sat (at

the) springbok. So he lowers the arrow [*"lat stand"*], and the bow while he not shot out the arrow from his hands. He, he holding [*(He sits still holding the arrow J.T. says)*] at the arrow. He fast sits. He does lay down the bow. He does it. He does draw out the arrow (from his flesh). He does lay it down. He in pain sits".

He, he spoke to me, while he yet saw. He, he spoke to his mother. I listened. His (the dead man's wife) wife she spoke to her brothers. Her brother said to her, "Thing the other man not [*not wait to shoot until the springbok had passed him*]. He should have shot springbok in a place which different; when the springbok had run away."

His younger sister said to him [*"recht praat"*], "The people truly, not did see coming each other. So they did shooting the springbok, because they did not perceive each other. They all are which, not perceived each other". His younger sister said to him, "I think if my husband perceived the other man, he would have looked at coming the other man, that he might avoid the arrow when he saw coming the arrow. Therefore he would avoid the arrow, when he himself, he looked at it. Therefore he would avoid the arrow."

Her brother said to her, "The men there, they do not shoot well". The other man said to her, "our relations do shoot each other with springbok. Therefore he must shoot the other man, for they do not shoot well, for they do shoot amiss [*"mis-skit"*]. Our [*"de ander folk" J.T. explains here*] shoot badly. They not resembling us. They seeing well behind the springbok [*"he cannie mooi seen achter springbok"*], that they might see their fellows, that they might see coming other man.

Therefore they not must shooting together their fellows with the springbok. He killed her husband. The husband which was good to us [*"mooi blei"* – well?]. I do not think that the husband ought to have gone to his brothers [*"trek de ander folk"*], for his brothers always shoot badly. He would not stay quickly with us, for though we should have taken care of him. So he would have been safe [*"noch live", "mooi bli"*]. He would be still with thee.

Thou which hast not thy husband. Thy flesh will grow ugly [*"cannie mooi nie"*]. Thou will be ugly, because thou dost not eat flesh which good. Thou which must become dusty, because thou not rubbest thy flesh, that thy flesh might get/have fat (on it). That thou mightest rub the children that the children should be handsome. That you all should be red, that you might rub your faces, for father cannot see. Mother also cannot see".

His younger sister says to her, "I should have liked to have stayed at home, remained and not have travelled away." [*(She, the widow, had long wanted to remain at her father's, but her husband … that they should to go to another place)*].

[The widow speaks]

[Now the widow?] My husband travelled away, because he thought of his brothers. He, he said to me that he should jounrney to his brothers. That he should go to live with them, and they would hunt springbok. Therefore had he go with him. I go too, because I always travel with him, for I know that I should not remain behind him, [*"achter (zu`sam'(men) man"*] although I did not agree [*"cannie dink she sit achter mann"*] when he thought that he had remained long enough with my father [*"long tide bei"*]. I have never come to eat those old things, for we must now always eat them. The things ugly, because our husband is dead, with whom we all good things. We now always eat old things, which are bad, because our husband dead. We do not complain, because we know that is was our husband with whom we did eat good things, because he brought them to us [*1293 J.T. illustrates this by saying if a man brought <u>us</u> a springbok (we three sitting here), he, J.T., would say `hang Tki …..*] That is what I feel, think.

Therefore I agree that I can not eat the same sort of things which I did eat, which were good. My children eat them, for my children grow ugly, for their father brought them good things.

They ate fat, when their father lived. Their father now no longer lives, for he has died leaving us [*"dod weg"*].

We have come here, for we did not see their father, for their father's brothers have taken his arrows and his bow, because they think that he quite has really died, leaving his things [*"he seen fast, man so dod, man cannie fatt man sein bag"*]. For he does not see them. He can not take them, because he is dead and gone. For the arrow was not a little thing, but a thing great which killed him. The gemsbok dies of it, when a man shoots a gemsbok. A man can shoot an eland with an arrow, the eland although it may be dies, a male eland is.

I thought when his younger brother my husband wounded, that he would not live to come again. Now he is quite dead. He is in the ground. I not can see him. Therefore I have come to our mother, for we always do so, when our husband is dead. We always go to our mother. A woman is used when her husband dies to go to her mother." Her husband spoke to her about it.

[Her brother speaks]

His [her?] brother agreed. "Husband did say rightly that thou shouldst come. Thou shouldst come to our mother, for our mother's place is here, and our place it is, where we grew up, where our father used to shoot well, bringing us of springbok. [14 May] We grew up about here. We took our wives, and now we live with them here. We married staying here, for we felt that it is our father's place, our father's father's place it was, our grandfather's place it was, our grandmother's place it was. When his old people had left it, our father properly took possession of it. Our father in his turn is growing old here. We stay. We walk to it and come back here, for father is dying of old age. [15 May] For he not can walk, on account of age. He can not travel far from his place.

[The widow speaks]

I thought that he might have travelled, but he was at his place. I can now see him. I thought that I should seek him. I thought so, because I thought that I long stayed, while I was with my brothers-in-law, my mother-in-law. [*"sick man's sein broer"*]
My little boys have grown big, while I was with my mother-in-law. Therefore I thought that he might have travelled away from the place, but he is now growing old staying at the water hole [*"Pitt's Water"* (i.e. waterput)], because he feels his knees. Therefore he can not travel, because the place is too big for him to travel away from it. He sits waiting [*"sit de huis"*] that the rain may come, while he sits in the house. That the springbok may themselves, the springbok travel to him; that the children may shoot springbok for him; that he may eating sit at his place of the springbok. That was what I thought, as I along came, that I would first come to look at the water.

I quickly sat, thinking that you would soon miss of the [ ] used to be man who with me. For you would say, think, he was still with me. But I am alone. The children only are with me. The children do not play afar. They play at the house. Because I mourn their father, for their father is dead, and hads gone away from me, who was with me. Cold stands my house. The house-inside is cold me, while the house can not be warm, for the house is cool. The mats not are nice, [17 May] for the wind does blow inside the house, because the house does open stand. The wind does blow coming into the house inside.

I have no man to fetch me wood, so my fire has gone out [*"she thinks her fire is out"*]. For he it was who did carry wood. He made fire for me. He arising made the fire burn for me, while I yet lay. Then I got up. I warmed myself at the fire, when the fire was burning well [*"necquer warm"*]. The children got up and warmed themselves, when the fire was burning nicely.

He has now received an accidental wound, because his brothers shoot badly. They do not shoot nicely. The are not like you which shoot nicely. You do not shoot your fellows, instead of the springbok, for you know about your fellows; that another man sits behind the springbok's back, for the dust is great. The springbok are many. Still you look well. You between at the springbok's bodies [*"springbok middle" between the bodies of the springbok, I think*]. Therefore you shoot well, you remember you all are many. You all are good.

The others are people who themselves kill their mate, and then they cry about on account of their mate. They seem to have been terrified at their mate's blood, when they saw it as the blood flowed. They seem to have been screaming when the blood was flowing away; for we who are women, we were screaming at home, for we were terrified. When we saw younger sister's husband, being carried come, as he was carried back from the hunting place [*"jagt place"*]. Therefore our hearts were startled. All our hearts. We screamed. We stood screaming, as we saw my husband's blood, that was black with blood. The blood which still flowed, that blood was red. It was wet, new. It still ran out of the wound; the blood which was dry, was black, blood which is wet, is red. Therefore we fear it, when it is still red. It do runs out of wound's mouth. It flows out your younger brother. My husband died, because the blood kept pouring out of the wound mouth.

Therefore I came to tell you, you should know about your fellows, when you running together round springbok. You must look well at your fellows. You should quickly run turning away from the other man, that you may run to antother place. That you may shooting in a different direction

[** Vividness of the description of blood etc., reactions does suggest a particular incident]

LII-14 Bushman (J.T.) Pp. 1315-1431. 1872.

* From May 18th 1872-

[1315 The place to which the Bushmen go after death etc.
1315-22 Story of the widow continued. What she says on her return to her own family – about the goodness of her dead husband, and her fear lest another husband should be an "angry man"; - or a greedy one who would eat up the food on the hunting-ground etc.
1322-25; only indexed to 1336]

[The widow's lament continues]

[18 May 1872] to place which different, for you do so [*"de man is skit de ander man"*]. You not shoot like the fellow which here. These are who killed me my husband, my heart's [*"De frau's sein heart, necquer man"*] my husband, who I not gently loved him [*"banie necquer man"*], for loved me. Therefore I cry greatly on account of him, for he who loved me. He not beat me, for my children did grow up, while he not yet did beat me. For he did die from me, while he sweet to me, while he not yet did strike me. My children did grow up.

Therefore I cry greatly, while I think that man which different. He shall marry me. He angry. He not good to me, for man which here. He is which was good to me. Man which different, he will beat my children, because they his children are not [?], for my husband's children are. His own children not are, for he many [marry?] me which for man so. He angry.

Therefore I will not marry, because I think that my heart desires not that I should marry man which different, for he would be angry. I should have to many ugly; man who is not nice. [20 May] I shall not eat good things, good with him. For I shall have marry a greedy person who loves fat. I shall not eat fat with him. I might make grow nice and fat my flesh, so that my children may eat fat, and not crunch bones; for a man which is different will not give our children.

He will eat the things himself. We shall eat things bad, those they not are good, because a greedy person is. He is a man bad. He does afar. He eats up things at the hunting-place. He does bring flesh which ugly to the house. We do eat them. Those they are hard. Those they are not light [*1321 This also means that the flesh is hard, the Bushmen tell me; but they use the same words to express a thing which is heavy (lit. "not light")*]. Our teeth do ache. This flesh not good. [21 May] Our children are ugly, because they do eat bones. Therefore they do starve [*kko an odd musical sound here, much emphasised*].

Therefore I brought my children to you, you which my fellows are you. My brothers are you. You will give my children things which good. My heart should be happy, the children are you [*"All bei oud tata, Kinders sein oud tata"*]. Therefore you know the children's portion, for you are who know my children, that they eat. They eat strongly, because children which eat they are, who not gently eat. You do see them. They know you. You also know their food, that they do so. They eat. They do eat strongly.

Therefore you know their food. You who give them things which good, for you think that your nephews are they. They understand you. I brought them, that they may live with you. That they may drive towards you springbok. You will lie leeward that the springbok may [June 1] walk to leeward. That you may killing boil for them, the springbok breasts. That they may eat the springbok hearts. That they may quickly grow up for me. That they may seeking feed me. For I have not their father. Their father is not with us. For we alone are. We have not the man who did abide with us. He was bringing us food. We ate it.

Therefore we are handsome. We should have been ugly, while we did not resemble that we had been like [ ]. We had been handsome, while we felt that we did not eat things bad. We were handsome. He did has gone away from us. We did not perceive him, for he had altogether vanished. We were not perceiving him, for we were looking at other folk who not did share the food well with us. We must be ugly, while we not resemble that we we're like, [22 Aug.] while we did eat things which good.

He not afar broke open and finished the springbok's bones at the hunting ground. For he brought them to the house. His children did anoint [** biblical influence here in translation] their faces. They did also anoint their flesh. Their flesh was fair. They did go to the water. They did wash themselves with water. Their flesh was white.

I did think I saw their father in them for their face resembles their father. Their eyebrows do resemble their father. Their eyes do resemble their father. Therefore the place was as if their father was there, while I looking sat, at the little boys. As they returning came, I sat looking, as they returning came. as they returned to me. It was as if I saw their father, as they walking came, for their flesh resmebled their father. They not black. They also resemble you, your nephews are.

You must give them arrows. You must make for them small arrow heads that they may young shoot, for they did young shoot out blood [*The little piece of wood which holds the arrow-heads, J.T. calls it a "pen"*]. Their young had blood. Their father did dying go, while he ate their prey".

[Her brother speaks]

Their brother assented. "I was who thought, thou wouldest so do. That thou wouldst bring to brothers the little boys, that they may shooting feed themselves, that they may quickly grow up. Thou must take care well of them. For they who must kill, feed thee. For they are grown. The eldest son is who a young man. His younger brother is who is a boy. He who yet grows. They must be with his brother who I take him. For he is a boy. He (the elder of the two boys) shoots much game. He must [ ], while they do go together. They must run round together to the springbok.

They must far bring me the springbok that I might shooting be near to the springbok, as the springbok does run near to me. For I not could shoot nearby [*(he means that until now he could not, being alone)*]. For they will do well, as thou bringest them all. For thou shalt lie/live with me. For I did not travelling leave our mother. For I do remain with her. The brother which old. They are who travelled away, as they travel to their fathers-in-law.

I did remain with our mother, as I think that the brother wife (his own wife) which here, she not wild. For her fellows are who talk much. For the brother wife which here, she is quiet. She not talks. Her fellows are who talk here. She is silent. I am who does talk. I think my talk. She not also, she eats strongly. For she does not gently eat. She does leave the food, while she is hungry. She is yet hungry. She does put away the food. She does work here, as she thinks she will work nicely, my things. That my things may be nice.

[Sept. 3rd] I come away from hunting. I come to see my things nice. She shews them to me. I do assent to her. I do say to her that she shall rub the thing, which I shall come to look at it. She does assent to me that she will do so. I do go, while I looking for her food, for she go wet the thing's skin while I look. She shall early rub it on the morrow. Therefore, I who think, thou does so, thou shall rub together with her [*(the sister and the wife are to rub together)*]. Thou shalt rub for the nephew which here for him a kaross. Thou must make his kaross. Thou shalt sew for him a kaross that he may lie wrapped in it, for he does so do. He does wear an old kaross. For his mother makes my kaross, for he seems to be cold, when he heads (the springbok) in the wind, while the wind is cold".

His younger sister assents. “I will do so”. Her brother says to her, “For thou dost see my springbok sacks are dry, while brother’s wife does rub take springbok skins, that she may make me a new kaross. For I am cold, when I early head the game, very early in the morning, while I think that the nephews which small, they are hungry. That they may quickly eat. For they cry ask their mother for food. Their hunger aches. I did not cover them up in the kaross, for I did wear a kaross which [was] small. It is a little kaross. My thighs were cold, they and my hands.

I do shoot the springbok, while my hands are cold, while I think that I thought my children should eat, for they did cry here in the evening. That they may eat, that they may be silent. That their mother may quietly rubbing be, for they crying left the bad food, while they thought that the old food was nasty. They were not sweet. Their mother shall rub nicely for me the kaross. She will sew for me the kaross, that I may wrap up my legs that were cold.

We did not shoot our fellows, when we did head the game. Thou art who thy husband, who did give thee portions of fat. Thou whilst thou dost resemble that which thou wert like. Thou wert handsome. Thou not were still. Thou handsome. Therefore I think that thou shalt work the nephew which I have him, he his things. Thou shalt work nicely them. He shall heading the game go through the cold. He will come give thee the springbok head that thou may roast it. Thou shalt roast it for the children. The children shall eat it. That they may not quickly think of their father. That they may forget their father, that they may not think of him.

[Sept. 4th] They eat things which good, that resemble the things which they did eat them, when their father lived. Therefore they not will think of their father quickly. Their thoughts will forget their father. They do eat things which good, which their cousin does give to them [*“mama sein broers son”*]. They eat them at the hunting place. Their cousin gives them shares, for their cousin does so nicely. Their cousin is as myself. I who formerly gave portions to their mother of things which good. His father, myself, said to him that we give our mother things which [are] good that she might eat them. Therefore we bring our wife things which good, that she might eat them, while we think that she (it) it (who) rubs clothing us, that our karosses may be good.

[The men talk of hunting, preparing and eating springbok]

She rubs for us arrow’s sacks, that we might put in the hunt’s arrows. We do shoot springbok, while the quiver does lie at the house, that our wife does place laying it. That quiver, it which we shall put in the arrows to it, that the water may not wet the feathers, that the arrow’s feathers may be still dry. Therefore the arrows do fly nicely going when we shoot away an arrow. The arrow may stand well in the springbok, the springbok ribs. The springbok does run out bringing them, in front. Therefore the springbok does fall down.

We do quickly eat, while early it is. We do early eat that we may first carrying return, while the sun is cool. We shall afterwards, we go round [*“loep round”, “hart loep om ker springbok”*] in the evening. We may shoot the evening’s springbok (one) when the long shadows are out, that we might carrying come in the dark, that springbok it is. We do lay it down. We shall first sleep. We do eat other meat [*“nett so //kuan”*]. We shall early cut it up (the evening springbok) in the early morning.

We afterwards, we hunt, when the sun is a little warm, while we first cut up. The women do cut up the meat into slices. They will hang up (to dry) the flesh, when the flesh is cut into slices. We shall eat flesh which dried, for they are nice. Dry meat’s soup is nice. We shall eat fat which dried, for dry fat is nice, on account of its niceness to bite [*“necquer bite”*], while we biting break it. We shall swallow together it with dried flesh.

Therefore dried meat does quickly go down our throat. We shall quickly swallow putting in dried meat, that we eat together placing it with dried fat. Fat which wet, it which we do dip into it, fat new it is. The springbok is freshly dead, new springbok. [5 Sept.] Its fat is still white, yet

the sun has not dried it. The people have not yet hung it up. That it might drying be upon the bushes, which the women hung them upon.

[Preparing and eating ostrich]

The ostrich is which the people slice putting in (to the pot) its flesh, which has blood when it is just brought, that the people may eat its fat which has soup. That the people may dip wetting (the flesh) together the liquid fat, which they skimmed off from the soup, when they skimmed off the liquid fat with a spoon [*springbok horn spoon*]. They do skim off (and) place the fat into the ostrich's breast-bone, that they may wet in (it) the flesh, that they may eat the flesh, when the liquid fat is in the meat. Liquid fat is, they wet in [ ].

The ostrich skin which they do cutting eat it, while the fat does yet, the fat does lie upon the ostrich's skin. They did cutting together that they might eat together the fat with the skin. The ostrich thigh's flesh is which [is] sliced. The women do slice it. They hang it up in the shade that the sun may not burn up the flesh, for the sun is warm.

[The importance of the water-hole - possession and inheritance]

They must cool (in an earthen pot) flesh cool, for water pits great, which we dwell at them. The children them (the pits) with food. We not travelling to away. For we think old water pits [*"oud pits"*] are whose water is old. Therefore they taste a little bitter, for they are not new water, for our father which his water is, which he did grow up, while he lived by it. This water it is, which he did marrying bring our mother. Therefore we did grow up, while we lived by it. Our father's water it is. For our father did think that our father's father's water [it] is. Our grandfather [lived?] at it. He did dying leave our father his water. Our father grew up, while our father lived at it (the water). Our father take it. He must walk about at it [*"loep rond"*]. He must hunt round behind their "Kleine Brinkkop".

He must steal upon the springbok. He must [shoot] the springbok. He must shooting lie behind Brinkkop. He must carrying take to the house, to the water that the house is over against it.

Therefore I live with my father, as I think I must take it (the water). For our father has long grown old. He will dying leave me the water, which I am who must take it, when he does die of old age – also our mother. We are who must walk about on our father's ground [land crossed out]. That our father was who did walking about possess it, while he thought that our grandfather who did walk about this ground. While our grandfather did think that our grandfather-father's place is, which our grandfather was who did walk about it, as our grandfather did think our grandfather's father was who did also walk about this ground. Therefore our grandfather's father did dying leave it to our grandfather. Our grandfather did marrying bring our grandmother to it. Our grandmother's water it is. She did dwelling be at our grandfather's father's old houses.

[Inheriting a honey hole]

Therefore our grandfather dying, left our father his old houses that our father might dwell at them. Our father did take his (our grandfather's) honey's hole [*1363 The bee's name is Tyku or !khauw ka Tyku, J.T. says*], that he did cut out the honey from. He brought honey, while he thought that he who did close in the honey with a large stone, while the honey was inside the honey's hole. [*!khauw honey; !khow an animal (musical inton.) with short legs*] He did shut in the honey. That the [ ] should not eat out the honey, that the honey might become fat, that he might cutting put in the honey to the sack. That he might carrying lay the honey's sack on his back.

[Sept. 6] He will carrying lay (on his back), taking the sack to his house. He will go in the shade lay the honey's sack in his house's shade. They will eat the honey liquid's fat. Therefore I think thou, thou shalt rub for me a honey's sack, that I may keep it. For the honey is still lean [mus. in. RH margin]. I will fold, lay in an old sack the honey's sack, while I hunt honey in the morning. The sun yet cool, the honey's bees sleep. I go [mus. in.] the bees with smoke smell".

[Agreement about the widow staying with her relatives]

His younger sister assents. "I think nephews shall make me a house in the place which [is] here. They shall pull up [*some kind of bushes*]. They shall making well shelter for me the house, that I may sheltered be. For their father is who did make for me a house. I was sheltered. For his older little brother [*she speaks of the brother of her other son, J.T. says*] is strong, the older little one is. He is strong. His little brother who is younger, he who will work with him at the house. They will work well for us, the place which we shall sheltered be them. That we may not be burned (by the sun)."

Her brother agrees with her. "Son (the sister's son) shall do so, for we not shall travel from the house which [is] here, for we do dwell at it. For the old man yonder sits. He travels not. For the honey is in the hole. The son shall seek for thee honey, while thou sheltered sittest, in the shade there. For I do waiting sit in the shade which [is] here, for the springbok that the springbok may pass me [*the springbok came from the West where the sun has set and go towards the rising sun, J.T. says*] that I might steal upon them. I must await brothers, that they may travelling come to me.

For I must remain with our father. He does not journey. He who I take care of him. He does not travel, on account of his knees. His daughters must fetch water for him to drink. [7 Sept.] He must drinking sit. He must not travelling go in the sun, when the sun is warm, that the sun may not kill him, while he thinks that he will journey to water pits which different. The sun will not go kill, lay down him half way, while he does go through the noon day, for he must quite remain at his own water. He must quietly sheltered sit in the shade which here. Those which feel cool, his shade.

The springbok shall again, the springbok travelling return to me. I must drive away the vultures that he (the father) may eat the skin [*J.T. says that the young man drives away vultures from the springbok skin, and takes it, and burns off the hair, and the old man eats it, when he has not other food.*] When the rain falls the springbok will travelling return, as the springbok does smelling come at the rain scent. I must also steal upon the game, when the springbok does drink water, while I do steal upon that springbok at the water. I must shoot for him (the father) the springbok, which springbok's male, which still is fat, when the sun does [ ], the sun is warm. The springbok's male drinks .

Therefore I think the eldest son (of the widow) shall be with the cousin. They shall watching steal upon the springbok at the water. They shall watching steal upon a springbok for us at the water. [*//kum "opbaas", later in pencil "pass"; //kum "also"*] That we may eat by the water, which [ ], for an old water pit it is which our father does hungry sit near it. Hunger not light, hunger is heard. We not gently hunger. We not drink in haste them on account of their hunger. [9 Sept.] This hunger is strong, for great pits [they] are. The brothers are who travelled away from me, while I do hungry remain at them.

[Springbok hunting]

The springbok shall itself, the springbok come to me. I hunting go to the springbok, while the springbok do abide the rain's bushes [mus. in.: *that have come up, as well as the good grass, from*

the rain]. I must sleep in among the springbok. I must in darkness in go the springbok. I must lying down be among the springbok in the night. I must steal upon them when the day a little breaks. I must look at the springbok, which walk round. Those male springboks, who chase their fellows that they might grunt at their fellows. I must quickly shoot, while the sun is yet in. That springbok it shall quickly lie down (dead).

The younger sisters (his) must afterwards, they drive back (the springbok) that I may steal upon the turned back springbok, while the early morning's springbok does lie. I do come to shoot the driven back springbok, that springbok it does again, it falls. The springbok two lie, that springbok it which I went out of the little house to it. I went following it, that which the younger sisters do come to me at it, which I yet break (its thighs) it. I do afterwards go lifting bring the other springbok. The younger sisters do take the other springbok. It which they do bring our father it. Our father does not walk, while I do take the other springbok. That which I do bring brother's wife it. That the wife (his own wife) may not ask for our fathers's springbok.

Therefore I think thou thou shalt also be with me. Thou shalt also drive towards me, when the younger sisters do sit at the house. For they do refuse, while they not do again, they be with me. I do alone go. The nephew (the sister's nephew, but the speaker's son) which is a young man, he is who does drive back for me, while he not does steal upon the game, that he may also kill a young springbok. I am who does head [herd – here and elsewhere?] the game here, while I am alone. The springbok do walking pass (away from) me, while I do lying remain at a place which [is] different, while the springbok do go to a place which [is] different.
Therefore I not can quickly shoot, while I go out (from the little house). I again hea/rd the game. The is warm, while I still hea/rd here. I do hungry return, because while I am hungry, I do come hungry to lie, because the younger sisters did refuse. Their legs are swelled. Therefore their refusing me [ ]. They did hunt with me. They do come in pain bringing their legs to the house. Therefore they do refuse."

His younger sister (the widow) says to him, "I think that nephew (her own son) which is a boy, he will drive back for thee, while his aunts do refuse, for he is grown; while his brother which is a young man, he must herd the game with his cousing yonder. For he did alone drive back for his father. His father killed bringing the springbok to the house. [11 Sept.] His will lie down with thee.

You all will hunt?/stealthily approach the springbok. They are with thee. They will shoot drive away towards thee. The springbok does startled run to thee. Thou also shalt shoot, when the springbok does altogether startled go. You must stand-up. You must seek the arrows. The springbok will early, two lie dead. You all did shoot them. These springboks, they which first early lay down, these which you first cut up. You must first roast the springbok breasts. You must eat. You must carry. You must go put the springbok (to a hole). You must go to the water. You must go to drink at []'s water [*a hole called Tkaggen tsaxa, which he is said to have made. Bushmen call it !hun. It is thro' a stone, and they close it up with another stone.*]

You do plentifully drink, making cool (the heart). You again, you herd the game, while other springbok which stand in the sun. You steal up to them, while they still stand (with their faces to) the sun. Nephew (her brother's nephew) must drive them. He must drive up them on the [*"Klein Wittkop"*], while you lie. You again, you shoot them. Therefore you will three throw down the springbok. You carry away to the [ ]. You cut up (at the) [ ]. You again, you sit eat. You all carry [ ]. You go to fetch the other springbok, which was put into the hole. You go take it out, while you rolling (away the stones take) out it from hole, the porcupine's house [*a house of white stones, J.T. says, not an earthen one*], while you think that the vultures shall eat out the springbok from a tree [*"de thronbushes"*], when you put in a springbok.

Therefore you do come putting in the springbok to the porcupine's house. The springbok good. You come carry upon – putting this springbok to the springbok other, while you think that you shall work at the house, at the arrows, while you work at the arrow-heads (sharpening them). You heat the arrow heads. You shall sharpening set (them) on to the [ ]. You bend, you afterwards, you hunt, while the women are with you [13 Sept.], while they first slice the springbok which [are] here. They do go drive the springbok to you, that you may steal upon them for us, while the other child is with you, for he a little kill.

He is a young boy. Therefore he makes to fall the springbok. He did carry the springbok. His father does rejoice at him, as he does carrying come, as his father thinks he will eat on the day which [is] here. He will immediately eat. I who [am a] woman, I do dance (for joy) that he does kill a springbok, which we knew not, that he a little understood to shoot a springbok, while he alone, while his brother not was with him. Therefore he does carrying come, while his brother also is alone at that place. That he does carry out of it, while his father not killed a springbok. We do eat from them who (are) children. We first do eat from them. Grown men must afterwards, they shoot on another day. They must kill their springboks. Grown men, we must afterwards eat springboks which the grown men did shoot them.

[Hunting springbok]

[17 Sept] While they (the two children) are with the old people, they do drive out for the men the springbok. The old people are who shoot, while they (the children) do follow the springbok behind. They do leave alone shooting [*"lat stand skit"*], for they did not shoot, for they think that they must go behind the springbok. Their father (and his brothers) are who are in front (run across the front of the herd, as far as I can understand) [*"the 1st springbok"*].

Therefore they (the old men) [*"harteloop fore"*] they do shoot the springbok herd which [is] numerous. Those which send up the dust. They spring in the dust, their foot's dust. The people do run in going the dust. They do shoot in-standing the dust, while they think that the children (are) those who, going on the sides, keep together the springbok.

Therefore the springbok do many die. [*The 1st time that I remember to have had [heard?] "many" in this form.*] While the old people think that the springbok are which [are] numerous. They do shoot the springbok flesh, while the springbok do pass by them. They do shoot near by to the springbok flesh. They do carrying together hold the springboks. They do cutting sit (in the bushes shadow). They do roast when they have made a great fire. They do carrying leave this place, as they do (each) carry two springboks.

Therefore they do come to work at the house, that they may afterwards hunt, when the arrows are numerous. That they may shoot springbok which [are] numerous, for they think that they did shoot bringing to an end the arrowws. They did shooting break other arrows. The springbok also lying broke other arrows, when the springbok fell dead. The springbok lying broke the arrows, because the springbok, the springbok did lie upon the arrows. Other arrows break to pieces (against) the springbok-legs. [*<u>These</u> are broken by the springbok's legs, as the troop goes leaping along and theBushmen shoot into the midst of them.*] They do put on their arrow-heads.

[** Cf: tactics of springbok hunting B&L, p. 288]

1397-1431 remainder of this notebook is blank.

LII-15 Bushman (J.T.) Pp. 1432-1499. 1872.

*From June 3rd 1872- June 1872

Inside cover:
!kuerriten (p. 1442) means to smell badly. Find out from Jantje Tooren, what word I intended to translate with "meet" at page 1490, line 5.
Page 1493 line 17 //khwarra – for Dic/et?. (R. [Rachel?] says as one dog prevents another from coming to the house where he abides, by biting him).

The Day-Heart

1431/2: This was taken down in order to supply something we could not understand in the story on the same subject J.T. is now dictating to Wilhelm. He began to tell me this part last nt. [night?] in answer to a question; and so I get it here, in case he should omit it from the other story).

[1432 He buries the child (alive); 1433 He goes away]

[3 June 1872] The Day-heart (star) did put in the child, [ ] the Day-Heart child [ ] is. He put in the child to the [ ], which many. [ ] roots we're eating in the earth. He covered up the Day Heart child. He covered up. He went. His wife she [ ]. He thought that his, his wife would go out [ ] the child, while the child [ ] which is many; roots many. [ ] was who went out the child; black, legs black.

[1434-39 Other creatures come]

The hyena also came. Her head large, her [ ] large.
The jackal also came, her head red. Her face [ ] like soup. The [ ] came. Her [ ] red, they hot. Her breast red, with fire, heat.
The crow came, she black. She [ ] sheep [*"scap pence sein fat"*]. The came, she black. She carries fat little. She eaten up it. Her nose great.
The came, her legs long. Her head white. The Day-Heart child at her.
Old woman very old. The pierces out the Day-Heart child. The Day-Heart child , she is black; old woman, very old is. The [ ] digs out the Day-Heart child. The Day-Heart child says that old woman very old. Her head is white. [ ] digs our the Day-Heart child. The Day-Heart child says that her grandmother (St.) [*(J.T. "andre oud mama")*] is here. Her stomach burned with fire [*"dod kenn" (It has red feathers)* ?].

[1439 The child's mother comes]

The (she lynx) came. The Day-Heart child perceives her. The Dayheart-child says that mother is which came. She does [*(thick rings on her wrists and ancles)*]. She does (walking) shake her earring [*(She wore long ear drops also)*], earring which [are] long in her ears. She has fastened/bound to her head-hair [*The women (he says) make fast round metal bright things to the ends of their hair round their heads, putting a thread thro' the ornaments). He says that they cut the brass tinder boxes into small pieces, and make pretty things out of them).*]

[June 4th] Her odour, her odour, ornament odour. She came. The hyena odour, hyena odour, they are different. The jackal odour is different, smells badly. The child smells if her

mother verily is here, whose odour is sweet, because her father did tell her of her, while her father covered her in, buried her.

[1443 The directions which her father had given her etc.]

Her father said to her, "Thou shalt look at the folk, that thou mayest not make thy mother of [a?] person which is different, mother, mother wears ornaments. Therefore, thou know mother, when mother comes. Therefore thou shalt spring in mother back. Thou dost see that mother [ ] is. She has tied metal to her head hair, for mother little kaross, the little kaross which mother may carry thee with mother. Mother is [ ], while mother wears the little kaross above of the kaross great. Kaross little [*(The little kaross has arms with which to make it fast)*].

Thou must think that thy mother is here, whose face white. She fastens metal which bright shines on her face [*a round ornament fastened to her hair, and hanging down in the middle of her forehead.*] Her face is white. Her legs are white. Her hands are white. They [*This word appears to stand for red on white*]. She [is] handsome. Thou must spring in her back, that she may walking carry thee, while her younger sister must carry her stick. For they two come. They do two (together) go. [7 June] They not leave each other, for their thinking that they did suck milk which one. Therefore they do two (together) walk. They do two piercing go at the [ ], while they are two. Therefore they do come two, coming. Thou perceive them, as they two come. They all handsome. They red/white [*Tko-wa*]. Their face's whiteness. Their flesh's redness. Their karosses' redness. Therefore mother does/must carry thee in a little caross which [is] red. She walk away thee. She must walking carry thee in with the little kaross whose feet (are) red, springbok's little kaross. Thou must listen to the ornaments, as she walks away. Thou must look at the ornaments, at her ears, which she shakes them. Her head little's smallness. Her eyes' shining.

Therefore thy flesh was red, for thou art the Day-heart-child star. For thou art, thy father is I, who am a star. Therefore I do bury thee, while thou art a star child. My heart is thee. Thou art my heart.

[1453 The name of the child (the father's speech continued); 1454 About swallowing the child (the father's speech continued); 1455 Father's speech continued]

Thy name is my heart, for thou my heart is thee. My heart is which I made/male child. Therefore I do swallow thee. I walk [*"loop round himmel"*] thee. Thou grow(n?) do spit out thee, for my mouth. Thou (thyself) walk. Thou walk out (from) m[n?]est. I walk after thee. Thy flesh is red, for I red.

Therefore, mother !ko !nuiri ttarra, she must walk the ground [*"loep ground [rond?]"*]. We do two, walk the sky. For thou, my daughters mine, which [are a] star. Therefore thou art a star child. Thou art red, for thou art, thou resemblest me. Me, whose flesh [is] red. Mother flesh is different. Mother, mother walks the earth. I walk the sky. Therefore, thou do the same. I did out the sky. I did marry mother.

Therefore my name is Day-Heart. Thou art the Day-Heart child. For thou art, my name other, which I give thee them. Thou must be the Day-Heart child. For I give thee, my name little. Thou must be with me in the sky. Thou who walks out going (from) me first. I walk after thee. Thou goest out of the house. Thou walkest out first. Thou walkest above in the sky. I come out of the house. I walk behind thee in the sky. We must gently go [*(as the moon goes)*], for we are stars.

Mother, mother becomes a lynx, mother who must kill springbok for mother, name must be lynx. We must live in the heaven. Thou not again, thou live with mother. For we do walk the sky. [June 10] We must gently go above in the sky, for we are stars.

Mother is a lynx. She eats springbok. She has hair. She indeed is a lynx. She has hair, which is red. She not shall again. She eat !kuissi, for she must indeed eat flesh. She did eat the hare, which she kills them. Them and the mouse. [11 June] Them and the [*(great bird with white breast, is in Museum)*]. Them and the steinbok. Them and the [*"ander steinbok"*]. Them and the …bok. She did eat them.

We did eat them, for we do walking go above in the sky. We walking rosy above in the sky [*"rooi himmel"*]. We walk out before the sun. The sun does follow (is behind) us. The day does break behind, after us. Therefore, we walk above in the red sky. Mother not did eat rice [*(Bushmen rice)*], for mother eat flesh. Therefore mother shall marry a lynx. They must eat springbok. They eat flesh, for the hyena (and jackal) did mother with rice; for they angry on account of thee. We not must eat the earth things, for we [are] the day's stars.

[1469-70 Ditto (mentioning the stars //kohai]

We must walking follow them. We first, we set after the night's stars. The night's stars first, they set in the night, darkness. We go set place which the sun sets them (the place). Thou first, thou goest to set. I follow, go set, after thee. The sun comes out. The sun goes to set after me [ ] in the place which the sun sets them. [ ] daughter walks her, which the male walks the male first he sets. The female after, puts in her child. They two set; they all.

[1470 Ditto, about other animals; 1482-4 Ditto, about the lynx; 1484-1491 Ditto (abt. himself and his daughter); 1491 Ditto (abt the lynx and the leopard; 1492-9 Ditto (abt. the leopard, springbok, jackals and vultures)]

The anteater must eat rice. She eats rice, because rice stomach is. She marries the male. The male anteater with claws long, for they all [have?] claws long. They scratch out rice. Their claws (are) long.

The cat must eat the hare, for she not kills springbok. For the hare is which she must stealing up lift them. [13 June] She stealing up lifts up the Korhaan, that she might eat it. As she catching lifts it. That she might eat it. She catching lifts the hare, that she might eat it, for she creeps (to the game) nicely [*"mooi fang"*]. [She] catches well. She must eat the mouse. She must eat small [*musical n.*] game all, for she is a cat. She hunts (small game). Mother must also (do) so. They all are which must eat the mouse.

The [*"Artel"*] is which must honey, for he is which loves honey, because honey stomach is. For the [Artel]'s children, he brings them up on honey. He also eats the !guken [*a snake*], for he is, which eats !guken. He eat the //khwi [*(a snake)*]. He is which eats snakes. He eats [*//kerriten dde e Tkwainya – This seems to be a general name for snakes*]. He eats [*a kind of rat I think, J.T. says, "nett so als !kabbe cha ko …"*]. He scratches out the [kind of rat] out of the little hole.

The jackal also eats honey, because he takes steal the people's things [*i.e. the Bushmen's things*]. [14 June] He eats [*"ander muis" (with a back striped longitudinally)*]. He eats [general name for snakes]. He eats the mouse. He eats the rat, because he a glutton (or greedy one?) is. He eats things all. He eats the springbok. He eats the ostrich. He eats the gemsbok. He eats the quagga. He eats the eland. He eats the kudu, because a greedy one is he who eats all things. He eats sheep. He in the darkness comes to the sheep, by night. He satisfies (himself with) sheep,

because a greedy one is. He loves fat. He steals a goat by night. He steals kids by night. He also steals lambs by night.

Therefore the folk's poisoning him with poison. The folk poison him with sheep's liver. The folk the stomach [*(sheep's stomach)*]. The stomach's going that they may going along … the ground. That the jackal may go smelling the scent. That the jackal may smell perceive the sheep's liver, that he may eat it. He dies by night. For he shall again, he come to steal the lambs by night, for he steal him with the lambs. That he die ended, for he eat up kids by night. The dogs are not perceiving him by night, because he is a jackal which is clever. [17 June]

Therefore they (the hyena and jackal) wickedly poisoned mother, because they are jackals which [are] clever. Therefore mother must not eat rice [Bushman rice], for the jackal (and hyena) did poison her with rice. She must eat flesh, for she is a beast of prey. For thou see that mother does again, she grows hair new. She lynx.

Therefore we are stars. We must walk the sky, for we are sky's/heaven's things. Mother is earth's thing. She walks the earth. She must sleeping lie in the ground. We are which not must sleep, for we walk around, while we not sleep, for we are stars which sleep not, those which walk round in the night; because stars are. Mother not must again, she eat !kuissi. For she not must dig out, for she must throw away the stick, for her hands have hair, that again they grow hair new. Her nails are long, because she not does scratch the ground. For she makes her feet of her hands. She walks the ground with/on? her hands, because her feet (they) are. She must hunt. She must head the springbok. Therefore her feet are many, because her legs are many. Her legs are her arms, because she must running catch things. She runs catches the hare, the springbok, which she it, that the springbok may walk towards her, that she may catch the springbok nearby. She catches the springbok neck, because the springbok does stand above her [*(The lynx is lying down, and the springbok comes towards her, of course standing higher than the l. does, as it lies in wait)*]. Therefore she eating lays down the springbok, because she is small.

The leopard is which must drag the springbok. He drags away the springbok to the bushes. That he may go under lay the springbok to the bushes. That he might eating in the bushes which the springbok under lies. Therefore he sleeps lying by the springbok, because he awaits the jackals by the springbok. That he may again, he kill the jackal when he angry. That he may come [*"sit samm""*] lay the jackal by the springbok. That he may again, he awaits another jackal, awaiting lies for him. That he may again, he kill him. For he drives away from [*"her jackals springbok"*] the springbok, that the jackals may not eat his springbok. That he may first go. That the jackal may afterwards he pick the bones, when he (the leopard) has gone.

Therefore he kills the jackals [*(he kills two of the many jackals that come, the others are afraid, and don't come so near)*] that the vultures may eat the jackals when he has gone, for the vultures fear him. [Jan. 18] Therefore he goes. That he may go drink. The jackals come after him to the springbok, when he has gone. The vultures do also come after him, as the vultures falling fly out of the sky. The vultures do falling, that the vultures may eat.

The jackals [are] two, those whom the leopard killed them. The jackals do come after the leopard, for the jackal, the jackal waiting near-sitting, that the leopard should go, that he might quickly come, that he might eat. They all waited near for him. They all, together on account of the springbok. The vultures which falling (descend) fly out of the sky. The vultures falling came, that the vultures might eat the jackals. The vultures other again, they falling come. They all, that they may eat the jackals. Vultures which many, they falling, they all eat. [*(The other jackals have eaten the remains of the springbok, after the leopard, but the vultures eat the two dead jackals, which the living jackals will not eat).*] They fly up. They do flapping their wings ascend the sky [*(St. says that they run along the ground flapping their wings, and then fly up)*] that they may see the ground at the place which under which they above remain in the sky. That they may look seek springbok, which [ ] lies on the ground, which the people did shoot it.

LII-16 Bushman (J.T.), Pp. 1500-1553. 1872.

*From June 1872-

[The Day-Heart Star (Continued from page 1499: How the vultures fall upon the dying springbok (Father's speech continued)); 1537 Father discourses at Jackals etc.; 1548 Lions]

1500: He (the springbok) goes to die. The vultures falling upon him, as he on-lies the ground, because the arrow head piercing remain in him. He does dying lie. The vultures perceive him, as he lies. [June 19] The vultures do falling upon him. The vultures do eat him. The vultures eat him up.

The Day-heart said to the child: "I think thou art grown. I swallow thee. I walk above in the sky, while I am one. I alone (one) walk stand, while I am alone. I again, I spit thee out. Thou going to stand with me. Thou dost walking out me before. Thou growest. Thou becomest Day-Heart another, for thou art, thou which the Day-Heart child [art]. Therefore thou art the Day-Heart great. [*grown up*] Thou hast my name, which I gave thee them. That thou shouldest just be Day-heart another.

Therefore thou art the she Day-Heart. Thou dost also spit out [*hi=I-I J.T. says here*] the Day-Heart-child, which small [is] that we may precede it; that Day-Heart child it is that thou didst swallow it. For I must go to grandfather sun [*"old pappa sun"*]. I who must go out before him [*walk before the moon*]. Thou who goest out our [ ] before. You and the Day-Heart child, for thy child it indeed is. You must first, you set. I must set after you. Grandfather sun must set after us, the sun. I set after you. Grandfather [*(the old pappa sun)*] must set after me. We all come to the day break, for we coming out them [*them (the place of day break)*]. We going, we setting, place which Grnadfather setting them.

Therefore we setting our Grandfather before. Grandfather follows us, as we do go away to the day break, because he (the sun) is which followed us. He walking followed us. We truly resemble Grandfather sun, for Grandfather sun not ever eats. Therefore we not must eat, for we not eat the earth's things. Our fellows which also are stars, they eat not. We resemble them. We not must eat, for the sky has not food, for the sky [ ]. Our fellow stars do not eat food in it, for the sky name is. The clouds travels over it, as the clouds that the water may rain.

Therefore we must also travel. For we travel above the sky. We walk away for our feet [1511:*"He hatt de foot"*]. We stand. We go away. We fast above stand the sky. We go away. Therefore we travel along. We travel set. We again, we travel round. Our fellows, the stars, also go round. Therefore we follow them. Grandfather sun is which the other one, the moon, follows him. The other one does out (go out) his front (before him) in the morning, while he does follow the other one.

Therefore he (the sun) is angry with the other one. He pierces, breaks the other one, because he was angry with the other one; that the other one walking out before him in his (the sun's) road [*(sun's sein path)*]. He (the sun) thinks, he should himself be who walking along it [June 20] for his path is; that think, the children threw up him. He ought walking to keep in it, as he is armpit.

Therefore he who [is] armpit, he who must make the Day-Heart path, while he thinks that he (the sun) did lie down. He made it bright, the place which he lay them, his ground, the people him. They said to the children that the children should go gently lift him up, that they might gently raise him, while he laid asleep, that they should gently take him, lift him, that they should

throw him up, that they should throw fast above [*(and it does not nein (!) quickly)*] [to?] place him in the heaven. That they should say to him, that he should going along above (in) heaven. That he should become the sky's sun, for he is armpit.

Therefore his name other should become the sun, for he is armpit. His name resembles the sun. Therefore he is the sun, because he is armpit. Therefore the people's earth should become warm, for the people all were cold; that the "Bushman Rice" should dry (for) the people, that the people should eat dry rice, for they eat rice which [is] wet [*J.T. says that //ka, Tka are both wet*]; that they should also eat flesh which dried, for they eat flesh which [is] raw [*en e Tka raw flesh, en e //ka wet flesh (such as soup meat)*]; that they might hang flesh that it might dry [*"Hang droog mak fleisch"*]; that they might eat flesh dry; that all people might eat flesh which [is] dried.

The Flat Bushmen must eat flesh which [is] dried. They must hang flesh on the bushes. The flesh must drying be upon the bushes.
[*(J.T.)*
n = i; n //nau; n Tku ka – I think
n, ta ti e – I think that
n ssi sse – I think I come]
They must cook flesh dry. They must eat it, for flesh which dried, they [are] sweet. The people all must eat flesh dry, while the people feel that all places are warm. [June 21] Therefore the people eat flesh dry.

The people must kill springbok, the people must [*cut the flesh into flaps*] springbok. The people shall kill gemsbok that the people may gemsbok's flesh; that they may hang up gemsbok's flesh; that the sun may dry them. The people shall beat [*(beat with a stone)*] soft them. They shall cook them (in a pot). They shall eat them. They shall beat (tender) soft cooked flesh. The people shall gemsbok's fat on the flesh which [is] dried. Therefore they [ ]. They leave fat other. They also set aside the flesh. They shall also eat it [*one piece of flesh*], when they dip wetting it with fat. They shall again, they [*"heart cree fat"*]. They shall sleep, when they [ ], for their livers ache when they eat flesh which [is] wet. They shall also eat flesh which [is] dried. They must beat/pound [?] eat them with rice dry. [*Pounding and mixing together as far as I can understand*] The[y?] must eat them when they are dried. They drink, when they, they thirst. [*(They are very thirsty after eating dry rice, and then drink much water, J.T. says)*] They drink much, that they may drink satisfying themselves with water. They shall watching lie [in] the hut's shade [*Bushman house shadow (a house made of trees and bushes)*].

They must go out at the door [*"loep uit door"*] that they may look around, as they look around seek an ostrich. That they may head, that they may head behind the Brinkkop's back [1530: //khau – *Brinkkop*]. That they may lie in wait behind stand. They must look at the ostrich head. He (the man) puts in his head to the little bushes. The ostrich who must (did?) think a bush is. The ostrich comes. He behind the Brinkkop [*//khau*] back. That he may go make place a little house [*a house or screen of bushes, which the Bushmen lie inside. "nett so as //nein)pua"*]. That he may in-lie the little house of bushes. That he may await the ostrich. That the ostrich may reach him. That he may shoot the ostrich near by. That the ostrich may run away, that the ostrich may die. That he may go to cut up the ostrich, when he has plucked out the ostrich feathers. That he may cut up the ostrich flesh, when they not have feathers.

For he shall carry the ostrich in the net. That they may carry away the ostrich to the house. [June 22] That they may go hang up the ostrich on the bushes, that the ostrich flesh may dry, while they cook (in a pot) the ostrich skin's fat, while they [are] raw. They and the ostrich stomach's fat. That they may dip liquid fat [*"nett so water"*], while the flesh is wet, as the flesh still is flesh new. This ostrich just dead. They shall dip them, for the flesh [is] hard, because ostrich is a great thing. Its flesh hard. Its fat liquid is like water. Flesh is which the soup in them, fat inside. Therefore the fat does run out them. The Flat Bushmen dip them.

The leopard which did kill an ostrich, he (the leopard) great, he who shall drag along place the ostrich by the tree. That he may eating along place the ostrich by the tree, for [he?] takes care of the things which he kills them. he takes care of the ostrich. Mother who springbok eats the thighs. She leaves the springbok.

The jackal is who must eat the springbok, as the jackal thinks that the jackal [*"sit nure, naarbei"*], looking near sits; for he a bad one is. [*J.T. "cannie mooi fang". St. "slecht jackals", he sees a tree stand, and thinks it a Bushman*] He goes chases things for the springbok which it did break its bone. It came [is broken legged crossed out] came drags here, because it holds up its foot. It leg's bone did break. The jackal chases soft making its flesh. He tender makes its flesh, as he thinks he shall go hide the springbok's flesh in the earth.

The lynx is who eat remain the springbok. She did satisfy herself nicely flesh. She not going. She drinks. She does again, she seeks another springbok. She eats here. She becomes thirsty. The water does first rain that she may drink water fresh spring, that does run (as water) upon the ground. She not goes to drink at the pits' water [1541]. For she hunts, seeks the springbok. She will kill springbok, while she is thirsty, that she may eat. The jackal is which goes drink of the people's water, that the people's spoor many are at it. That the people always fetch water at it. The jackal goes in the pit, he drinking in [goes?]. He coming out goes. He looks around seeking people. He going in, he drinks of the pit's water [*into the pit, down to the edge of the water, where she drinks, he does not go into the water*]. He goes out. He canters along the people's water footpath [*"houd de Bushman path"*]. He turns back, as he thinks that the house is near. He smells fire smell. He goes along the bed of the !kkuirri [*"Kleine Har Rivier"*], that he may go watching under-lie the 's tree. He goes watch, in-lie his house little, that he scratched out them at midday. The sun becomes cool, as he watching in-lies the little house.

He shall cooled come out of the shade in the evening. He must again, he go drink at the people's [*"sand's sein water"*]. He going out, he looks around seeking people. He listens (for) the people which they talk at the house. He drinks in great haste. He will quickly afraid go out of the water for the people talk near. He will quickly going look back when filled with water. The stomach going as he canters away [*He makes haste, and looks back, thinking that a dog may come – the water meanwhile shaking in his inside, as he runs*]. He waits. He looks,

seeks people. He thinks that people do talk at the house. His thoughts deceive him. He indeed fears on account of thoughts.

The leopard is which goes to drink water great, which they run Great Hart River [*"Groote Hart Rivier, he groote doorn boom"*], that runs in the banks high. [24 June/10 *i.e. 10 am?] He goes drink, where the lion also drinks. As he (the lion) thinks that he thinks that he will sleep in-lying the reeds. Because things which angry, they [*lion and leopard*] are, who do kill people. They do eat people. Cave's/great hole's things [they] are. It is a great hole/cave, its things are.

Therefore they do eat things all. They do eat together, people with the ostrich, things which different, they (the lion and the leopard) are. Teeth are there. They not have horns, for their ears are there. Eat people, while they (the lions and leopards) talk. They also are people. Therefore they talk. They also are people. They talk. They eat their fellows. [*J.T. says he saw a lion kill another and eat him. The vultures came afterwards and eat the skin etc. Amso a lion killed and eat a lioness, and the jackals and vultures came and finished eating skin and bones*]. They understand not. People which different, they are, great hole's/cave's people. [They] come out of a cave/great hole. They talk. Therefore their hair is different, as they think they must eat people. They must eat together people with the ostrich. They not perceive a gemsbok. They hunger. They say to each other, that they will search a house.

LII-17. Bushman (J.T.) Pp. 1554-1622. 1872.

*From June 25th-July 12 1872

[Very detailed inventory of] Contents: **Bushmen and Lions (continued)**:
[1554 How the hungry lions go by night and steal men while they sleep; 1563 One of them snatches up the man, who awakes the others; is carried off, screams, and dies; 1566 The people speak to one antother; 1570 They tell how they threw fire at the lion; 1571 The man is carried to the bushes, and eaten there; 1572 The lions go to drink water and sleep among the reeds; 1575 They seek a gemsbok; They go to drink water and return to the reeds etc. They go after a gemsbok etc. The Bushmen thing that they will burn the reeds etc. They go – wait outside to shoot when the lions come out. Other Bushmen burn to windward. The lions hear the fire burning and are angry; one of them springs out of the reeds; the old one still listening inside; The 1st goes "to the Har Rivier's" bank; he looks; the old one goes out of the reeds, also looking; they go away; they go into other reeds; the Bushmen talk together; the Bushmen burn again, and the lions again spring out of the other reeds; they gallop over the warm ground in the sun, and are thirsty. The Bushmen say to their fellows that they must race after them (chase them).]

[25 June 1872] Story about Bushmen and Lions [underlined].
They shall smell seek, the hut's fire smell. They shall softly go to the hut. They shall softly go stand at the hut. They shall stand. They shall listen, while the people sleep. The other one said to him, "Thou shalt look seek the man whose kaross [is] black, for he which [is] handsome. Thou shalt first stand. Thou shalt look at the people faces. Thou must look at the man has face handsome, while not make a noise, for I shall go waiting stand. Thou, thou hold well, while thou dost keep open thy mouth. I hear, for I shall near stand. Thou shalt first examine [*"mooi kek"*] well the people. Thou must look perceive that man. His kaross [is] great, as he lies, his flesh great. I not think that thou wilt tease [*"schelm mak"*], for we are hungry".

The other one said to him, "Oh! brother! I have thought thou art to go, for thou shalt scold [*"harte praat"*] me". The other one said to him, "Thou, thou art a rascal; thou [ ] sayest". The other one said to him, "Let us indeed go that we may ourselves, we go to see."

[29 June] Therefore they do go away. They do softly go. They gently stand, making signs to each other to be silent.

The other one hushes him about it. "Thou must gently go behind the house back. Thou must gently outside come here. Thou must come stand at the house side. Thou must look inside the house. Thou must listen. Thou listenest, if the people do sleep. Thou shalt listen watch the dogs that the dogs not shall bark. Therefore thou shalt gently near in go, for I shall near go, for I think that thou art whose feet's hair [is] long, for my feet's hair [is] short. Therefore my feet rustle, for the man does listening lie, as he thinks he understands. He who does wake the people, the people throw at us with fire. We do springing go. Therefore we not do eat."

They go behind the house back. The other one softly comes to him by the house side. The other one also stands at the house side other. He looks at the other. He thinks that the other shall quickly catch [ ]. He looks strongly at the other. The other does come.
He does catch the man. He does snatch up the man. The man wakes the other people, "Catch hold of me, the lion is which has caught me". The folk do spring up [*frightened, they arise in haste*]. He does quickly throw away the man, the other (lion) does spring to the man. He does catch him. The people do startled miss them, as they spring into the darkness, as

they spring put in the man to the darkness. They all do run, holding (in their mouths) the man. The man going screams. He becomes silent, because he dies.

The people do [*They see the house, but cannot any more see the man who was in it*] the house. They do say, "Our brother who did lie the place which here, he is yonder gone". The people say to their fellows, "We did not have a dog. Our brother is yonder gone". The other people say, "You not knew, the other did not wakeful lie [*"umbetje wakker"*], who seemed to understand." They, they scold their fellows, for very stupid seeming are, who not understand [*#kkakken !ko "hart praat", ttsswatten !ko they speaking roughly frighten the lion away, =ko "hart praat, kwat pratt" to each other*] that the lion comes to us in the darkness.

[A retelling of the story which reinforces and fleshes out the narrative]

The other says to him, "All the people must be which slept". The other says to him, "We are just so, when the lion foot rustled. We not awake. We slept strongly, while the lion came [*n !kauki tta = to sleep lightly, to be awake, to sleep as the jackals, who do not sleep fast*]. [2 July] Therefore our resembling stupid persons, for we resemble [those] which [do not] understand, we, we not as if we understood. We slept deeply, while the lion came to take out the other man.

Therefore our being startled. We awoke, frightened out of sleep, as he went. He carrying, went with the man [*(carrying in his mouth)*]. We threw, hit his back, with fire, as he galloped, taking away the other man. He carried away to the bushes, that he may go lay the man in the bushes.

Therefore they eating lay in the man to the bushes. The man's bones are in [*"sit in"*] the bushes. [**Again, strikingly graphic description; as in say //Kabbo's sun brutally cutting up the moon], they and the man's blood. They go to drink the water, which is in the reeds. They go drink in the reeds. They do indeed sleep in the reeds, for they think that they did see the fire. They do indeed sleep in the reeds, while they think that they did kill a house's man. They did eat him. They did eat him up. They indeed do sleep in the reeds.

They shall afterwards, they shall go. They do again, they sleep in the reeds. They, they think, for the people throw at them with fire, for the people's man (it was) who they stole away from them while they slept. That they should indeed eat, for they hungered. They, they thinking in the reeds. Therefore they shall indeed again, they sleep another night. They do cry [*"screuw"*], as they cry away the fire smell [*"he screuw uit de roke von fire"*].

They will afterwards, they hunt seek a gemsbok. They will steal up to a he gemsbok, alone. They also look around seek gemsboks which [are] numerous, who have gemsbok's children. They will steal up to them. They will stealing approach together, for they [*"he dink he come de Bushman's huis"*], the people's house. They killed the people, people's man on account of their hunger. The people threw at them with fire. They do smelling the fire smell. They will indeed steal upon a gemsbok thing great. They will eat flesh great. They will indeed fill themselves strongly.

They come still to drink. They come indeed still to fill themselves, as they drink in upon the flesh – the stomach's flesh. They do again, they go drink in <u>the reeds</u> of the water, which lies in the reeds. They will again they lie in the reeds. They listen. They listen watch if the reeds shall rustle. They think that a man does come to get reeds. They, they think, as they thinking in the reeds. Therefore they do listen.

[3 July] They will steal out upon the man from the reeds. They will hold lay the man in the reeds. They will drag in the man to the reeds. The man does think that the lion is in the reeds. The man will out come to the reeds. They do themselves, they go out of the reeds. They do sit outside. They do look around missing [*"miss keck"*] by the edge of the

reeds. They do not perceive a man, as they sit looking, missing around. They do get up. They do walk in the reeds, as they go to drink the water in the reeds. They go to drink standing in the reeds. They standing drink, while they think that they laid making themselves hungry. They will satisfy themselves with water.

They will hunt seek gemsboks which [are] numerous. They will go steal upon a gemsbok. They will catch one gemsbok. They will indeed two, catch it. They will hold lay it down. They will indeed bite break the gemsbok neck's bone. They will bite kill the gemsbok. The gemsbok (of it) will die. They will both catch the gemsbok. They will drag the gemsbok, while they two. While they think that a large tree is not near that has a great shade. They will two, eating lie, as they go drag under lying the gemsbok to the shade. The other one does under lie, place other, that he might eat the gemsbok's other side (place), which also has fat. The other one does also eat side other, that also has fat other.

They think of water, which they shall go to drink them, that lies in reeds other. They say to their fellows, "We shall go to drink water, whose reeds great. We shall drink that which is cool for its reeds [are] numerous. We drink, when we have eaten the gemsbok. For their whose water's coldness. For we ate making ourselves thirsty with the gemsbok. For the gemsbok laid in the sun. That the water not near, to the place which [is] here. For we shall die of thirst. Therefore we shall in darkness go to drink by night. Therefore we shall indeed eat strongly.

[8 July] For we shall go away from the gemsbok. The jackal is which must eat the gemsbok. Therefore we shall indeed eat selecting the fat. We shall go. We not shall think fat, for we shall first drink. Therefore we shall seek the reeds, the reeds shade, which we watching lie [in] them. We do make our house, as we think they whose shade's is cool. We indeed sleeping lie in them. For our house, while we lion's house is. Therefore our house is. For these reeds, they which the people fear them. [*reeds as dangerous space]

The Bushmen think that they will go burn the reeds. The Flat's people them, they say to their fellows, "Let us go with them, we go burn the reeds yonder. The lion's spoor comes out from them. The lions hunt, for the lions did kill our other man. We will also go burn out the lions from the reeds".

The other man says to him, "the lions' spoor does go to them". The other one agrees with him. Our brothers consent (will do so). The other man says to him, "I do think that, I think you shall keep together. New spoor yonder did go. It appears to go to the water. It is new (fresh) [*"nieuwe spoor"*]. It appears to go night this (i.e. last night), on night which here, that we slept on it. Therefore I did come that we may go burn the reeds, for we not must get the reeds, that we might shoot springbok with new arrows, while we do fear here. Therefore I did come to speak to you, that we may now go, while he still seems to sleep in-lying. For his spoor not turns back. For they (the spoor) do in go. The place does appear, as if he has gone to sleep in-lying the reeds. Therefore we will quickly go."

The other one assents to him. "We will. Our brothers are who are listen to them, that they will speak to us". The other one agrees, "We ought to quickly go". The other one agrees with him. "I [ ], while the sun is warm; I , I thought". The other one says to him, "I went while our brother now spoke to us. [9 July] That we should go burn him, while he still slept inside. That he may also startled awake out, while he slept, for having come to take us, as we slept. He took startling awaking us, angry man is. He does kill people. He eats people."

They go. They say to their fellows. "We all must go. That we may first go look well at his spoor. That we may see well the reeds which he is in them, as we follow his spoor. We first go look round (the reeds)". They go. The other one says to him, "Thou didst perceive their spoor, where we will go follow them". The other one says to him, "What thing thou dost ask me, while we still go? while thou dost not wait that we near go, which I shew thee, for I did perceive them on the Hart River brink [*"rand" (D.)*]. "They did go into the reeds.

Therefore I turned back. I had gone to get reeds [*(musical intonation here)*], which I [ ] them, that I might fasten on the arm heads, which I had in put them (in the sack) [*("harpoons" as far as I can understand, something on which the metal point is fixed before it is put on the reed arrow stick)*]. We go".

The other one took them. He shewed them the lion spoor. He said to the other. "Dost thou not see my spoor, which [is] here. The lion spoor, which [is] here. The other one, the other lion spoor which here, the place which they which I did follow away them".

The other one said to him, "These lions, they were here. These must be two, they which killed our brother. You must take care for the lions do chew a man, they which [are] here, these drink blood. We will first look well round the reeds, while we all are (here). You shall go round our reeds. You must [*put the arrow on the string*]. For male lions are which [are] here. Those which all are angry. The other people are who shall burn the reeds. The other people stand. Those shall shoot the lion, as he comes out".

They say to their fellows, "You must first go to the windward [*"loep in de wind"*]. You must burn wind mouth, that we may burn towards the people. We shall see the new reeds shall be which do grow out, those are which [*(musical inton.)*] we must gather".

[10 July] They go towards the wind. They burn the reeds in the wind mouth. The fire burns towards the people. They again, they burn the wind mouth's place other. The lions listen to the fire roaring. They listened in-lying the reeds. They angry, as they smell(ing) lie, the people's smell. The other one spring out of the reeds, as he listens that the fire seems near. The old lion still listens. He does say to the other about it, "Go out. Thou must look for the people seem to burn us, for the reeds burn".

The other one springs out. He above goes stand on the Har Rivier (bank) head back. He standing looks. The other one listens, if he (the other lion on the bank) did seem to see the people flesh stand. He was angered. The other one canters out away of the reeds, while he looking goes. The people make them afraid. The other one stands, standing looks. They go away. The people shouting, drive them away. They go stand. They standing look. They think that they will go to the other reeds. For the sun is warm. They will go watching lie. For they not again, they drink. They shall again, they drink. They, they think. They do turn back going to reeds other. They again, they go into them.

The people say to their fellows, "We will indeed return, for they (the lions) did not hear, shade [*"last shade is here cannie ander shade nie"*] which here. We shall again, we look seek their spoor new. We shall burn the reeds".

[12 July] The other man said to them, "We must indeed set on fire the reeds, for we fear the folk (lions) that yonder go. We indeed burn, making go them, that they should go very far away. For we fear them, for things which eat people they yonder go [*"daar loop"*]. We indeed follow them. We will indeed go set on fire the reeds yonder. They [are] in them. That they may indeed go out. For we not can go, place which good on account of their spoor. For we all look around on account of their spoor. We do afraid go around, on account of the bushes. At the place [*"He loop rond, he dink" "he suman bank bushes" he cannie seen de lion, he loep, he bane bushes; he dink lion lay the dick bushes"*] our perceiving them, as they laid".

The other one said to him, "Let us head them, that you [*("two man")*] may go burn the reeds of the place yonder; that the fire may [ ], the fire burning come to the reeds. For we will go burn the place this side. [*The men burn before the lions and behind them, so that the fire meets in the middle of the reeds, and drives them out*.] That the fire may go forward, the fire burning go. The fire burns, meets together. They (the lions) will go out. They will run [*they run on the flat, where the ground is warm in the sun*]. They will run in the sun which hot. They will feel [*"he fool [i.e. voel] sun"*], for they did shut us out from the reeds. We not could get reeds [*musical intonation*]. They must go to a distance that we may walk in peace

on the ground good. We will gently go, for we not could walk the place which large. For we afraid did so round, while we shoot springbok."

The other people run in front of the lions, while the lions still come. They burn in front. The other people shall burn behind the lion. The lions again, the lions spring out of the reeds. The lion gallop over the ground, which warm, while the sun burns their flesh, while they again, they thirst. They say to their fellows, "I [*"he say `ja, ons nett mak so de lion'"*] you will race them [*"com, harteloop achter lion"*].

LII-18. Bushman (J.T.) Pp. 1623-1691. 1872

*Pp. 1623-1691. From July 13 1872-july 22 1872.

Story about Bushmen and Lions (continued):
** The headings are Lloyd's as given in the index

[1623 How the Bushmen drive them far away]

[July 13th 1872] "We must run drive them to a distance. They must going spit cool their feet; for the earth is warm. The earth must burn their feet. They must indeed going spring into the shade. They must startled go out. They must run. They may indeed become weary.

[1624 The Bushmen turn back and say that they shall now sleep in peace]

We shall still in peace, pluck in the reeds, while we do not startled out go, that we might look around. For we do startled out go. We do listen. We do fear the birds, which they rustle. We do fear the mice, which they run in the reeds midst. Therefore we may go back, when we look if they are tired, when they do go to a distance.

We turn back to the house, for we [ ] the sun on account of the ostrich, while the ostrich goes the sun warm. We go to shoot in-lying the sun, while the sun is warm. The sun burns our backs. The sun burns our knees, as we lie upon (or are upon) the earth, which warm. We feel (the sun) lie. Our eyes are warm.

They run them (the two lions). They run to a distance. They run drive the lions to a thorn tree [(*musical intonation) another thorn-tree of the Groot Rivier, a large tree*], which [is] different, that the lions may go into them [*"loop binna the boom, houd the boom"*], while they (the men) turn back. They say to their fellows, "Let us turn back, for I thirst, for they (the lions) are in a thorn tree [*(musical intonation)*] which different".

The folk other agree to him. "We are turn back, for my feet are warm, for we have driven them to this [part of the] `Har Rivier'. It [is] different. We turn back, that we may go say to the folk that we have made them go We shall still sleep peacefully.

[1631 They tell the rest on their return home, what they have done]

They return. They folk ask them, "Have you not perceived those angry people [*"Kwy man"*]?" The folk say to them, "We went burn them out. They did go into other reeds. We again, we went burn them out. We did race them. [July 16th] We did run them, the sun. We did go turn back at a distance, while they did canter into a thorn tree, [*(musical intonation)*] which [is] different. They did seem, they were thirsty. They did going startled into the shade. Their running, [went] into the //kerri-thorn. We frightened, drove out from it them. They startled out go. They run the sun. They go run into the //kerri thorn [*a great thorn-tree*].

[1634 The old ones reply (the fathers)]

Their fathers assent to them. "I did think, you so to the folk (who) yonder go (or went), for angry folk they are. You indeed also must run them them sun. They must also going feel their feet with the sun yonder. They must also going spit cool their feet, while they going feel them. We peacefully sleep. They must have gone quite away, while they go very far away. We did not perceive their spoor. The rain will wash out their spoor, that they did go round place which here. We peacefully lie [*"he praat, he sit still"*], when we think we go

round about place which great. We are silent that we may shoot springbok, while we not do perceive their spoor".

[1637 The mothers assent and proceed to]

Their mothers assent. "I did think, our sons so did. I may peacefully be dipping out by the water. I may gently drinking sit, for I not desire that I may fearing leave my place, abode. The angry folk yonder go, that they should return go to their place. They ought to go into the great hole, for their great hole it is.

[1639 Description of the lion's feet, etc.]

Therefore the hole's lions [*"!kwe !kwe's leeuve" (The old he and she lions who are at home)*] must have great feet. Their younger brother must have feet, which not have hair which [is] abundant. His feet's hair is short. He whose nails, claws stand out. His brother has shoes of hair. His claws are within the hair, because old he is. He wears hair [*on his neck and shoulders*]. The lioness old, the lioness old, they two, wear hair, because old (they) are. Those who married their fellows. They must afraid return to their house, for their children must be yonder in their house. Those (the children) must be at the house.

[1642 The lion's old parents]

Their grandparents must be at it, whose heads (are) white. Those folk are very old, whose feet [are] great, whose feet's hair [is] great. They do walk on the hair. Therefore they do not go from the house. The lion whose feet [are] short (haired), they who walk. Those are which hunt the springbok. Their grandparents are at the house, because their feet [*Their feet are heavy*]. They not run fast. Their heads are white. They cover over their heads with hair. Therefore they their heads [*their heads being heavy*].

Therefore the children are who walk all places, those who run fast, those who are with the springbok which go. And they eat them. Their grandparents do eat, the springbok which [is] at the house. Those the house's lion kills them, because the house's springbok (they) are, and the lions springbok (they) are. Those are at the lion's house. They are which the old lions eat them.

[1646 The sons reply to their mothers; and say that the latter can now fetch water in peace, without fear; 1647 The sons say that they will burn the old reeds, that the new ones may grow when the rain comes]

Their sons say to them, "I did think that you shall go in peace to take out water. You are not be afraid. Therefore we will burn up the old reeds [*(!nwa ttchoroken old reeds)*], that the new reeds may be which come out of the earth, when the rain falls. The water may run upon the earth. The water may run in the Har Rivier inside [*(Groote Hart Rivier)*]. The reeds grow out of the earth. Those new reeds, those [are] green. Those are which we must gather [*(musical intonation)*].

We must ggurro [*"mooi ga mak pele"*]. We must shoot springbok, when the springbok travelling comes. Therefore you not must be afraid. The children shall quietly drive away the vultures from the springboks bones, while they not think that the lion shall drive away them.

[1649-1652 That the lions shall not return, and shall go to drink at the Orange River etc.]

For the lions did think firmly they not again [*"dink fast, he dink fire, he nie dur come"*] they return, for they are indeed gone. They did go to the Groot Rivier that they might go drink keeping it. They shall eat the Orange River's springbok. They shall return, while they return to their house, which their old one's abide them (the house). Their children do sit in them (the house). They shall go eat their house's springbok, which their grandfathers eat them. They shall eat with their grandfathers of their place's springbok, for they hunt together with them the Bushmen's springbok. Therefore they shall hunt place [*"jagt lay"*] which here. They must remain in the reeds which here, while their house is different which their old people are at it.

[*Lion story ends here*]

1653-1691 Story of Day-Heart Star resumes – what he says to his daughter (continued in Book II-19, 1692)
More about the Day-heart Star

The Day-Heart said to his daughter, "We may indeed leave the mother, for thou art grown. The mother may indeed walk the earth. She may eat flesh, for mother is a beast of prey. See thou, if mother eyes are so, mother eyes are yellow [*"yellow, nett so as a cat"*], She is a beast of prey. Look thou, if mother claws (nails) are long. These were not so when I did cover her thee in, for they were short. She scratches the ground [*(to dig up !kuisse)*].

Her nails she grew lion hair. [19 July] Her claws are in the hair [*… "sit binna haar"*]. She shod, closing in her claws. They are inside hair. She did walk upon hair. Her hair was not long. Her hair was red, for she was human, for we did pull out (off?) lion hair, which [is] yellow. Therefore she grew hair, which [is] different, because she is a lynx. She walks on hair that she might not rustle, make a noise.

Therefore the springbok not must hear her. She hunts them. She must catch them. For she does catch with her mouth. Because her teeth are long. That she might biting catch springbok. For her teeth are (those of) a beast of prey. She does indeed eats raw the springbok. She indeed eats flesh, which [is] raw. For she does indeed walk round in the darkness. Because a beast of prey (she) is. She not again, she warms herself by the fire, for she does indeed leave fire. She must walk in the night. She makes light (the ground) with her eyes [*makes the ground light with her eyes*], for she is darkness's thing.

[Our ways]

We, who climb the sky, that we may become the sky's things. I am the day's star, for my name is the Day-heart. Therefore I do go by day, that I might stand in the red sky. That I might go out grandfather sun before, for grandfather is old. Grandfather is hot. Therefore I [am] red. I am like fire. Thou dost resemble a small fire, for thou art my little heart. Therefore I give thee my name, that thou mayest have my other name. Our names must two, be the Day-heart.

Therefore the Bushmen did say, we are the Day-hearts. For the Flat Bushmen (are) who must speak. We must not again, we speak, for we do go to the sky, that we may walking ascend. We must walking go round the sky. For we go to remain [*(stand fast)*] in the sky. We must float [*"loop nett so sun"*]. We not stay live earth, for we indeed round above.

[Mother's ways]

Mother is which must hunt round the earth. She must stealing [*(stealing gently upon the game)*] lift things, while the hare lies in the hare's house. She shall catching lift it. She shall carry bring it to the Little "Har" River [*"Kleine Har Rivier"*], that she may go eating lay it into the Little "Har" River. She must eating lay in the hare to the thorn bushes [*"doorn bush"*], [20 July] that she may pull off the hare hair in the thorn-bush inside. That she may eat the hare flesh, which [is] red.

She hunts, seeks the [*a white bird*]. She catches, lifts it, as it sleeping lies. That she may bite kill it. That she may carry it away to the little "Har River". That she may go pluck off the [ ]'s feathers in the Little Har River inside. They and the hair. That she may eat the flesh. That she may eat it up. For she indeed must catching, lift things by night, while she does give light with her eyes. For her eyes resemble fire. For she is a beast of prey, which walks the darkness. She is a small beast of prey with a body little. She is grown up. Her body is small. Her head [is] small.

[The lion's ways]

The lion is whose body is great. He swallows bones, a thing with a stomach great he is. He swallows bones' heads, while his bones' heads do [*"stick pence"*] the stomach. A thing great [he] is. His eyes are large. His head is large. His eyes do resemble fires. He gives light. He makes light the earth. The Flat's people [sswa ka] perceive them, as they shining come. They resemble fire. They think, they (the lions are) numerous. Their eyes do resemble fires which many. They red come, as they walk come.

The people say to their fellows, "Do you not perceive the things which resemble fires". The other man says to him, "We slept". The other man says to him, "The things did pass. They red come in the darkness. They are like as if people burned a fire yonder. I did look if they went round. They do pass. They round come, while they resemble things which they walk round in the darkness".

The other folk said to their fellows, "We all slept; for our, we sleep, while the lion comes, while his feet rustle. We sleep fast [*"slaap fast"*]. We must burn bushes that the bushes may make light the ground, that the fire may burn lift away the darkness [*"brenn uit de donker"*], as the fire does make light, lifting away the darkness. You shall early seek the spoor [*"kek spoor"*]. You shall go round the house environs [*"he loop round sook house" (to seek the spoor)*] on the morrow. You indeed shall burn bushes, for we must not sleep, for angry folk are which in the dark walk round, by night. Those who do stealthily approach the houses".

[*Ad hoc? integration here of previous narrative into this one]

The Day-Heart said to his daughter, "The lions are which were in the reeds, for they angry. Thou look, if mother went into the reeds, when the folk poisoned her. The hyenas (and the jackal), they are angry folk. They are things which [are] different. Those do eat their fellows. Therefore they poisoned/bewitched thy mother [*the child's mother*]. We indeed angry leave mother. Mother indeed along. She must indeed walk round the earth.

Therefore her brothers do indeed becomes he-lynxes. They must indeed be he-lynxes. Those indeed which walk the ground. The lion is which lying in the bushes, they must sleeping in-lie int the bushes. They and the other folk, the hyena. For the two grandparents, the two lions, are the great hole's things. Those are who must walk the trees, the trees great.

Flats' folk [sswa ka] fear them. They fear the trees great. For things which angry they are, which sleeping lie the trees. Therefore the Flat's folk must fear the trees, as they fear the great trees. They must walking over the place, which flat, while they not walk the trees. [July 22] They did think that the lion lies under the great tree, as he sleeps lying in the shade [*"nett so"*]. The folk think that the folk perceive him, as he sleeps, lies under the shade. The folk do softly leave him. The folk do softly go. Therefore he arises. He sits that he may indeed look round afar, that he may look around. He not shall make afraid the thing which he thinks comes, that he may indeed steal upon it, still (without speaking), as it comes. While he thinks that the gemsbok will come to the great [*"groot Doorn-boom"*]. It comes rub its horns by the trunk. It sits [*sit nett so kui (cow)*]. It will sit listening. The lion is right. The lion does thinking sit, as he watching sits in the evening's shadow [*He sits with the sun low behind him*]. He thinking sits, that he did sleep lie. He not must look around far, for he did sleep.

Therefore he does indeed sit, for he did walk in the dark. He thinks that a man shall perceive him, if he goes when the place is light. For a man sits looking on the <u>little hill [*(J.T. says the lion thinks that a man sits on the little hill. I fancy it is rather that a man appears to sit). "nie berg, klein Kop"*</u>]. For <u>a Flat's man hunts in the evening</u>, while he thinks that the springbok goes in the evening. Therefore he hunts in the evening, that he may gently steal upon the evening's springbok, as they go, they go. That he may go kill a he springbok. That he may heading come to it in the evening. They will come, eat here at dark, for they the he springbok are fat, they which [are] fat. The springbok's females are thin.

Therefore they (the men) shoot the springbok's males, that they might eat fat, for the springbok's females are thin. They shoot selecting the springbok's males. That they might eat fat. We who [are] stars, we must walk the sky. We which [are] in heaven

[*Blending of narrative; //Kabbo's innovation]

LII-19. Bushman (J.T.) Pp. 1692-1759. 1872.

*From July 22 1872 to Aug. 6 1872.

[Lloyd's summary:
1692 !gau e T i and his daughter are things of the sky. Old father sun is warm at noon day, and comes in coolness in winter
1693 Men's feet are cold; the sun is warm at noon; the moon is cold; a thing of the darkness it is; it walks by night
1694 A veldschoen it is; the night's veldschoen; it shines by night; the Mantis' veldschoen it is
1695 We (the stars) are cool; because night's things; the moon runs (with?) us; we are also cold; we are also cool
1696 The moon is cool; we are cool; we are also in the sky when the sun is out of it etc.
1697 We (the stars) go with old father moon
1700 We do not eat flesh; the Flat Bushmen eat flesh
1701 They make bows and arrows
1702 They shoot springbok; get the springbok legs sinews etc.
1703 They sharpen arrow-heads; they feather the arrows
1705 We who did talk do not, for the Flat Bushmen must talk and must make fire; The !k os who were men must (loop fast round himmel) bow, have feathers
1707 The hyena must not talk; her burn is dry; and she must become a hyena
1708 The crows
1709 The !k'o, the !ku, the hunting leopard
1710 The leopard and the lion kill jackals when they them, and eat them together with the springbok. The jackals are beasts of prey who [eat?] their fellows

1711-1759 The Doings of the Jackals (continued page 1760)]

while we do think that we are the sky's things, we which do indeed walk the sky. Old father sun is who will make warmth, when noon-day it [is]. [July 23] He comes, make cold(ness) in winter. The people's feet are cold. He does again, he makes warm, when he makes noon day. Old father moon who is indeed cold, for the dark's thing [he] is. He indeed does walk in darkness. He [is] cold, for a veldschoen [h] is. He is cold, the darkness's veldschoen is.

Therefore it does make light by night. He is cold, the Mantis's veldschoen is. He makes light. He is cold. We are cold, for we are the dark's things. The old father (moon) runs [*(together with us J.T. says)*] us, for we also [are] cold. We also cold (cool?). It (the moon) is cool. Therefore we are cool.

We are in the heaven, while the sun is out. We are in the heaven. The sun has set. We afterwards, we come out. We come to [ ], when darkness is. We go with the darkness, when old father sun has set. We go with old father moon, while old father gently goes. Old father does gently go between us. We are stars. We run, while the clouds come. We run, while the clouds meet come run us. We become cool, when the clouds are finished. We do gently go. We gently going set, while we not do run. Therefore old father sun does so. We all are [ ]. We gently go. We gently going set. We not eat flesh.
The Flat's people are who eat flesh. They who sleeping, lie [on] the earth. They chop trees that they might make bows [*"scoon mak bow"*]. They sharpen the heads (of the arrows). They set them on, on the [ ]. They [ ] the arrow. They shoot springbok. They twist the

springbok's leg's sinews. They wind them on to the bows. They shoot. They shoot springbok. They eat. They beat thin the arrowheads with stones. They sharpen the heads with a flat stone. [*mooi klip, plat*] They feather the arrows with the [ ]'s feathers, they and the Korhaan's feathers. They also feather [ ]'s [*(a kind of ascending tone)*] feathers, they and vulture's feathers.

They shoot the springbok. The gemsbok which they shoot gemsbok with poison. The gemsbok die. We who did talk. We must talk for the Flat's men [*(rechte Bushmen)*], which must talk, who must make fire.

The two who were men. They will get feathers. They will fly up, when they have feathers on their wings. They must not pierce (the ground for B. rice). They are birds who do fly round above. They eat bushes.

The hyena not can talk. For she [ ], her foot's burn is dry. She does becomes a hyena, for her name is hyena. Therefore she is a hyena. [26 July] The crows [*a "crow" with a white breast and white neck, and black back*] must eat rice. They eat together flesh with rice. For [ ] are who do love fat [*This bird takes a piece of fat (of the springbok's stomach's fat), hangs it round his neck and flies away*]. For his name is crow [*"He is de craaie"*]. The [ ] who must eat the thorn-bush berries [*"ander kost, doorn bushes kost"*]. They and the other one, the [*another bird (the !ku or Tki-gTna)*]. [*This bird (the //ko a) has a white breast and black back*] who must eat locusts.

The hunting-leopard who must eat springbok, for they two [*(the male & female)*] handsome. The leopard eats the springbok. He [is] angry like his old lion. Those who must kill jackal, when the jackal them. They indeed kill together him with the springbok.

[The jackal's ways]

For the jackal is a beast of prey, which its fellows [*"slecht", also "cannie fang nie" St. says*]. He drive the springbok. He does turn back, leave his springbok. He does go look at the leopard's springbok. The leopard becomes angry. The leopard does kill him. [*!khwiya is schelm, and also "slimm" J.T. says*]

Therefore his name must indeed be jackal. For these his name, they are which here. He is a jackal which [is] clever. Therefore he looks at his fellows (springboks), because he [is] clever, schelm. He does go to drink in go people's scent. He does walk in the bushes. He will indeed go, make cold his heart, his heart. For his eye [*"his oe is here, he loep sam"*] which he goes with to drink, which (his eye) he going looks around, which he looked around for himself.

Therefore he drink stand go. He does quickly turn back out go. He indeed looked around. He licks above standing [*(standing on the brink of the pit)*], going at his mouth. He canters in comes. He standing drinks. He again, he does spring above stand so, the water-hole's earth. He looked down the people's water footpath. He does not perceive people. He looks around seeking people, which they seem to have hunted. Those they shall to drink down come to him at the water, while he still drinks. He does spring out go from the water. He will quickly canter into the bushes. He will canter, turning his head behind him. He afterwards, he goes to cool. He gently went away. He going seeks a mouse, that he may kill it, that he may eat it, for he drank [*"banie drink water"*].
He will indeed is hungry, for his aches, while he does swallow down it, while it whole. He will again, he going seek another mouse [*musical intonation*]. That he may again, he catch it. He will again, he swallow down it. He will going smell seek springbok's bones. That he may grow sinews little pieces. He will crunch together bones heads. He will go scratch under lay himself at the tree trunk. He will lie under a house little, that (house) he must sleeping in-lie it at noon. He will sleep fast in-lying it, while the sun is warm.

[27 July] He will cooled come out of it in the evening. He will cooled in (the wind) stand, for he hunt[ing] goes. He will look seek springbok, which he drove them. He smells, seeks a springbok, which people seem to have shot its leg. He will run to it. He will run making weary it. He will run round it. He must baying, seek people other, that they may come to him. He calls, asks. He canters round the springbok. The springbok butts at him with the springbok-horns. He springing goes. He walking comes to it (the sp.). He walks round the springbok. He listens, seeks another one, that the other one may come, canter round with him at the springbok. For the springbok butts him when he alone. That they may catch the springbok. That they may quickly eat, kill the springbok. He canters round the springbok.

The other one comes to him. "I thought, thou, thou wouldest come to me, that we may catch it". He said to the other one, "Thou shalt head it, for I must go behind it. I shall catch its leg. Thou shalt wait, my holding its [*under the knee*]. Thou must catch hold of its throat. Thou shalt bit kill. It shall lie [29 July] down for us. We shall hold down it. I must quickly eat. Thou come, wait. We yet run[ning] round, catch it, while thou must call, ask, seek our brothers, that our brothers may come to us. Our brothers must come run round with us at it. We all must canter round it that we may catch it. We must hold down it.

We shall quickly eat it up. We shall do that. We still hide [*When they have filled themselves, they bite off the flesh, hold it in their mouths, and then go and scratch a hole and bury it*]. We shall finish. We shall go to drink, for I die of thirst, while I canter round catching this springbok. I shall first sit. I become hungry, for thy doing so. Thou fearest. Thou resemblest, thou art not old".

The other one said to him, "O man! The springbok' horns, I fear them". The other one said to him, "Brother! Thou art who art right". The other one said to him, "What thing which thou also dost fear it". The other one said to him, "I am tired. I did so. Thou art not tired, for thou didst afterwards come to me". The other one said to him, "Thou art not call seeks our brothers, that our brothers may quickly come to use, for I hunger".

The other one said to him, "Thou art who not calls, for I am tired, for not near came out, while I drove the springbok which [are] here. My legs do ache. I do think I shall sit. Therefore I think thou call that our brothers may canter round with thee, that you may quickly hold lay down our springbok. That we may quickly eat it. For I hunger. I thirst".

The other one calls. The other one who afar, he calls, as he calls answers. The other one said to him, "Thou call, for our brother call answers". The other does again, he calls. [5 Aug.] He said to the other, "Our brother there, comes this way. He calling comes. He runs calling, coming. His mouth stands towards us. He comes. Thou didst call strongly. We shall listen to the bushes, as we listen seeking his foot rustle".

The other said to him, “We shall look at the springbok, that we may look steadfastly at the springbok, for he will smell the springbok odour. Thou shalt look around seek him, leeward, for the man who approaching leeward he is. He will wait smell the thing scent, as he comes from leeward. A man who fears he is. He is a coward. Therefore he fears the bushes. A coward [h] is. We all are cowards. We are timid. We all”.

The other agrees with him, “I [agree] that we all are timid, for we, we afraid catch, get things which it is flesh, while we not quickly catch it, that we might eat. We do afraid hunger, while we not can quickly eat. We do afraid hunger ourselves. We [are] beasts of prey. We do die of fatigue, while we springing go away. We again, walking come again. We again, we canter round it”.

The other said to him, “our brother does rustle from leeward. He does yonder springing away go”. The other one said to him, “our brother [*“drie om”*] so does. He does yonder turn back, while he not near comes. He does yonder turn, while he not near comes. He who goes into the darkness, which [is] here [*he loep om drie, donker*]. We not shall quickly eat this springbok, for we do [*LH page?: The fire crackles – in Bleek house?*] spring away from it. The morning shall break, while we not ate”.

The other said to him, “you are who seem to think that the springbok itself, it dies, [6 Aug.] while you not near go to the springbok that you might catch it, that you might bite make dead it, that we should eat”.

The other said to him, “Go in front of the springbok, that the springbok may look go you, that I might in go springbok behind, while the springbok looks at you [*“springbok kek fast”*], that I might catch its tail root, while it looks fast at you. You must catch hold, while I hold it, while you finish it, as it butts at me. You must catch hold of its throat. We will throw it down. We must bite it lying, that we may bite making dead it, while it lies on the ground; for I shall eat, while it screams. I must eat making dead it, for the day’s time [*“far ta dag”, “dag tide naar bei”*] is near.

The earth scent does go up. You shall go round in front of it. I must near go. I must near stand. I shall think. It looks fast at you. I must catch its [//katten ttu – *under the knee joint*]. You shall think it butts at me. You must catch its throat, while you not spring away from it. You shall quickly finish it, for I hunger, for I did sit out the fatigue. Thy body is comfortable. They (my body) feel that I shall bite strongly it. I must bite dead it, for fatigue [*“so mooch, uit”*] is out from me. My hunger is which aches. This wants my eating. You shall quickly near come to its face front [*“come for” [i.e. voor] (before)*]. For I must go behind it”. [*“loep achter”*]

He went. He spoke folk other. The other folk said to their fellows, “I think that we must go near, for I must near go”. The other said to him, “Thou must near come, for I must near go”. [*(Some approach in front, and one goes near the prey behind).*] The other said to the other man, “Catch hold of the springbok that I might catch”. The other said to him, “I thought, our brother, catch the springbok back, that I might catch hold of the springbok throat”. The other calling him, “Catch hold for me of the springbok. I not catch hold of the springbok throat. Our brother shall catch hold of the other side (of it)”.

The other goes forward. He catches hold of the springbok knee-pit. The other forward comes. He said to the other, “Catch hold, our brother, of the springbok throat, that the springbok may not gore our brother”. The other quickly catches. The other also catches hold of the other side [*(of the throat)*]. They hold throw down it. The springbok screams. Other jackals do running come, as they listening come. The springbok screaming lies. They will come eat with folk other.

The other folk say to their fellows, “You must bite in haste, that we may bite dead (it), for our brothers seem to come, for our brothers hastily eat. Therefore our not eating nicely. For our running to eat, while we finishing, while we think that our brothers shall eat

up the fat. Therefore our running to eat, while we think that we finsihing, we fellows. That we not also eat fat other. That we might eat together them with the meat. That we might eat together fat with the meat. We all shall become fat".

They eat. They listen. They do eat, making dead the springbok. The springbok screams. They listen, thing which shall come hear the springbok. They think that a hyena comes to take away their springbok, while they not ate. They say to their fellows, "Old father hyena standing, he listens. You must eat, while the springbok screams. You must eat in haste it. The old father hyena shall come take away the springbok when we are filled". They listen, folk other, jackals [*(here it is from jackals)*] come. They think that the hyena it seems to be. They hear that jackal is. They bite spring going their fellows, while they fight their fellows. They leave their fellows. They come eat the springbok. The she-jackals come. They shall catch (behind) at the other one. The other one does eat stand.

[1759: *J.T. tells me today that the Day Heart Star story is at an end, and that he is now telling me a story of jackals, which !kauu !khe's the previous (Day H.) one. But the last time I ..?.. he told me that the Day H. story still continued*].

LII-20. Bushman (J.T.) Pp. 1760-1855. 1872

*From 7-15 Aug. 1872. [*Translation finished (as far as I can, at present) Aug. 24th 1872.]

Lloyd's summary:
[Story about Jackals (and a Springbok) continued from p.1759, II-19
1760 The jackals fight among themselves; they hear the hyena coming
1764 The hyena drives them away (from the springbok)
1765 The hyena takes the springbok
1766 One Jackal scolds the others for having fought instead of eating
1767 They talk together
1775-6 They mention that the hyena formerly killed his grandson, the lion
1777 They speak of the hyena etc.
1796 Some of the jackals say they must go and drink water; lie in the shade; and when the sun is cool, hunt mice
1798 They say that afterwards, they will hunt springbok
1801 They meet the other jackals, who had followed the hyena (who had taken away their springbok)
1802 They question them; the latter reply etc
1808 The latter tell about the hyena's house and wife
1815 Another Jackal speaks about the other jackals and their doings; also the doings of the hyenas
1830 The hyena has no fire
1831 Because she burned herself in the Day Heart-Star's fire
1833 The hyena has broken her (earthen cooking) pot; while the grandson (the lion)'s head was in it
1834-5 The hyena has now no pot, and no fire on account of the former burn. We all eat things raw
1836 We run away from fire, because we think of the hyena's burn
1837 Her son's (the hyenas) feet resemble hers
1838 We did not eat our springbok, on account of the hyena
1839 The jackal proceeds to speak about the hyena's doings
1841-2 The jackal thinks that the hyena ought to be shot
1841-8 The jackal describes the hyena's conduct
1848-51 The jackal alludes again to the Day-Heart Star's tale
1851-54 The jackal addresses his brother jackals again
1854-5 The jackal again speaks of the hyena's conduct]

[Aug. 7] They indeed hold down their fellows. He bites the other one throat. The other one bites his cheek. He leaves the other one. They hear the hyena come. They say to their fellows, "Old father hyena seems to comes [*(The noise made by the animal galloping along the ground)*]. You eat fast, for old father yonder black must come [*"daars de swart man com"*]. He black, darkness is. He takes away the springbok". The other folk say to their fellows, "Our brothers [are] who outside fought, on account of the springbok, while they not ate in haste. Therefore I thought the hyena would come, take away the springbok which [is] here, while they hungered. For I did satisfy myself (with food). I did eat, kill the springbok, while I thought I should [have] [*"full pence"*]; stomach which here, it did become warm, for it was cool. Our brothers indeed hold by the neck their fellows [*They when fighting grasp each*

other by the neck]. The other one held pressing down him, on account of the springbok, while he not ate nicely of the thing, which they [were] angry on account of their fellow's fighting. They indeed fought, while they not ate."

The hyena drives away them, while they talking stood. They run, disperse [*"harteloop uit makarr"*]. They run away in all directions [*"auch uit makarr"*], while the hyena snatched up the springbok. They [*They suddenly arrest themselves in running, press their front feet against the ground (like a dog)*] away. They look back, while the hyena lifts the springbok higher on his back, behind stands them.

The other jackal scolds the other folk, that the other folk did fight, while the springbok lay, while they not indeed ate. They indeed fought, while the springbok was whole, while they were as if the springbok were finished.

The other folk said to them, "We not old father. We will indeed going biting at it" [*While the hyena carries away the springbok, the jackals think they can bite at it*]. The other jackal asks the other one, "Didst thou not indeed bury in for us [hi - *"ons"*] flesh which we shall eat them, when we came out of the water. We shall come eat them. We drank. Our brothers yonder went. They will go away. They which the hyena shall give them. [*The jackals think that the hyena will give them flesh*]. A badly-smelling, foul yonder went. He not gave them, for he does always takes away things, while he who just [is] so. He takes out things from our hands. Our things [they] are. He does carry to his house. Our brothers think they shall go into his hole, that is which [where?] he went put in the springbok. He will eat in-lying the hole, while they not indeed are cool. For they are which did hold down their fellows, while we ate there. They fought the springbok's fight, while they not indeed [*"he eat, he banie eat, and die hart so stand"*]. They fought, while they hungered. They think will go into the hole.

The hyena took away from the Ant-eater it. It is the Ant-eater's house. That is which the hyena taking our thing into it. The hyena went carry into it (the hole) of our springbok. Therefore I will go to the water, for I ate while I thirsted. The folk yonder go (went?). They are who will be with the man yonder gone, for an angry man yonder gone. He is just so. He carried away our springbok".

The other assents to him. "He has done so. Therefore we do go to drink. Our brothers yonder [are] gone. They hunger. They are with the hyena, for the hyena is an angry man. They not indeed look at his head, that [is] large. He formerly did kill, the other, the lion. They all are angry people. His grandchild [*"de lion's and tata, wolf"*] is which lion.

Therefore he does deceive his grandchild. He put in his grandson head to the pot. Those people, they which [are] here, those not do well for folk which kill people, their name is. Old father hyena took away to the hyena's children our springbok, that the hyena's children may eat them. He will give [*k aa sse – to give food, not other things*] himself of our springbok. He did eat fat making himself, as if he [was?] which killed. He does take away the wild dog's springbok. He carries it to his house, while he driving away us from our springbok. He will lifting it, stand in peace [*"he stilletjes stand, he so mooi optal"*], while we afraid have left the springbok.

[8 Aug.] He (the hyena) [is] rascal. He cleverly drives away us from the springbok, that he may quietly lifting, stand in peace. He making afraid us, that we might afraid leave him springbok. We not understand him. We shall understand him, that he so did, as he thought that we should run away, that we should run leave him the springbok. He does lift up springbok one lying. He does think of his house, as he lifting stands. He thinks that he so do with the springbok which here. He will take back it to his house. He will go eat, taking it, for he not shall kill his springbok.

For he takes the jackal's springboks. They (the springboks) already dead. That he may carry back them, that the hyena's children may indeed go eat them. For he is which

takes away the people's things. He always went roll out the springbok, which the folk covered it with stones. That he might go eat the people's [*(the Bushmen's)*] springbok, as he goes carry away them to his house, which is in (the side of) the mountain. He eat went, putting in the springbok, as he went carrying in the springbok to the mountains's house. That he may eating, in lay the springbok, to the mountain's house.

He travelling, left the hole's house. He travelled taking away the hyena's children to the mountain's house, when the hyena's children were grown. He goes before them. He goes, preceding in the hyena's children to the mountian's house, that he may hunting out of the mountian's house. He must hunting, descend to the ground. He must hunt seek springbok on the ground, which [is] below, that he might listen[ing] seek the wild dogs' springbok; for the wild dogs hold down the springbok by night.

He thinks that the wild dogs do eat up a springbok as it runs away, while the springbok does (yet) live. The springbok's legs do die, while the springbok is legs. He, he thinks, as he goes in the dark. He also thinks that the lynx takes care of the springbok (which it has caught), while the springbok is yet whole, it whose stomach small, for the lynx, its body is small. It is a little beast of prey. It [is] one. It kills a springbok, while it [is] one [alone?].

The wild dogs are numerous. [*(a troop, Jantje says)*] Therefore they bite, tearing the springbok. They eat up [*mus. inton.*] all the springbok (one). The old father hyena, he thinks. The other one, the jackal, said to him about it, "Old father hyena cannot (catching) kill" [*"cannie dod fang"*]. He does heavy has his head, for his head male is large. He does heavy have his cheek's flesh, while he not run quickly forward that he may himself, he kill (for) himself his (own) meat. That he may bring his, his (own) meat to his (own) house. That he may set them down. That his children may eat with him of his (own) meat. That he might give to his children of the springbok, which he killed them (the springbok). That his children may grow as they eat, for his children do grow upon the wild dogs' prey [*"wilde hund, sein fang ding"*]. They and our prey. We which [are] jackals, our prey.

Our brothers yonder ran off. Those are with the springbok yonder. He (the hyena) carries away. They, hyena, [are] who does carry it. The hyena will be who goes to eat it, [with] his wife. They will go two, eat it. They and their hyena's children, whose heads resemble them. Their hair (head hair) is short [*The hyena's body hair is long, J.T. says, but the head hair short*]. Their heads resemble their father, [9 Aug.] who head hair short. His head short-haired.

[1794: *J.T. says that the Bushman who eats up the springbok which he has killed himself, and gives none of the meat to others, is called by the others a hyena (!gwai), and they say "…/Xam..." (untranslated)*]

Hair which sort these, hair stems trunks are. Therefore they are short. Hair which long, they have their tips, ends. They [are] long.

We will go drink for our brothers yonder go. They shall drink of the hyena's water. We will go to the hole's water [*"san grond's sein water"*]. We will go drink of them. We shall indeed lie in the shade. The sun shall become cool for us. We shall going hunt (gently hunt the mouse). We shall going peep, seek mice in the bushes. We shall drive towards our fellows, the mice. We will indeed going crunch them, for our legs do yet ache. Our feet also ache, on account of the springbok, which we ran catching it. Our feet will first cool. We shall afterwards, we seek springbok which we chase it, when our feet are cooled. Our feet must first be well [*"gat sund" (i.e gesond?)*].

[Aug. 10] We hunt seek springbok, springbok which the people seem to have a little wounded it. We will smell seek its blood scent, for the people did run shooting the springbok. The people not did lying shoot the springbok, for the people did standing shoot the springbok. The people did shoot the skin (of) another springbok [*"skit fel"*].

Therefore we shall smell round. We must seek vultures. We shall run[ning], drive away the vultures. We shall canter lift up the springbok's bones. We shall eat the springbok skin, for we not eat nicely the springbok which we killed it, for it was taken away.

They meet with the other people, the other people, the other jackals. Those did be with the hyena. They question them. "Did old father hyena give you meat?" The other people say "no" to them. They say to them, "Old father did not give us, while he which did so. He took away our thing, while that he thought that his thing is. [*J.T. explains that the jackal who speaks did not think that the other would have gone with the hyena, after what had happened*].

Another jackal said to him, "I thought that thou would be with the old father, while thou didst see the old father did so. He drove away us, that we should afraid leave him the springbok. That he might taking away stand in peace. That he should lifting up stand in peace. He must place nicely the springbok on his back, while we must go afar look stand. We shall cross over behind him, that we may smell the place which the springbok did lie them, their earth, while he must jog, while he jogs away to his house.

We did going catch the springbok. The old father going angrily at us. We did going springing leave the springbok. We caught the springbok. We do spring go, while we do loose our hold. We do spring go. We do go afar, stand [*"he spring, he stand"*]. We again, we run with him. We bite at it. He does catch at us. We do bite at it little piece, meat's little piece which [is] small [*"cannie mooi fat, he missfat, de jackal's spring"*]. We do swallow [*mus. int.*] them".

The other one asked them, "Did you go to the house?" He said to the other, "We did go to the house". The other one asked them, "Did the old father go lay down the springbok at the house's ground?" [*This <u>means</u>, J.T. says, outside the house*].

The other one tells him "no [*"say [se?] nie"*], the old father did not so, for the old father was inside. He did carry put in the springbok. His wife was who did out come. She looked at us. They and her children. She did seem (as if she) did sleep in lying, for her back did have dust. The place did seem (as if) she did lie on her back. She seemed to have brought ostrich's eggs. She was full, for new yolk was in the egg shells, eggs new's shells. She seemed to have been full in-lying. The children were full. For yolk new smell did go (out of the house door). The old father was in very far gone to the hole's inside, while I not again, I see him. For he was fast inside.

His wife was who did come out. She looked at us, while we did stand outside the house door. We did hold fast at the springbok. [12 Aug.] The old father catches us. We do spring, letting go the springbok. Our brother who did hold me down, he [*"he spring, lay" (on his back)*], as he not hold fast. He does there gallop come, the place which he did go fall upon them. He was like an angry man towards me. He was angry, while he yet came. He came, caught hold of me, while I still ate. I first fell. He bit my throat. We bit shook our fellows, while the springbok was yet whole".

The other one said to him, "Our brother was as if he told lies. You seemed to fight, (while) the springbok laid. You did not first eat, lest the hyena should hear the springbok, when the springbok cried. I did think that we do so, lest the thing be taken away. We fight [*"ronde baclei"*] our fellows.

Therefore our doing so, we cannot eat the thing, as the thing does go [*mus. int.*]. I did say to the old woman who [is] here, her[e?] about it, that the hyena yonder went. He does fast take away [*mus. int.*] the thing. Those two, they, the other lion, those who take away things. The other one who also kills lays down us, upon our thing. We die upon lying our thing. He will eat together us with our thing.

Therefore our fellows ran away, while we held lying (dead) upon the thing. He will eat together us with the thing, while we think that our thing is. We die, while we not ate.

That man he yonder went. Those folk, their heads [are] large. Those who take away our springbok. They eat our springbok. Those so did. They are just so, as they carrying went. Their head male is just so. He yonder was, carry descend go away the mountain back. You ran descend go away with him on the mountain back.

[14 Aug.] You which come, while you hunger, while he goes carry in very far the hole inside, as he thinks that you must going catch him. Therefore he in very far goes. He does in go (to) the great inside. They are which, he goes in lay the springbok. He will eat in lying them.

Therefore his wife will in follow him. She first does out come that she may see the people which she listens to their feet rustling. Those seem to come with her male. She listens in lying while their feet rustle, while they dragging (at the springbok) stand fast by her husband at the house door, as they seem to hold fast at the springbok. Her husband seems to snatch away the springbok, while the man here seems did hold at it. He falls (on his side), which the other one does fall upon his back. They arise. They stand at the house door. While her husband does angrily come, while he angry [is]. Therefore she first out goes, that she may look at the people which seem the []. For she was startled out of sleep, while she slept fast. She did startled go out. She slept. She sees if that the male angry, the male carried the springbok. While she thinks that the male not so, when he carrying brought ostrich eggs. For the male did gently carry in come the house, while he thought people did not come with him. He gently carrying in came to the house door.

He first did stand at the house door, while his hyena children shall first out go of the house inside. He will afterwards, he enter come, that he may unload [*set down the eggs (which he brings home)*]. He sits, while he thinks he must cool, for he tired. He does dart in, while he is hungry, while he thinks he did carry going while he not ate, while the springbok which he did take away, it is.

Therefore he first carried away it. He will afterwards, he go eat in lying the hole, while he does eat, in laying the springbok to the hole. For he not has fire that he may make outside fire, that he may roast the springbok's flesh with fire, that he may eat it roasted. For we all must raw eat the springbok. The man yonder goes. He must indeed let alone fire, as he burned stood the Day-Heart's fire. He does let alone fire, when his foot's burn dry. He does indeed let alone fire. He must eat raw the ostrich's eggs, while they (are) cold. He does "cold (drink)", the ostrich's yolk. He must "drink cold" them.

Therefore he does drink the ostrich's yolk, as he thinks that he which beat break his pot (earthen pot), while his grandson's [*The hyena is the lion's old uncle, Jantje explains*] head in the pot, while the pot was hot. He killed in laying his the lion at the pot, as his own pot it was. Therefore he not has a pot. He does cold eat things which he eats them, as he thinks that his foot shall again, they burn up [*"dod brenn"*]. Therefore he indeed leaves off fire, while thinks that he formerly burning stood, while she angrily married the Day-Heart.

Therefore she indeed angry lets alone fire. [*J.T. explains that the she hyena (of the Day Heart Star story) having burnt her foot in the fire, the other hyenas are all marked with the burn on their hind feet.*] Therefore we all indeed eat raw things, as we think that our all [?] which run away. We running leave fire, while we think that old mother hyena, formerly burning stood. Therefore her sons hyena's children feet have a burn, because [of] their mother who burning stood. Her son['s?] feet do themselves, they have a burn, burn old. They resemble their mother, their mother whose foot is which burning stood.

Therefore her sons heads resemble her. They do come to be angry folk, for the angry man yonder went, her sons are. He is an angry man. That angry man, he far yonder went, that we not could eat our springbok on account of him. For he listening stands in the darkness, which [is] here, as he hunting sought round them (the darkness), on account of the springbok's children. That he might catching lift the springbok's children. That he might eat them. He not chases large springboks. That he might kill them. [15 Aug.] That he might eat their flesh, which [is] hard. As he carrying takes away them to his house. I must think folk ought to shoot up him, as he sleeps in lying the bushes, that the people should shoot startle out him as he slept. That he might groan out of sleep. That he might die [*"he dod gedaan"*] and be done with.

We not could eat our springbok on account of him, as he took away our springbok. He carried always to his house. He going, he gives portions to his children. His children do grow up, upon our prey, which we kill them. He not himself, he kills, his own prey that he might eat them. For he does carry always ostrich's eggs to his house.

He carries always together bones [*The wild dog's prey's bones*], which his fellows eating off the flesh leave them. They are which his children crunch grow up (upon) them. They must have bones. He carrying lifts gemsbok skin dry. He carrying takes away them to his house. He steal the folk's things. He carrying takes away them to his house. He did eat together the old kaross with the folk's beds, which the folk laid them down upon [*The people lay the old skins above the old beds, I understand*]. They have dust. He shaking feeds himself, for a thing not nice is. He is a beast of prey not nice. He loves the folk's houses. Because a thing which head large, he is. Therefore he is greedy. He carries the folk's things to his house. He going, he does eat. He carrying takes away a skin which [is] dry. He keeps it (lit. them). He waits that the rain shall fall, wetting it (lit. them), that he may eat it, when it [is] wet. He carries bones dry which dried. He keeps them at his house that the hyena's children may crunch them, when they are hungry. He is one who cannot catch. He does heavy have his feet. Her feet formerly burn dead. She not which made wife to the man, which [is] angry. He does take an assegai.

She sprang into the fire, which she made it. She made her foot's fire. She will, she fears into the fire, as she fears the assegai. She fears the assegai sharp edges. She springs into the fire, while she not looks well place which she goes. The jackal old woman who she already had run nicely out of the house. She did look nicely place, which she will afraid go. She springs well out away from the house, while she thinks she must running catch things. She must eat her prey. She watch her fellows.

[*whose voice?] "You which not eat the springbok which here, while you on one side fight about it, while it whole laid, while you not first let the fight cool, that you might first eat. You might afterwards, you make with your mates a fight, when you saw that the

springbok was finished. You first hasten with the fight about an old quarrel [*"oud kwat"*]. We did eat there, while we not hastened with a quarrel old. We [are] angry with our fellows. We first eat, as we think we hunger, while we think that the angry man yonder gone."

He does so, as he thinks he does go round in the darkness, while he searches around for a thing which he takes it away. A cross man who taking away things he is. He not does nicely. Therefore he inhabits his fellow's houses. He not himself, he makes his house. For his nails are here, which are like his scratching in himself to his own house.

LII – 21. Bushman (J.T.) Pp. 1856-1948. 1872.

*Began 16 Aug. 1872, finished 21 Aug. 1872. Translated Aug. 1872.

[Story about the Jackals (and a Springbok which the Hyena took away from them), continued and ended in present part, p. 1948 [final page of the notebook]
1856 The Jackal's speech continued: What the Hyena does
1857 What the Jackals do
1858-61 What the Hyena does; his conduct towards us jackals etc.
1861-2 What the jackals ought to have done
1862-4 The Hyena's fondness for bones etc.
1864-5 How the people shoot a Hyena
1865-6 The Hyena dreams of the springbok, which he should steal from the Jackals
1867 Thence the Hyena's coming
1868-71 The Jackals did not also dream of the hyena, which the speaker says they ought to have done, so that they might have been prepared for him, in which case only the bones of the game would have been left when he came to take it from them
1872-3 The speaker described the fight in which the Jackals had postponed eating their prey
1873-5 He had been one of those who ate, because they knew the hyena etc.
1875-9 The Jackals still hunger, and the speaker proposes their seeking more food, which they must quickly eat, which the Hyena is still eating the prey which he stole from them etc.
1879 The young hyenas play; the Jackals could also play if they had had plenty to eat
1880-1 The "//kaitchi"'s eat Bushman Rice; therefore the Hyena does not take away <u>their</u> food. The "Tgipp" is also in quiet
1881-94 What the Jackals do; and what the Hyena does etc; his wife
1894-8 The Jackal says how he lightly sleeps, how he runs away etc.
1898-1901 He says how Jackals manage to escape etc.
1901-6 How the dog catches a "//kaitchi", who is stupid, but how the speaker, who understood how to manage escaped the dog etc; he goes to hunt a mouse; drink water etc.
1907-9 What the old Hyena does
1909-10 What the "//kaitchi" does
1910-2 What the Lynx does
1912-5 What the Cat does
1915 The Hyena is clever; and resembles
1915-23 The lion to whom the Fly talked
1923-48 The Jackal who is the chief speaker continues to describe his own ways; also his fellow's ways; how they eat in haste; lie in the shade in summer and in the sun in winter etc; drink; bury flesh etc.; The crow steals from them; how a dog drags one of them sleeping from the shade. A man (the dog's master beats their hed with a stick; they scream and call to other jackals warning them of the danger; the latter run away to the Little "Har" River.]

[16 Aug. 1872] He scratch covers, laying himself to the tree's shade, while he [ ], that he will cool in place the stomach to the wet earth. He will sleep fast in lying the wet earth, wet earth which is cool, while his body does feel nicely cold [*"necquer coud"*]. We ourselves, we scratch for us a (small) hole that we may sleep in-lying the (small) hole, which is cool. That

we may in the shade in-lie the (small) hole. That our children may grow up in-lying the (small) hole. That (small) hole, it which we taking go, our children food to it, that our children may eat. Our children shall grown up go out of the (small) hole.

He (the hyena) become an old man with things taken away (from the jackals). He is angry with us about our own thing, that we may run away. We did. We ran together with him, on account of our hunger; while he carried away to the Ant-eater's house, which he took away them, as if he did scratching take them, to the hole which the Ant-eater did scratch, leave it, his (the Ant-eater's) house is. That he may put in ant-eater's children.

We are a long time, as we run together with him (the hyena), on account of our springbok [that] we not ate. He does take away the springbok, while we not first ate. The springbok was carried away, while the springbok [was] whole. These, our hunger, they which our running after him, I thought you understood him. You quickly eat in haste the springbok, while he (the h.) yet was coming. You run away, leaving the bones, while you think that you are filled, while he takes away the bones, for he loves bones. He must breaking, eat them. He must swallowing [*mus. int.*] down the bones heads.

He must sleep on his back, while he covers, overlaying the earth on his stomach. Earth which must make cool, above the earth on the stomach. He cools in putting his stomach's bones to the stomach, which the stomach male does make cool its bones. Those he did swallowing take them. he arises letting fall off the earth, while the people do shoot into the earth, which he covered over laying them upon himself. The people do shoot together his flesh with the ground. He does growling let fall off the earth, which he growls, because he not quiet filled in lay the earth, while he dreamt, thinking laid about the springbok, which he shall take away from us it.

Therefore his coming to our springbok. He does come take away it. [*J.T. says you may say =ni ha for one springbok, also =ni hi for one too*]. He did dream that we should catch a springbok. Therefore his coming. His thoughts were which he brought, those they are which did talk to him. His thoughts, they talked (him) out of the house, [the] house [in] which he did dream lie it. We not did also dream of him, that we might have known that he would come when we killed the springbok. As he thought, he would take away the springbok.

Therefore you ought to have also dreamt of him. You would kill the springbok, while you knew him. Therefore you would have eaten in haste, while you thought that you did dream of him, while you slept. You would have chased the springbok, while you knew that you had dreamt of him, while you did sleep. You should not canter round the springbok, for you were stupid. You all should have chased the springbok. You should have quickly caught the springbok, in the evening. We should quickly have eaten up the springbok, while he yet was coming. He should have driven you away from the bones. As we did afraid go far, for folk who did so, they are, whose heads (are) great.

We, which heads [are] small, we did run away, as we were like an angry man with our fellows. We wrestling, push round our fellows, while the springbok does whole lie. We wrestling, throw down our fellows. We lie above our fellows, that we may bite throttling the other one throat. The other one does choke underneath lying, while he not first did eat. The springbok does still whole lie. We did eat there, as we did think that we ought to know the old man, his having dreamt that the springbok does die. He does go in front coming to this place. He, he shall take away from us the springbok.

We lose our springbok, while we not did eat it. We did swallow in these flesh's little pieces. The springbok is taken away from us, while we not again we ate. Therefore our hunger does yet ache. Therefore I think you shall hunt, seek for us, for the springbok's children were here. We will eat, while we first do eat round of the springbok's children. We shall first go to drink clear water [*"fresh water"*]. We shall drink. You shall look seek for us a

springbok who itself it broke [*A springbok who ran, playing with the others, and has broken its leg*], while they chased their fellows. You shall quickly kill for us it. We shall quickly eat it. We shall quickly eat up it, while the old man does still eat at the springbok yonder gone.

He shall afterwards come to take away a new springbok, for [he?] seems to be still eating, for he drinks together ostrich's yolk with the springbok's flesh. He does yonder seem to lie on his back, cooling in the hole yonder standing. He shall come out, that he may cool above lie in the hole's ground ["*buitekant lay"*], as he thinks that he still is full [*"dick dicke"*]. The children do yonder drag around [*The little hyenas catch hold of their father's hair, as he lies, and play with it*], catch hold of him, while he filled, while the children play with him.

I did think we shall eat much. We shall also play for our, the "//aitchies" [?the jackal's children?], which eat Bushman rice. Therefore the hyena does not take away their food. For they do in quiet eat their food, as they they do eat Bushman rice. Therefore they go to sleep in-lying the !nabba doorn little bushes, while they are at peace. The other one, the "Tgipp", does lie on his back cool in the (small) hole with stillness, as he thinks he is at peace. We do go round. We seek for a leopard, which [is] angry. He does kill lay us upon the springbok.

We do die upon lying the springbok, while the man [hyena?] yonder did carry away going the mountian [!kau] yonder lying, it behind. He carries down behind going to the Har Rivier yonder. He did carrying descend to it. He lies in sitting it. He does carry away from the people, ostrich's eggs. He goes. He enters the hole. The folk did not perceive him. He not did sleeping lie in the bushes [*(thorn bushes)*], as he thinks he would be wounded in the thonrbushes, while he slept.

The people gently approach him, while he in sleep. He not can see himself. He does sleep heavily. He is wounded, as he sleeps. He does die, leave his children, while he not does see them, as he did sleep heavily, for a foolish person also is. He takes away things. He [is] like a thing which [not?] understand, he is. He is foolish. He is old. He [is] clever. He does be angry, while he still comes.

We run away, as we fear him. He does first drive away, far send us. We shall sit outside. He does afterwards come. He gently lifts up our springbok, while he not ate. He does carry, pick up the springbok. [19 Aug.] He goes. He carries. He is yonder, as he carries away. He does carrying descending go. He does carry very far going to his house. He will go eat fat, in-lying his own house from our own springbok. Our own springbok horns are as if he did catch them. As if an unsuccessfully catching male which does take away a springbok, he not is.

He does also go, carry take (away) the people's ostrich, while the people yet sleep there. The people shall early follow the ostrich spoor. The people shall go cut up the ostrich. The people do truly go look at the ostrich hair, as the ostrich hair is which remains (in) the ostrich place, which the ostrich did dying lie them, when the people shot the ostrich, as he (the hyena) finished, the people slept. He does follow the people's ostrich spoor.

He will carry always to his house. His foot paths are as if the hyenas which many, their spoor is, while he one, his spoor is. He carries always to his house. He will eat fat, in-lying quiet, while the people not do perceive him, while he does in very far go to the great inside [*"groote binna"*].

His wife is who does sleep in-lying by the hole-mouth. She did listen, place at it her head, that she might listen to a man foot rustle. She will in away go, as her head did stand at the house door. She does dart in away go. She must inside lie. Her head is which was at the house door. She listens. I sleeping lightly lie, that I may run away go. That I may afterwards, I went far to look back, while I go away, as I do think that we die, when we are still.

Therefore I first do run away go while I haste. I did still lie behind there, the tree behind, while the tree does yet shut out the man. Therefore I looked well at the man, while I

still (lie) behind there, that I might first run away. I shall afterwards, I afar look back [*(he runs along with the wind, and then turns and looks at the man again)*], while I do go round to leeward that I may smell his scent. For he seems to have a dog. Therefore the dog does run after me, while I do fast to leeward run away, while I think that leeward is which we do live on account of it. It which life dwells in it. We shall eat things, which we did eat them. We do run in our scent, while the wind does blow behind us. The wind does blow, taking away our scent in front. We do run behind our scent.

Therefore the dog does run back go, behind us, while he smelling goes, our foot scent. He does turning back go [*"De hund drie; hund's sein man"*], while we do go to cool to leeward. We do truly go to the dog's man's after spoor. We must go watching lie, his back's bushes, while we do watching lie in the "Har Rivier", which [is] different, while the dog does going smell seek jackals which [are] different, their scent.

The dog will go drag off a "//kaitchi", who [is] foolish, its scent. He sleeps lying in the thorn bushes, in stupidity. I who understand, I did run under the wind. The dog ran after me in the wind. I did turn back doubling, while the dog did run over going my scent, while I did truly doubling go, while he dog did go far, springing seek to catch me in the wind mouth. I did truly run very fast away, while the dog did spring about there behind me. The dog did seeking the spoor from side to side follow me, while I did run very fast turning back. I was who did run at the other side of the bushes.

Therefore my being alive. "!kaitchi" who does stay near lie the wind mouth. He does screaming lie by the wind, while the dog does biting kill him. Therefore I do sleep lightly. Therefore I do softly go out of that place. I do hunt [*mus. int.*] descend into the water, while I first seek a mouse, which I shall swallow down it. I shall go drink after upon it, when I have filled myself with it.

For I did fear there, the old hyena who walking away slept (as he walked). He does go into the bushes. He does cover (with earth that he scratches over his stomach), lay heavily sleeping; for a man who sleeps heavily he is. He not gently sleep. He is as if he died, while he sleeping lies. He does startled awake when he is wounded. He does growling come out of sleep, while he sleeping cooled (himself) lying in the earth. Therefore he not dying lies far from the place which he did sleeping lie them. [20 Aug.] He does dying near place his head to the wild, as we think we did fearing go away. The "//kaitchi" which foolish. He afraid goes. He did go. He stood quiet [*"He lat stand bank. Mak, he so sook rice" and forgets what had frightened him*].

The dog does again, the dog catches and holds down him. We all indeed run away. We, the lynx [*It runs away into the bushes, and doubles; going in the direction of the man who is hunting for it, in fact goes behind him*] did run well (or in a nice place?) go. She does spring over the bushes, while the man does look at her. She does, does turn back. She does pass by the man. She does go away behind the man('s) back [*(in the opposite direction to him)*]. She is clever. She does go to cool, while she is shod with hair [*"soucies stap hair"*]. She does gently step upon the hair, while the man does run about seeking to get behind her, while [she] does gently go, while she did first stooping go.

The other one, the cat, which does run away, goes spring turn back itself. It stooping passes (or goes past?) the man, as it looks in passing at the man. It goes behind the man. It does going sing, while it does singing go in peace. It did first afraid go. It does going, sing what the lynx did say to it, that it not could run. It doubled. It did turn back. It is as if it would live [*1919: !kau mountain; !kau [different pronunciation/marks] lives; !kauwi (to) live*], for it did a long time turn back. Therefore it lives. It is who living goes, it whom the lynx did talk to it. It who not did run. It says so, it going sings. The hyena is clever; a bad arm is. He resembles the other one, the lion, who the fly said to him that the little child did call his name, his name which it is lion. He becomes angry. He does say to the fly, the fly must

wait for he (the lion) shall go to listen if the little child does so, it laughs at him. He shall outside lie the people's foot-path. He will look at the child who called his name, if it is grown.

The fly does say to him, "The child is still little. They all do laugh at thee, thy head male [is] large" [*(a roar here)*]. He says to the fly, thou shalt be with me. Thou shalt be with me. Thou shalt go in front. Thou shalt first. Thou go to the house. Thou shalt listen, if they do not come to the water, for I shall go outside lie their water-footpath. I shall looking lie, while they do come to the water, for I shall outside lie the water footpath's side which is by the water. I shall look if he (the child) is an angry man, if his heart is like my heart. If he is an angry man, while I am an angry man".

The fly agrees with him. "I will do so, for they did say they will come to the water. The children do go to fetch water as he lies. He lies outside the water. He waiting looks steadfastly at the people's water-footpath, that he may see if the children are grown. The children all laugh at his head. The children do so. The children are angry folk, as the children do walking go to him, that the children may get water, while the children not shall turn back. That they may turn back their thirst, while they [are] thirsty.

Therefore he shall raise his head and look at them, as they come. As he raising his head and looking at them makes them afraid. I (the jackal) am who does fear the people scent. I do jog away from the people. I looking back behind stand a tree, for these places we do smell, we who afraid go away. We are cowards. Therefore we eat nicely things. We afraid do eat. We eat in haste. We shall quickly go, while darkness still is. The sun shall come out while we do far go.

Therefore we shall drink very early. We first lightly sleeping lie in the morning's shade. That is cool. We did bite off (nice pieces of flesh). We do swallow down flesh, while we think the stomach will quickly become warm, while the stomach, we eating, filled the stomach with flesh which [is] whole, as we not chewing break the flesh. We first swallow down, for our do so [?].

We do run after a thing which indeed [is] taken away from us. It (the thing) is quite gone. It is indeed gone into the hole. [21 Aug.] We walk round going. We lightly sleeping lie [*They follow the shade, as the sun place is changed in the sky*], in the evening's shade. We, we lie outside go. We do feeling lie them (the ground), if the sun has not become cool, that we may canter out of the evening's shade. That we may cooled go to the water. That we may cold water drink, which the wind blew cool them. That we may cooled, make cool our bodies.

The wind blew cool the water. Therefore our flesh becomes cool, while we do hunt seeking go, for the springbok which the people shot it, which the people shot its shoulder. We shall chase it, while our bodies are cool. We did lie making thirsty ourselves. [*1931 : words for laugh and drink are very similar in /Xam: *Iten kwe-i (We laugh); Iten kwei (We drink*)] We do again, we go to drink, while we do go again to the water. We shall drink above place the morning's water [*"fruh fruh water"*]. We hunt with them (the water), as we drank plentifully them. For we went to drink, leaving the springbok, while we not had chased weary the springbok.

We must hold down the springbok in the evening's darkness. We must quickly eat finishing it. [ ] shall quickly bury the flesh, for that flesh they which we scratch out them. We do eat their earth. We were who did cover in the flesh.

The crow [*The crow, J.T. says, drags out the flesh from the earth, which the jackals have buried.*] is who does finish our flesh. This who also steal from us did, while we yet lightly slept in the bushes inside. The ground was warm. The sun did burn them. We burning laid our feet on the ground. Therefore we laid in the bushes inside's shade. The noon's shade is pleasant, because it is cool.

Therefore we slept heavily lying in them, while we cool in lying the stomach to the bushes inside's shade, for the noon's sun is not a little warm [*"al ti varm"*]. Therefore our lying among bushes-stems, whose shade is cool. The winter is which we do lie in the sun, in it, while we think our bodies must be warm. We shall sleep heavily, lying in the sun's shinings.

Therefore we canter out. We canter, shaking (our bodies) seek the place which we shall eat. Our food is at them. Those are which we shall go to drink out of them, when we are thirsty, while we are at it. We eat at it. We first do lie, to make hungry the stomach, while we are at them. The stomach burns. We shall afterwards go to the water, which we must go to drink filling ourselves with water, that we may satisfy (ourselves) strongly with water.

Therefore the stomach does become cool, as we do go, scratching put in ourselves to the bushes-inside's shade, which they are cool. We shall not lie in the bushes inside, for the sun is warm. We shall sleep soundly lying in the bushes inside's shade, which is cool.

Therefore the dog does go drag out us asleep, while we enjoy in the shade, namely the shade's coolness. We do screaming awake out of sleep, while we slept soundly. We did sleep fast. Therefore we not did feel the place which we laid them. We not did see ourselves. Therefore we were startled awake, while we are frightened about our dying, that we are almost dead [*"nett now dod"*] today. While we did think that we not should die, while we should afterwards die. For the man which here does hold above the stick upon us.

While we slept, the dog did biting arouse us from sleep. While he does drag out away us from our little house, he will biting outside lay us upon ground which flat. His man [*"De hunds man"*] will beat our heads, while our heads do flat be upon the earth. He will beating break our heads, while our heads are upon the earth. As we screaming lie, while the dog does biting hold our throat. Therefore our strongly screaming, our throat it is. These, our throat's pain, they which we scream, on account of the dog teeth. The dog does bite at

our throat. We did calling scream, as we called, asked our mates that they should listen that a dog did drag out us from the shade.

Therefore they should run away, when they listen that the fight seems to be which upon us. We did call here in the noonday. For we not do so. For we all sleep at noon. We think a fight is when we do so. We do scream loud [*"hart screuw"*]. We do choking cry loudly [*"auch harat screuw" (whne the dog holds the throat)*]. Therefore the other jackals do think that death (it) must be. We are, do so. They do run out of the shade. They do run along in the little har River [!kuirri !kuirri *"Kleine Har Rivier".]*

[J.T. says that the Jackal's story is at an end here.]

LII-22 Bushman (J.T.). Pp. 1949-2042. 1872

*From Aug. 24th 1872-30 Sept. 1872

[1949-57 Jantje's dream about the lions, also about his wife]

Headed: Jantje Toorm tells me his Dream.
[24 Aug.] I did dream of a lion, which talked. These [*(There were two lions)*] talked to their fellows. I was listening. I saw them. They were black. Their feet resembled the lion. I feared them. Their legs were many. They had hair. Their tails were long. I was afraid, startled awake. I did look, for I was startled awake. I did earnestly look(ing) lie. Their tails did had on the top (end) hair, which [was] black. They were shod with hair. They going said to their fellows, that they would holding the spoor, follow the springbok, for the springbok spoor was which went. These did go to the Flat [Bushmen? sswa]. I was startled awake. I saw the springbok spoor [*(he is droom kek spoor)*], while the lions talked to their fellows together about the springbok spoor. I saw the springbok spoor. I saw the springbok, which [are] numerous, their spoor's footpaths. I was startled awake.

[*A second dream]

I did again, I slept. I did dream that !kuobba an was staying with people which [are] different, their house. She did ask me for tobacco. She did ask me to give her to smoke. I did say to her that I had smoked up the tobacco. I did give her of the pipe, which [is/was] here. She smoked with it.

She asked me, "What pipe is this?" I did say to her, "I am who bought the pipe which [is] here, when we two, we, my magistrate [Gau-kau ** Note: same term Gau-kau, perhaps Gau-ykau is used in his account of capture told to Lloyd, also *"de magistraat"* referred to directly in that case], he did take me to a white man's house, when we two, we, him.

She asked me where I was staying. She did say so. I did say to her that I yet should stay with <u>my magistrate</u> [Gau kau]. She did say to me that I not return to her. She asked if I did still work, that I not had returned to her. I said to her that I had not work, for I have been teaching here.

She said to me that she had seen springbok. She not did eat springbok. I said to her that I had been waiting to get her. Than=kassho [i.e. Hankasso] was to have brought her to me. I said so. I talked to her.

[1957 He awakes from his dream]

The cow did knock (with its horns) (in the) house. I was startled awake. I did looking lie, while I not did dream of Thankasso, my daughter, my son.

[1958-1964 He describes his morning's work, also part of Stoffel's]

I did looking lie, while Takunta did milk the cow. The day [it] is. The place is light. Work's time is when we must work nicely (at) the house. Takunta did unloose the cow, while [it] did looking lie. He brought the milk to the house. He shall wash the milk's pail, while I get into my trousers.

I shall drink coffee. I do take the broom [besum recorded in /Xam, derived from Afrikaans; *The Bushmen sweep with bushes, J.T. says*]. I shall sweep nicely the stoep. I do work nicely the stoep. I do again, I go put down the broom.

I do go to the cow's house. I do go take the rake. I do clean the path, while myself, I do clear away little pieces of wood from my house, [27 Aug.] that my house may be nice, that I may walking go over ground [which is] nice. For [otherwise?] I shall fall down in the darkness, when I come to eat [in Bleek's house?]. That I may walking go over a place which [is] nice, for I in the darkness come to my magistrate [*Gau kau*]. I (might?) should fall down [*"Ik dink, ik fall"*].

[*suggesting a separate living space, but eating in Bleek house?]

For I also work for the cow in the darkness, when the place is dark, [when] night [it] is. I do going, I do get for the cow water, when I not can see well the ground, that the cow may drink in the darkness, that the cow may be full of the darkness's milk, while the cow does sleep the house inside, while she fastened stands. For she did eat grass which [is] green, which was wet. She will, may drink, putting in water.

[** Details about their work, and spatial layout; what does "magistrate" refer to here; Bleek? "master"; why did Lloyd choose to translate it in this way? Does seem to suggest a separate outside house for J.T. by Aug.-Sept. 1872, while eating in Bleek's house; also evident that the Bleek's had a cow]

[1965-2042 The Story of !kaken-!kaka … (related to J.T. by his mother). Followed by a long discourse from the Ichneumon to Tkaggen …]

[*A story which Jantje Toorm's mother related to him*]

!kaken !kaka [*(a large bird, as large as an ostrich)*] said to the Mantis, the Mantis should take his []'s egg [*this egg was outside the house, J.T. says*] little. He shall drink out it [*drink with the Gemsbok's tail, in a similar way to that in which the B. drink soup, J.T. tells me, only they use another animals hair for that*] with the gemsbok tail's hair.

He shall afterwards, he go round a large ostrich that not talks. Its eggs shall not stick fast to his (Tkaggen's) back. Its egg shall not fast stand upon his (Tkaggen's) mouth, while the gemsbok's tail's hair does stand fast his mouth's other side, for he (Tkaggen) not shall talk. For this ostrich, he (Tk.) shall go quiet to sit talking, while his mouth does in peace open stand. He shall getting cold outside lie the house outside, while he not can lie within the house. He again, he carried.

His wife covers his stomach with the old small kaross, while he gain he laid upon []'s eggs with his back. He not can lying turn, while he becoming cold lies upon his back, while he not can lying turn, that he might (himself) cover himself. The net strings fast lie over his shoulders. His face does become cold standing upper most. He not can draw up his legs, while he does stretching out his legs cold lie. His feet do afar cold stand, while [he] does verily cover his legs with the (old) bed, which the Mantis did hunting leave it.

He went round. He went hoist off (with a stick) that (he) should leave him (Tk) with the eggs, that [he] should run away. For [*(Tk thot that the ostrich runs away*] the ostrich does run away. This great coldness, it which Tk must feel it, when he does again, he carrying lies.

The ichneumon said to the Mantis, that the Mantis should first carrying lie, with the eggs which [are] here, for the ichneumon knew not the ostrich which here, that the Mantis went to carrying bring its eggs' net. That they not think will drink its eggs, while they do

hunger lie opposite the eggs which [are] here, while the fool which [is] here, he not did act like an old man.

Tkuommanan [1975: *J.T. tells me that Tkuammanan's house is the rainbow, and that Tkaggen's house is above that*] said to the ichneumon, "The old man we not assent, did say to us about himself. We do go take his [ ]'s egg little, while it small. We do drink out it, while he showed to us it, while we not push him off from his house. We do leave him alone. He does shew to us a great ostrich, while we think that he truly speaks. He did see arrive the great ostrich at its house, while it returning reached to the house.

Therefore !kaken did see it, it coming, it lying in its house. The male ostrich did returning reach it (the female). The male ostrich did send her away. The male ostrich did also lie, while she must also go out. She must also return to the male ostrich, while the male ostrich lies in the house. [23 Sept] She must come off the male ostrich [*(The returning ostrich goes and stands close to the sitting one, and waits, and the sitting one gets up and goes away, J.T. tells me)*]. She must lie, while the male ostrich does go, that he may also go to eat, while she lies. Therefore !kaken does speak the truth. We do not disobey him".

The ichneumon said to the Mantis, "Thou didst not go take the little egg, which shewed to thee that thou shouldst drink it out. For thou very hastily stir, while thou shalt quickly drink out the yolk white. Thou not wettest thyself. Thou didst shoot at thy(self), that thou shouldest avoid, as if a man which [is] different, he did shoot at thee, while thou dost avoid (the arrow) near. While thou not didst drink, while thou dost avoid thy own arrows, as they returning back come to thee. While the ostrich looking lay, while thou didst avoid (the arrows) opposite by the other man, while the great ostrich did looking lie".

The ichneumon said to him, "cold outside (the house) lie place yonder. Thou will lean back (against) the bushes yonder. The wife shall take up the bed yonder. She shall cover thy legs with it, for the little old kaross, which [is] here, it [is] which she shall cover over laying it upon they stomach. For thou art hungry, for the egg yonder, it does there fast stand to thy mouth, on account of they foolishness.

Thou whom not can have advised thee, that thou mightest have perceived understanding, while thy ears heard that thou mightest hear her well. For thou didst seem as if thou didst understand. Thou didst fight, while thou one. Thou didst seem as if thou didst understand. Thou was angry, when the cat did singing go quietly. Thou thyself, thou [were] angry with the cat, while the cat was still. Therefore thou also, thou didst beat the cat-tail, while the cat did put (into the earth) its head. It took out it (the head) from the earth. It beating wounded thy head.

Therefore thou didst get feathers, as thou beating stood [*Can this be a passive (beaten)? J.T. explains that the Mantis was beating. But I am not very sure, if I have the explanation rightly*]. Thou didst call, going away to the hartebeest children (sack), as thou ascendest the sky, while the stick did lie on the ground. That which thou [*In translating, J.T. added the <u>a</u> in parenth: for <u>thou</u>* - /Xam (a) tte] didst lay down upon it, when thou thoughtest, thou wouldst feather thy arms. Thou didst feel that the cat wanted to kill thee. Thy (head)skin it pained.

Therefore thou didst ascend into the heaven, when thou didst think that the feeling of death is here. Thy head is so. Thou didst go far into the water, which it not near, as if thou not which made a fight when water not near was. Therefore thou indeed flew away from the place, which thou didst make a fight (in). Thy things did seek thy spoor, while they did seeking go to the place, which thou didst seem to have gone to cool, while thou didst go to cool standing upon the water's bank. Thou didst looking around seeking stand, on account of thy things. Thou didst afterwards, thou perceivest the things.

Therefore I did looking stand at the house for thee, while thou didst meet thy things. Thou who not didst tell me, story which thou seemest to have it, while thou didst closed

keep thy mouth, for thy mouth was shut on account of thy doings. Thou not hearest the talk, which the people talked them to thee. Thy wife spoke to thee. Thou not hearest, for thou doest thy own doings, while thou seemest not to hear. Thy own doings are. Those which thou didst grow up, while thou stand, they do gently standing speak to the other one.

They do sit down. They do sitting, talk to their fellows, while they sit. They do gently going separate [*"loep uit makarr"*]. They do return to their houses. They do go tell the house's folk the story. The house's folk do listen to the relation [kkomm, tale, account crossed out], that he did perceive a man, for he told them a man's story, while he not came lie down with an egg fast to his mouth, while the tail-hair was sticking in his mouth-inside. The tail-hair did at one side stand (of) his mouth-corner. [24 Sept.], while he thought that he [*another man*] (it was) who understood that the old man understands.

He going meets his fellows. He did listen to the answers. He did come. He told to his woman them. She sits the house. The woman did get his answers. Therefore the woman does tell to her fellows answers, which [are] nice. The man told to her them, which he listened to them on the hunting ground. He who gently going meets his fellows. He gently talking sits. They gently [*"gatsells" (i.e. gesels)*] their fellows stories, which [are] sweet. They laugh about the things, which they tell them. They who laughing meet their fellows. They speak of the things, which they shoot them, which run. They run to shoot them, when the things do run, that they might kill them. That they might carrying bring them to the house.

The women dance when they do carrying come. The women do dance, while they do carrying come, because they will eat, today. While they (the men) do not head their head [?] their fellows with fighting, for they gently meet their fellows. They come listen to the talk [kkomm a]. It comes from afar. It is afar's talk. Their women will afterwards go to him. They will sitting listen. They will talk to their fellows. They must make eat their fellows of food, while the women afterwards eat.

Their fellows will not hungry go out of their house. They will not hungry leave his house door that they [*The Bushpeople sit outside the house; round the fire, J.T. says*] may return to his house (another house, J.T. says), while they are hungry. They will truly return to their house, when they [are] full. They will go sleep well, while they sleep at their house. They did eat. They were filled.

Therefore they [are] not angry with their fellows. They are amiable to their fellows. They did not head their fellows with fighting. Therefore the women are silent. Thou not wentest to bring a great ostrich".

The Mantis listening laid. He does listen with his ears, because the egg did shut his mouth. He thinking lay. His thoughts thought of the morrow. He said to the ichneumon, with his throat, "Oh! ichneumon, thou must not talk, for the morning shall quickly break for me, for my back [*(upper part of back below neck)*] aches with the eggs which I lie (on). Those I still, I carry them. Those I did bring them from the hunting ground, they are which carrying lie. I a little do talk to thee with my throat. Thou ichneumon, thou shalt know that I who am the Mantis, I who did so. I talk to thee with my throat, because my mouth not open stands. For the egg keeps my mouth shut.

Therefore I a little do talk to thee with my throat, for the egg is heavy, standing on my mouth, because the yolk still is in the egg-inside. Therefore my head is heavy. I do not look back, for I do keep still my neck, which seems (as if) it (the neck) which break, when I turn it. I will dream with my throat, for I want, I fast lie, I do fast lie upon the eggs. This cold, it is which [is] here. I feel it. This not wants that I may see the day break, for I think the old woman shall first lift me up, when she first makes near placing the fire to me, that the fire may warm me, that I may first become warm. For the cold is in my flesh. For I did in the darkness come. This coldness, it is which [is] here, because winter it.

Therefore I think the day will quickly break. The old woman will make for me a fire. I must lying warm myself. I must go away, when I am warm. I must going feel this coldness. I must go get rid of the eggs which here".

The ichneumon said to him, "Those must not go angry leave the little egg, which did shew to thee of it, for thou shalt take, thou shalt drink out it, when thou hast broken it, thou shalt take a little stick. Thou shalt stir it. Thou must afterwards [*rolling the stick by means of one's hands, to stir the inside of the egg, as far as I can make out*], thou hastily drink of the yolk.

[20 Sept.] Thou shalt go arrive at the great ostrich. Thou shalt go round it, which looks at it lying. She will run away, because an ostrich is. I will come to drink, for I was who hungered lying near the eggs which [are] here. Thou carrying brought them. Thou dost resemble a little child about it. Thou dost not understand the ways of the old. Thou dost act as if thou not first listened to that she may talk to thee. Thou mayest act understandingly. Thou dost run away, when thou not didst listen to all the people, what all the people might say to thee. Thou wouldest think around with understanding, that they did [ ] they said.

Thy thoughts [*This is what they tell me, that the sentence means, but the construction is new to me, and so different, that I cannot translate it literally*] would have known that the great ostrich would run away. We go, following her to the house, while the eggs are which stand in the house inside, when the ostrich does run away. We quietly rubbing (the stick) sit, while we think that we shall not quickly snatch out the hair [Tku – *I can't get the trans. Right yet, but the Tni says that they don't do as Tkaggen does*] from our mouth-inside, for we just [are] so. We resemble [ ], we bite at the hair, when we carrying come. That cold, it which we lie cold, in-lying it, while we not return to lie in the house inside.

The ostrich is which we do quietly drinking sit in her house inside, while she does not talk there to us about it. She does afraid go away, while she thinks that she does run away, while she not refusing to get up lies. The ostrich is which we do gently drink up her egg. We do gently put in her eggs. We do gently carry the net, while the eggs stand in (it). We do going taking off (the net) [*They do take off the burden on the way home, to rest themselves*] sit still.

We going away, we carry. We going, loosen the riems from on our shoulders [*really nearer the neck that shoulders*]. Therefore we do unloosing lift off the net from our back. We do standing unloose. We go into the house door. We shall lay the quiver at the house back [*(inside the house, and as far as I can make out, behind where the people lay their own heads)*], while the woman does go out that she may unloose the net, that she may give to the other people eggs other, that they may drink them, while we do sit in the shade. We not do carry. We do talking, sit in peace, while the women do drink here.

Our fellows (the other men) drink here, while we do cool sit. We are tired. That the wind may blow cooling us, while we perspire, as we sit. We did come in the sun, while the sun was warm. Our flesh was warm, while we carrying came, while the sun was warm. We shall sitting, talk to our fellows when they are full.

They shall also hunt. They shall also hunting seek another ostrich, who seems to scratch (in) another place, that she may place eggs. She who scratches (in) another man's place. Therefore we [are] not angry with our fellows [*From what J.T. says, they don't appear to interfere with the ostriches on each other's ground*]. That we might make a place's fight, when we hunting went before our fellows. We shall go take our place's ostriches, which they inhabit in quietness. Those who scratch in our place.

The other man must hunt the other man's place. He must go take his own ostriches, which scratch dwell in his own place. He must carrying bring them (the eggs) to his own house. He must come give to us eggs other, that we may drink with him. He says to us, that

his ostriches are here. Those who did take care of them, that it may scratch for him, that may place for him eggs.

That he may do so, he go bring eggs, when he is hungry, because the springbok are gone. He does not perceive the springbok, because the springbok went away to the springbok's place. He cannot perceive the springbok [*"cannie mehr seen springbok"*]. Therefore he must hunt. For he must eat food old, which are nasty. They are not sweet.

[30 Sept.] For he did take care of the ostrich, which [are] here, that he may do so. He go bring its eggs, when the children are hungry, for that time it [is] which here that the folk must hunt seek the ostrich's eggs in it, when the sun is warm. The ostriches lay, when the sun is warm. The house-inside's eggs are warm, because they [*"mak kleine vostrich"* (from volstruis?)].

Therefore the ostrich flesh does stand shade the eggs [*J.T. says that the little ostriches would die in the eggs, if the birds did not stand and shade them from the sun; the male in the centre, and a female on each side. When the sun becomes cool, one female lies down in the house, and the male and the other female seek food*], while the ostrich thinks that summer is, which the sun is warm in it, which the flowers do come out in it.

The bees do drink the flowers, which will dry, because the sun which burns dry them. They will dried break go away (blown by the wind). The bushes will be green [*"mooi green"*], when they do put out new green, when the rain does fall, that which does rain (bringing) out little grass.

The ostrich will again, the ostrich scratch. It must place the !nabba thorn flower's little eggs [*"!nabba Doorn sein blume, witte"* – eggs?] The !nabba thorn has upon it little flowers. The folk do again, they hunt seek the flower's eggs' children [*The ostrich first lays her eggs and then these flowers come out. The os make their nests among these thorn bushes*]. The folk do drink in the shade, sitting in the thorn-tree house's shadow [*The men chop "//kerri doorn" trees, and make houses of their branches*]. [ ] noon's eggs are.

The ostrich shall not break (the eggs). The ostriches' children shall not go. The ostrich was quiet at the place. It dwelt at the first house, which it scratching was at it.She will not followed go away by the ostrich's children, when she leaves her first house, which she scratching was at it. She must be still [*J.T. says that she will lay more eggs (in another place)*], because the people drank the eggs, because the people think that the sun is warm, that the people

LII-23. Bushman (J.T.) Pp. 2043-2134. 1872

*Pp. 2043-2134. From Sept. 30th 1872-Nov. 18 1872 (Had not been at all well, and all Oct. had done very little Bushman).
*Pp. 2043-2053 already translated; 2053-82 translated 12/4/1912; 2087, 2090-4 translated 6 July 1912; 2095-2102 translated 7 July 1912; 2103-2109 9 July; 2110-2129 10 July; 2129-2134 26 July; 2082-86 April 1913.

[P.2043 The Ichneumon continues his discourse to the Mantis (in the story of !kaken..)]

seek honey in it, that the honey is still fat in. The honey shall not sit making itself lean, for the honey skin cells dry when the flowers have dried off. The bees drink water, while the bees feel that the //koa//koa [*small flat bushes*] flowers are dry. They are broken off. Therefore the bees have young [*the little white crawling things*], while the bees feel that the honey is lean, while the bees feel that [it it?] the end of summer (after new year, when the red star comes)
[2045: *After new year, the season that the star //khwai comes, the time (Feb.) that we went to Kalk Bay in last year. When we returned, J.T. says that, "The little winter's star …, the great winter's star, it is the one which will come out, <u>when we are in our great house</u>; then the great winter's Pleiades (?) come out; while we remain there; and then the [ ]'s stars follow the Pleiades (?)*."]

[14 Oct. (having not been well enough to go on for many days until today)]
in which we do not seek honey, in which the water shall rain, bringing the springbok. We shall shoot the springbok, while we do close up the honey. Another winter shall come. The honey-bees will, the bees shall become abundant. They were large, as they sat. The honey's comb (lit. skin) will come up to the hole's mouth. And then, the honey becomes fat, while the people are still shooting the springbok.

[30 Oct.] And then the springbok returning come. The people again, they are shooting the "warm sun's springbok". The people again, they hunt the "warm sun's ostriches". They travel in the sun following the "warm sun's springbok". Then they cut off the honey breast, for the people feel that the sun is indeed become warm. And then the people did indeed cut off the honey, when the people do head the ostriches, ostriches which going along eat the [*The flowers of the !kui thorn "!kui doorn sein bloeme"*] blossom.

The people do bring home honey, when the sun feels hot. The people shall drink the honey liquid, sitting in the shade. The people did eat the honey's fat, while they felt that they were sitting in the shade, they which always sit in, while they feel that they do dwell altogether at a great water pit (?)/great water pits, the water of which is great, in order that they should not feel the sun.

For the rain does not quickly fall, that the water may fall, making the springbok to return, for the springbok did go in the sun to the springbok's place. [8 Nov.] And then the people await the springbok, while the springbok do go lean, the male springbok. And then the people did shoot them, that the she springbok might become fat. And then the springbok returning come, when the //khwai [*[For //khwai see Note T on p. 79 of "Specimens"*] comes. When the skin (cells) are black, the //khwai comes out, the //khwai's rain falls. That rain, it rains bringing out the [*when foliage is always great*]. That green is indeed great in that when foliage always comes out in all places. That the vegetation may come out, when bad food grows out.

The springbok walk, passing over the rain liquid, which is wet. And then, the //khwai brings rain liquid, which is wet, the [ ]. Then all the … become white. The springbok must drink the rain liquid, which lies upon the ground, while the springbok feel that the rain falls, taking away the flower of the !khui thorn [*"!khui Doorn sein blume", Boers call it "Di Doorn" J.T. says*], which the springbok going along eat, when the springbok travel in the hot sun. The rain falls among them that they may break off, they break off with the //koa flowers. The flower of the //kum will also dying break off. And the bees also eat them, that the bees may [drink] their liquid, that they may become fat. And then it is that the honey's fat, the honey's liquid fat.

The people must cut honey. That the people may be cutting off all the honey. That the people may be carrying it to the home. That the women may put before their companions honey liquid. That they may be giving it to their companions. That they all may [eat?], while they feel that they wish that the bees may travel away from the bees, that they may travel away, while they travel away from the honey's/bees' hole. That the new honey may be that which returns to the hole. That place it is that which the people stop up, while they feel that new honey it is.

They come with the rain which falls. [They?] return to all the holes, that the people may close up all the holes, while the people feel that the springbok travel going to all places, while the springbok feel that the rain falls (on) all places. That all the people may shoot springbok. The [ ]'s ostriches also scratch (?), that they may place the ….'s eggs. And then the people are taking them [RH margin: Tke French e as in de], when the people are shooting springbok, while they feel that the ostriches are scratching among the springbok. The ostriches run through the springbok, when the ostriches see that the springbok are afraid. The ostriches run away.

Therefore the people carry together ostrich eggs with the springbok, when they are following the springbok. They carrying, reach home, that they may go to make arrows, that they be cutting them, while they feel that they [*beats thin the "harpoon" of the arrow*], that they may, that they may sharpen the arrow heads. That they may, that they may feather the arrows with korhaan feathers. That they may also feather with [ ]'s feathers.

They are short. The arrow will fly nicely … the springbok, while the springbok run … And then the arrow reaches/stands in the springbok. We eat in haste that we may quickly return, that the women may quickly eat, while the other arrows are still good. That we may work at them. That the arrows may again become abundant. And then, the arrows go into the arrows' bag. The people are slinging on the arrows' bags that they may hunt the springbok. That they may [*(?remove the entrails of) D.B.? in ble pen surround?*] many springbok. That they may shoot them, while they feel that they are … springbok which run, that they may standing …, while the springbok run for them. The springbok are running past them, while they feel that the springbok feel that they all are those who the springbok.

They also are looking around for young ostriches (lit. "ostriches children"), that they may spring upon them; they who are red; that they may shoot the young ostriches. They also looking, seek for a house's ostrich. One man, he shall make a screen of bushes (in which to approach) a house's ostrich, for an ostrich runs, passing through the springbok, when the springbok run arousing it. It runs, passing through the springbok. It will go far, going (and) looking behind its back, while the man walks following it.

The man perceives the [12 Nov.] eggs, while the eggs stand (there). They stand upon the house. He will take one egg, that he may go sit preparing it in the screen of bushes, that he may first make nice the screen of bushes. He will drink (the egg), sitting inside the screen of bushes. He stirs (the egg) in the screen of bushes. He …, he sitting looks around, that he might look around all places, while he feels that he … He is looking over the [ ], for the

ostrich's head would first come out, for a thing with a long neck it is. Its head is wont first to come out, while its body is behind these. Its head looks around at the back of the hill, and he presently walks out, while he returns. He first eats there.

He comes to look at the nest. He afterwards, he will look at the nest, while he afterwards turns back outside, while he thinks that he will return. He looks around for the ….. He will come to the nest; that he may come, to drive away the …., which they for him the children. He thinks that the female ostrich is probably at the nest. He thus, he thinks see first eats; for he will come to lie, making himself hungry at the nest. He will first wait to fill himself plentifully. His wife first awaits him. He will return in the evening.

Then he quickly lies down, while the wife goes away. She will go to sleep on the hunting ground. She is the one who early in the morning comes back to seek the male (ostrich). She runs to bring herself to the nest, while she feels that she runs to bring the egg, that she may come to lay it. That they may fondle it, and then the male ostrich present … He going to that place at which he will eat, while the wife lies down, while he feels that he is once married. He has not three times married ostrich females, while he feels that he has not yet died.

He will be blown away, for he is a grown up ostrich, at the place at which he did come out of the egg, when he was a little ostrich. He scratches the ground, while he is a young adult male ostrich. And he is still a youthful male ostrich. He marries a female ostrich. Therefore he is once married.

The man perceives him returning come, while the man sits stirring in the middle of the screen of bushes. He altogether waits quiet inside, that he may lie down, while he feels that he puts his head into the screen of bushes, sticks. He a little steinbok skin's ..., which he made a [cap?] that the ostrich may not perceive his black head's hair, for his head is black. His head should be, must be red, for the eye of the house ostrich does not a little perceive, for his eyes are bone, while he feels that he wishes to be able to perceive the [*darkness. D.B.*]. He looks, seeking for the …, for the … holds the stone, that she may perceive an ostrich egg whitely standing below, while the ostrich egg stands upon the ground, that she may loose hold of the stone, while she remains poised in the sky.

She first descends, while she descends that she may first be opposite to the ostrich egg. That she might look towards the stone, while the stone still falls. She sits over the ostrich egg. She sitting draws near, that she might see near at hand, if the stone will striking break the ostrich egg, that she may arise going to the yolk (?), that she may quickly drink in haste, while she thinks that, that the male !!ko was with her. They two, ... above about in the sky. He will come to her, that they may both eat.

She drinks. She looks around, seeking for the male !!ko that the male !!ko may also drink. They will ascend the sky, that they may look around below, while they look seeking for a …, that they may pinching kill a Vaal-knorhaan, that they may also eat it. They will again ascend above.

Therefore the ostrich sees the …. The ostrich runs chasing, reaching the nest. The man is at the nest. He waits sitting inside the screen of bushes. He sees the … He looks out for the ostrich with the … He waits (until) the … should be with it (or him?). The ... flies, passing over him. He awaits the ostrich. He espies the ostrich running come. He lies down.

He assents to himself: "The ostrich does truly, he is the one who comes, while I thus thought that I would wait for the black crow; that the black crow might be with me, that it might look at the eggs, that the ostrich shall first come to him. And then I shoot the ostrich, while the ostrich drives away the black crow, for he intends that he will come and be angry with the black crow".

The ostrich reaches the nest. He (the Bushman) thinks that he should shoot the thigh of the ostrich, that the ostrich should limp, for the chest of the ostrich is bones. The thigh of the ostrich is flesh and then the poison will go into the flesh, and then the ostrich will quickly die on account of it; while he feels that he goes to sit fast and then, the man will go to knock him down, while he sits fast on account of the poison, while the poison kills him. The poison lays him dead, while he yonder lies opposite his nest, while the man carries the eggs back. That he may go to sleep at home.That he may early come to follow the spoor of the ostrich, yesterday's ostrich's spoor.

He will following the spoor, follow the ostrich to the place which the ostrich will go to writhe with pain. He will look whether the day will dawn for the ostrich at it, while the ostrich lies at it. Therefore he goes to knock the ostrich down at it. And the day breaks for the ostrich, while the women drink (eggs) at home. He (the man) fetches other men, that they might be shooting springbok. They were those who had told him about it, that he should look seeking for the ostrich. That he, he should make a screen of bushes (on account of) the ostrich. That he should await the ostrich at the nests.

That he shall give them white feathers, for the male ostrich is the one whose feathers are white. That he shall take away for them white feathers, that they may come to smoke. For white men love the feathers of the male ostriches, which are white; then it is that tobacco comes out on account of them. The people smoke.

He goes to tell the other people. The other people lend them nets. They fetch the ostrich, while he had covered the ostrich in with bushes. They go to pull out the ostrich from the bushes, because the ostrich lay in the bushes. They grasping, place the ostrich. They pluck the ostrich feathers. They cut up, laying the flesh of the ostrich opposite to the ostrich feathers.

They scratch the fire. They fetch dry wood. They dragging, bring dry … They place it in the middle of the fire, which they had scratched. They lift up the bag. They fetch stones. They go and put them into the bag. They carrying bring the stones. They shake out, placing above the stones, many stones. They strike a light with a tinder box. They strike a light making the fire. They pluck taking grass. They place (it) upon the fire. They blow making the fire to burn. They burn the dry thorn bushes, so that the stones may become hot. That they may cut the meat into slices, that they may bake the meat with stones which are hot, that they may place the meat to raost or bake, while the stones stand opposite to the meat.

They will cover over the fire. They will make a fire above the earth. The earth will become hot. The meat will roast in the middle of the earth. They will eat meat, which is cooked. They stir the fire when the meat is cooked. They shake the meat; beat, shaking the meat. They cutting feed themselves. They unloose the nets. They put down the ostrich feathers in order that they may put down the raw meat of the ostrich. They tie with sticks. They fasten with strings of the net. They tying carry, they carry. They grasping, help their companions up.

They call out, as they carrying go. [15 Nov.] The women perceive them, as they come carrying. They shew the children. The children rejoice. They say to the children, “People are yonder coming carrying, your parents (?)”. Children assent to them. “Our fathers yonder carrying come”. Their mothers assent to them. “Rejoice about your parents, for they come carrying that ostrich. We shall eat fat. We shall dip (flesh) into fat this evening, for a male ostrich is wont to be fat. We shall drink fat. We shall … the ostrich skin, that and the wings of the ostrich”.

Their fathers carrying reach home. Their mothers unloose the nets. They go backwards and forwards putting down the flesh of the ostrich. They eat the meat of the ostrich, which (is) cooked. They will presently boil. And then, they boil the skin of the ostrich, that they may cutting eat it.

The wife of the man who killed the ostrich questions him: “How were the feathers of the ostrich?” He says to his wife: “Are they not old feathers? The ostrich has not ….; that it should get new ….; for a house, nest from yonder, he is a nest’s, house’s ostrich. Therefore he breaks his wings with the earth. Therefore the feathers have grown old.

The people must seek a new ostrich. They shall make a screen of bushes for it. They shall kill it. They shall look at its feathers, for the feathers of this ostrich are ugly. For the … is big. Another ostrich does appear to have scratched up the earth. It is the one that the people shall … They shall make a screen of bushes for it, that the people may await it at (its) nest. It will returning come. They will shoot, while it caresses the eggs.

[*The man’s fantasy or a hunt?] He shall running get out the arrow. And the arrow goes and falls down. The arrow lies. The arrow broken off lies. The ostrich takes away the poison. It will go (and) lie down with the poison, while the poison is in his body. It will writhe with pain on account of the poison’s burns. And then it dies on account of it, while the man returns reaching home, when he has buried the other eggs. He carries back the other eggs, that the people may drink them. He will early take the people (with him). The other people will go to drink at the entrance of the house of the ostrich. They will afterwards seek (follow) the spoor of the ostrich. He will tell another person the place where he saw the ostriches. That they may go to them. They may go to look at them. For <u>he had looked sitting upon the Brinkkop [//khau]</u>. He saw the ostrich was lying there. The sun became cool. He saw that the ostriches seemed to be altogether lying down. For the ostrich did not again walk away. Therefore they (the men) should go to it (i.e. the place). They should go and [16 Nov.] perceive whether the ostrich were lying down, for it had arisen. It seemed as if it altogether lay down, for it had been getting up. It walked slowly. It was standing. It was walking backwards. It was lying down. It seemed as if it was trying itself, how its body felt. It ached. It altogether lay down. It appeared to lie fast, that it would die. Therefore we will go to it (the place), that we may ourselves go to look. For the ostrich had really seemed (as if) we should go to it, while it still lay. We will go to see. We will do so. We must examine whether the day will dawn [*J.T. says that one may say khwaiya or !khwaiya here*] for it. For I had thought that we should go, when the sun had set. That we might ourselves go to look.

For the thing first seemed as if I had shot well. Hence the wound was good. The blood flowed out, which was abundant. Hence the ostrich …, it gently walked along. The ostrich trod, making its foot wet with the blood [*!komm etc (nett mak foot (with) bluid). J.T. translates*]. The blood was on the ground. We must walk quickly, for the beasts of prey do not act nicely, do not do the thing that is good.

For the jackal is wont to for us destroy the thing. The jackal eats, destroying a thing on the ground. He teasingly, mischievously (?) eats the thing. He eats … the fat. He tears the meat. He will standing bury (it), that he might be coming. He eat. He calls, seeking other

jackals, that the other people may follow him. They all will come to eat. Therefore we will go when the sun has set.

Another man says to him: “My companion’s ostrich lies ill and then the jackal will be afraid of his head, while the jackal thinks (that it) is a knobkerry. And then the jackal comes, first to sleep opposite to the ostrich on account of it. We will first go, for the eggs were not numerous. For it was a new nest’s ostrich. It is one who is fat, while it feels that it is yet a new nest. For the [broody ostrich? D.B.] is the one which is lean, while feels that its body has dust, while it feels that the nest is an old one. It has dust, has dust which has earth, is … its skin has which adheres (?) this … It ascends into its feathers. This adheres to its skin.

A new nest is the one where the back of the skin is wont to be black, while the skin feel that the skin lies above the fat. The fat lies in the inside of the skin. The skin lies upon the fat. It is this fat which the people are wont to eat, lifting it off from the skin. They put down the skin. The ostrich’s wings are those which the people are wont to cut …., their skin, the ostrich’s wing’s skin. They eat the fat from the skin of the ostrich. They quickly, they put down the meat. They set the liquid fat down to cool, that the liquid fat may become cold. That they may … the meat, while they feel that they are fat which (is) cold, which had stood cool, while they feel that it is winter. They make a screen of bushes (for) a winter’s ostrich. They all become fat, while the ostrich feels that the ostrich scratched (the ground) winter. Therefore, the skin of the female ostrich is red, while she feels that she has washed herself in the new rain liquid, which is beautiful. Therefore her wings are red, on account of the new rain, which falling washed her. Therefore her plumage is handsome, because … she [ ] her wings, because she [ ], taking away the old plumage, that she may get new plumage. And she becomes fat.

Her wings have, get young quills, while the old feathers come away, fall out (?). They of themselves come off, because she [D.B. shakes]. They fall out. [18 Nov.] [*“haara self loos”*]. That she may grow out as quills new quills, which had been inside the skin. They become white, while they feel that they are little quills (or quills’ children). They are not yet dusty. For they are young (?) feathers’ children. They are soft. The old feathers which are dry, they are those which fall away.

LII-24 Bushman (J.T). Pp. 2135-2226

*From 18 Nov. 1872-2 Dec. 1872.
*2135-43 already translated. 2143-2178 translated between 25 Aug. 1913 and 1 Feb. 1914.

[2135-2212 The Ichneumon continues his discourse]

That she may grow out little feathers (lit. feathers' children) which [are] soft, for her body becomes fat. Because she becomes fat with the young female ostriches, whose fat is soft. Because their skin is soft, that which also has little quills. Because winter it is. They (the ostriches) grow out winter's feathers, which are handsome, while they pluck away summer's feathers, which (are) dry, because the sun was the one which burnt them, while the ostrich ate standing in the sun. The sun burns dry its feathers. Those dry feathers, they are those which fall off when the winter's rain falls.

Because the springbok hair waxes, becomes handsome, when the springbok grows out new hair. Those handsome. Therefore all things are handsome, because they all become fat, that the people may eat fat, from the female things, the springbok females. While they feel that the springbok males are lean, because their legs' fat is cool. While the legs are in the !kwa ken [*[Is this a kind of low bush?]*]. Therefore the female-ostriches are fat, while the female springbok are fat.

Hence the people are shooting them. They hunt the springbok by night. They hunt in the darkness [*"jagt donker"*] the springbok, steal up to the she-springbok by night. They also hunt in the darkness the ostrich by night, because the ostrich does go in the not darkness. That they might as could head the ostrich upon the hills [Tkaoken Tkaoken – repetition for plural?]. The ostrich does eating stand in the river beds, while the ostriches feel that the river beds are green. The [*(a certain bush)*] is green, those which the ostrich eats their bushes. The ostrich does stand eating them.

The people hunt in the dark the ostrich. They [ ] the ostrich in the night, while the ostrich is still asleep, that the ostrich may waking arise in the morning, that the ostrich may waking go to the river bed, while the man …. sits at the place where the ostrich had eaten, the bushes of which are green. He [sits?] inside the screen of bushes, that the ostrich may walk up to him, when he is inside the screen of bushes, while the ostrich comes to fetch the bushes, which the ostrich had been eating at in the evening. The ostrich will come to eat them, when the man has come in the darkness to them. The man [sits?] inside the bushes' screen, while he waiting lays the arrow, that the ostrich may first eat coming up to him, the foliage.

He (the man) will shoot near at hand, while the ostrich is eating, standing opposite to the screen of bushes. He will shoot out of the screen's bushes, while he shoots out of the … mouth. The ostrich will be wounded behind, while the ostrich is eating, standing behind the bush's back. The ostrich will run backwards, when the arrow pierces the ostrich's body. The ostrich will go (and) fall down. He (the man) will go out of the screen of bushes. He will go twisting break the ostrich's neck. He will beckon that the other people may come to him.

They will cut up the ostrich. They will broil. The other people run out of the screens of bushes. They run, coming up to him, while he sits smoking tobacco. He sits waiting. The other people say to each other, "This ostrich he appears to be fat, for his plumage is handsome. He seems to be fat. Hence his skin is red". Another man says to him: "This ostrich, he is fat. We shall eat fat today".
Another man agrees with him: "I am the one to whom our brother thus spoke. W shall eat fat. We shall dip in the male springbok's flesh, for it is hard, for our teeth ache on account of the male springbok's flesh, when we are eating. We in the darkness go to another river bed

[*"Ander Haar Rivier"*]. We also go that we may lying in the river bed, for the ostrich eats in the middle of the river bed, while the ostrich feels that it is verdant. Because the water runs along it. Therefore the river bed becomes green, while the hills [Tkaoken Tkaoken] are dry, their bushes, while they feel that mountain tops [Tnari Tnari] (they) are. Their bushes are short. Therefore they dry up, while the river bed's bushes are wet. Therefore they are still green on account of it, while they feel that the [ ] the rivers are still wet, [20 Nov.] while they feel that they [ ]. Therefore they grow on account of it, while they feel that the [ ] are those which grow out. They are those which the ostrich eats.

The people go in the darkness to the ostrich, they [go?] at night, while the ostrich still sleeps. They go in the darkness to the ostrich place where the ostrich eats. They will go to lie in wait that the ostrich may come, while they wait in the screen of bushes. They will look seeking for a male ostrich, for they killed a female ostrich another night. They ate it up.

Therefore they all go in the darkness. They all will lie in wait. They all will shoot the ostrich. They will afterwards head the springbok, while two women they are with them. They shall find a springbok, while they … They will shooting lie in wait, while the springbok walking stop. They will look out female springbok which are fat, whose hair is handsome.

For they hunt the gemsbok. They [ ] the gemsbok. They will [*"Hartloop fore [i.e. vir?] gemsbok"*] the gemsbok, while they feel that the gemsbok are numerous. For they had been looking out for a gemsbok. The gemsbok had been quiet at peace, while the gemsbok …, the gemsbok did not perceive people. Therefore they hunt a gemsbok in peace. They will go to peep at the place, where the gemsbok had been eating, while the man sits to leeward, that they may [have?] the gemsbok to leeward, westwind. The gemsbok will turn to leeward, while they run up into the winds' mouth, while they feel that the gemsbok will run before the wind.

They will shoot, turning the gemsbok into the wind, while they feel that they intend to find the spoor, following the gemsbok's spoor in to the wind, while they feel that the gemsbok wounded goes towards the hut, a hut which has water. They will go to cut up near home, while the gemsbok comes to fall dead halfway. While they feel that they had slept behind the gemsbok. While they feel that they always went to shoot (after) sleeping there.

Therefore they sleep upon the gemsbok's spoor, where the gemsbok has gone while they feel that the …'s mountains [//kerri ka Tkaoken Tkaoken] have no water. For riverbeds are those which will have [water?]. They are those which the people dip-up. The people do not dwell near to the [!khwaiten !khwaiten – river beds?], while they feel that … and the big water hole [ ].

They will early find the spoor when they follow the gemsbok footprints [*"fatt [i.e. vat] spoor"*], which the gemsbok [made?] yesterday. They will early follow them, for they did first sleep, while they felt that the sun had set. Therefore they first slept on the gemsbok's footprints, the evening's gemsbok's footprints. They will afterwards, holding the spoor follow the gemsbok to the place, which the day broke for the gemsbok, while the gemsbok slept at it. They think that the wounded gemsbok went to lie. They will go to search it. They will search, seeking today's gemsbok's fresh spoor. Upon the grass where the gemsbok slept, which the gemsbok had been eating. The gemsbok had slept upon it.

The gemsbok had early awakened out of it. The gemsbok had eaten, going to different grass. And the sun would be a little warm [*"betje warm"*], while another gemsbok would lie yonder, behind the other gemsbok's backs. Therefore the people follow along the gemsbok's spoor, where the gemsbok was going along writhing with pain (on account of the poisons) [at?] the gemsbok's place, where the gemsbok had going along been sitting, while the gemsbok was writhing with pain (on account of) the poison. The gemsbok went along … The gemsbok slowly arose. The gemsbok went to sit down. The gemsbok fell over. It lay upon its place.

The people following its spoor, reached it. They called to their companions: “Is that a stone there?” The other man said to him: “A gemsbok lies there”. The other one rejoiced. So the other [said]: “Yes, my brother, do thus to us, that we are shod, for we have not been shod; for we have walked upon out (bare) feet. The sticks have been piercing them”. The other man said to him: “Yes my brother, do thus to them, I must eat”.

The other one agreed with him: “I wish that our brother shall do so. I must eat. I drink plentifully, for he is old. He certainly will do thus to us with the big gemsbok there. Its flesh is hard. We will roast … Its skin is old, for we have drunk at a big waterhole [*!kwa ttu !kerri*] which is salt, which is bitter [2174: kkun. **Train refs to “Bitterpits”, term is //xara #kam, BII 358].

Therefore I wish that new rain may fall for us, that we may drink its liquid, that we may leave, discontinue the salt. That we may also be drinking the new rain liquid, which is sweet. That is may also rain bringing back to us the springbok, that the springbok may [ ] to us. That we may go in the darkness, while the springbok are abundant. For the rainy seasons [//hau; *//hau the rainy time*] … are abundant, that we may go in the darkness. We shall going along shoot, while we go? to collect? to the reeds, for we are shod with shoes which are thick-soled, which are strong for walking. For the reeds which stand afar off, they are those which we shall …. go to them … that [ ] we [ ] we will come to put down the arrows, while the springbok are still going, going round, going along.

For we will … together bows, while we afar off returns from the reeds. We will chop bows. We shall carrying lay them upon the reeds, while we feel that we have altogether returning come. For we do not quickly …, while we feel that the sticks are not near at hand. For the sun will … half-way. Therefore we are wont in this manner [to go?]. We think namely, that we shall die from the sun half-way. Therefore we shall go to put to dry new bows. They will dry, while we wait for a springbok, for the springbok child (?) is far off.

We shall afterwards lay down other arrow. We shall take arrow, which are not many. For we are lying in wait for old things, and we not shoot in among them. For we gently lie in wait that we may shoot them from nearby, because they are old things. They lie in the shade. We also go in the dark to the ostrich, at the ostrich’s bush. There it is that we stand, lying in wait. The ostrich will come up to it. The ostrich will eat it. The ostrich will go. The ostrich sits down to sleep. We also hunt in the dark another river bed’s [ ]. We go, also lie in wait. The ostrich go to sleep upon the hunting ground.

The ostrich rises when dawn breaks. He in the dark approaches the river bank. He goes to stand in the riverbed’s middle. The man shoots him. He is wounded. He runs away out of the river bed. He goes to stand above. He runs back. He runs about dying, because blood comes out of the mouth of the wound. He is cold, because he is chilled with loss of blood, because his body feels cool on account of the blood, the ostrich’s blood. He goes to set himself down. He is dying. The people go up the hill. They sit on it. They will sit, breaking [crossed out] it. The poison will gently work. The poison will of itself make him die. Then he will die of the poison. He himself dies of the poison’s burns.

The people will look whether he seems dead, that the people may go to surround him, that the people may really cut him up. The people walk down from the hill top. They go to him when they see that he seems dead. [28 Nov.] They go stand round him. They see that he is dead. They lay down the arrow-bags. They lay down the bows. [They] stand plucking him. They take out knives. They cut.

Other people make a fire. Other people gather wood, dry thornbushes. One man collects stones. They drag up (?) the stones and another man builds the fire. Other men pile on bushes. They collect stones to put upon them. They light the fire, while they strike a light. They set fire to the grass. They blow, making the fire burn. They light the fire with bushes,

stir up the fire. The fire heats the stones. They put on the ostrich liver. They stir turning it. They slice and lay down (the two) thighbones' flesh. They stir taking out the liver from the fire. They put it to cool. They gently cut out the wings that they may strike them, that they may beat out the fat, that they may moisten the liver. They afterwards roast the thighs. They cover the fire.

They unloosen the nets. They put the ostrich feathers in the net. They tie them. They stir the fire. They shake out the dust that they may cutting feed themselves. They skin taking out the ostrich's heart. They shake it. They cut helping their fellows. They feed them. They cut for them of the ostrich's heart. They put away the thigh bones meat into the arrow's bags. They tie them to carry to the net strings. They lift and carry the nets.

They call as they go carrying, because they are returning home later to the house when they the house's water. They will go and drink for the water is at the house. They will barter seeking tobacco from the white man, while they put in the ostrich feathers. They will come and smoke. They will hunt later, while they are smoking and they go to sit smoking on a hill [Tkao]. The children shall find an ostrich which stands eating. They will drive it to the hill. They first gently buy tobacco for they think that they are still eating the house ostrich. They first …, because they are hungry for tobacco. They think that the white man has spoken to them about it.

They must seeking ostrich eggs make a screen of bushes, for they must [ ] the ostrich. They must get the feathers. Then the white man must give them tobacco, for the white man cuts, sells? for them tobacco, that they may go and smoke. For they have killed a male ostrich and its eggs. For they remember that the white man said so, that the[y?] should bury together the ostrich eggs and the ostrich feathers, when they eat ostrich meat. For they shoot the ostrich with poison.

Therefore a custom it is to eat the arrow's ostrich, because they are Flat Bushmen [sswa ka]. They are accustomed to shoot the ostrich with the =ku's poison. They eat the white ostrich meat. They throw away the black ostrich meat, where the poison killed it. The jackals will eat it, when they have cut up the ostrich. They throw far away the black meat in which the poison is. They find from the poisonous wound, because they put earth on the wound of the poison.

Therefore they put it away, for the children might eat together the wound of the poison, for the children there are foolish. They do not understand. They, they pick up, they eat, because they understand fine. They, they put meat to roast, because they afar did play making themselves hungry. They come running home. They pick up meat. They put it to warm. They pushed the meat in to the fire to roast. They pull out the meat. They shake the meat, for they shake out the ashes. They knock pressing the meat, for they knock pressing out the [ ]. They meat will eat of the heart's mouth, which is cooked. For burnt meat is there above the meat of the heart's mouth, which is still cooked. For he feels the meat has burnt. The meat was laid.

Therefore the meat quickly burnt for the [ ] was placed on top of it, for the little child thought her mothers were still at the water. They would come taken to cook. She would eat meat, which was boiled in the pot. For her stomache ached, that meat it was which she would drink supped up soup of it. She would be full. Then she drank putting on top water. She altogether played at the hosue. She would later eat the night food when she really fell asleep, because it was night at which they altogether sleep. They will afterwards eat the morning food, which they cook in the dark, early, because they have lain making themselves hungry.

[2213 The Story of the Old Man who makes Rain]

[29 Nov. 1872] The person here, he thinks that he will go speak, so that the rain may fall, because his person [is] the rain's person [!khwa ka] *[D.B. He is a rain medicine man – in pencil*]. He sleeps. His wife says to him, "Go speak to the old man, that the old man may make fall for us the rain. That we may drink new water, which is upon the earth, that just fell. That we may travel away from the old house. We travel to the new water, which [is] sweet; for we do drink bitterness".

Her husband agrees with her, "Tomorrow, I shall go on it. My younger brother shall be with me. We will go ask that old man, that the rain may fall bringing us back the springbok". His wife assents, "Yes". They sleep. They early go. They go to that old man.

They ask that old man, "Dost thou not think that the rain will fall?" That old man says to them, "What thing is it that you ask me about?" His younger brotehr says to that old man, "My old father! I do think thou (wilt) make rain for me, that rain may fall, cooling for me the earth, for my knees are burnt with the earth, which is warm, as I steal upon the ostrich [*they lie on the ground, J.T. says, and crawl on all fours*]. Therefore I come to thee that I may tell thee".

Old man speaks to him. His brother listens. Old man says to him, "I do think that the old man will make fall for us rain, that the earth may be cooled for us." His grandson says to him, "I did think that thou wouldest be (the one) to make fall for me the rain". Old man says to him, "I am which [is] angry, that the people make fire, when the rain comes. The rain disperses [*"uitmakarr"*].

Therefore the rain does not fall nicely upon the earth [*J.T. says that the rain is "bane fier, groote fier" [D.B. bang voor groot vuur]*]. Therefore the other middle is dry, while the rain does yonder fall nicely upon the people's place. They are those whose bushes are green, while the place at which I dwell, its bushes are dry, just as if I were not (the person) who makes fall the rain, that the rain might truly fall for the people; when the rain saw the fire, which stood in the rain, because the people were afraid of the rain's shade, while they thought that killing it appeared to be [*J.T. explains that they feared being made dead by the*

rain, and so make large fires. They think their houses are only little ones], as if they were not those who dwelt upon a place which has not trees.

Those trees, those [?] think are great trees, because they have stems, [2 Dec.] which [are] large. The wind blows past the great tree stem. Those strongly withstand them. The wind blows, but (as they) fast stand, they (the stems) are in the earth. It (the tree) is tall. The house stands quiet below, stand below, while the wind does not blow round the house. [*The house stands fast in a large tree, J.T. explains, and is not shaken by the wind.*] The house is warm. The house stands under the great tree stem.

Therefore the house stands quiet. I will make it (the rain) that thou mayest see, that thou mayest not make fire, when thou fearest the shade, while thou seemest to think that darkness it is not. This is shade, because great clouds (they) are. A fight it is not. For stillness it is, that the bushes may become green".

His grandson said to him: [continued]

LII-25 Bushman (J.T.) Pp 2227-2319. 1872-

*Pp 2227-2319 From Dec. 2 1872-July 23rd 1873.
*2227-2263 translated; 2264 translated 13 Nov. 1899; 2265-2269 14 Nov. 1899; 2270-2277 16 Nov. 1899.

[2227 The Story of the Man who makes Rain (continued). He is asked not to make a male rain, but a female rain, which is gentle.
2228 The people fear a male rain
2229 and think that the time of death has come
2230 The people make fire fearing the male rain's anger
2231 They fear that their houses will be blown away
2232 They make fire, so that the rain may turn away
2233 The Rain-maker tells his grandson that he must not make fire
2234 But must await the rain, as the bushes are dry; and promises to "cut" a she-rain, which shall make soft the earth
2235 So that the bushes shall become green, and the springbok shall come, and the people shoot; for all places are dried
2236-8 The rain-maker promises to milk a she-rain, and to cutting let out its blood; that the blood may run upon the earth, the springbok drink it etc. The she-rain's breath is like mist
2239 The rain-maker will take the rain to the top of a mountain (name given opposite)
2242-44 The Bushmen sit afraid in their houses, and hunger, on account of the cold. They make the rain disperse.
2246-8 The she-rain's clouds are soft, because they are her hair etc. The great skin which is laid along the horizon etc.
2250 The great skin comes. Abundant rain etc.
2251-63 What the rain does for the ostrich, springbok, vegetation etc. The effect of it and the sun on the springbok's coats.

2264-2319 Another story about the Rain-making business
The Bushman of it quickly read over to J.T. in Oct. 1873 [*i.e. months after recording, and when he was about to leave], when he said I had it all; (i.e. that it was finished)]

Heading: Story of the Man who makes Rain [*Ignoring D.B.'s and LL's later changes in pencil]

[2 Dec. 1872] "Thou must not make a bull, for thou shalt make a female rain that is not angry, that it may gently rain, because a nice rain it is [*J.T. translates here, "mooi rain", but I think that the word means something a little different*]. It which gently rains, softening the earth, that the earth may be wet, putting in to the earth inside. For the people do fear a male rain, when the people listen to it, when it does thundering come, because it has legs. The people think that the time of death it must be.

The Brinkkop's summits [here mountain tops is pencilled in - by DB?, encourages Deacon's interpretation, but here /Xam is !kaugen Tnan Tnan] are so, while a shadow it is; a fight it is not. For a male rain [ ]. It (the rain) must go in the dust.

Therefore the wind does first, the wind blow away the house. The people do make fire, for the people do fear the [rain added by D.B.] bull's (male's) anger, because it is angry. The people do make fire, because the people feel that the wind does blowing carry away the bushes, those bushes they are which the people fear them, while [3 Dec.] the people think that the house will be (caught) up (blown into the air) [*"huis op"*].

Therefore the people do first, they make fire in front of the rain, while the rain yet comes, that the rain may turning back go. For the darkness is very dark on the Brinkkop's summits [!kaugen Tnau Tnau]. [*(Klein Jantje (Jan. 78) says (a little differently) …!kaogen Tnan Tnan …/Xam …*] The rain's darkness is black, because the clouds are black. Therefore the darkness is black. Therefore the people do first, they fear, because they think that the houses will (be blown) away.

Old man says to his grandson, "Thou shalt not make a fire, for our place's bushes are dry. Thou shalt gently await for us the rain. For I will cut a she-rain; that the milk that might [ ]. I must milk her, she who rains soft the earth, that the earth may be wetted, deep in the earth inside. Then the bushes (growing) sprout [*mus. int.*], that the bushes may become nicely green. The springbok's galloping coming, that the springbok may travel to all places. That all the people may shoot. For all places are dry, for the heaven is great. It (the sky) great sits.

[5 Dec.] Therefore the rain indeed shall fall on all places, for I will milk a she-rain. I do cut her. I must cutting, let out the rain's blood, that the rain-blood my run upon the earth. That the springbok may going drink the rain's blood, as the springbok does galloping go. The springbok does springing go, for the she-rain, does rain greatly (all over the places St. says), while she thinks, that she will make wet all places".

His grandson said to him, "I am like this, because for the she-rain has her mouth breath. It resembles like mist. Thou shalt verily go cut-lay the rain and send it into great water-pits, which [are] different, which are in the mountains". [!kaugen; *(K.J. !kaoken)*]

His grandfather said to him, "I will take up the rain to the mountain [*J.T. explains, the rain maker rides on the rain-cow, J.T. says*], the mountain on top of which I did cutting above lay the rain on it.

[** *kamm xhara ka !kau, is the name of the high mountain, at Wittberg, which rain is made at. It is not in Bushmanland. Jantje has not seen it, but Stoffel has – Kafirs live at the water near it*].

It [is] tall, so that the water's blood may run down, for the Flat Bushmen dwell on the earth, who think that they will fear, because dying I do make it. For I do seem to make (rain) the killing them.

Therefore their making a fire, as they think that killing which [is] here. I do make it, for the heaven is fine. They cannot perceive the mountain tops [again !kaugen vs !kaoken, K.J.] They do disperse the rain (with fires), that the rain's clouds may disperse, for they (the people) feel hunger, because they frightened (sit) in the house. They hunger, while they (sitting) wait, while they do not go out to seek food [Dec. 6], because they feel the cold. They do warm themselves (by fire) there, while they think that they want karosses [*"combress so scarce" [i.e. kombers so skaars]*]. They remain sitting by the fire, while they do not go out (away from it), that they might walk in the wind, for the rain's wind is cold.

They, they get food [*J.T. explains it thus: that they have no food*]. Their rain falls. They make the rain disperse, while they are (who) talked. I agreed with them, when they think they will make the rain disperse, if I should assent to them. I made the rain fall for them.

I think that I am who will cut a mother rain, that has milk, she who moistens softly, her wind blows gently. She gently rain[s], because her cloud are soft, because her hair (they) are; her flesh (they) are not; for the rain hair (they) are. Those which the wind blowing sends them along, those which are clouds. The wind blows sending along the rain hair, when they are soft. They harden, they become clouds. The wind blows above, placing another hair.

It again, it becomes cloud. It blackens. It black sits (or is?), because it has darkness. [9 Dec.] It (the rain cloud) puts out the rain legs [*the rain as it streams down, is the rain's legs, - it walks along on them*], that they may stand, that they may raining, go forward. That

it (the rain) may lay along the great skin, to the horizon. It [is] black. It which in the darkness comes, while the people sleep, that it may wet the earth. The rain legs are which go out first, those which wetting go out first. The other ground is still dry.

The great skin does lying (in a lying position) come. It [is] hard. It which thinks that, it raining comes upon all places, that the running water may flow along the "Har-Rivier" [*!kuirri !kuirri*]. That they (the water) may flowing enter the water pits (and pans). That it may lying be in (them). That it may fall strongly.

Those which the springbok shall going drink them, as the springbok travelling goes. That the ostriches may also going wash their flesh, for the ostriches did eating stand. That the ostriches may travel with the springbok. That the people might hunt together the ostriches with the springbok, for the ostrich did first, it enter the water. That it might going wash itself, it wade through the [10 Dec.] rain-water (which lies upon the ground), as it travels going out first. [!kwa: *This has before been (as far as I have observed it) nasal*. *J.T. explains that this (short .. nasalised) may be said of the ostrich, but not of a man*]. It who travels going out before the springbok, when the rain liquid makes wet (the ground).

The springbok comes (when) the rain liquid is a little dried [*(the earth being still wet within)*], that the springbok might going eat the little [ ], which are just come out. Those which the springbok going swallows them, which the rain rained (bringing) out them. That they may grow, while the rain thought that the bushes were dry, they and the grass. They all spring up (out of the ground) and the young bushes grow. [2235: *J.T. says that his mother told him that the rain man broke one of the rain's ribs, and threw the pieces to different places (the ribs being a long dark thick cloud). (But) must try to get this in Bushman, and ..?.. put it down here as a reminder*]. That all the place may become green, for the rain did fall cooling it, while the rain thinks that a great rain (it) was which was cut.

It is a mother rain. It has milk. I milk it (the milk), that the rain may get rain streams, as I think that the rain mother is gentle, it which rains, while it [is] silent. It [is] not angry. She pours raining, laying her streams on the earth, while she is silent, while she thinks she does rain, bringing the springbok, that the springbok may be over all places. That the people may in the dark hunt the springbok. That the people may shoot the she springbok, those whose hair is handsome, as the rain did wash it. Because the rain did fall, wetting their hair.

They shake off the old hair that the new hair may grow handsome. Then the autumn'' hair dies [//hau, *//kuanna Tu same as end of Feb. and beg. of March, as far as I can understand*]. [11 Dec.] Then the people look at them. The people perceive springboks handsome, she springboks whose hair [is] handsome. The people do kill them, those which first they become fat, because they are first, their hair [is] handsome. Therefore they [are] fat, while the springbok males hair is yet ugly, because they have grown summer's hair. They will afterwards grow autumn's hair. Those which grow in the winter. They are handsome, because winter is, because the springbok males are fat. Their hair is white, because the spring is coming, when the he springboks are indeed fat, because the sun is indeed warm. That which burns dry the springbok hair, because the springbok hair was red [*(The young short hair is red J.T. says)*], when winter was. While the springboks, the springboks are lean.

Therefore the springbok hair was red, because the (old white hair) hair now goes away. The hair becomes white [*The young red hair becomes white*], because the hair (young hair) long is, that (hair) which the sun is warm upon it.
[2263: *J.T. told me to leave off here, and to begin a new story about the rain-man's doings*.]

[Rain-making (another story about it)]

[2264: *J.T. says that Klaas Streep's !koin Tkannu told him this story. Tkannu was a "Rain's man". J.T. was sitting with him on one bed in his (Tkannu's) house. {His name was also !khwa ka Tkannu, and Tkannu !khwa. The first name means "Rain's new grass"; the second "New Grass leg". The man so named had his leg once injured by new grass (piereced by it). =ko !khwa was the son of the above, and father of !kauken ka Ta}. J.T. had gone to visit him there. <u>He was his father's "person" (!kui), and after the father's death, he was Jantje's "!kui"</u>. J.T. says that he has been 8 years dead. (J. had been the previous year to see him). He was shot by his grandson in the dark. !kauken ka Ta* was *the name of this grandson who killed his grandfather.*
2265: *The murderer was a "Wittberg's man". He was angry with the old man. J.T. heard that some of the women were scolding each other, and the old man went out of his hut to tell his wife (who was one of them) to leave off and be still*].

The place at which the ribs (that is, the rain's ribs) had lain along, that is the one along which the small "hair" (that is, the rain's small hair) sitting goes. Then the little hair vanishes, when the sky has swallowed it. It again, it comes out of the sky. It, it sits. The people perceive it, it again. The sky swallows it, while the sky hardens it. That it may come out, when it has a little grown, while it feels that day already is. It again, it is swallowed, while it is hardening itself, while it feels that it still is hair. It again, it comes out when it is hardened.

It spreads out. It becomes large, while it feels that it is big. Another little hair blows along by it. It again, it is swallowed, while it goes into the sky, while it feels that it is strengthening itself. It again, it … coming out by the side of the other one, while it feels that the ribs (the rain's ribs) had lain in the sky. It fastened goes along by the side of the other one. A hair which is different, it blows passing it. It altogether becomes a cloud.

The people say to each other (lit. their mates or comapanoins), "A hair yonder goes along, for the wind is nice. Its heart feels cool. Grandfather does seem to have assented to thee". The other one said to them: "The old one did assent. He said that his grandsons would feel the rain. He would act, that the people might behold, that the people might look around all the hills. That they might look … all the mountain tops. That they might look around [12 Dec.] … that they might look seeking young springbok which … come, those which come under the wind. While they feel that the rain's wind is cool above them, while they feel that the rain-liquid is wet.

And the earth is still damp. They running come, while they feel that they smell the rain-scent, whose earth is wet. The trees smell, while the trees are still wet. Therefore, the springbok do running come on account of it, while the springbok feel that the springbok race the rain-liquid. That the springbok might going along drink that which still lies visible. While they feel that they are springing over the ground, they are flowing over the ground. This is that which the springbok go along drinking up.

The springbok will presently be drinking them up, while the springbok feel that the springbok …. in the sun of …, which feels warm. The springbok stand making themselves thirsty. The springbok go …, the springbok go to the water. The springbok go to drink. The springbok drink going along (?). The springbok go out from the water. The springbok go to stand eating.

The clouds blow, coming out. The clouds blow, going away. The clouds blowing comes out [*[*I think it must mean clouds here from the doubled verb]*], while the clouds are hardened, while the clouds feel that the rain is newly cut. And the rain's blood is still wet. And the clouds are still hard on account of it, while …

[2278: Seemingly now some D.B.'s translation from handwriting and LL's dated inside cover notes re: translation; unclear]

... the clouds feel that the rain falls, bringing food to people that they may eat much food. Springbuck will travel close to people's huts. The people will stalk the springbok nearby. They will lie in wait opposite the hut and not hunt at a distance.

!kwain said to his brother: "Our grandfather used to say, the sky will be pretty, the sky will be beautiful. A beautiful cloud acts like that when he hears me. He told me I must not be afraid, for he was moistening the ground. I should see on as I had asked him. This is what he ordered me. I should obey him. I must at once go home. I must not run, for our grandfather was not making rain gently. For he was really causing a killing. **[13 Dec.? – taken over by L.L.?]** I must at once come into the hut when I saw the little clouds come gliding up. I came. I was quiet, when these people came running, while I was already at home.

Therefore my women should not be afraid, for they were the ones who told me to go and talk to our grandfather. Our grandfather told me that a different person had made the rain. He would make rain gently. He would put down the rain's legs. I told him that the earth was dry, all places were dry. Their bushes were dry, their grass was also dry. I had been obliged to travel away from the old waterpit [!khwa ttu ttssoroken?], whose water was not sweet, but was bitter, in order to travel to a pool of water which lay on the ground, which had just fallen from the sky. It fell out. It lay, while it was still sweet, because it had not long been lying on the ground.

I had been obliged to travel with the springbuck to the waterpool. I travelled going to the bushes, for the flowers were out on the bushes. I want to hunt springbok, which come running, as I run and shoot [*"harteloop skit"*], for I am a young man. My legs are fleet. I feel that I can run, for my legs are slender. That is because I am a child. Therefore my legs are comfortable.

I will first come home, for I have been running turning an ostrich. His legs are strong. I want to get a springbok when I have got the arrowhead, which is in its flesh. I will put it in order again at home. I tell grandfather to make the bushes nice for me, that I may shoot many springbok."

Then grandfather consented, "You see the clouds are soft. A white hair is coming, gliding up. That is as grandfather said. He told me to go home quickly to my hut. I have come to sit looking. I should have been drenched, if I had walked and stopped on the way, for my home was not here. He told me not to sleep on the way, but to return in the dark, for the time will not wait till dawn, for the wind will come early from the north. The wind will blow the hair along quickly, so that it covers the sky. The sun will be hidden [17 Dec.] by clouds. The place will feel cold. The earth will cool off.

Then people will seek food early in the morning, in order to return quickly, to lie at home afterward. They need not walk about outside, because they have sought food early. They can stay altogether at the huts, because it is not a good time to go out [*"cannie tide nie"*]. And they can drink these at .., because the rains legs are standing. They have wet the ground. People can drink quickly of the pouring rain. They can cool themselves with the new rain water, which comes from the new clouds. It lies on the earth and is still cold, because a big cloud is still coming up.

It will wait till another day, when it will still make things nice. Then it grows hard, for it has come up and is working, growing hard. It comes working nicely. It will feel heavy. It puts a new hair, which is bright, on the old hair, which is dark. It keeps on piling up new white hairs on the old skin, which is dark, because it is yesterday's skin. It lay there yesterday. That hair lay waiting for the new hair. New hair is bright. Later on it will go to lie on top. They will be spread over the sky. The sun will be hidden behind the clouds.

Therefore people should really seek food when the sun is still shining brightly. They should really eat there of the food which they gathered yesterday. They ought to have put some away in order to eat it. Later on they can eat the springboks trotters, which they have

hidden away. They will grow them, when they have eaten the kaross, beause they have finished the fresh meat.

Later on they eat dried meat [2302: 21 July 1873], which they had put away, at first because they thought that rain would fall. They can moisten it when they drink fresh rainwater, which has just fallen on the ground and the wind blows cooling it. Its feel [is] cold.

They seek things to eat and they drink moistening them [*not sure whether the <u>a</u> is slightly nasal here, or not*], because they have fetched water for the rain's man that he may make rain fall for them. They put away the dry meat.

They will take it, put it into the pot to soak it and make it soft, when the children have fetched fresh water, which will make good soup. The soup made with salt (brak) water was not nice. They did not enjoy eating it. They used to give it to the [22 July] dogs, because it was sour. Then the dogs drank that soup. Soup which is made with fresh water they drink early and take much of it, because it is nice, but they did not drink the salt soup, because soup made of salt water is sour. It is bitter [kkun], because the water it is bad [mus. int.]. The meal is bitter [kkun], because it is dry. They take fresh meat, which is sweet. They make soup, because they have not yet fetched water for the rain's man, that water may flow for them.

The new rain water which has just come out of the sky to be on the ground feels cold. It chills them, so that they want the sun. The sun warms their bodies as they sit basking. They do not keep to the bushes, to sit in the shade, for they have been munching "gambro" [kkomm]. They drying themselves, waiting for the springbok, which travels by noon. It walks about in the sun, when the sun is warm. They lie in the heat. They lie warming themselves, as they wait in the midday's heat for the game, which comes in the heat. Then the sun burns, standing above them, as they lie in wait in the sunshine.
They [23 July] shoot in the sunlight. They hit. They feel hot and tired, because they have run to get the springbok at noon. They burn themselves slinging the springbok on to their backs, for the springboks bodies feel hot and burn their backs. They walk along feeling the sun's warmth, as they bring them home. They feel the heat, because there are no bushes near, so that they could walk in the shade. They have to carry their loads in the heat, because they hit the game in the heat.

They might have been bathing to cool themselves, that time when they stayed at the Rain man's hut. They ought to have dipped up water for him, but they did not bathe, cooling themselves with the fresh rain water, which the wind was blowing over. It felt cold, because it had just fallen. Then the ground was cold. It [is] the rainfall. For the rainy season is like that. The wind blows hard from the north, because the stars Aquilae and Altae [//xohai] set behind there. Then the wind blows there. The winds heart is over there. It feels as is [if?] rain is going to fall.

We go and tell the old man to bring out for us the black clouds [*Tgomm's other name is Tguken, these are black clouds*], to let it rain, gently cooling the ground. For the sun has been burning our knees. We have burnt them on the hot ground. We will now crawl on wet ground.

Then our knees will be cool, when we lit[/e?] in front of the game, which comes calling [!kouken ssa – 2328: *The noise that the springbok make when they come from the east. When they come from the west, they (the males) are fat, and do not make this noise, but sneeze*], bellowing over the wet ground. They are going to dig, for they have reached a different place. They smell the scent of the water [Thau – *the scent of the water rising from the wet ground, together with the scent of the wet bushes*] and wet bushes. They go to eat new green bushes. They will return later, when the rain water has dried up to lie in the shade of the big trees [//kerri -–*a part of the country where there are many tall and large thorn bushes*]. For the thorntree country has big bushes, that is why its name is "thorntree country".

The springbok always go to lie in the shade there to wait for the rain. They follow the stars' digging stones' rain [*The rice stars digging-stick's stone's rain-legs (The falling rain is the rain legs, J.T. says)*], because it is spring. [*J.T. explains that the bushes are yet wet; for !khita e. The time when the grass grows, and the rain has first rained*]

LII-26 Bushman (J.T.) Pp. 2320-2412. 1873.

*Pp. 2320-2412. Began Jan 6 1873. Ended Jan 14 1873.
*Pp. 2320-2349 translated already. Pp. 2349-2412 translated with the help of Diakwain 1876 (beginning of).

[2320-2412 Story of a !khwe Tn ssho !kui, the young man who took a young lion, and made use of it as a dog]

[6 Jan. 1873] The first Bushman, !khwe … [*said to be the first (or one of the first) Bushmen*], he was the one who went and perceived the lion's children. He lifted up in his arms the first little lion. He held it in his arms. He brought it to his house. He came (and) set it down.

His wife asked him, "What little dog is this? It resemble a thing, which is different. Hence its head is like this. Its ears are not long." He said to his wife, "My younger brother is the one who gave me the dog, which is here. He thought that I should, feeding, bring it up. He said so. He spoke to me". His wife said to him, "A young lion is that which is here". He said to his wife, "Thou must not speak thus [*"munnie praat so mein broers sein hundjes"*] of my brother's dog". His wife said to him, "Thou must not speak so, for a young lion is that which is here. Its head is large. Its feet are different. Its hair is red". He said to his wife, "A young dog is that which is here … an eldest dog (it) is. Hence it is like this".

His wife talked softly to the children. The children agreed with her. He said to his wife, "You shall feed nicely for us the young dog which is here, for we do not eat gemsbok's children, that he may running catch for us the gemsbok's children, that we may eat flesh". His wife said to him, "The mother lioness will follow thy spoor, for thou hast brought us a young lion, to our house". She said to her little son, her eldest son, "Oh! child! a young lion is that which is here". She said to her husband, "Thou shalt bring wood for us, that we may lie down having fire, when thou hast set down the young dog, which is here", while she thought that she would talk to the children [*(i.e. when the man was out of the way)*]. Her man assented.

Her husband went to get wood, while she thought that she would talk to all the children, that they might understand; while she thought that her man was still getting wood there. That she would quickly talking, make the children understand, that the children should know that a little lion was that which was here. Her husband assented. Her husband went to get wood.

She said to the male child, "Look at thy father." She asked the male child, "Is father near?" The male child looked at his father. The male child said to her, "He is not near". She said to the male child, "I thought that father seemed to be listening that I might speak to thee". The male child said to her, "Thou mayest speak to me, for I now stand in order that I might look at him, for he still gets wood there, that I might look at him, that thou mightest speak to me". His mother said to him, "I now feel that thou seemest to think that a young lion is not the one which is here. Its head is used to be thus". His mother said to him, "Look thou at its eyes. They are large. Its eyes are bright yellow shining".

The young lion looked at the child's mother. His mother said to him, "Look thou at it. It looks at us, when I speak its name". The young lion looked around. She (the woman) said to her little son, "Thou shalt fear when thou art (out) with thy father. Father has deceived us, that we might think a dog was that which is here. A young lion is that which is here. Its mouth is large. I came (and) said to thy father that thy father should tie up, placing away the dog which is here. For I know not the dog which is here, which they father brought to us. Tts head being like this, [7 Jan.] for I never saw a dog like this. For the dog which is here, it is the one which thy father brought to us". The mother lioness cried. The young lion suddenly

raised his head, listened. She (the woman) pinched her son, “See thou, a thing which is different it is, the one which is here”. She was speaking softly to her son. Her son also was speaking softly to her, “I am now the one who is afraid. I now understand”. She said to her son, “Thy father has stolen away a young lion. Its mother yonder cries there. She asking seeks for the child”. His (the boy’s) mother said to him, “Thou seemest to think that the young lion will not run away, when it has grown up, for they father deceives us. For a foolish fellow he is. Therefore he brought us a young lion, that the mother lioness might continuing to seek for it, come to us”. She said to the child, “Thou must therefore wait, that thou mayest see”. The child assented. She said to the child, “when thy father has feeding reared it, for thou seemest to contradict me, while I speak truth”.

The child assented. “Thou dost speak truly. I do understand. A thing which walks by night, it is the one which is here. It is different. A dog’s feet are white. A young lion is the one whose feet are hairy. A dog’s feet are not hairy [*(This means, D.H. explains, that a dog’s feet have not long hair)*]. Its ears’ backs are black. Its ears’ tips are not long, for they have short points, because its parents eat men [*i.e. (Because it is a beast of prey, D.H. says)*]. Therefore it also understands that it is still a little lion. See thou, it is the one which a little listens, while it (is) little, because it understands. It is yet a little lion. It thinks that the night’s little things it is. Therefore it listens. It listens nicely to its mother. It listens that its mother now is one who was used to call thus, when it was by its mother. Therefore it listens nicely. Its mother must been seeking to find it. Thereore its mother cries, seeking to find it.” [*Is this longish speech the child’s?*]

She (the Bushwoman) asked her husband, “Oh! My husband! For what cause didst thou bring to us a [8 Jan.] young lion?” Her husband said to her, “a dog is this which my younger brother now was the one who gave it to me. I am the one who asked of him this dog. Why dost thou stare at the little dog? (as if thou didst not know it), whilst thou dost not look nicely that my younger brother’s little dog it is. The dog’s father looks like this. Therefore the little dog has resembled its father, while it feels that a little male dog it now is”.

His wife said to him, “A dog which thou didst dream about, it is this one. It will become angry with us. For I am afraid of it”. Her husband said to her, “The dog’s mother looks like this. She shall come that thou mayst look at her, when my younger brother goes with her. [*Expl note by D.H. Feb. 1876: /Xam – “Call the dog which goes with thee that it may scent about, that thou mayst see if it may not perceive a thing which it can smelling put up?”*] He told me that the dog’s mother kills gemsbok”. She said to her husband, “Thou dost deceive me that I might think that a dog is that which is here. This dog, it will kill me. The dog’s mother yonder, over there, cries. It makes a noise like a lion, that which I listen that a lion it is. For it (a lion) is the one who used to do so, when I was still living with my parents. A lion is the one who does thus. The lion cries. I see that this is a little lion”.

Her husband said to her, “Thou art the one who speakest thus, while thou sayest that I dreamt of this dog, of which I did not dream. For I asked for it, that we might possess a dog”. Her husband said to her, “I shall take out (with me) this dog. It shall chase a young gemsbok for me”.

He slept. The little dog looked. They lay in the house, they (and) his wife. The little dog made as if it would spring upon them. He (the man) scolded the little dog. His wife continued to pinch her son, while she felt that she had been the one who had said that the child should lie down with her, that she might continue to pinch the child, that the child might lie looking, while it did not sleep. She held under her arm the baby. The young lion got up and went away. It went (and) sat upright [*“sit nett so hund”*]. It lay down.

Her husband first, he arose. His wife arose after him, when her husband had made the fire. He lifted up the quiver. He slung it over his shoulder. He took out the knobkerry. He

put it under his arm. He called the dog's name. The dog went with him. His wife said to the child, "The young lion yonder goes. Thou seest it looks angrily at us, while it feels that it looking angrily smells our scent, while it feels that a thing which goes by night it is. It kills people. It eats people".

The young lion went stealing up to her husband. Her husband spoke very angrily [*(Expl. Note by D.H. March 2, 1876 /Xam – Her husband said "Tta tta tta tta tta!" (to frighten the lion). He in another way, he says, "Yonder man, what is it that he wants to do? that he does thus there? It seems as if he were stealing up to me"*] to the young lion. The young lion let him alone. The young lion verily went (and) killed a young gemsbok. He (the man) ran up to the young lion. The young lion came forward. The young lion met him. He spoke very angrily to it. The young lion cantered back. It going, growled. The man trembling reached the young gemsbok [9 Jan.], while it (the little lion) lay down. The man dragged away the young gemsbok. He dragged the young gemsbok away to the !khui (a large tree) [*("wolle doorn", a great tree, D.H. says, but brittle and not strong. It is like the "kokkerboom" of which the Bushmen make their quivers).*] He laid down the young gemsbok.

The young lion looked at him. He scolded the young lion. He called the young lion's different name, which he was the one who had called it (i.e. had given it). That the young lion's name, with which he made a dog of the young lion, that he might always calling use it. The young lion listened to the young lion's name. The young lion thought that it was a young lion. It heard its name which (was) !kui-sse-!khwi [*This is his name as a dog*]. It lay looking at the man who had carried it off, when it was little. The man called its name. The man called enticing it [*The man thought to make it love him, D.H. says. The man thought that his dog would love him, when the dog heard that the man called its name; while the man did that which we always are used to do, when we hear that a dog growls at us, we call the dog's name*], that it might listen to its name.

The man took up little bushes (in order) that he might lay the young gemsbok (upon them), that he might cut up laying (upon them) the young gemsbok. He cut off the young gemsbok's lungs. He called !kui-sse … !kui-sse galloped forward. He threw the lungs to meet !kui-sse. !kui-sse took them. It swallowed [*mus. inton.*] them down. !kui-sse steadfastly looked at him. He scolded !kui. He took the young gemsbok's heart. He called !kui. He gave to !kui the young gemsbok's heart. !kui caught hold of his hand. !kui caught hold of his hand together (with the heart). He hastily snatched away his hand from the inside of kui's mouth, while kui swallowed [*mus. inton.*] down the young gemsbok's heart.

He said, "Why is it that this young dog is catching hold of my hand?" He cut off the young gemsbok's neck. He gave it to !kui. !kui came and caught hold of his hand. He again, he hastily snatched away his hand. He took up (his) stick. He threatened !kui. !kui sprang away with the young gemsbok's neck. He (the man) thought that he must go away, while he had not broiled any of the meat. He himself, he talked to himself. His thoughts (lit. "thinking strings") talked to him. He talked to himself with his mouth, namely that he must … go away, for the young dog it does not look nicely at him. For he seemed as if he would be thrown down and held, for this young dog it has done in that manner. It had come, catching hold of his hand.

He said to himself, "I ought to go away, for this young dog it was snatching (with its mouth) at my hands; for I was the one who sprang aside, opposite to this young gemsbok on acccount of this young dog. It has acted in that manner. It seemed as if it would throw me down and hold me in the darkness. I will return home, while the sun is up that I may myself, I look at it" (i.e. the young lion).

He quickly prepared his load, that he might quickly lift up the young gemsbok, that he going might look at the dog. He put his arms in to the young gemsbok's feet's skin. He arising, lifted it up [*i.e. arose with his load on his back, D.H. says. He has lain down upon the*

load, to slip his arms thru' the gemsbok's feet, which he had fastened together (two and two)]. He took up (his) quiver. He slung it on. He called the dog's name as he walked away. He, walking, called the dog. The dog cantered across (to him). He (the man) trotted forward. [*His load being too heavy for him to run, D.H. explains (Tkaoun Tkaoun "to go slipping the feet along the ground")*] He left off trotting. He walked. He trotted with the one leg. He walked forward with the other leg. He looked at the dog. He thought that the dog would catch hold of his back. He grasped (his) stick, that he might beat the dog. He went, slipping his feet along the ground.

He saw his house. The dog saw the house. The woman said to the child, "Thou must look around [*(for the lion, D.H. says)*], thou shalt lay in the fire pieces of wood, which are long. We will throw fire at the young lion, for a young lion has been that which thy father brought to us. It is grown up". The young lion perceived the fire. The young lion galloped back. Her husband calling went. The child heard his father, while he called in order that the woman might arise. His wife said, "Hear! (It) sounds like a man calling".

The child got up. He espied his father. “My father is the one who comes there. He comes slipping his feet along the ground. He has carried”. [*(Page 2373 omitted). My father went slipping his feet along the ground, while he felt that he was carrying (a load). Therefore he went slipping his feet along the ground, on account of it, while he felt that the things which he was carrying (or with which he had loaded himself), they were heavy. Therefore he did not run. For he verily went slipping his feet along the ground, while he felt that the things which he was carrying, they did not admit of his running. For this was why he continued to go slipping his feet along the ground.*] His mother said to him, “Thou must looking, seek for that dog [10 Jan.], that thou mayst perceive it, that thou mayst throw fire at it, while it is yet coming. For it must come running into the fire. For I must hold the shovel [*sometimes made from the breast-bone of the ostrich, and sometimes from an ox’s horn; also from the tortoise and turtle, D.H. tells me*], that I may throw fire at it”. The child perceived the young lion come galloping. He said to his mother, “It verily is the one which is coming there”. His mother said to him, “Thou shalt therefore take fire that thou mayst stand holding fire, that we may throw fire at it. Thou shalt hurl at it with fire (sticks), [11 Jan.] for we must throw fire at it, in order that it may springing turn back. We must drive it away from the house, that it may lie down for us, that thy father may first come to us, he who brought this dog. For this dog, it has not acted well. It is the one of whom we must be afraid. That we may first behold the thing yonder, which thy father seems to have got. It resembles a thing which we eat. For thou art the one who listens to (thy) father. He comes calling, while he speaks to us”. The child said to her, “He is coming near”.

His mother said to him, “Thou must take fire, for a lion is coming yonder, that whom thou art the one who beholdest its face. Its face is yellow. It whom we greatly fear. For a lion is the one who is like this”. Her son said to her, “Thou must scoop up from the fire, that thou mayst quickly throw at it with fire, for I will throw at it (with a fire-stick), that it may quickly turn back for us, that it may first lie down, that father [o a – *D.H. thinks that the son would have said tata here*] may first come to us, that he may first drive away for us that dog. That it may first allow us to eat, for we should be afraid there, opposite to the young gemsbok [13 Jan.], while we did not eat it. For thou art the one who hearest father calling comes. That we may know, that we might know that that dog, it verily comes. That we may arise, that we may stand up, that it might behold us. For the dog seemed to be coming to attack us. Therefore thou art the one who hearest father”.

The dog coming to attack (them) reached them. The child said to his mother, “Thou [throw?] fire at it! I must throw fire sticks at it, when it goes past, that I may throw (fire sticks) at its body, that I might make the lion’s body sound, while thou dost throw fire into its face. Then it will spring back. For thy little boys now will a little throw (fire sticks) at it. For thou art the one who hearest it angrily growling comes. That it may first spring back opposite to us. That thy husband may first come. He is the one who always calls its (the young lion’s) name. For I now hold two fire-sticks”.

He questioned his mother, “Oh (my) mother! Hast thou not put upon thy back the child which is small? That the fire may not burn it, when we are throwing sticks at the fire at the person coming yonder; for it now is near. It now comes close by”. He said to his mother, “Thou must scoop out fire, for thou hast now taken on thy back the little child”. His mother assented. “I have now done so. Thou must therefore stand outside. Thou must stand, so that it passes thee. For I am the one who must stand in front of the house, by the door. I am the one whom it must see, as I stand”. Her son said to her, “A lion was now the one that (thy) husband was the one who brought it to us. For my uncle’s dog did not act thus”.

The young lion came up to them. He (the boy) called to his mother, “Quickly throw fire at it, that I might hurl (fire sticks) at it”. His mother threw fire at it. The young lion sprang away. He (the boy) hurled (sticks of fire) at the young lion, whilst his mother scooped up

from the fire. His mother threw fire after the young lion. He (the boy) also hurled (fire sticks) after the young lion, while the young lion sprang away to leeward. It cantered across in front. It lay down. It lay in the shade. It lay growling.

His (the boy's) father came to his mother at the house. He standing talked to his wife. He said to his wife, "I was afraid there, while I was cutting up this gemsbok, on account of the dog which lies here, that which thy brother-in-law [!khwi 0pua – 2391: *J.T. says that Charlie [?] is Wilhelm's !khwi 0pua. In this instance the man is talking to his wife of his own younger brother who is her brother-in-law*] gave". The woman scolded him. "Thou wert the one who brought us this dog, on account of the foolishness which thou possessest, that which is not as if (thy) mother had counselled thee, that thou mightest understand. Thou art the one who went and took up a young lion. Thou camest to deceive me about it. Thou saidst that a dog was the one which was here, while a young lion, it is the one which is always like this; while thou didst deceive me. The young lion which is here, it will kill a child for me, for it looks when we are lying in bed in the house, while it does not sleep. I was the one who lay looking, while it sat upright above us. That dog, it is the one which is here. Thou didst bring it from foolishness. Thou hast not seen my brother-in-law, for thou deceive me. My brother-in-law is with his father. Thou art speaking falsely to me, that I might believe a lie, while a cheat it is. It is the one with which thou dost deceive me. Thou didst go and carry off the child of the mother lioness. The mother lioness is the one who seems to be seeking for the young lion which lies here".

The young lion looked at the woman, who had called its name which was young lion. The child said to his mother, "Oh! my mother! Be silent! The dog is looking at thee". His mother said to him, "Art thou the one who dost not see? Thou seemest to think that a dog is that which is here. He (the father) now is the one who did not broil (flesh) for us, while he was afraid there, while he fearing had the dog which lies yonder, while he was afraid there, above the young gemsbok which is here. That dog is the one which he (my husband) has fed. It is the one which shall kill him". Her husband said to her, "This dog (or the dog which is here), it met me, while the young gemsbok lay".

His wife said to the child, "Listen to (thy) father [14 Jan.] about this dog, for what have thy father's thinking strings done? They thought? that he thought wrongly (?), he carrying brought to us a young lion? He was the one who said that !khwi was the one which was here about, a lion which eats people. It understands the eating of people, while it feels that its parents are those which eat people. Therefore it smells that the scent of people is huts".

The man said, "I am the one who hurling [*(i.e., throwing something at the young lion)*], kept myself alive, at the dog lying yonder, while it thought that it would kill, laying me down opposite to this gemsbok, while I had not yet gone to it. It was driving me away from this gemsbok. I thought that I am a man. Hence I hit it with stones. It left me. Then it went and lay down opposite to me. I went to the young gemsbok. Therefore thou seest that I did not broil on account of it. It first hungry returned home, while I felt that the dog which lies (here), it … looked very much at me today. That to which I was obliged [*or it was the one to which*] to be speaking very angrily, while I was cutting up this gemsbok, while I felt that the thing (the lion) was sometimes [*"altemis" ?*] used not to dream [//kabbo] nicely, for the dog seemed as if the dog were angry with me. Thus it was that the dog went and thought my destruction, my killing."

The woman said to him, "A young lion is here". He said to the woman, "thou must not speak [*N.B. I think that it means literally "Thou dost therefore speak thus", as an angry exclamation, but both Jantje Tooren and David Hoesar translate it much as I have done on 2406*] thus about my younger brother's dog, while he will be angry with me that I spoke about his dog, which he gave; while thou at not silent for me, that I might be the one who

should speak (of) the dog" (or "I am the one who must speak about the dog"). He poured out water. He went and set down the water at a little distance. The young lion looked at the water, while he (the man) held a stick. He (the man?) went back. He called the lion's name which (was) !kwi. The young lion cantered forward. It cantered up to the water. The young lion drank. The young lion looked towards him. He looked behind him at the young lion. He looked behind his back. He went to sit down in the house.

His wife said to him, "Why is it that thou dost not cut up that gemsbok, its flesh? that we may eat, because thou art now the one who didst thus, thou didst a bad thing, that was not handsome. It is ugly. I now am the one who throws with fire". Her husband said to her, "The dog was the one who did thus. The dog resembled the dog's father. Thence it did thus". [*or they are those which did thus (?)*] His wife was winking to the child, her son, he who had thrown (fire-sticks) with her. Her husband said to her, "I thought that I must calling come, that thou shouldst hear me, for the dog had seemed as if the dog would kill me on the hunting-ground. I was the one who throwing stones brought myself out (i.e. saved myself)".

The dog looked hard at them. She nudged her son (with her elbow). She said to the child, "See thou! The dog yonder is looking angrily at us, while the lying man who sits there, he is the one who has lied to us".

LII-27. Bushman (J.T.) Pp. 2413-2504. 1873

*From 16 Jan.-4 Feb. 1873

[Story of !khwe-Tna-ssho-kui continued]

[16 Jan. 1873] He came to sit cheating us, while he desired that we should think that a dog was the one which was here, while a lion lies yonder. Therefore, thou didst fear it, while thou thoughtest that the lying man who sits here, he was the one who deceived us. He brought a young lion to us. … I must have married a liar. He was the one who brought a young lion. I am the one who is afraid opposite this gemsbok, while I do not eat". She said to her husband, "Oh lying man! Cut up in paste for us the gemsbok, that we may quickly eat, that thou mayest throw at the dog yonder-lying, it with bones". Her husband said to her, "I already gave to it the lungs. It swallowed them down, while they … they (were) two. I again, I threw towards (it) the gemsbok's heart. It swallowed it down. It continued to look strongly at me. I again, I cut off the young gemsbok's neck. I gave it to it (the lion) [*a ha a hi – lit. "gave to it (the lion) of them (the neck)"*], it (the young lion) [ ]. I quickly snatched, bringing away my hand from the inside of its mouth, while its mouth felt hot. Therefore I menaced it with the stick. It sprang on one side away, while it feared the stick. It still, it looked, seeking another (piece of) meat. It going, continued to [ ] me, as I was returning home. Therefore I came along calling out that thou mightest arise".

His wife said to him, "Art thou the one who beholdest not the lion, which thou didst bring with which thou comest to deceive me? Therefore I spoke to this child that he might be very much afraid of this dog, for a lion it is, it whom I am the one who sees that the lion (it) is. It is the one that is thus. Its …'s hair will be black, when it becomes a grown lion. It feels that it is yet a young lion, while thou didst think that I should not seeing know, I who always was one who understood. I am understanding's person. I am one whom my mother counselled. I knew. I always perceived the lion. I beheld the lion's hair, for I truly am a grown woman. I am not a child, so that I might be foolish. Thou dost try to cheat me who am grown up.Thou art deceiving me. Thou seemest to think that I did not know thee, namely that thou wert trying to cheat me, that I might not know, while I always knew thee. That the lion it is the one which is lying down".

She [said] to the child, "I desire that thou shalt be with (thy) father, in order that thou mightest behold him. Thou shalt at a little distance gently come behind him, in order that thou mightest look at the dog, when the dog has killed a gemsbok, and then thou must come to sit hidden, in order that thou mightest look at thy father, when the dog has killed a young gemsbok. And then, thou must presently come forward, when (thy) father is by the young gemsbok. For the dog would catch hold of thee, while father was looking at the young gemsbok. Thou must therefore .. an arrow, that thou mightest stick in another arrow.

[2426-2437 /Xam text untranslated]

2438: The man said to the dog, "Sit down yonder!" The dog went back. The dog sat down. The child said to his mother, "I am now the one who looks". His mother said to him, "Thou therefore shalt not sleep, that the day may break, while thou looking liest. For thou art the one who seest the dog yonder sitting, that which is not a dog". Her son said to her, "A thing which walks by night, it is the one which is here. It looks death at us, that one with which my father deceived us, that it may, that is will kill us.

[2440-2453 /Xam text untranslated]

2454: Thou dost see that the little wild beast (or beast of prey) does so. It is not a dog, for the deceitful man who snoring lies, while he thought we are who would look fast at the dog which [is] here. He was the one who came to us, while he did not think that he would be weary. While he felt that he had

[2456-7: /Xam text untranslated]

2458: The dog thought that the dog would early go (and) hold him down, that the dog might eat him, while the dog thought that the dog … it hungered. He was the one who going called to the dog. Therefore I thought that thou shalt early be with him. Thou shalt see tomorrow when thou goest, and then, thou shalt come to tell me, that I may know. And then, I must speak to thee for an untruthful man has deceived us". The child assented. "I now think that when morning ...

2460: His mother said to him, "Thou shalt keep behind him. Thou must walk after him, that thou mayest looking keep thyself by the side, as he goes along. That thou mayest look at the dog. And then, thou shalt stick in (the arrow). Thou shalt always think that a young lion is that which is here. That thou mayest altogether lay it dead, whilst thou feelest that a dog it is not. For a lion has been that which the lying man brought to us, that of which we all are afraid".

The day broke. Her husband arose. He made the fire, while he felt that the young lion was sitting upright. It sat looking around. He (the man) made the fire. The child sat holding the bow. His father made ready for the going, that he might go, he putting together the things. The child also … He slung on the quiver. He (the man) went out of the house. The child went out with him. They both went going out of the house. They went near to the … The young dog went down into the bed of (?) the river. It went along keeping in the river bed. The child ...

[2465-2489: /Xam untranslated apart from occasional sentences]

2489: ** J.T. explains that when one goes far after the spoor, one says !gau0-ken, but when it is not far one says !gauken.*

2490: ... its name which was called. He (the man) said to the child, "Thou must come and run near to me, for the dog yonder goes. It seems as if it had the young gemsbok. For the young gemsbok now cries. The young dog was catching hold of the young gemsbok. The young dog was biting it.

He (the man) called to the child, "Oh! child! thou must run coming near, that thou mightest run after me, that we all may go up to the young gemsbok, for the dog yonder has biting thrown it down". The child thought that his father was deceiving him, that they might all die. The child [shot?] an arrow. His father running looked back at the child. He perceived the child having stuck in an arrow. He first called out to the child. "We are not used to shoot the dog's gemsbok, for we are used to beat and kill it with a stick".

The dog bit killing the young gemsbok, while the man yet ran along. The dog looked towards him, when the dog heard his foot rustle, while he came; the dog . He spoke very angrily to the dog. The dog, the dog cantered back away from him. It went to lie down. It lay [ ] its tail. It looked back at the child. The child ran hiding behind [ ] back. The child looking went past him. They reached the young gemsbok. They dragged it away. He (the father) said to the child, "Thou must look at the dog, for I am cutting up, that I may cut up in haste". The child looked at the dog. He (the man) finished cutting up the young gemsbok. He cut off the young gemsbok's heart. He called up the dog. The dog galloped up to him. He threw to meet the dog, the young gemsbok's heart. The dog caught at it with its mouth. The dog swallowed [mus. int.] it down. The dog stood …. its tongue. He cut off the young gemsbok's neck. He threw it to the dog. The dog snatched together (with it) his hand.

He sprang on one side … He said to the child, "We must go, for thou art the one who seest the dog which is here, that (one) on account of it, (of which) I have been springing aside opposite to the young gemsbok, while I have not eaten". The child assented. They made ready the load. They went. He (the man) going, called the dog. The dog slowly cantered. The dog was listening to him. The child thought that he recognised the dog's ears' roots, namely that a young lion was the one who was here, for a grown lion was used to be thus.

They approached the house. The dog was listening to the house. The dog was cantering stealthily up to the house. The child's father called to his (the child's) mother. His mother arose. She said to the children, "That dog, it sounds to be coming, for (your) father calls. Ye must allow us to make up the fire. For it (the dog?) yonder comes. We must do so that we may throw fire at it, for a lion yonder comes. A dog it cannot be, for a lion is the one who is used to do in this manner". The child ran along by his father. They continually running came. They ran having carried. The young lion reached his (the child's mother). His mother threw to meet it fire which was burning. The young lion sprang away. It went to lie down. It lying beat (lashed) its tail. It lay looking. His (the boy's) father running reached the house, while he ws weary. He, standing, unloosed his load.

The child said to his mother, "Oh! my mother! We have been afraid there, on account of the dog lying yonder; it which is not a dog".

[*Final pages unnumbered, 2594 rev. gives names of stars, pencil though with pencil and ink scribblings over it:
!kutten !khera - Sirius
Castor and Pollux 2 she stars
!goe – O's belt
!goe ta ttinker – O's sword
!gau e Ti – Jupiter
!kwa gwa – Aldeberan
!kwa +aiti – Alpah Orion?
Tkuatten !kwe – Acherman
//ke ta Tkuattaken – Canopus
!gaue Ti 0pua – Requlas .. alpha Leones]

LII-28. Bushman (J.T.) Pp. 2505-2596. 1873

***2505-2596: From 17 Jan 1873 to [ ]**
***2505-56 translated 12 March 1914.**
Note: 2525-30; 2566-96 are blank pages, no /Xam or English.

[*N.B. [Still?] To get the story of some of the first Bushmen, who persuaded a young relation to enter the skin of a little animal somewhat like a mouse. They fitted on the skin carefully and finished it off. Soon it became a lion, and ate one of the first Bushmen women, and then, I think, later, became one of the Lion Stars in heaven.*
*suggestive of informal unrecorded communication, story-telling as well?]

[2505-2516 The Girl who made the Milky Way by throwing ashes into the Sky!etc.]
[D.B. pen "pub. S.B.F."]
She first threw laying along the wood ashes into the sky that she might presently afterwards throw up the !huin en en, while she felt that she was angry with her mother, because her mother gave her not many …, so that she might eat abundantly; for she was in the hut. She was not herself, the one to go out to seek for food, that she might herself … That she might be bringing it (home) for herself. That she might eat, for she was hungry, while she lay ill (in) the hut.

Her mothers were those who went out. They were those who went out to seek food. They were bringing for themselves [food?] that they might eat. She was in her little hut, which her mother had made for her. Her stick stood …, because she did not yet dig food. And she was still in the hut. Her mother was the one who was bringing food to her that she might be eating inside of the little hut
[2521-2: *J.T. says that when a girl has grown she is put into a tiny hut, made by her mother, with a very small door-hole, which her mother shuts upon her inside, and when she goes out, she looks on the ground, and when she returns to the house (her house) she sits and looks down. She does not go far, does not "ttai" at this time. Then by and by, she becomes "groot meid." She is allowed to look about and afar again, being in the first instance (as far as I can understand) allowed to look afar off over her mother's hand. She leaves this little house, when she is allowed to look about and around, and she then walks about like her fellow women. She must not when in retreat look at the springbok, or they become wild.*], while her mother thought that she did not eat the young men's game. For she ate the game of her father, who was an old man.

While she (the girl) thinks that the young men's hands would become cool, and then the arrow would become cool. The blade which is at the top, it would be cold, while the blade felt that the bow was cold, while the bow felt that his (the young man's) hands were cold. While the girl thinks of her saliva, which she eating puts into the springbok's flesh. Her saliva goes into the bow, the inside of the bow becomes cool. She thus, she thinks.

Therefore she fears the young men's game. Her father is the one whom she alone eats from him, while she feels that she had worked upon her father'' hands. She had worked, taking out her saliva.

[2525-30 Blank] [*why? Lloyd's sense that there should be something to add?]
[2531-2565 The Bushmen's presentiments of things that are going to happen [pub. S.B.F.]]
[(Read (i.e. the Bushman part) over to J.T. in October 1873 quickly, and declared finished by him)* - again presumably because of his imminent departure?*]*

[L.H.: *This is about a curious idea which the Bushmen have, that they feel in their bodies that certain things are going to happen. There is a kind of beating in their flesh, which tells them things. Some Bushmen understand and listen to these teachings. Others are stupid and do not understand their meaning, and disobey them and get into trouble, such as being killed by a lion. The beatings tell those who understand them, which way they are not to go, and which arrow they had better not use; and warn them when many people are coming to the house on a waggon; and where they can find a person of whom they are in search; which way they shall go to seek him successfully. These beatings are the Bushman's "letters" (!gwe) they tell me.*]

[18 Feb. 1873] The Bushmen's letters [*(J.T. says that this resembles the letters, which take a message or account to another place)*], which are in their flesh, [are] inside their bodies. They (the letters) talk. They quiver or tap. They make to tap/quiver their (the Bushmen's) bodies. They (the Bushmen) order silence to them (the other Bushmen). The man is altogether still/quiet, [19 Feb.] because he feels that his flesh is tapping (inside).

A dream is that which deceives. It is that which cheats. The [ ] is that which speaks truly. It is the one which the Bushman is wont to perceive meat with it, because it (the Tkumm) was the which tapped. The Bushmen do perceive the people coming with it. [*The Bushmen, when an ostrich is coming, and scratches the back of its neck with its foot, feels the tapping in the lower part of the back of his own neck; the same place where the ostrich is scratching. The springbok when coming scratches itself with horns, and with its foot, and then the Bushman feels the tapping*]. The Bushmen do feel the tapping bringing other people. The Bushmen with regard to an old wound, he feels the tapping at the wound's place, while the [ ] does feel that the man (with the old wound) walks, moving his body.

The other man feels a tapping in consequence of the other man who comes. [*When a woman who had gone is returning to the house, the man who is sitting there, feels on his shoulders the riem with which the woman's child is slung over her shoulders, feels the Tkumm there*]. He says to the children, "Look around seeking grandfather, for grandfather seems to be coming. Hence I feel a tapping in his body's old wound's place". The children are looking around. The children perceive the man come. They say to their father, "A man yonder comes". Their father says to them, "Grandfather (his own father) yonder comes. He would come to me. He is the one whom I did tap, bringing him, on account of his old wound's place. I had intended that you should look if he really, he yonder come. For ye are wont to deny my tapping/presentiment, which is wont to speak truly".

He feels a tapping in his ribs. He says to the children, "The springbok seem to be coming for i =ha=hain [*(the black hair on the sides of the spr. J.T. explains)*]. Climb ye the Brinkkop [*Brinkkop has two names, //khau and Tkao, J.T. says. But there appear to be two mountains, a round-topped one, and a high one*] [[*cf: Deacon, from B&L 1911, Hankasso named the parts of the Strandberg: 1. !guru-/na (large); 2. /xe !khwai; 3. /xe !khwai ka ti-0pua]] standing yonder, that ye may look around all places. For I [hear?feel?] the springbok's tapping". The other one assents to him, "I wish that the children to do so, for the springbok are wont to come in the sun, for the Brinkkop yonder standing, it is high, that they may look down upon the ground. They might see all the ground, that they might look among the trees inside, for the springbok are wont to go hidden in the insides of the trees. For the trees are many. The little streams/"Har Riviers" are also there.

The springbok are wont to come, to eat in them, for the little streams are green [*(i.e. The rivers' grass and little bushes are green)*]. For I am wont to feel thus, I am the one who feels a tapping in my calves (of the legs), when the blood will run down them (the springbok blood). For I always tap the blood, when I am about to kill springbok. For I sit tapping behind

at my back, that which the blood is wont to run down when I carry the springbok. The springbok hair lies behind my back".

The other man assents to him, "Yes, my brother". [22 Feb.] The other man says to him, "Thou dost seem to think that these children listen, for they are wont to stare at me, when I send them. They walk ascending Brinkkop [Tkao here] [*J.T. tells me that the Bushmen did not give the places names, but that Tkaggen did*], that they may look around standing above, for a tree does stand upon Brinkkop [Tkao]. That which the little child is wont to sit in the shade of it, he sitting looks around. For the ostrich is used to come in the sun when the ostrich comes out of the West, when the sun is warm, when it came to eat in the great thorn tree of =ke =hann [*(the name of this thorn tree's flower)*]. It (the ostrich) comes forward in the sun. Therefore the male children are wont to be looking around, while we who are old people we sit in the shade, for things are accustomed to come presently, while we go into the shade. And the ground is warm [*"middag's sein ground"*].

Then the ostrich is wont to come. The springbok is the one who is wont to come to a stand in the sun [*(standing with their faces to the sun, as far as I can make out)*]. Therefore we are wont to feel a tapping, for things do come presently, for they did first eat there very early in the morning, while they waiting stand for the sun [*"stand wacht son" (meanwhile eating)*] that the sun may first become warm. Therefore we are not wont early to look around, when the springbok come to stand eating".

The children ascend. They say to the children, "Ye must not go to play above there, on the Brinkkop [here //khau] top, that ye may run round above. You must first look well around, for we do sit, feeling the tapping, while we talking sit". The other calls after the children, "Ye must stooping ascending go. And then, ye must sit down. Ye must sitting ascending go, that ye may gently peep" (raising your heads). The other man says to the children, "We … are wont to kneel upon our knees, for things are used to come forward behind the Brinkkop's back, that we may first look well. Then we arising stand bent. We look down upon the ground. We shall first see nothing (behind and below the Brinkkop). Then we walk upright away. We walked, making ourselves upright and then things do not perceive us, for the ostrich is used to walk looking at the back of the Brinkkop's [Tkao] head. It looks round above. Therefore it is wont to run passing. We it (Brinkkop) are startled at it, when its head was that which perceived us, when our heads moved on the mountain top, while we were looking behind sitting above. [26 Feb.]

For its neck is long. Therefore its head is that which perceives, for its eyes do yonder sit above. Its eyes have bones. [*(It looks out thro' a circle of a bony substance as far as I can make out what the Bushmen say, which is under the skin, round its eyes). J.T. adds that they see so far off from looking thro' this bone hollow cylinder)*]. The springbok is that which is wont to walk, looking at the ground. It is the one whose legs are short, for its neck is short. The ostrich look afar, while it feels that its legs are long. It is the one which is wont to perceive a man's head in the bush's inside, when the man look round from (or in) the bush's inside. It walks turning back, when it thinks that the man's head is that which stands black inside.

Therefore we are wont to be quiet, while the tapping feels thus, while we tapping feel the things come, while the things come near to the hut. We tapping feel our feet, while we tap the springbok's feet's rustle, which the springbok walk making the bushes to rustle with them (their feet). We feel thus, we feel a tapping in our heads, when we shall chop the springbok's horns. We feel a tapping in our faces, on account of the springbok's face stripe's blackness [*(a black stripe that comes down in the centre of the forehead and ends at the end of the nose)*]. We feel a tapping in our eyes on account of the springbok's eyes' black marks.

The ostrich is the one which we are wont to tap the ostrich louse [!kamm – *an insect which bites the ostrich, a black insect, an ostrich louse, they describe it*], when it [is] spring [//gu – *"De Bloem tijd"*], when the sun feels thus. It is warm, hot. Therefore the things are wont to go from us [bbai – *<u>They illustrate this by telling me how Miss Schunke and Jantje nearly lost the train yesterday</u>, that it "bbai i ssi ssi." (March 7th translating)*] They go passing opposite to the hut. Therefore we are wont early to cross the things' spoor, when we early go hunting. For things which are numerous, they are used to come first, while we lie in the hut's shade, while they (the things) thought that we appeared to lie sleeping in noon-day's sleep, while we really lie sleeping in the noon-day's sleep. Therefore we are not wont to lie sleeping at noon, when we feel thus. We feel a tapping, for we are used to feel a tapping when the things walk. While we tapped bringing the things, while the things walk lifting up their legs. We feel a tapping under our knees [*(The hollows under the knees = + armpits)*], which blood is wont to drop upon when we carrying go. [7 March – *note translation of earlier text on this day] Therefore we do tap with them.

Therefore the little boys are not wont to lie in the shade inside the hut. They yonder lie in the shade above, that they may beckon to us, when they have perceived things, when the things have gone to that place. That they may beckon, making us see [*"seen mak"*] for [we?] are used, sitting at a distance to watch them, while they sit at a distance above. Therefore we are wont to say to each other that the children appear to have perceived things. Hence they beckon. They point to this place [*J.T. explains, "ti e !kwai, he ti"*], while they point to the place, which the things walk towards it, when the Brinkkop mountains [Tkaoken Tkaoka?] are thus (like this?) they lie spread out. That we may quickly chase the things at the hill [Tkao], which it lies across ...

[20 March] [2564: *(Recommenced after a week's delay on account of Wilhelm's holidays from the 8th to the 17th inst., and after several other days of …liness of my own and Jantje's*] ... which the things walk to it. The things walk putting themselves in front of the hill [*putting their faces towards the hill*]. We will quickly pass along behind it [*the hill* - but not now the Brinkkop], and then lie down and peep up at the back of it, while it still lies away from the springbok. That we may stand nicely to the things that we may not steal up alongside of the things [**i.e. not at the side of the game as it goes along, but right in front of its path*], that we may steal up in front of things at the place to which the first head goes reaching it. [**The Bushmen are at the back of the mountain, waiting for the springbok to cross it, coming to where they (the B's) are.*]

[2565 rev. A note in English about "Snoring" sick persons]

[*July 5/73 [*i.e. much later entry] J.T. tells me today that the people who "snore" sick people, snore or breathe the sickness out of a person, and then go on one side and sneeze the sickness out of their own nose. N.B. To ask further expalnation of this:*]

[2566-96 Blank]

[*Page after 2596, upside down and seemingly rubbed out version of pencil original, again on stars:*
//kha ka Tkagen – Alpha, Beta and Gamma (Crucis)
!kuite ddoro !ko – Alpha Virginus and Spica
!goe tu ttuk – Orion's sword (Proegon)
** all as far as I can make out]

LII-29 Bushman (J.T.) Pp. 2597-2687. 1873

*Pp 2597-2687: From 6 Feb. 1873 to 12 May 1873.
*From 26[5?]97-2614 translated by Ta !kunta

[2597 Story of !khwe-Tna-ssho-!kui continued from II-27, p. 2504]
[*The interim notebook framed in a sense by "Star Names"; prompted by star viewing – ashes – maidens rituals – presentiments and hunting around the Brinkkop. Break perhaps also prompted by LL's boredom? with this very lengthy story, as she (for example) has left much of LII-27 untranslated.]

[6 Feb. 1873] "It is not like [*"mak so"*] a dog. It is like this", mother said to him. "A lion (it) must be. It is like this. It has tear furrows [*"the path where the water runs out of its eyes"*]. Thou must look. His eyes are yellow. His ear tips are short. Thou must look. His ears are in the hair."

Her husband said to her, the man said to her, "What thing is it which thou dost say of your younger brother-in-law's dog, which is here? Therefore the dog resembles the dog's father. The dog is angry like the dog's father. Your younger brother-in-law did say so. He said to me that the dog's father does so. Therefore I must be afraid of the dog. You must fear the dog. You must throw at him with fire, that he should fear fire, for a dog which is angry he is. That he should springing turn back, that he should going lying, that I may first come, and I who (must be) among with you, I who know his name, that his name is so, for his name (is) which makes his lying down. I am still, while he listening lies to his name. It looks up. It looks at me".

His wife cuts putting in the young gemsbok's flesh to the pot. The dog does walk, coming. He (the man) says to the dog, "Stand yonder!" His wife says to him, "Quickly cut off flesh that thou mayest throw it to the dog". The man cuts off flesh. He throws it to the dog. The dog springs across in front to [catch?] the flesh (as it flies). He catches the flesh. He takes (it) away in his mouth. He goes to lie down. He lying eats. He swallows [mus in.] down the flesh, while the flesh is whole.

The woman winks to her son. The man looking sits. She seems as if she looked beyond the child, that she may wink at the child. She points stealthily with her arm. She said to the child, "Thou must look. Thou the lion which [is] here, it not [?], it still is a young lion. Thou must wait that it may be grown, and thou shalt look at it when it kills gemsboks. Thou must fear, for thou art with father. For a lion which was stolen out of the bushes, it is which [is] here. For the deceiving man which [is] here, he was gently seeking to get ostrich's eggs, which the hyena seemed to have hidden them. [*again added details of information in a stories retelling by one of the characters within it; also a tale about lessons to children?] He perceives a little lion, while they (the lion cubs) sit together [*(sit together as kittens)*]. He lifts up a little lion which has grown, that he may going make smell [//obba-ken *by rubbing his hand under his arm, and letting the cub smell it*] the little lion of his scent, that the little lion may smelling know him; in the absence of a dog, that he may possess a lion cub, that he might feel as if he had a dog, when he possessed a lion cub".

The child said to her, “Oh! mother the dog does run and stand by husband. The dog is like as if it will come, when it has grown. It seems as if it would kill together the man with the little gemsbok.” His mother said to him, “Therefore I do talk to thee it, that thou shouldest know that it is not a dog [*“It is nie hund nie”* - *first instance of a double negative?], for a beast of prey which [is] stolen, it is here. It is stolen out of its mother’s house, when its parents were away. Thou must look at its face”.

The child said to her, “Oh! mother the dog does think that husband shall give him (meat). The dog is moving with his mouth. The dog is as if [it] were angry with husband. Its looking strongly at husband”. His mother said to him, ‘I did think that thou shouldest thyself, thou look at the dog; for thou art which sees the dog’s face. The dog’s face is yellow. Its hair, a dog which different it is. It does like a thing which it kills people...” [10 Feb.]

*2614-87 untranslated, 10-18 Feb. [over period 28 April, 7 May, 12 May ...]

[2660 [15 Feb.]
//ggumm-//ggumm
!umm-!umm
//khwatten-//khwatten
//khabbiten-//khabbiten
!ku !ku Tkorroken.
The above (1-5) are all expressions to signify the noise which veldschoens make in motion.]

LII-30 Bushman (J.T.) Pp. 2688-2779. 1873

*Pp.2688-2779: 13 May 1873 to 23 June 1873.
*Pp.2688-2713 translated beginning of June 1873; Pp.2713-2779 also translated in June, and finished July 1st and 2nd 1873.

[2688-2779 Story of !khwe continued
2688-2690 The mother advises the boy
2690-2707 The child replies
2707-2764 The mother speaks
2764-2772 Child replies
2772 Mother speaks, assenting
2772 The father and son set out
2772-5 Their adventures
2775 The dog (lion) catches hold of the father; the child runs away
2776 He perceives, by looking back, that his father has been killed
2777 The lion gives chase to the boy
2778 He turns back
2779 The child says to himself, "that he must tell his mother, that they may quickly make their escape, for the man (father) lies yonder dead". The lion goes to the dead man]

Heading: Story of !khwe continued
[13 May 1873] His (the child's) mother said to him, "Thou shalt go, that thou mayst be with father, for a little child is who talks. Thou must go closely behind father's heel, while thou thinkest that thou must looking on each side, by father side. Thou must look at the dog and when the dog perceives a gemsbok, then thou shalt run to stand fast behind father, when father shall drive away (the young lion from) you all. For the dog did run, nearly catching father. It did [*J.T. says that all this took place on the previous day*] spring past father".

The child said to its mother, "Oh! mother! I did startled spring behind putting myself at father's back. I did trembling stand at his other side, while I think that the dog turned. It springing went, while we did arrive where the young gemsbok did dead lie. It (the young lion) [15 May] did passing across in front of us lie down, [at?] these places, they which it did lifting up his head look, lie [at?] them. I do look steadfastly at it, while I think that it seems as if it would come think that it will catch me at the back of the neck, throwing me down. I do not hold for husband [*The child, being afraid, does not hold for his father one of the gemsbok's forelegs – that the latter might cut open the gemsbok's chest*], at his young gemsbok. I did look round at my bow, while I think that I shall take up the bow, shall spring away. I shall shoot, for a beast of prey it must be which here [is].

Therefore I do seeing know its eyes, that its eyes do look through hair. They do great sit, because its nose is large. Its mouth is round. This [Thus?] it seems as if it (the lion) would swallow [mus. int.] us down. Our feet would swallowed slip down into its throat, while it does swallow us down whole. And then it does catch another person. It again, it does swallow him down, for it does seem as if it would do so. For it does swallow down the young gemsbok neck, (it) being whole. A dog which was stolen away, it is which [is] here. Therefore it is a thief's dog, it is. Therefore, it does not eat its parents' mouth's food, which its parents eat them by night. For they think that they do walk about in the darkness. They do catch things by night. They do eat them. [31 May] It verily shall eating make grow itself upon people's mouth's food. Father did cheat us that we might think that a dog is here, while a

beast of prey which was stolen out of the thick bushes, it is here, in the want of a dog, since he did not possess a dog. He did behold the gemsbok's children with his eye.
[*June 7th: The Bushmen say to each other, when telling one another to look at game, "//khe-khe ……" "Oh! Beast of prey! Direct thine eye to yonder place".*
The women use this same expression (//khe //khe), when asking their husbands to fetch wood "//khe //khe .." "Oh! Beast of Prey! Fetch wood for us, for I did fetch wood. I do not want that I should fetch wood". (*as a term of endearment?)
A Bushman says to another, "//khe //kkhe wwe .." "Oh! Beast of prey! Come up, thou must, that thou mayest [ ] all places, that thou mayest [ ] all places"]

He did not running catch them, because the gemsbok's children's legs are many. Those run strongly away. His legs are two. Therefore he does looking leave the gemsbok's children. He hungering returns. Hunger is here. He seeks around among the bushes that he may do this, that he may bring (home) a young beast of prey, which he thinks that I (his son) was not with him, that I should behold him, for he was alone. I was not with him, that I might follow with him the young gemsbok's spoor, that we might shoot it. [4 June] For he did look around at the gemsbok's children's spoor. He does hungry come to the house. He will hungry lie, while he bind[s] round his body the net. While he does not drink.

Therefore his peeping about among the large trees, while he appears not to fear that we should await him, when he is eaten up, while the beasts of prey have eaten him, while his bones are dry; while a mother beast of prey drags him into the bushes. For he does not understand. He is a rogue, for he was who cheated us, while he thought that we did not know him. He deceives us, while he thought we should think that a real dog is here. He is which [is] an old man. We indeed have beheld grown beasts of prey which kill people. Those bite people, that they might eat people. The dog which (is) here, it does run towards the lion, when the lion roars".

His mother said to him, "The mother lioness does call seeking the cub. Therefore thou art (one) who beholdest. The cub did run towards its mother. It went to sit down, when its mother was silent, while it (the cub) did listening seek it, [and] from without did canter back. Therefore it did sit upright, while it stared steadfastly at the place which its mother did roar at it (lit. them), while its mother was silent. Its mother must be seeking there, because she smells a man's foot scent. Therefore her roar. She smells the cub's scent, where the man did [lift?] up the cub. He (the man) took it away. He first did go, seeking ostrich eggs. He did not bring us ostrich eggs. He did verily bring a young lion.

We are who fear here. Our parents do seem to think that we are at peace, while we are afraid here in the darkness and solitude which is here, which we are in it, for we are not among people. The people [9 June] who did dwell together with us on the night which we dwelt together in various places, they did see things which we saw them, those that father brought them to us. They did see with us at them, those which he did himself. He walking perceived them in the bushes, which he walked about among them. [10 June] He was (the one) who brought the dog which we stare at it, that we do not seeing know it. It does lie, looking (thinking) about killing. It does not listening watch for jackals. It does look in at us in the house-inside. It does lie thinking of catching a man.

Therefore my dish (made of the breastbone of the ostrich) did stand near by. It did stand near to the fire. Father must fetch thick pieces of wood, that he may make much fire, that the fire might be red, so that the dog might see the fire, that the fire may not seem gone out, that it might remain living sitting, for the dog may catching lift us up in the darkness when we sleep (or if we slept). Father must taking hold, lay the stick by him that the stick might lie near him, that he may quickly lift up the stick, that he may beat for us this dog, that it may a little spring away, that I may first arise. I take the dish. I dip it into the fire.

I do afterwards throw fire at the dog, that the fire may burn its head-hair, for its head-hair is thick, that it may spring away.

Thou dost first pick up the bow that thou mayest shoot, while thou dost not think that a real dog is here. For a real dog is not here; for a beast of prey is which [is] here. Father does deceive us with the beast of prey which is here, that it may eat us. Therefore thou must know, for thou dost talk understandingly. Thou art grown. Therefore thou talkest understandingly. Thou thyself, thou dost understand. Thou dost talking well understand. Therefore thou didst understand the dog which is here. Thou must sharpen the arrow-heads. Thou must go holding the arrows (in thy hand). Thou must holding, lay them upon the bow, that thou mayest quickly shoot, when thou seest that the dog does spring between you. The place which thou liest behind, thou shalt run away. That thou mayest tell me, when thou seest that the dog does catch hold of father.

Thou must escape it, when the dog does biting kill father. Thou shalt behind place the tree at thy back [*This means, as they explain it, that the boy must in running away keep trees (this tree and others) between him and the lion, so that the latter may not perceive him*], that one that thou didst flat behind lie its back. [12 June] Thou must run away, that thou mayest quickly run, springing over behind the other bushes. Thou must also spring behind the little hills back. The hill [Tkao] shall lie behind the little child's back, as he quickly runs in great haste, that he might descending, that he may quickly run throwing himself down (descending it means, not throwing himself down on the ground). That he may quickly come to tell us, for the beast of prey is used to chasing reach the little child, if the little child gently running came.

Therefore the little child's haste. He looks behind him, that he may run turning back behind the hill's back, the beast of prey passes behind him, while he (the child) runs hidden passing behind a little hill, while he (the child) looks well. Therefore his living, our hearing the story. When he does return, while he feels (or thinks) that he is the one who running returned, while the beast of prey turns back. When it quickly returned to the thing which yonder lies behind its back, while it (the lion) thinks that it (the thing) will go away [*(the lion thinks that the man pretended to be dead, and will get up and go when it (the lion) is out of the way)*], when it comes to life, the man does indeed lie dead. It (the lion) also thinks that the vultures shall eat his man. Therefore his haste(ning back). He first gallops a little about (seeking the child's spoor). He does turn back, that he may quickly go to carry away the man from the ground, which blood has soiled it, that he may quickly go to lay hiding him (the man) by (under) a great tree. It again, it fetches another thing that it may carry (it) back to the great tree. Then he (the l.) must be angry in the tree, with the jackals which they smelling come to him, that they may watch him. They going arise. They go round. He (the lion) looks and growls.

The jackals sit down. Therefore the jackals' baying, while the jackals do beg from the beast of prey meat, because jackals they are. It (one j.) begs. It bays (yelps) when it begs, and the beast of prey becomes angry with them. [*(One cries, and the lion becomes angry with the party)*]. The beast of prey catches it (one jackal), and the beast of prey does kill it. He carrying together takes it to the other animal [16 June] that he may lay it under alongside, that they all may lie underneath (the bushes). That he may putting away lay them. That he may first become hungry, while he lies. For he did thirst while he did guard things other (the jackal and the gemsbok, J.T. explains). That he may first lie making himself hungry, while he lies. That he may afterwards, he eat; for he shall seek his parents, for he did listening seek them.

He remembers that he did live with a man, that the man was the one who stealing lifted him. He (the man) made a dog of him. Therefore he (the lion) did eat people's mouth food, that was what he grew up upon. He (the young lion) grew not up upon the food of

darkness, those which (that which) his parents eat them (it), while he did verily smell people's scent. He thought of his parents, that his parents' scent was not thus, for like people this is, for their scent is thus. It (the scent) was different. His parents' scent did smell of things of darkness, because they are beasts of prey, those which lie in the darkness.

They lie under the bushes, because they in the shade lie (under) the bushes. Therefore they smell of bushes (this particular bush's) [*(!koa !koa pl.) !koa-ken a Bush which is in Bushmanland by a river or rivers, which has yellow flowers*] scent. They have hair. Therefore they have not fire, because they are things which softly approaching lift up men by night, while people sleep. They also do running take away people by night, while they bite holding in their mouth a man. They softly steal up to a man that they may kill a man, that they may eat him. This young lion, he [is] which is here. Father made a dog of him, while he (father) cheated us [*St. explains here "vernoek" [i.e. verneuk]*]. He (father) did finding pick it up at the lioness's house.

We shall await father, while father is in the (lion's) stomach. He will have been swallowed [m.i.], while the sun does stand. We waited for him, while we thought he was cutting into slices gemsbok, which he shot dead, while he is eaten up. For the lioness, father stole away her child. She does come to the man. She does catch the man, while the sun does stand (is up). She bites him dead. The lion does come to her, while she does eat there, when she has carried off the man. She does carry taking away the man to her house, that the lion's children may eat with her. They all shall eat. The lion does come also to eat. They all do crunch the bones (the man's bones). And they all go to the water on account of them (the bones).

[17 June] They do go to sleep in the water's reeds that they may sleep in them. That was the one [the lioness] whom father deceived us about it, when he stole away her child, while he thought that I seemed not to think within his thoughts, for (in his thoughts) was foolish. He was the one who understood [?]. Therefore he deceived me. He is foolish. He is cunning. He is a man, who is cunning on his other side. He is foolish in his thoughts. He is a lion [liar?]. Therefore he lied to us about the lion, which we seeing know it, its being so. Its ears are like as if people had cut them [*(Its ears have apparently not grown correspondingly to its body. Great lion's ears are also short as if people had cut them)*], when it is a grown lion. Therefore I think that thou shouldest be with father, that thou may be the one to talk nicely to the grandparents, while thou feelest that thou were the one who (thy)self, thou beholdest, with thy eye, that the dog which gave father of it, [*The wife here tells her husband's story about the day*] it did so to father on the hunting ground, while father was out with me at the house, that I might behold him, that the dog did so to him. For he (my husband) did come. He said to me.

Therefore I did not think of his (living) body, that he appeared likely to lie on the hunting ground. For I did think that the dog which is here, it did appear likely to kill him on the hunting ground. For the dog did seem as if it would spring and catch hold of us, while we did sit eating of the young gemsbok's flesh. It did swallowing [m.i.] look at us, while it swallowed down the young gemsbok-back, while it did not biting break it. He did swallow it down upright, while it was yet whole. The dog which is here, it does swallow down things which are long. It is which is here. It thinks that it did stay in the bushes.

He (the dog) was stolen, while the mother lioness was hunting. She left the child at the house, that she may kill a springbok, that she may carrying bring a springbok to the child. For the lion's children which are grown, they do themselves, they hunt. They killing, feed themselves. A lion cub which is small, it (is the one) who alone, waiting sits (at) the house for its motehr. It does not yet walk. Its brothers (are those) who hunt with its sisters, those who all go. Its mother is the one who is with the male. They two, hunt. The children are who play

(springing about and catching hold of each other) about their parents, that they may playing together go when they kill a springbok. They do eat.

Therefore they do go to sleep together and when the sun does cool, they do gently (with cooled bodies) go out of the shade, when the evening's shadows are long. They do play going to the house, while their parents still are afar. [18 June] That their parents may returning come to them, while they do carrying bring a springbok, that the lion-cub which is small, he may eat, that which he hungry lies at the house.

Therefore father went and lifted it up, while it was waiting for its parents. Father was (one) who saw the old lions' spoor. His thoughts (or thinking channels?) were those which were closed. Therefore he did bring us an Taken-sse [**a name which the Bushmen have for a lion; what the meaning of it is, I do not yet know. J.T. explains that it is a thing which kills people, that is why it has this name*].

[2755 LH:
Taken-sse ta tchuen – A name that the Bushmen use for lions
!kui – Another name used by Bushmen (for many lions together)
!ku ttu Ti – A name for a lion with great paws - (If it were to put a foot on the fire, the latter would be put out).
!koa !koa-ssho – This name of a girl means the same as counting sheep, J.T. says.]
that it may kill us all together when it does become a grown-up lion.

Therefore the grandparents may not know us, while they think that they do not get this history, account [kkomm], that father brought this young lion to our house, which father did deceive us about. He said that the relation was the one who gave this young dog. I for the is [?] brother-in-law, he is the one who gave the dog. He (the father) is the one who called the dog this name when he was alone, while he thought that thou (my son) wert not with him, that thou shouldest listen to him. For he did alone going along called it (the name), while he thought that he should say so, when he came to the house, he should sitting call it (the name), while he sitting taught the dog, that the dog should understand the dog's name, that the dog might hear the dog's name (or lsiten to it, J.T. explains).

Uncle was not the one who called the dog this name, for my brother-in-law used not to have dogs, which were thus. For a dog which came out of the solitude which it did inhabit, it is here, which we do look hard at its eyes. It does resemble a thing of terror, that we indeed do fear it. It does so. It does intend out death, our killing, which he thinks that he wishes that he may eat.

Therefore thou mayest shoot it, when father is the one who prevents thee. Thou dost shoot while thou thinkest that our dog it is not, for a dog of darkness it is [*J.T. explains that one may say ha or he here; why, I cannot understand*], that came out of the darkness, which it did inhabit, while it did not perceive people, whose hair (it means skin here) is red. It did behold its parents, who have hair, whose legs are four. We are those who the dog which is here, it shall smell fire smell, at our house. He was stolen out of this darkness, which he did inhabit. He would have grown, lying in the darkness, while he did not perceive people. He did sleeping lie among his parents, when he did not come to us, that he might do thus. He raising (himself up as if he would) lay us down dead in the house.

[It is?] father's doing so. He scolding the dog laid in the house, as if he were not the one who had done so, in his foolish action, which his thoughts were closed about it, which (foolishness) his folk do not appear to have instructed him about it. [19 June] That they might have talking, driven away his foolishness. For this foolishness it is which deceives here. The dog will come and throw him down".

The child said to her, "Oh Mother! The scent of the dog's mouth did smell yesterday. I did spring aside, round husband. Husband did scold (the dog), while he thought that he seemed as if (he) would be thrown down, while the young gemsbok did lie afar. The dog did come straight towards us. Therefore we did think that death it seemed to be today, for the dog did not quickly turn back. Husband did striking miss the dog, while the dog did spring going past him. The dog did canter [gallop crossed out; LH: *Speaking of a horse, Stoffel tells me that one says,*
ssuken-i – to trot
//kuarra – to canter
!kuxe – to gallop]
like a great beast of prey. It did gallop, going to a thorn bush. He went to sit upright by the thornbush. He did sit being angry (angrily). Husband did scolding sit up by the young gemsbok, while he thought that the dog seemed as if the dog would come.

Dost thou think that I wish that I may go today, for I did tremble [?]. I did not broil (flesh), for I did hungering return, when I had been afraid there, while husband cut up the young gemsbok. Husband also feared. Therefore our coming calling, while we carried, while we wanted (wished) that thou shouldest hear us, that thou mightest first arise, that thou mightest talk to little daughters, that thou shouldest hold together (by both their respective wrists) [*The mother, J.T. tells me, takes hold of her children's wrists together in one hand, putting and holding them behind her for their protection, and with the right hand she lades? up fire with the ostrichbreast bone and throws it at the lion*] the children, that thou mightest take the ostrich-breast-bone-dish, that thou mightest put it (into the fire embers), that thou mighest throw fire at this dog. For he did not quickly [come?] galloping round, that he might turn back from us, for he did seem as if he would really come in to the house. The fire was that which he turned back from it. [23 June] I shall be with husband today, that I may behold. I shall first frightened stand behind a tree which I can perceive it, while husband does urge (the dog) towards the gemsbok, when I see that full-grown gemsboks (they) are, and I shall afterwards, I go forward".

His mother said to him, "Thou shalt do so". They (the father and son) go. They do go urge forward (the dog to) full-grown gemsbok. The dog does catch hold of a full-grown gemsbok. He throws it down. He bites killing it. The child frightened stands behind the thorn-tree. His father runs towards the gemsbok. The dog does runs straight forward, coming to meet him. He scolds. The dog does come. He (the man) scolds. The child stands, thinking that the morning place which [is] here, it feels like that on which father shall die. For the dog did come.

I did indeed frightened stand behind the tree that I might run away. That I might running go to mother. For mother did say so. "The dog did catch hold of his father. The dog did holding,

throw him down [ttau – *(pron. tteou)*], while the gemsbok laid yonder. The dog did stand biting his father. The child went softly straight back. He ran hard. He going looked back. He looked if his father appeared to have been bitten dead. For the dog did alone stand, while his father did lie quite still.

He (the child) must quickly run with haste, for the dog may come forward (to him, the child). The dog came forward. He (the child) said to himself, “A lion it must be, for it does yonder come, while I indeed say so to myself. I think [of?] those (counsels - //kamman //kamman) which mother did say them to me, that he (the lion) should do so, when he had killed father. It does seem as if it would come up to me, if I did still gently run, while I have not first gone to mother. It think it seems first to turn back”.

The lion running about turned back. He (the child) looks back. He says, “I did think that he would first do thus, so that I might first go to the house, that I might tell mother that we shall quickly fearing go, for the man does yonder lie”. The lion running went to his father …

LII-31 Bushman (J.T.) Pp. 2780-2873. 1873

*2780-2873: From June 23 1873 to July 12 1873.
*Translated on 2nd, 5th, 7-9, 14th, 16-19 July 1873. [*Lloyd was evidently recording new /Xam text and translating existing text at the same time.]

[Story of !khwe .. continued and concluded
2780 The lion takes up the dead man; bites him, and lets him go; the child waits to see what happens
2781 The lion takes up the gemsbok, and bites it
2782 Trying [to see] if it is really dead; he does the same to the man; and then snatches the latter up
2783 The lion takes the man to the gemsbok, and lays him down there
2783-6 The child talks to himself
2786-7 The lion perceives a large tree, and takes the man
2787-9 The child talks to himself
2789 Lion takes the man to the great tree, lays him underneath it, and comes back
2790 To the gemsbok, to take it also away
2790-6 The child talks to himself
2796 He runs towards his mother
2796-9 She speaks
2800-2 He comes to her; he speaks]

[23 June 1873] While his father lay dead, the lion took him up. The lion bit him, while he is quite dead. The lion left him. The child thinks that he will first stand (still), that he may look well, so that he shall not deceive his mother. The dog did running go to the young gemsbok yonder lying, that which was a young grown-up gemsbok. The dog did go to take it up. [25 June] The dog bit it. The dog bit it trying it.
[*(Note added Feb. 21 1876, !kui-sse !khwi Tkuxu. D.H. calls the young lion's name thus. He heard the story both from his mother, and from his paternal grandfather, !xugen-ddi)*]
The dog did try, if it were indeed dead. The dog cantered back to the man. He went to take up the man. He bit, trying the man. He quickly snatched up the man, while he bit fast at the man's neck. He throws him (the man) on his back. The child beheld from afar, standing above. The dog did biting, throwing up on his back, take away the child's father to (the place where) the gemsbok laid. The dog laid down the child's father.

The child's thoughts said to him, "Father is yonder bitten carried away. That thing which ought to walk by night, it was (the one) who killed him, that which he did deceiving bring us of it, we, mother. He (father) is yonder. A lion is the one who yonder laid him down at the place which the young gemsbok did lie at it."

The lion does stand looking around. He does appear to be standing out his fatigue. I must first looking stand, for he seems to stand, seeking, looking for a great tree, that he may pant away (his) fatigue, for the folk do, too, lie, rather they and the young gemsbok. I look if the dog seems as if it would do so, when it perceived a great tree, and I shall say so. I tell mother, if she says no, to me. The dog perceives a great thorn tree that afar stands in the bushes. The dog did biting throw up upon his back the child's father, while the child beholding stood.
The child said to himself, "Father is yonder, bitten, thrown up upon the back and carried away. He is long. He is red, because he has not (a coat of) hair. He yonder carried goes. He is carried to the thorntree yonder standing, that he may go into the throntree, while I did first looking stand, for the dog did not perceive me, for I did vanish behind a thorn tree. I did run away, while he yet was biting there".

The lion carrying took away his father to the thorntree, which was in the bushes. [*He went thro' the bushes among which the tree stood, to its stem*] The lion went into the thorn tree. The lion did lay his father underneath the tree. The lion did jog along coming back. It jogged along coming to the young gemsbok. The child yet beholding stood, that the lion should quickly match up the young gemsbok. He drag along, making-a-noise-on-the-ground, the young gemsbok. The child said to himself, "the young gemsbok is again, it yonder carried away. [*It being a big gemsbok, the lion carries its chest and the after-part of its body drags along the ground, making a noise as it is dragged along, and the lion being young cannot carry it entirely on his back, as a fully-grown lion would have done*]. It yonder carried goes. It yonder went into those bushes. I think that I must go away, that I might go and tell, for I have indeed seen well the dog which is not a dog. He was the one who verily carried, twice putting into the bushes which yonder, while I was not with the man whom I used to be with. He was first. He [was] carried away into the bushes. The gemsbok was afterwards yonder carried away. It yonder went into those bushes.

I think that I must run, for I have truly seen well. I shall say this, I tell when I go to the house. I think that I must run in haste, so we may not go in the darkness. For father is one who is thrown down today, when he did not first go to this gemsbok. The dog who is not a dog, he is the one who went meeting standing in front of father [26 June], that which he did deceiving bring us of him. He said that a dog it was, while a lion which here, we did seeing know him. He did not appear to have seen him, while he is the one who is thrown down. He yonder first, he uncarrried away. He was laid hidden that dog which hiding laid him. He is not a dog, and I shall say thus. I tell my grandparents, when we do in the dark [*J.T. explains that they would journey all the time that the sun was light; then they would still go on, and it would be dark, when they got near the old people's house*] go to them, for a little path is not which is here, that we shall go in the darkness between the two houses. [*J.T. explains that the space between the one house and the other (where the road goes) is khamman*].

He ran going towards his mother. His mother said, 'This child, is he not one who comes running [?]. His father is not with him. He seems to have run afraid away. He does that which I did foretell. For the dog which is here, he must not have caught with his mouth missing his (the child's) father. He (the child) is here. These tales, which I did tell them, [*can't understand the connection of sentence, here*]. He walks, that he may do so, when he comes talking, make me know that I should know, that I may not wait here, while death has been done by this dog, which I did truly seeing know it, while it was very little. Its eyes did indeed resemble he was a beast of prey. It did grow up, while its eyes were so".

The child running reached his mother. He said to his mother, "Oh! Mother! Shalt thou be at peace, while I was afraid here? This dog, that is not a dog. He did that which he did them. He did meeting went to stand before husband. Husband was scolding (at him) [when] the dog came. I did frightened bent stand behind (a tree). He (the dog) did spring upon husband. He did springing upon throw down him. I did run placing myself upright, while husband did held down lie. The dog did run seeking for me. I thought that I am the one who runs quickly coming.
I did come to behold, standing on the hill [Tkao] yonder lying, [7 July] that which I did running come over it. [*St. "harteloop bove come"*] I came to thee. I tell thee that we may quickly go, while the sun is high, for I think that the dog seems as if he will come to the house. For it feels that he has not yet eaten. He did go back. He first, he lifted up husband, that he might go carry (the man) into the bushes, while he did that which we did seeing know him. That a lion must be the one which [is] here. I wish that thou mayest put together the things, that we may go while the sun is still high. We shall go near (grandfather's house), for we are not near to my grandparents, so that we may quickly go to the house. For we shall go, travelling in the darkness in the space between.

Therefore I wish that thou mayest carrying fast, placing take the child on thy back, that we may go lightly (quickly) forward. For we must leave the old things, that we may go, when we

feel light, while we do not carry heavily burdening ourselves. That we may go in haste, for it (the lion) seems to eat there. For it did again, it came to lift and carry the young gemsbok. Thou appearest to think that it is a young gemsbok, but a young fully-grown gemsbok it was. Its horns were long. Its hair was white. That dog, while the dog did bite at it, the dog's tail was like a lion's tail, while it did bite at the young gemsbok".

His mother agreed with him. "A lion it must have been. It was the one who killed father, while I truly did say so. I thought that the lion would do this, for father said to me [*ka here, J.T. tranlates by, said to me*] its breath's [did] smell, when it sprang going past father. Thou shalt say so, when thou talkest to grandparents. For it will fetch its parents, that it may bring them, that they may come to eat with it, for the gemsbok is with the man. For it ran to listen to its parents, when they roared there. Father was the one who calling brought it back".

They went. He (the child) said to his mother, "Oh mother! Thou must jog along [TkaounTkaoun – *This is a movement when one jogs along carrying something*], that thou mightest jogging along walk going near, for we must fearing go. Thou must say to daughter yonder that she must run. Her younger brother must also run. For they appear to think that I am not tired with fear. For I did not stopping stand, that I might walk out from me the fatigue. For I trembled with fear, while my heart was the one which was startled when I beheld that husband appeared to be dead, on this day. For he was silent."

They went going in the darkness between (the houses). He (the child) said to his mother, "We must go in the darkness to find the footpath, that we may going in the darkness, reach the house. That we may tell grandparents in the darkness. And they shall know in it, while they think that they did hear in the darkness. They did know. They shall be afraid on this night, place which [is] here. And we all shall be afraid upon it. They shall make much fire. For silence it is not, for we were afraid at this time". They going in the darkness, reach the house. His (the child's) mother calls out, "Are you asleep?" The dogs bark. He (the child) says to his mother, "The dogs do thus. They bark." His mother says to the child's grandparents, "Drive ye from me the dog yonder. I have in the darkness come to rouse ye on the night's place, which is here; on account of the dog which carried (in the arms) did arrive at my house. I giving it a share of food brought it up. It is one which did not bark as the (this) dog does, it barks at us, for a real dog it is. It did verily, stealthily watch us. Thou wert not the one who gave the dog, the dog which resembled a dog which had lived in the darkness. Brother (my husband) did, he said to me that thou wert the one who gave him the dog. [8 July] Therefore, I wish that thou mayest tell me about the place which brother did perceive thee at it. For I know not if you can have perceived each other at the hunting-ground, when brother did not come to thee at the house. And thou didst give him the dog, [9 July] at them (the houses)."

Her younger brother-in-law spoke to her. Her younger brother-in-law denied it to her. "I did not perceive husband, for I did remain at the place which is here, while I did not perceive husband. Thou wert the one whom I do perceive thee, when thou in the darkness camest, on this night's place, which is here, while I have not perceived husband. I did now, I perceive that thou along camest, when thou didst in the darkness come, while the children were those who were with thee".

His brother's wife said to him, "The dog which thou gavest it, it was the one which, I on account of it did so. I alone came, on account of it. That which I did frightened stand on account of it".

Her younger brother-in-law said to her, "I have not yet seen husband, so that husband should come to my house, so that I may give him a young dog".

His brother's wife said to him, "I did see brother carrying in his arms, bring a little dog. The young dog indeed did look strongly at us, when he was little. Brother said to me, that I must respect the dog, for thou wert the one who gave the dog. Brother did know the dog's name when the dog was little."

Her younger brother-in-law denied it to her, “I did not give, for my dog did still stand here. Its coat of hair is thus. Its ears are this. They do droop”.

His brother’s wife said to him, “The thing which brother brought it, its ears were not thus, for its ears were short. They were not long”.

Her younger brother-in-law said to her, “Husband was the one who did bring to thee a thing which laid in the solitude. It smelt not the scent of the fire, on account of the foolishness, which he (the husband) indeed had it, which he did foolishly bring of it. He [Ha ha – *I don’t well understand the two has here, not can I quite get the explanation of it*] was not like as if our mother did instruct us. He still, he did foolishly (or was foolish). Therefore it was that the lions must have roared, when the husband was the one who took away the lioness-mother’s child. He brought it to thy house. Thou must have been afraid there”.

His brother’s wife assented to him, “Brother did do so. He did bring to me a young frighten (?). It did look understandingly. It did look frightening’s looks. Its eyes did truly look as if he had been in the dark solitude. I wish that grandson shall be the one who tells thee. He was the one who was with his father. He himself, he beheld the place which the dog was the one who, he did so, at it. Thou appearest to think that the dog’s hair was not yellow. The dog had a long tail. Hair did stand upon the dog’s tail-tip. The dog’s ears (roots, stems) were black. The dog’s ears’ tips were like as if people had cut them with a knife”.

Her younger brother-in-law assented to her, “A lion (it) must have been. It was the one which was so. Dogs are thus”.

His brother’s wife said to him, “The thing which brother said that a dog (it) was, it was not thus. For it, it cover over its head with hair, hair which it did growing send out, which we did not seeing know its eyes, on account of it. For its eyes were as if they made us afraid [*“ful bank mak”*]. When it came to me at the house, I did first afar stood upright, that I might hold together grandsons, while he yet came, while he did angrily come. [10 July] I was the one who did scold driving away stand [*“hart pratt, uitjagt”*] before it. They scolding was which it did stop and turn back at it, and it sitting looked at us, while I did stand holding the first in a dish. The fire was that which it did fear it. It walked going back, while brother did jogging along reach me, while the children did stand behind me, while it walking went back. It laid down. It lay looking.” Her younger brother-in-law assented to her. Her elder brother-in-law, “A lion was that which did so”.

His nephew said to her, “Oh my uncle! [wwe – *It really is used for uncle here, but it seems to be used for several elder male relatives*] the dog which brother brought, it very little. It yonder was the one which killed brother, while brother did say that thou wert the one who gave it”.

His uncle assented to him. “Father did deceive ye, that ye might think that a dog was the one which was here. Father did indeed do foolish actions, when he lived with us. His brother who there sits, he is the one who did talk teaching (him), so that he might act understandingly, for a foolish person indeed he was”.

The child said to him, “Oh my uncle! I did remember that which mother [ttau] did say to me, when I went. Hence I frightened behind stood, that I might run away, for we all were those which the dog would have come to kill us, if I had not run away. For the dog did running about seek for me. I was the one who did run through many bushes, that they should lie shutting me off, that I might first tell brother’s wife, whom I made my mother of, she who did speak to me, when I went; because this morning it was the one which is here, that we should frightened come to you on account on it.” His uncle said, “I did think that thou didst do so, for a little child does so, when he understands that he may tell making know all people that they may get the story, that they might know while we did so. We knew not, we did peacefully sit, because we did not see people, those which they may tell us. I did think that mother did thus, for she seems to think that the young lion is not the one which he may go to fetch its parents, for it knows the Bushman’s house, that he grew lying at it, that which he eat at growing himself with its food. It (the house) is which, when he has eaten up father, he thinks of the house, that he did not perceive the other

people, which he did behold them, those whom he did think of their destruction [*(viz. that he should kill them)*]. He will first go to fetch his parents, and his parents smell the man's blood scent (about the cub). They go round in front with him, while they think that they go round to eat that they may first eat up the bones and then they go to the house, which they think that other people are probably yet at it, for it did behold other people".

His nephew said to him, "Thou seemest to think I did not come that sister may talk to thee, that we may early fearing go away, that we may fearing go, climbing the mountain, that which shall descend. You shall go gently look at the house. And then you shall softly looking go to the house, that you may look about, for I shall be with you, that I might take you, and then we shall gently go. You shall not quickly go, and then we shall gently go to the house. That we may first look well, for the dog did seem as if he would go to his parents to the house. That we may first not see the lion at the house, and then I take you, that I might shew to you, the place which I did frightened stand at it, and then I shew to you, the place which the dog threw down the young gemsbok at it. I shew to you the place which brother ran along at it. The dog met him, while he yet ran along. The dog caught hold of him, when he had not gone near, where the young gemsbok did afar lie. He was grasped and laid down midway, while he did not go, that he might first go near. It (the place) was that which I ran away, while brother held down laid at it. I did so. I came to tell, rousing-t-come sister. We did so. We frightened came, while we did not sleep at the house, while we felt that we had been afraid there". His uncle assented to him, "We will early frightened go, climbing the mountain [!kau] yonder tall standing. We will do that which thou directest it. And we shall gently go to the house, on account of them (the lions). We will go and look". The child said to his uncle, "I have said so". [11 July]

They early frightened went, climbing the mountain [!kau]. They slept on the mountain. They waking, descended the mountain. They went to the house, that they might go to look around. They looking quietly ascended the house's hill. They beheld. They do not see the lions. They gently go near to the house [//nein].

The child said to his elder relations, "You shall come, gently going, that we may first see well, and then we shall look about not seeing at the house of them, the lions."

They softly went to the house. They perceived the lions' spoor. His uncle said to him, "Thou must look. The lion whose spoor is that which is here, is the one which sought about here".

The child said to him, "They did come to the house, for the house's sticks yonder sitting, those seem broken/displaced/removed from each other".

His uncle said to him, "Uncle yonder, I do wish that he may look at mother's spoor scent, which the lion seeking found it on the night's place, which is here. They do seem to have finished the bones; for thou didst say so. Thou didst talk to us".

His other uncle did say, "I wish that nephew may behold the lion which sought at the place which is here, for their scent. For his father did do so. He did bring to them a young lion. He came to feed and bring up it. Thou mayest see the young lion's father's spoor. It is the one which is here, whom his son was the one who brought him, that they might come to the other people, which he did stealthily [Tkuorri-Tkuorri – *(as a cat does a bird, J.T. says)*] watch them. Mother was the one who acts understandingly. She frightened went, while the lion yet ate there. She first, she frightened went away. Thou art the one who acted understandingly. Thou who art a child. I thought that thou didst so. Thou frightened stoodest, that father might alone run forward, and then thou didst return back".

The child said to him, "I did so, while I thought that brother's wife did (or was the one who) talk to me, for she thought that father did (was the one who) acted foolishly. She was the one who understood. She was the one who said, "'well, that a lion it was, it (that?) which father deceived us about it.' She said to me that I must fear."

His uncle did assent to him, "Mother did speak truly". They seek about [*J.T. says that it means "sook round"*] the house (for the spoor). His uncle said to him, "Look thou at the house's

sticks. The lions have disarranged them" [*(thrown away from each other the lion's entrance into the house)*].

The child said to him, "His (the cub's) spoor is the one which is here. His father's spoor is the one which is here. His (the cub's) spoor is the one which is here. His mother's spoor is the one which is here. His brother's spoor is the one which is here. His sister's spoor is the one which is here. His other brother's spoor is the one which is here. His sister's spoor is the one which is here. His other sister's spoor is the one which is here. We will go. We will go and see the place which he killed laying down father at it. They (the place) are which take you to them, that you may go to behold the place, which he biting laid father at them. And then I take you away to the young gemsbok's place, which he (the young lion) did throw down the young gemsbok at them. He bit it dead".

His uncle assented to him, "We will do so, for we will going behold well. We did afraid go, for the great trees. They (the lions) appear to have gone to the water. We will go and seek about and when we seek about well, we shall gather up father's arrows [!nwa]. We shall indeed take up the bow, for the bow is probably lying". [*"he tink de bag is lay daar"*]

They went forward. He (the child) shewed to his elder relatives, "The place which is here, it is which I did behold, standing upon it. It is which I did running leave it. That is which I did beholding stand at it, while brother was carried away. He was carried away to the bushes yonder, a great thorn-tree there stands in them. They are which the dog went carrying to put in brother to them, while I beheld above-standing this place which is here. The young gemsbok again, it was carried away to them (the bushes), when the dog came to lift it up, which brother's dog was".

They walked reaching to the child's father's place. The child shewed to his elder relations, "The thorn tree [//kerri] which is here, it is the one which I did frightened-stand-behind it. I did run away from this place which is here. It is the one which I did run away from it. My spoor is the one which is here. The dog's spoor is the one which is here".

His uncle assented to him, "I did wish that father's younger brother should behold the lion which is here. Its spoor, that father made a dog of it, while our house does handsome stand [*(their house has not been broken by lions)*], we who have real dogs".

They went reaching his father's place. He (the child) shewed to his elder relatives, "This place which is here, it is the one which the dog did come forward and meet father at it, while he (the dog) came back from the young gemsbok, while the gemsbok laid. The arrows do yonder lie. The bow does yonder lie. This place yonder it is which brother was carried away from it. I did wish that you may take up the things, for these bushes they are which sit. Those which I did come shew to you them. That thorn-tree, it does yonder stand.

We will turn back that our spoor scent may not become stand out. We will gently turn back, while we think that we gently go away. We will go to tell the house's people. They may behold the arrows which are here, while the dog which is here, he has brought his parents. Their spoor is that which is here. It is abundant, while he did run to bring them. I did wish that in fear go away, that we may frightened go away to a different mountain".

They went frightened away to climb a different mountain, while they think that they did indeed go away.

LII-32 Bushman (J.T.) Pp. 2874-2965. 1873

*Pp.2874-2965: From 23 July to 4 Aug. 1873
* Translated on 25-6, 28-9, 31 July, 1-2, 16, 18 Aug.

[2874-2925 What //kabbo said to me about his intended return home to Bushmanland:
2874-2877 He awaits the moon, that he may return and hear the Bushman's histories
2877-2880 Here he works women's work, while his fellow-men are those who hear the histories that travel, which he does not visit. The people down here do not talk his language, and they visit their like, and are work people, who keep houses in order and plant food
2880-1 The Flat Bushmen visit and make at each other's houses and hear histories, and are smoking people
2881-93 Of his intended return
2893-4 He means to put his old house in order, and to reassemble his children
2894- He inherited his place and brought his wife to it etc.]

[*J.T. tells me that the moon's other name is !kho e-ssho-!kui, and also that the sun's other name is the same*]

Heading: What //Kabbo said to me about his intended return home to Bushmanland

[Stories that float from afar]

[23 July 1873] Thou knowest that I sit waiting for the moon to turn back for me, that I may return to my place. That I may listen to all the people's stories, when I visit them, that I may listen to their stories that they say so. They listen to the place's other side's Flat's people's stories with them [*(with their own place's stories too)*]. Those who they say so, they listen to them, while the other the sun becomes a little warm, that I may sit in the sun, that I might sit listening to the stories which afar come, those which are here stories which come from afar [*J.T. explains that a story is like the wind that comes from a quarter far off, and we feel it*], those which I shall perceive a story with them; while I feel that they sail out from afar, while the sun does feel a little warm, while I feel that I must indeed visit, that I might be talking to them, my fellow men.

[Work's people and smoking's people]

For I do work here the women's work's house. My fellow men are those who listen to afar-off's stories, those which sail along. They listen to other places' stories. For I am here. I do not hear (lit. I believe "get") stories, while I feel that I do not visit, that I might hear stories which sail along, while I feel that another place's people are those which are here, those which do not hear my stories. They do not talk my language, for they do visit their fellows (or each other), while they feel that work's people they are. Those which do work keeping in order houses. They do work food, that food may grow for them, that they shall perceive [see] food which is good, those which are new food. [*reflects type of work he is doing: house-cleaning and vegetable gardening?] The Flat's people do visit their fellow's (or each other's) houses, that they might smoking sit at the door of them. Therefore they hear stories at them. For they feel that they are used to visit, for they feel that smoking's people they are. I remember that I do await that the moon may turn back for me (or to me), that I may set my feet forward in the path. For I do think that I must truly await the moon, that I may tell my magistrate/chief [Gau kau? i.e. Bleek] that I do feel this time, it is here, that I ought to sit together with my fellow men, those who walking meet their fellows. They listen to them, for I do think of visit, that I must visit, I must talk with my fellow men.

For I do work here with womenfolk, whom I do not talk with them. For they do verily send [*"stuur"*] me to work. I must a little sit, cooling my arms that fatigue may go out from them, while they (my arms) feel that I do sit. I do verily listen, seeking a story that I shall hear it, while I do waiting sit, on account of it (or for it), that it may sail (or float) into my ear. Those to which I do listen with all my ears, while I feel that I do sit silent. I did await behind me, while I listened along (or down) the road [*J.T. explains that when one has travelled along a road, and goes and sits, one waits for a story to travel to one, following one along the same road*], while I felt that my name did float along the road. They (my three names) [*"Jantje, Tuhi ddoro, and //kabbo*] float along to my place, that I shall go to sit at it, that I might listening turn backwards (with my ears) to my feet's heels, which I did go with them.

[26 July] while I feel that a story is the wind. It (the story) does float along to another place. Our names do pass through to those people, while they do not perceive, going along, our bodies. For our names are those which sailing/floating along go to a place which is different. The mountains do lie between (the two different roads). A man's name does go behind the mountains' back. Those which (the names) he returning goes with them. For he (the man) feels that the road is that which does so. It lies, those which the man goes along them. The path lies going forward to his place, for the path feels that the (another path) passes along in front. The people who dwell at another place, their ear does listening meeting go to the return's man's name. Those which he returning went with them [*J.T. explains that the people know all the man's names*], that he may look round the place. For the place's trees seem to be handsome, because they feel that they have grown tall, while the place's man [*i.e. J.T. himself*] does not look at them, that he should walk among them.

[A place which is different]

For he did come to be at a place which is different; his place is not. He remembers that the people who brought him to the people's place, that he should come a little first to work at it (the place). He is the one who thinks of the place that he must be the one to return. He does verily wait for the return of the moon, that the moon may go round [*"loop rond"*], that he (Jantje) may return [*why does he wait for the moon], that he may look around the waterpits [!khwa ttu], those which he did drink them. That he may work nicely (put in order) the old house, while he feels that he will gather together his children, that they may put in order his water(pits), for he did go away from the place, while different people are those who walk at the place [*farmers?], whose place it is not.

For //kabbo's father's father's place it is, that which //kabbo's father did possess it. When //kabbo's father's father died, //kabbo's father was the one who possessed it. And when //kabbo's father died, //kabbo's brother was the one who possessed the place. //kabbo's brother dying, //kabbo possesses the place. And then //kabbo married old, bringing !kuobba-an to the place, while he thought that he was alone.

Therefore he did growing old sit with his wife at the place [!khoe], while he thought that his children did married sit. His children's children [0puon-dde – *Here it means his son and daughter*] did speak. They did themselves, they grasped food, feeding themselves, while they felt that they do talk understandingly. [28 July] Therefore they did place their houses, while they felt that they did work their houses [*(I don't feel sure that these places do not mean "for themselves", but I cannot manage to ask this) i.e. in /Xam?*]. They did work nicely their houses, while my house did alone stand in the middle, while they (my children) did dwell on either side. While they felt that my brother's child (Betje), she married first, they (my own children) did afterwards marry.

Therefore their cousin's child first she grew up, while she felt that she married going away from me, she who from afar travelling came to me. While she felt that I was the one who feeding brought her up. Her father was not the one who fed her, for her father did dying leave her.

I was the one who went and took her up, when her mother was the one who had just died. I brought her to my house, while I felt that I had not seen her father dead.
[LH, 2901, no /Xam: *Her father was killed by some one who was angry with him, while he himself was not angry. The father had been visiting another house, and had slept 5 nights away from home. [*sense of distance of travels/visits] A man who was at the place where his wife lived gave the child food, but it still cried after its own father. The man was angry with the father, because he had stayed away from his wife, J.T. says, and because the child still cried after him. And when the father had returned and was sleeping by the side of his wife, in his own house, the man came behind the house in the very early morning and stabbed him as he slept with a Kafir's assegai, which had been bought at the "Wittberg". [* the site of rain-making?] As he lay dead in the house, the rest (including his wife) left him by the advice [order?] of the murderer*].
[*Is //Kabbo's brother's murder; source of earlier stories about a widow's mourning, slow death etc.?]
[LH 2902: *The mother died of some internal sickness. She was not buried, because she only at the time of her death had a younger sister with her, who was ill of the same illness. The latter painfully went taking the dead mother's child to a relation's house, not near the dead mother's. From the relation's house, the fire of J.T.'s house could be seen at night [*sense of distance], and from there she proceeded towards J.T.'s house with the child, and he met her midway. Before he got the child, he had seen at the dead mother's house, her bones lying, her body having been just eaten by jackals. J.T. had gone off from his home in haste, hearing that the sister was ill, and fearing that she would die on the way, and the child yet living and playing about would be eaten by jackals. He went from his own house early one morning and at evening go to the place where the mother's bones lay. He made a house at some little distance, and slept one night, and next morn went to fetch the child at the relation's house, but the sister met him with it on the road. He slept at the newly made house, to which he returned with the child, one more night, so then went back to his own house.*]

I also did not see her mother die, for her mother did again, she died leaving her. I did truly hear the story. And then I fetched her (Betje), while I felt that I yet was a young man, and I was quick to run shooting [Tka-an – *(I have not got this quite rightly yet)*].

["Shot things"]

And I thought that she would perceive plenty of food, that I should give her of it. She ate it. She ate with my child, which was still one [*To illustrate and explain e here, J.T. tells me that one woman says to another, "N ka ...e..."*]. And they shall both grow, go out from me (to play near the house), while they feel that they both eat my game ("shot things"), for I feel I am still fresh for running. I feel that I can running, catch things. They which I did run to catch a hare, that I might bring it to my house, when it was in my sack, when the sun was warm. While I felt that I did not perceive a springbok. For I did perceive a hare. I did shoot, sending up a korhaan. I did putting in to the sack, bring it to the house.

My wife did come to pluck it [29 July] at the house. She cooked it in the pot that we might drink soup. That I might hunt the hare on the morrow, that I might look about the bushes' shade. That I might shoot it up [*(meaning, make it spring up from its house, and run away, falling down dead)*], that the children should eat. For the springboks are gone away. Therefore I did shoot hares. I did running, kill them with the sun, while they ran in the noonday's sun. They were burnt dead by the sun, while I thought that the hares did not drink. For it does eat remaining at dry bushes, while it does not drinking put in water to the dry bushes, which it crunches them. Therefore it does remain thirsty there, while it does not drink. It does dwell, sitting in the noonday, while it feels that it does not understand water pans, that it might go to the water, that it might go to drink. For it does waiting sit in the sun.

Therefore I chase it in the sun, that the sun may burning kill it for me [*exhaust it?], that I might eat it, dead with the sun; while I feel that I was the one who chased it, while it frightened went on account of me. It did afraid, dead lay itself in the sun, while it felt that it was dried (running about) [*J. explains that it ran about in the sun*] in the sun, while it felt that it beheld me, while I came following it. It did not stop to walk that it might look back, for it did run about when it was tired. It did [ ], it died, because it had run about. Therefore it did go to lie dying, while it felt that fatigue did kill it, while it ran about in the sun, while it felt that the noonday's sun, it [is] that which is hot. The earth is hot, which burns its feet.

Therefore I went to pick it up when it lay dead. I did put it in to the arrows' sack. That I might walking look, seeking another hare. That it might spring up (running) into sun, that it might afraid run into the sun, while I ran following it. That I might going wait, that the sun should burn killing it. [31 July] That I might go to pick it up, while it lay dead. That I might sitting, break its (4) legs, and then that I might verily put it in. I think that another hare probably dwells opposite to it. I must first go to seek round (the environs of) the house. For it seemed to be married. I must seeking round look for the female hare. I must also chase it, while I do unloosing lay down the bag. I chase it with my body. I must run very fast, for I feel that I am thirsty. I will go to drink at the house (of water which is in an ostrich-egg-shell, J.T. explains). For the children have probably gone to fetch water. For my wife has [*(in the shells and also probably in a springbok's stomach)*] (I think) sent them to the water, because she thinks that I have gone about in the sun, while the sun was hot, because I think that the Tkui shall kill from me my children.

The rain shall first fall, and then I shall look around, while I look around seeking (two) ostriches [tto I - *This means an ostrich and its wife, J.T. explains. ttoi e would have meant may ostriches, he says*], which seek the water along the "Har Rivier", that they may going along drink up the water. I must going round in front, descend into the "Har Rivier". I must gently (stooping) approach them in the inside of the "Har Rivier". I must lie on the front of my body in the "Har Rivier" that I might shoot lying in the "Har Rivier". For the West's ostriches do seeking water come back, that they (two) may go along, drinking up new water.

[Waiting to return]

Therefore I, I must sit waiting. For the Sundays, which I remain them, the place which is here, at it, those which I remain teaching thee on them [*on Sundays?]. I do not again [want to?]. I await another moon, for this moon it is the one that I did talk to thee about it. Therefore I did think it would do so, it would return to/for me. For I (must?) did waiting sit, for the boots which I must putting on, go in them. Those which are strong for the road. [*a promised gift?]

For the sun will go very warm. And then the earth becomes warm, while I yet go, between/halfway. I must go together with the warm sun, while the earth is warm. For a little road is not the one, which is here. For a great path it is. It is long. I must go to my place, when [where?] the trees are dry. For I shall walk, while the flowers become dry, while I yet go along keeping the path. And then, autumn will quickly come in upon us at it (my own place) [*(when he is sitting at his own place)*], while I sit at my (own) place. For I will not go to places which are different, for I must stay at my place, that which I called to my chief/magistrate [Gau kau] about/of it, its name. He knows it. He knows writing it down/placing it down. [*clearly chief/magistrate does refer her to Bleek] And then, my name is at it (the place). That which I waiting sit at it, for the gun. And then he will send the gun to me at it, because he has sent the gun in a cart, that which running takes away to me the gun, at it. Because he thinks that I have not forgotten, that my body may be nicely quiet, like the place I was with him at it, while I feel that I do shoot, feeding myself.

["A gun is that which takes care of an old man"]

For starvation was that which I was bound on account of it, for starvation's food, that (hunger which) I starving turned back from following the sheep on account of it. Therefore I must live with him. I must perceive a gun on account of him. I must possess it. I must myself, shoot, feeding myself, while I feel that I do not eat my fellows' food. For I eat my prey (shot things). For a gun is that which takes care of an old man. It is the one which we shoot springbok, which go through the cold (wind). We go eat remaining in the cold (wind). We do filled lie down (in our houses) in the cold (wind). That (the gun) is the one (or it is the one) which is strong in the wind. It getting, satisfies a man's hunger in the middle of the cold.

The Mantis takes away the Ticks' sheep

[31 July] The Mantis was (the one) who went to the Ticks' house. They perceived him. They said to each other, "What man comes yonder?" Another man said, "The Mantis does yonder come. We will steal into the sheep's wool, that he may come to the house. The little child who is here, he is the one who must sit. He is the one who shall remain taking care of the pots, which are on the fire, and then his old man [*Tkaggen is really no relation to the boy, it is merely a manner of speaking of another old man, J.T. explains; as the Boers use "Oud Oom"*] shall arrive at the house, while he sits alone. And then you must hold knobkerries. We will listen to him, when he comes to the child. And then he will question the child, while he feels that he sees that we are not here."

They enter the sheep's wool. The Mantis walks up to the child, "Am I like a fighting man, that the people have gone in fear away, while I am the one who is silent, that a child who is black, he is the one who is here. He is the one who is tasting the pot, which is here, while the people have frightened left him, while he alone sits in the house, which is here. That the houses have not people".

The people listened in the sheep's wool. The Mantis said to himself, "Allow me that I first lay down the quiver which is here, that I may take out the (one piece of) fat which I eat it, for the people are those who have frightened gone away. For the child which is here, I will first eat satisfying myself, that I may beating knock him down, for he does not understand".

The [ ] falls down, and sits (opposite the pit). The Mantis sees him descend. The Mantis questions him, "Whence comest thou?" The young man was silent. He took hold of and removed the pot [*a little further from the Mantis*]. He placed nicely on the fire, the pot. His sister fell down. His other brother [*This was an elder brother who thot his brother had still left the pot too near to Tkaggen*] fell down. He snatched up the pot, bringing it nearer (to himself, placing it on the fire's other side). Another [ ] fell down at the other fire. Other did fall down at the other fires.

Other [ ] did talk together (or among themselves) in the sheep's wool. "You must one by one fall down. The young (man) who is large, he did slip down and sit by the side of the Mantis." He sat fast keeping down the Mantis by the kaross [*(keeping the kaross fast to the ground)*]. He thought that he would treading hold fast the Mantis. And then his brother shall fall down. His other brother slipped down, sitting on the Mantis' other side. [1 August, LH: *!kaua … is the Bushman name for what the Boers call "August maan" (according to J.T.), and out August !kaua … is our Septber, J.T. tells me*] He again, he trod fast holding down the Mantis at the kaross's other side.

The Mantis said, "Ah! What person is here?" The Mantis questioned him, "Whence comest thou? that thou again, thou dost sit holding me fast down, while the other brother did tread holding me fast down".

The man was silent. The other one did make the noise "vvvvv", falling to sit, come he resounded (?). The Mantis started. The Mantis said, "People appear to be here, for that people do sitting come".

Their father was yet above, an old man. He said to another man, "Thou shalt wait. Thou shalt hold (the stick) ready to strike, for the people are numerous down below, who sit (round the

fires) below on the ground. Those who shall beat him, while we do beating knock him down, while he is sitting among the people".

The Mantis removes a little backward (as he sits). He said to himself, people did not talk to him, he himself, he spoke to himself, "Allow me, that I sit removing a little further away." He sitting pulled the kaross, which was fast to the ground. The old Bushlouse fell upon him. He struck him down (with a knobkerry). Another one did fall upon the Mantis. He beat the Mantis' back at the top, below the neck. He struck with the knobkerry at it. A bushlouse, which is here, he truly sprang out of this place. He beat the Mantis' side. A bushlouse who was different, he sprang falling upon the Mantis. He beat the Mantis' other side, while the Mantis screamed. The Mantis took off (his) kaross. The bushlice rushed together. They beat him. He called out, as the bushlice beat him away.

He, going, called to the hartebeest's children (the sack). The kaross also came. The quiver itself, it came. The stick came. The hartebeest's children came. He (the Mantis) went away first. His things followed him. He went (flying) into the water. He swam kicked across going. He walking ascended (out of) the water's ground. He looked back, standing upon it. He called to the hartebeest's children, "Wait for me at yonder place, that I may first, slowly go to you, that I may carry you. For people have beating hurt me. I must slowly go to the house".

He carried the hartebeest's children. He carried all the things. He slowly went to the house. The ichneumon perceived him. The ichneumon speaks, "The Mantis yonder comes, slowly comes, whom the bushlice seem to be those who have beaten him, those who do so, to a man, for they feel that they are numerous. They do indeed quickly assemble together about a man, that they may indeed beat him. The Mantis seems to have perceived the sheep, while the sheep were at the house. The Mantis thought that the bushlice appeared to have cut up a sheep. He is the one who painfully comes, when he has gone to the bushlice who kill people, those who are angry people. He is the one who went to be beaten to bits, is the one who painfully comes to us, whom people have beaten, breaking his skin, him. He remembered that he has/gets feathers. Hence we perceive him. We perceive him return, he who will not sleep well on the night which is here".

The Mantis sat down. The Mantis said, "The people whom I went to them, they must have been hidden, because I did not perceive them. They did come out from above. They did sitting come, while I did not perceive them come. They were those who beat me, while the sheep were in the kraal".

The ichneumon said to the Mantis, "Thou art the one who went to the house which people do not go to, that people do walking look at it, while the sheep are in the kraal. People do come to the people's own house. For the folk yonder, they are black; those who, they do beating kill a man, on account of the sheep yonder, which people do not eat with them, of them.
[2951-2 LH: //khwai khem khemm tchuen – *The story of this personage is to join bye the bye on to the story now being related of the Mantis and the !ku !kui-ten "Bushlice" (?Ticks). He is very large and makes a shadow like the shadow of clouds, which (shadow) precedes him when he coems. He eats large trees and flocks of sheep, as he goes along. He puts out his long tongue on one side and swallows in the trees, and then does the same with his tongue to the trees on the other side. His mouth is round. He is very broad, and has an enormous stomach. When he touches with his tongue, it is like fire. J.T. heard about him from his mother, who had heard it down thro' her great (or great great) grandmother.*]
[4 Aug.] For they (themselves) are those who eat them, while they feel that their mouth-food (they) are, which (sheep) theirs things are, who (the Bushlice) eating have them. They feel that they do eating have their blood. Therefore their going into the sheep wool, while we do not perceive them. While they are those who first, they perceive a person, while they feel that they are those who look around. They do first, they perceive a man who yonder comes. They do hide their bodies, while the sheep's karosses are hanging up. Therefore their falling down. Therefore their falling down upon a man. They do beat around the man". [*usual sensible explanation from the ichneumon; a kind of Bushman's common wisdom]

The Mantis assents to him. “They did so. One man, he it was who knocked me down. People other did drop down. They beat me. Therefore I did not pick up my stick, on account of them, that I might also strike. For I had rising up left the stick, while my things did still, they laid upon the bushes. The quiver came after me to this water which lies, that is which I came to wash off the blood with it, while my things followed me”.

The ichneumon assented to him. “I did see thee stand, slinging on (or shrugging on) thy quiver. Thou didst slowly come forward, while thou seemedst to slowly come [*St. explains, “he nett so he sick com”* - *is Stoffel’s major role as translator during 1872-3?], for thou art the one who sittest trembling, because thou camest into water which [is] cold, when thou hadst wounds. Thou mightest have died, while we knew not. For we were those who started (were startled) when thou camest, when thou didst slowly bring wounds, on account of the doings [*J.T. says that tiken tiken does not mean places here, but ddi ddi (doings)*], which thou hadst been at them.

And those thou hadst gone to people’s houses, thou wentest to talk holding deceit, and then hence people became angry. They were angry. They fought thee. Hence thou didst fly away from thy things, while they were afar with the people. Thou thoughtest of the water. Thou wert the one who camest into the water, which lies (here), on account of thy deceit, which thou wentest to deceive those people, whom those knewest not. Thou whom all people do not go, because they feel that people who drink blood they are, who do drink out blood, while they feel that people who are black, they are, those who are bloody-handed [Tka xa – *is literally what we call the “palm of the hand”*].

[LH: *//xauken !ku is a name which the Bushmen call the Korannas, because these latter kill people. (!ku means the bone of the eyebrow, J.T. explains). A person who does not kill people is named !ko i !kui, one who does not kill and is good to his fellows*]

Therefore their holding knobkerries, which they steal upon people with them. They will verily beat dead a man whom they perceived as he came to their house, for their houses are always black, because they feel that angry folk (they) are”.

The Mantis said to him, “Oh ichneumon! Thou must not advise me, for I am old. I think/feel that shall I not have got histories, they are which I did go to sit listening. Thou art the one who always forbids/orders me, while I think that I am the one who is angry [*(J.T. explains, The ichneumon complains that Tkaggen does not sleep well, nor allow him to sleep well*]. For I did not do the thing/action well [*He did not punish the others, as they did him*]. Therefore I am angry on account of it. That I did not fight with the folk, at the fight I should also have fought a man, for the man seemed to think that he was the one who beat me, when he went to sit in at his house. I shall not still talking sit. For I do (must?) lie down, for my head aches. Thou shalt not say that thou dost not sleep well, for I feel that I shall writhe with pain”.

The Mantis lay down to sleep. The Mantis covered his head. The ichneumon said to him, “thou always dost so” [*J.T. illustrates my lst sentence, by giving another form of saying the same thing*].

LII-33. Bushman (J.T.) Pp. 2966-3057. 1873

* Pp.2966-3057: 5-11 Aug. 1873
* Translated on 18, 20, 22-3, 25-7 Aug.

[How the Mantis took away the Ticks' sheep (continued from page 2965 II-32)
The Mantis lies down (in his own house) and dreams]

Heading: The Mantis takes away the Ticks' sheep

[5 Aug.] The Mantis lies down. He moans. He dreams that all the house do come. The sheep shall rise [*like a child's kite*]. The sheep shall come, stand outside his house's front [*(The ground in front)*], while the houses do on the sides sit (of) his house-sides, while the ichneumon is yet in sleep. The ichneumon shall see, when it has walked, for the karosses are here. All the things are here. The knobkerries are here, which the people did beat him with them. For the ichneumon did contradict him (that) the folk, who are yonder, they shall first feel the cold, while they are asleep.

Therefore they shall indeed sleep heavily (lit. strongly) [*It was the Mantis who made them sleep so heavily, when he was going to take away their things*], that they should feel as if they were wrapped up, while they are not so, while they do cold lie. They feel as if they were lying in the houses. They will arise. They will miss them [*"he seen nits [niks]"*], for they will not perceive the spoor of the sheep, for the sheep spoor will have gone straight up. The kraal has mounted upwards, while the sheep were yet, the sheep were yet in the kraal. And they shall first early miss the fire, for the fire has gone with the houses. The pots are truly gone. For the folk yonder, they shall not cook, for their knives are gone, those which I am the one who will cut up sheep with them, while they (the Bushlice) walk about in their flesh, while they have not the things which they did possess them.

For they must drink [*kwe i – to drink; kwe i – to laugh, slight difference in emphasis*] blood, while they feel [*"fool [voel?] dink", J.T. says*] that they have not fire, that which they did have it. For real people are those who shall cook, for they (the Bushmen) shall indeed walk in the darkness. They must biting standing go to thing's bodies. They must drink things' blood, while they do not eat flesh which is cooled.

The ichneumon awakes. The Mantis says to the ichneumon, "Oh ichneumon! Hast thou not awaked? Thou must look at the thing which like a sheep bleats on the place outside. It seems to have come in the darkness to us, while we slept here".

He (the Mantis) lay. He lying, questioned seeking the ichneumon. He still, he had covered up his head. The ichneumon awakes. The ichneumon, arising comes out. The ichneumon perceives the sheep. The ichneumon said to the people, "Oh people! Arise, that ye [*change to ye in formal speech-making?] may behold the sheep which stand upon the kraal, which is here, which (kraal) my grandparents (the Mantis) was the one who brought them (the sheep). They are those who stand, those whom the houses did come with them. Ye shall behold the pots, which are here, those which my grandfather the Mantis brought them. Ye shall behold the Bushlice's karosses, those which we shall wrapping ourselves up lie (in) them. I must presently make myself warm against this cold, which I have been obliged to uncomfortably lie in it. Ye shall presently behold the sheep's karosses, which people who (are) black, they (are) those who made them.

Their knives are here, those which shall not cutting feed them, for they do yonder apparently seek for their things, while the houses are verily here (or those which are here). The knobkerries which are here, those which they (the Bushlice) did beat my grandfather the Mantis with them, those which I am the one who will possess them, that I might beat people, while my grandfather the Mantis takes his old fellows' knobkerries. I am the one who will take my fellows children's knobkerries. For they were those who beat my grandfather the Mantis, while they beat with their parents at my grandfather the Mantis, while they thought that he was alone".

Thun-ttu … arose. She said to the Mantis, “Oh Mantis! Why didst thou take away the people’s sheep?” [*More literally, “What was the thing which thou didst take away the folk’s sheep on account of it?”*] The Mantis lying down spoke to her, “The action assents to me, because the folk yonder, they were those who went above, placing upon me the fight. They wished that they might kill me, on account of their anger. Hence I did remember that I wished that the angry folk yonder, that they should not warm (themselves) by the fire, for they went and fought me, on account of their fire, that they should not warm (themselves). They shall drink blood which is raw, while they do want fire, while they feel that they cannot make fire. They shall verily eat raw blood, while they feel that they do not cook. They also do not putting-flesh-into-the-fire feed themselves, for they do walk about in their flesh (naked).

The pots which are here, they are those which the Flat Bushmen are those who must cook in them, while they think that they are those who have fire. We, who are here, we shall also be like them. We must eat things, which are different, while we feel that we do also want fire [*(This refers to a time in the future)*]. Thou who art the ichneumon, thou art the one who shalt go to inhabit the mountain. Thou must inhabit the mountain, you and (thy) mother. She who shall truly become a porcupine, she who shall inhabit a great hole, while thy grandmother Thunn ttu … [*J.T. explains the name as “Dassie kantu”*] does inhabit the mountain [!kau - *!kau ka !ku is a name that the Bushmen call these animals’ houses in the mountains. They are in the stones of the mountains, where they have been broken*]. For her name verily is Thunn ttu ...

I am the one who shall get feathers, that I might fly, while I am green. I must be a little green (thing). Thou who art the ichneumon, thou art the one who must eat honey, while thou feelest that thou dost live at the mountain [!kau]. Therefore thou shalt marry a she-ichneumon”.

The porcupine arises. The porcupine called to Tkwamman-a, “Oh Tkua, look at the sheep which stand, those which the Mantis brought, those which people did behold them, people did walking look at them [*Those which people used to look at from afar, as people did not usually go to the Bushlice’s houses*], while the Bushlice stood among them. They are those which we shall eat the fat of them, while the Bushlice do miss them. Thou shalt see the Bushlice’s karosses, whose houses are indeed those which are here. They yonder seem as if they must have laid in the cold, for all the karosses are those which are here, on account of the thing which the Mantis has done.

He has indeed taken away all the people’s things. They have come to be at our house, while the people did not themselves, they bring them. [6 Aug.] He did so, he would go to the people, while he wished that people might fight him, while he was the one who (talked), disturbing the people, and then the people became angry on account of it, on account of his doings. And then he slowly came out from the people, while he wished that he might make the people want, that the people might miss their things, while we are those who possess them, while he also he did so. He angrily went to a man, while he thought [*(the man was going seeking eggs quietly)*] that he would again, he (Mantis) run from his bed (at) the house on account of his doings. Those which he seems to have grown up old, while he has them.

The sheep which are here, they are those which we shall not eat them up. For the people did not see them go, that they should know the place which the sheep did so to it, which the sheep appeared to go to it. For the sheep ascended straight up, while the sheep were standing upon the kraal. The things ascended with the sheep. The sheep came out of the sky. The sheep stood. The things also came out of the sky. They sat, while the people (Bushlice) slept there. I wish that the ichneumon should behold the action which his grandfather has done it. He has verily made the people to want, the people who, they are those who shall not (in future) perceive [*(They shall not again possess things, they lose them altogether)*] things which they shall possess them. For all the things are those which are here”.

The ichneumon said, “Oh Mantis! Leave alone now the people’s things, that the people may still have houses, for thou didst also do so. Thou didst take away the things which are here, while thou didst desire that the meerkat should inhabit holes in the absence of things”.

The Mantis said, “What do ye see? as if the place had agreed to me, because the people were those who gave me anger’s actions, while they wished that I should do so. I should tremble on account of my skin’s pain. Therefore I acted that they should also see, for they (are) those who first they fought me, while they wished that I should feel the fight’s pain. I remember that I wished (that) angry folk yonder, they should first hunger, while they sought there, that they should first seeking make themselves hungry, while they yet sought for the sheep’s spoor, the place which the sheep seemed to have gone to it, they and the things. For the place does not appear to be like the place which the place was like to it. For they shall not seeing know the ground, which they did work, placing a house (really the houses) upon it.

For the bushes are those which stand, [*The bushes stood in a circle around the houses, the houses being round the sheep kraal*],while these bushes, they are those which are here, those which the house was among them. Bushes which are different they are, those which they sleep in lying in them, while these trees, they must have been those which all must have come away. They truly came with the sheep. These houses, they must have been those which are here, which have truly come with this ground which is here, it which the sheep stood upon it. The bushes which the sheep did stand among them, they are those which we possess them, those are which we shall heat the pots with them.

The people yonder, they sleep (among) bushes which are different, those which they do not seeing know them. For they behold that bushes which are different, they are those which I was the one who placed for them (the Bushlice) of them (the bushes), while their bushes they are not. For they shall walk about among which are different, those which they do not seeing, know them. For the sheep did (must have?) go along in the sky. The sheep did come to this place.

Therefore we must eating place the sheep at it, while we do not hunt. We must awake (every morning). We must cut up, while we do not walk about, for thou seest that all houses are here, those which I did go to behold them, while they were just so. I beholding, sat among the people. I wish that the people yonder, they shall themselves they behold, the work/action which I also did, that they might see it, for I also shall do my doings. For they beat me, when I was hungry. I did for them that they should behold with their eye, themselves they behold with their eye, for they were those who did not give me food, that I might return when I had eaten. And then I should not have done so to them, when I felt that I comfortable, I returning came.

Therefore the sheep which are here, we will finish them, as they just so have placed themselves, while the people do not fetch them. For I do give them of different ground that they may sleep at it, while their earth is that which is here, that which the sheep did eat upon its bushes, while I myself, I thought that they should not see the sheep’s old spoor, their (the bushlice’s) water is that which we shall drink it. The sheep’s spoor was at this place, which is here, its ground, that which we live at it. The sheep did drink this water which is here, for it came with the sheep. The sheep’s spoor must have disappeared from the place yonder, where the people slept at it, that (place) is which the people did not see the sheep’s spoor at it. While they (the bushlice) think that the sheep which they did not perceive the sheep, they (the sheep) are.

For they (the bushlice) must verily drink blood. For they have utterly lost fire. They must walk about with their bodies, which are black, because they do not perceive karosses. For they indeed walk about in the darkness with their naked bodies. They must sit in the cold, while they feel that they have not houses, for they sleep on the ground. They lie upon the ground that they may biting stand at the hare’s ears, that they may drink their blood.

Therefore the old bushlouse will always biting stand [*typical example of this verbal elision] upon folk’s skin. He always drinks out blood, for he has quite lost a knife. [7 Aug.] Their mouth[s] are those which they must drink blood with them, when they have bitten and broken at the skin, and they drink out the blood, that they may fill (themselves) with pure blood, while they do not eat the meat, which they did eat it. For they will feel the want of meat. They must verily be blood-stomachs.

Therefore they always go to stand biting people's sheep. They always drink out blood. Hence people look about in the sheep's wool. People divide it. People put them away (throw them away) on the ground. They (the people) do striking (with a stone) break them all, while they (the people) think that sheep's bush lice they are. I wish that ye should cut up for us, that we may eat fat, that I might smear the wounds which are here, for the old men did fight me hard, that (with which) they beating broke my flesh. For thou must behold the knobkerries which are here, those which stood upon my body, while I crawled about among the people.

The people did beat me (keeping me) in the midst of them. And then I quickly got feathers. I flew out from among them. They still threw sticks [*(They threw sticks at him to strike his legs as he ascended)*] at me as I ascended, as I did quite fly up. They ran below along the ground, because they thought that I flew along above. They going stood. They threw (sticks) at me. I first going gave directions to my things that they should quickly come, that they must also running come, that the people should not take them away from me. For I feel that the pain of death is here, which is why I do not pick them up. Therefore I wish that thou, who art the ichneumon, thou shalt catch hold of for father of sheep, which are fat, that father may cut them up, that he may cutting into slices (hang it up by) the house [*The meat is hung on the bushes, which are round the back of the house; not on the house itself, J.T. explains*]; for I do not wish to cut up, for I yet am writhing with pain.

The swelling shall first be over, and then I shall afterwards, I cut up, and then I shall cutting (meat) into slices hang up at my house, while I wish that the sheep's fat shall become dry, that the women-folk may render it (melt it in a pot), that we may moisten the dry flesh, which we have been crunching at it, that which was white [*(had become white from gt dryness)*], that which you had carrying brought it, that quagga's flesh, that was not light [kui kwiten – *this expression "kauki kwi kwiten" J.T. translates as "hard", =Tuerriya, but I have translated it more literally just here, for future service*]. The people had to beating, put it into a pot, that it might boil soft. We might spread upon it fat, which is solid [rather mus. in.] (being cool), for winter it is.

Therefore I wish that the old men (the bushlice) should feel winter's hunger, when the south wind stands (blows steadfastly), for they went to beat me, when I went visiting, that we might go and talk. They hid from me their bodies, that I should not perceive them, while they felt that they are fight's people, that they should so do. They assemble together to my death/destruction. Therefore I desire that ye shall cut up old sheep, so that the young ewes may a little stand, they and young hamels? [*J.T. gives this word, but I don't know what it means*], those which you shall later cut them up. For the sheep which are here, we shall not eat them up, for thou see that they are numerous. [*=ku komm ka Tkagen – The large white daisies with dark backs to the petals, which blossom early in August, also grow in Bushmanland, J.T. says; they blossom, the male springbok eat them and become fat, so that the Bushmen can shoot them*]

[9 Aug.] For the old men thought that they would early in the morning cut up, when they had not first been hungry. They early set on the pots to heat, that they (the bushlice) might eat fat, that they might moisten meat with fat, while they felt that they possessed pots. They had not wanted (felt the want of) pots. Therefore, I wished that they should first want a pot. These pots they are those which stand at this place. I wish that thou shouldst put them together [*(i.e. fetch them from where they are, and put them all in one place)*], that we may behold their number. Those people yonder, they moistening flesh with fat, have the sheep which stand [*(the people always moistened their meat from the fat of these sheep)*].

Therefore I did myself, I thought that I should have (also) moistened meat with fat with the old men, for they are black, the fat which they are fat with it, while I am thin [mus. int.] Therefore the man whom I was the one who fought him, he himself did wish that he should quite kill me. Hence I myself felt that I felt quite the pain of death. Therefore thou who art the ichneumon, thou didst talk, calling me foolsih about it [*the fight*], as if I had not myself thought that we shall [*St. says shall, but I don't think it can be this*] die when we fight. Hence I myself flew away, that I might first quickly go in making cool, on account of the pain, the water which it

is cool. Therefore thou thyself say so. Thou didst mock me, as if thou wert old (grown up), while thou art foolish (or ugly) [*J.T. first says the former, and then the latter*] little child.

Hence I wish that thou shouldst always thyself, thou behold the action which I am the one who has done it, I who am the Mantis. I whom thou hast laughed at me, when I slowly came, while I remember that I was alone. Hence the man's wishing that he should quite kill me, thou camest to laugh at me. Thou sayest that I did come, carrying to stand opposite the house with my things. I did stand, lifitng [mus. int.] my things higher. Therefore I desire that thou shouldest carry in thy arms bring together and lay down nearer the knobkerries yonder that I may possess a great knobkerry. That I might beat with it my fellows, the old man, those who wish that they may quite kill me. So they looking hard at me came to me, while I was silent. [*J.T. explains that Tkaggen usually begins the quarrels, and then gives a false account of them at home, when he sits in his own house*].

The old men were those who went beating my quietness (me, when I was quiet?). Therefore I did wish that they should first feel the rain which shall fall, its cold, that they should also feel hunger, for they thought that they should early lade up blood (to their mouths) [*(it means cooked blood here)*], while the sheep is yet in the skin. They afterwards, they cut up the sheep, while they wish that they may soon cook, while they are always full. For I hunted (the ostrich) in the south wind (a cold wind). Therefore I did thus, that the old men should also, they walk about in the rain, while I first sit-waiting in the house, that the rain may have done falling for me, that I might truly cut up, that I may also early spoon up (to my mouth) blood [*a springbok horn spoon was [what?] Tkaggen used, the Bushmen also make them of sheep's horns*] on the morrow.

For the old men thought that they would early spoon up blood. I must a little also spoon up blood, while the sheep is in its skin [*It lies on the ground, not yet having been skinned*]. That I may afterwards, I cut up the sheep with the old men's knives. For the old men did so, they were angry with me, while they felt that they sat moistening flesh, while I went about feeling on account of the rain liquid. They quiet, sat eating fat by the fire, while they did not walk out. They quiet, sat comfortably talking [3038, list of four different words for talking, including one for *"soucies praat"*], while they talking sat by the fire, while the children made the fire to warm them. While they felt that the sheep were eating round about, they (the men) would come to cut up in the evening, that they might eat fat at night, that they might sleep, when they were warm.

Therefore I wish that ye should cut up many sheep. I shall count those sheep (the other sheep, the living ones) when I am well again, for I yet writhe with pain (on account of the) swellings. Those which the people did beat me with them (sticks' blows' swellings) [11 Aug.], while I felt that a little fight it was not, for all the old men were those who beat me, while I fastened sat, on account of the kaross, which the people had treading up fast kept me down with it.

Therefore I did not quickly arise. The people did beating lay upon me together the stick (many sticks), while I pulling sat (at my kaross). The people [*i.e. the people who had 1st descended from the sheep's wool, and had been sitting by the other fires, at the other houses*] who had been sitting, they came. They beat me with the sticks, which they had had sitting them. They think that they did sit holding sticks. I saw that they were as if they sat waiting to fight with me, that they did not lay down the sticks upon the ground, that they might eat. For they watched me. They looked at one another. I truly saw them, that they looked at each other. They intend that they shall beat me. They glance stealthily about to each other.

Therefore they quickly assemble about me, that they may quickly beat me. Therefore ye shall cut up many sheep [*St. "bani slacht die schap"*]. For the porcupine shall go on another day, when she has cooked and put aside flesh, which she shall cut into slices and a little dry it. The man yonder, he shall come and eat with me of the sheep which stand, when I have counted them. And then, I see if the sheep seem to be a good number" [*"mooi trop schap"*].

[**length of history of sheep in Bushmanland; //Kabbo's "sheep-stealing" and this story about sheep and ticks?]

["The man who eats trees"]

The porcupine said to him, "Those must not wish me to go to the man who eats trees. He will come and swallow [mus. int.] down all the sheep, while the sheep stand in the kraal. Thou seemest to think that the bushes which are here, they will remain, for we shall be swallowed [mus. int.] together with the sheep. For a man who devours things he is. He will come and eat clearing off these bushes, for he does walking eat up the bushes, as he goes along the bushes, which he walks among them".

The Mantis said to her, "Thou must go to the other father [*The monster was the <u>real</u> father of the porcupine, J.T. tells me, but she feared him because he swallowed down people, and feared his tongue which was like fire; so she lived at Tkaggen's place after she had married Tkua, but why there especially, I can't yet understand*], that father may help me to eat of the sheep, which are here, that he may first take up and drink the soup which stands, for I did throw away the other soup, while I felt that my heart felt thus. Fat had taken hold of my heart. I do not wish [*Having drunk much greasy soup, his heart was not comfortable. It beat quickly*] that I should drink soup. For I wish that the old man yonder, he should come, that he may drink up the soup, that I might first talk a little, for I do not talk, while thou puttest in filling cooked meat, to the sack yonder, that thou mayest carrying lay (on thy back) take the sack. And then, he will come, on account of it, for he might/will refuse".

The porcupine said to him, "The folk yonder, they do not live with the man yonder. For he is alone, because the people feel that people do not holding give him (food), for his tongue is like fire. He does burn people's hands with his tongue. Therefore his tongue is that which afar off takes up and brings the bushes/trees. He swallows down quickly the trees and bushes [*J.T. explains that where he has passed the country is swept of trees and bushes, as if swept with a broom*]. Thou seemest to think that we shall give to him (food with our hands), for we shall hastily get out of the way [*before he has put his tongue out*], opposite to the sheep which are here. The pots which are here, they will swallowed [m.i.] stand, while the soup (or with the soup in them) is in them. We will not holding give to him, for man who is here. People do not give to him (with the hands), for people put down the things that he may take up the things with his tongue. The sheep which are here, they ?, they just so, they will be swallowed up. For the man yonder, he does so.

Therefore he does not travel on account of it (his doings), because he feels the weight of his stomach, which is heavy. See thou, I who am the procupine, I live with you, notwithstanding that my father he is; because I think that he will swallow me down. For thou wilt not swallow me down. Nevertheless, I will go to fetch him tomorrow, that he may come, that thou shalt thyself, thou behold him with they eye" [*This means both eyes, J.T. says*].

The porcupine went on the morrow. She carried cooked flesh. She reached her father. She standing unloosed the meat. She said to her father, "Go, cousin yonder call thee, thou must go to eat the sheep yonder. For the man yonder, his heart was uncomfortable to him. He is the one who wished that thou shouldst go. I say to thee that I will go on in front, for I cannot go fast."

She shook out (from the boy), placing the meat upon the bushes. … putting out his tongue took the meat, while the bushes were with it. He swallowed quickly down together (with the meat) the bushes. The porcupine slings on the bag on her back [*J.T. explains that a <u>man</u> slings the bag (when it is light) over his shoulders and it hangs by his left side; but a woman suspends it over one shoulder and under the other arm, so that the weight is on her back. If a bag is heavy, then a man slings it no both his shoulders, and the eight is behind*]. She quickly goes forward. She went on, gave directions [*(to the monster, who was still standing at the house)*], "Thou shalt

go climbing the place yonder, which I did come out from it. Thou shalt perceive the sheep (there) standing", for she felt that she afraid went on account of …

She did first, she reach the house. The Mantis asked her, "Where is father?" The porcupine said to him, "Has he not already come?" [*J.T. says that she says, "He is still on the way coming", but I can't quite understand it.*]

LII-34 Bushman (J.T.) Pp. 3058-3149. 1873

*Pp. 3058-3149: From Aug. 11-15th 1873
*Translated: Aug. 27-30, Sept 1-2

**[Story of how the Mantis took away the Ticks' sheep (continued and concluded)
3058-62 The Porcupine (Tkua) speaks to the Mantis about the coming of //khwai, whom she has been sent (by the Mantis) to fetch …]**

Head: The Mantis took away the Ticks' sheep

[11 Aug. 1873] "Thou shalt look above there, to the tree yonder, above standing, if a shadow does above sitting come. And then thou must look if the tree breaks off. And then thou shalt looking seek for the shadow, if thou seest that the bushes [*he explains "great bushes"*] yonder standing above, they are finished. For his tongue will first take away the great bushes, while he yet comes forward behind the hill's back. For all the trees are gone, while he yet behind (the hill) comes forward. And then his body/flesh does come up (into sight), for thou seemest to think that the trees must not be cleared away up to us, when he comes to stand near. We shall not (be able to) sit among the bushes.

For I think the ichneumon shall indeed eat plentifully. For the flesh with [us?] is here, he will not eat it. For the man yonder coming, the trees are finished (as he comes near). The sheep will the sheep just so, the sheep be swallowed up. He comes to finish all the houses. He did ask me, what the sheep's number was. I did say to him that a half-flock it is. [12 Aug.] He asked me, "Is the numer of the sheep very great that the Mantis calls one, I who devour things?"

The porcupine said to him, "Thou shalt thyself, thou go to behold, for I was the one who said that thou wouldest say so, thou question me, the man yonder he feels that he is disgusted. He did moisten with fat quaggas, which the ichneumon and Tkua did carrying bring their dried flesh, which the lion killed them. That is why, he said so, he said, I am the one who did wish that I should not come. He was the one who nevertheless wished that I should not come, that thou really shouldst go to drink the soup, for he throws away the soup. Hence I came".

//khwai swallowed quickly down together with the meat the little bushes [*(which the porcupine had laid upon them)*]. He swallowing put upon other bushes. He followed the porcupine's spoor. He did going eat up the trees. He ascending went, finishing up the bushes along the road, while his darkness sitting reached the Mantis's house. It went covering up to the Mantis. The Mantis looked at the sun. He asked if clouds were not there, that the sun was as if (it were) in the clouds.

The porcupine said to him, "clouds are nevertheless not here, for I wish that the ichneumon may go to put into the bushes for me the pot which is here, for he is the one who feels the shadow, which is here, on account of the man yonder coming. He whom thou art the one who beholdest him. He yonder shall first finishing up above stand at the grass, it and the trees and bushes, that he may eat under placing them to the bottom of the stomach. You seem to think that we shall not feel as if clouds are here on account of his shadow, which indeed shuts us in, that the place shall be as if the sun had set when he reaches us. For thou art the one who seest the tree carried across in front yonder, that which his tongue carries it off, that which he carried across in front, swallow it down. For his mouth does yonder black along his head sit. A shadow it is not. It is that which the trees go into it. You shall wait, that he may come, walking descending, for his tongue resembles fire, for he does going along finish up the trees and bushes. You must taking (in many journeys) [*J.T. says like Matilda carrying the dishes of food from the kitchen to the dining-room, in one journey after another* – again no /Xam here] place the meat which he will come to swallow it down".

The Mantis perceives //khwai's tongue. He asks the porcupine, "Is father holding fire (in his head), that fire yonder was red?" The porcupine said to him, "The man yonder coming, his tongue is that which waxes red, as he afar off with his tongue takes the tree. Thou appearest to think that the bushes which sit between us and him, they will not be finished up, for he is nigh. Therefore thou dost perceive his tongue. We will get out of the way here, for he would burn our hands with his tongue, if we were giving to him. We will not ourselves, we be giving to him, for we must place (food) for him, for his tongue would singe our hands, if we holding gave to him. The man yonder coming, we do not give to him, for we lay above, placing (food) for him on the bushes. He swallows together the bushes (with the meat), for he always swallows down the bowl [bucket crossed out] [!kuerre – *The Flat Bushmen make a bowl (vessel, tub) of the ostrich breast's bone; they putting place in (meat or soup) to it. When the breastbone dries, they throw it away; when a new ostrich dies, they work out its breast bone; they putting upon place soup into it. It dries, they put it away (throw it away).* Note added: *I see that I must translate !kuerre as tub, bowl or vessel; not bucket, as I have in error done. J.T. explains (Sept. 4th) that it is <u>not</u> a bucket*].

We give him soup. He does swallow down the pot, while the soup is in the pot. Therefore you shall hide the other pots. We will first cook the meat, which is here, for the meat is still abundant. He does not yet come to our house, for he does eating come at the bushes. He will standing at the door arrive at the house. He will asking seek for thee, the Mantis, those who didst call his name. He who is a devourer of things, he must come to eat, dividing with thee of the sheep, which are here, for thou dost not wish that thou shalt eat up them. He comes. You seem to think that the house's bushes will not be swallowed together with the meat, while the meat still it hangs (upon the bushes). He eats up, as they stand upon flat ground, the sheep with the bushes. [*St. explains that the monster 1st eats up the bushes, and then the sheep; but I cannot well understand the exact meaning of =ka … here*]

Therefore I wish that ... [?] shall cover up with earth another pot, that she may still a little drink soup. For she is the one who herself sees the stomach, as the man yonder comes. I desire that you may behold the stomach yonder coming. It does truly extend itself (on each side of us) to us. We do dwelling in the middle sit of the stomach. For I did say to you that //khwai is here, he whom you wished he should come, he whom we do not hear the wind. When he comes and stands, the wind does not blow. For he always makes a shelter, when he stands. For his tongue always is hot. Hence he burns us with it. Hence we feel as if we sat, warming ourselves by the fire on account of it. He stands. He does not sit down, for he stands, that he may first truly eat up things. For things are yet plentiful, for he thinks that he will swallowing, put on the top people to the stomach's mouth, for therefore he ate a first layer, under putting in bushes to the stomach's bottom

[LH: Five expressions in /Xam: *1,2,3,4,5, the degrees of filling the stomach with food i.e. eating it full, from the bottom to the very top*], while he felt that he did a little half-fill the stomach [*(not a good half, a "very little half", J.T. explains)*], for he has not eating filled up the stomach.

Therefore he still seeks real food, for he feels that he is a man who devours together people, for closer of mouth upon things he is. Therefore he does not feel things, which he eats them, for he feels as if he had not eaten. He thinks, feels [*"fool dink"*] that he has filled (himself) well, when the stomach is near to the earth. The stomach seems as if it would falling stand (on the ground). Hence the stomach does stand above the earth on account of it (i.e. on acct. of being so full), for a man who filling puts in to his trunk, he is.

And when he looks missing food's things [*(i.e. J.T. explains, sees that there is not a very great quantity)*], he does think that he will change his mind. He will indeed swallow down these folk here, for they are those who called him to come, to food which it was not a good quantity. They seem as if they had deceived him. He is not filled to the throat, while he feels that he has half-filled the stomach. Therefore he becomes angry. For a man who (is) different, he is, he whom you behold. He has darkness, while he feels that his darkness will shut out the mountain tops, those which he walks, passing along between them.

Therefore I wish that the ichneumon shall understand, when he beholds that the sheep which stand, they are eaten up and gone. He will be very much afraid, for a good man is not here, for a man who swallows people, he is here. He will come to swallow us, when he has eaten up the sheep, [13 Aug.] for I see that the sheep are not a large quantity, for he will swallow down all the sheep. For the meat which was hung up, it is not much, which he has come [to eat?]. He quickly swallows it down".

//khwai came and stood. The Mantis put down for //khwai meat. //khwai swallowed it quickly down. The Mantis took soup. He poured, putting in the soup into a bucket. //khwai swallowed down the bucket [*cf: earlier note where J.T. insists that "bucket" is the wrong translation of "!kuerre" – 3088: *The Flat Bushmen pour, putting in soup to the ostrich breast's bone, which was in the ostrich's body. Flat Bushmen who buy a bucket from a Boer, they are those who pour putting in soup into the bucket*]. A pot still stood, heating on the fire. The Mantis took up meat, which had been put aside in a bag. He taking hold put it into a bucket [*(another bucket)*]. He put towards //khwai the bucket. //khwai licked his lips with his tongue. He licked scorching the Mantis's hands. The Mantis quickly snatched away the Mantis's arms.

He sprang aside (accidentally) striking Thunttu. Thunttu said to him, "What thing is that which the Mantis appears to spring aside on account of it? The man whom the Mantis did call, bringing him, he of whom the porcupine did tell us that his tongue is/was like fire, on which account the Mantis is the one who struck against my body, while he did not sit quiet. He did appear to spring aside, losing his balance, for he truly first, he is the one who sprang, losing his balance, falling against me. The porcupine had said to him, that he should not give (food) to //khwai with his hands, for he should place for //khwai meat upon the bushes".

The Mantis taking it [*meat*] up, put meat into a pot. He said to the young Mantis, [Tkaggen-0pua – *(his son)*], "Oh child! make a good fire for the pot. Thou art the one who beholdest grandfather. My hands are those which are burning, keeping me sitting [*He does not feel fit to lift up wood to make a fire, on account of his scorched hands*], those which grandfather burnt me at them. For thou art the one who feelest grandfather's breath, which resembles fire. Therefore his tongue is like to it".

Thunttu said to him, "Thou oughtest to take out, putting the sheep's flesh upon the bushes". The Mantis did not hear. He sat spitting cooling his hands, on account of //khwai's tongue's fire. The Mantis took out flesh from the pot, putting [it] into another bucket. He again, he moved towards //khwai the bucket. //khwai burned his hands with //khwai's tongue. He (Mantis) sprang aside, losing his balance, falling into the inside of the house. He arose. He sitting licking, cooled his hands. He said to the ichneumon, "Oh ichneumon! give me meat, which I can cook it. For thou seest these actions/things, which mother did tell them to me. These buckets which are/were here, they seem as if they were used up" [*(for only one or two (few) buckets remain, J.T. explains)*].

The ichneumon said to the Mantis, "Mother was the one who said that things would be so. Thou art the one who does not understand. Thou art the one who called thy great cousin, he whom people know him, he whom all people do not call him, for his tongue is fire".

The Mantis sent the young Mantis, "Go take up and bring me the meat yonder, which the porcupine hid it, for thou didst see the soup of which the bucket was swallowed. Thou must look at the stomach". The Mantis brought two buckets. He took out (of the pot) the meat. Thunttu touched him with her elbow [!ku ha – *To touch gently with one's elbow or hand, J.T. explains*]. He winked at Thunttu. He threw forward another bucket, while the meat was in it. He again, he threw forward alongside of it another bucket. //khwai's tongue burned his ear. He fell into the inside of the house.

Thunttu spoke to him. He winked at Thunttu. Thunttu said to him, "Oh Mantis! Leave off winking at me, that thou mayest eat cousin, he whom thou wert the one who called him. Thou must give him to eat abundantly, for the porcupine was the one who said that she did not wish to go to the man who stands (here), for his tongue always [is] thus".

//khwai swallowed quickly down both buckets. //khwai took up with his tongue the meat, which was upon the house's bushes. He swallowed together with it the bushes. He indeed took up with his tongue all the house's bushes. He quickly swallowed them down. The Mantis said to the ichneumon, "Oh ichneumon! look thou at the place yonder, thou shalt (also) bring the meat which is upon the bushes, for the buckets are finished. I will give to grandfather a pot, which is hot, so that grandfather may swallow it, for thou sawest that the house's bushes are swallowed. I shall not cooking sit in the bushes when the wind blows".

//khwai standing removed a little backwards. He took up with his tongue Tkua's house's bushes. He quickly swallowed down together the meat with them. The ichneumon brought (with his hands) the meat which was upon the bushes. He put it down (towards the monster). //khwai quickly swallowed it down. The Mantis said to the ichneumon, "Oh ichneumon, quickly lead hither a sheep, that thou mayest quickly cut up a sheep, for thou sawest that the bushes were swallowed together with the meat. Look thou [at] the house's bushes, which were here. They are those which have vanished away, while the flesh still hung upon them, which flesh I did think I should make to eat grandfather of it. Grandfather did himself, he swallowing together put the bushes (the meat) with it".

[14 Aug.] //khwai asked for water. The Mantis lifted up a stomach's water, which was whole. He placed in front of the monster the stomach. //khwai's tonue took up the stomach. He swallowed quickly down the stomach, while the water was in the stomach. He took up with his tongue a thornbush [//kao – *(which was opposite to the house; not the house's bushes)*]. The Mantis said to the young Mantis [Tkaggen-0pua], "Thou art the one who seest that we shall not eat, for the thornbush yonder, it is notwithstanding yonder swallowed up, although it has its thorns".

The Mantis said to the ichneumon, "Oh ichneumon! Lift up and bring the water yonder, while it is in the stomach, for thou sawest, [the] stomach [in] which it was swallowed up. Grandfather turns his head, seeking for other water. Mother did carrying take him of meat which had been put away in a bag, which was cooked. He again, he came standing to swallow together bushes with the meat (other meat). Thou seemest to think that I shall not put down towards grandfather meat upon the ground. For these buckets, they are those which he swallowing stood at them, those which I put meat for him into them. He himself, he swallowed other things. He notwithstanding seems likely to eat up from us, the beds. For I shall be nevertheless, the one who sits down upon earth, if grandfather eats up for me of the house's things".

//khwai looked towards the sheep standing. The Mantis said to the young Mantis, "See thou, he yonder looked towards the sheep". //khwai with his tongue took up the porcupine's things. He swallowed them quickly down. The Mantis said to his son, the young Mantis, "See thou, sister's things yonder are swallowed up. Sister yonder sits upon a place which is bare. The sheep presently will be swallowed up".

//khwai looked towards the sheep. His tongue took up all the sheep. He swallowed quickly down the sheep, while the sheep were alive. The Mantis said, "Are not the sheep those which have been swallowed quickly up, while I have not cut up the sheep, which I wished to cut it up? I nevertheless seem as if I should be in want of sheep. Tatta?, the bushes swallowed have vanished. We do sit upon a place which is bare. I truly am without my things, which I did bring them, that I might possess them". The porcupine winked to the ichneumon, "Oh ichneumon! I nevertheless did say that your younger brother must spring away. Father will be one who is swallowed up on account of his doing thus. He acts bravely, for grandfather Mantis was the one who spoke [*(i.e. called the monster), J.T. explains*]. He nevertheless is the one who will be swallowed up".

//khwai called his (the Mantis's) name, he who is a devourer of things, he whom the Mantis was the one who calling brought him. He questioned the Mantis. He said to the Mantis, "Oh Mantis! Bring out to me the things which thou didst calling bring me on account of them, those real things, which I who am a devourer of things [hhemm – *Another name of the monster is*

!kau ttu !kuiya or "Dickpens"], I might eat them". He went forward. He burned the Mantis with his tongue.

The Mantis spoke angrily to him. The Mantis called his name. The Mantis spoke like him. [*What the Mantis says to the monster, being the latter's own way of speaking*. … *Translation of what the Mantis said: "!ka bba! On acccount of what things does //khwai act so that he has swallowed up for me my things? !ka bba! I who am the Mantis, I was the one who called thee //khwai hither, thou devourer of things, to my house. Thou art the one who came finishing up for me my things. Thou hast not asking sought the real food, which I did call thee on account of it, for these sheep which thou hast swallowed them down, they it is. Other food is not here" (**The monster did not wait for the Mantis to give him food, but ate away himself, at the Mantis' food and things, and the porcupine's)*]
The Mantis said: "Thou who are //khwai, thou who art devourer of things, thou whom I called thee, I who am the Mantis".

//khwai swallowed quickly down the Mantis. The Mantis became suddenly silent. The young Mantis sprang away. He hastily took up the bow. [?] looked towards Tkua. The young Tkua sprang away. They (he and the young mantis) afraid went away.

The Mantis was quite silent, for he felt that he was in the stomach [*(He was not dead, but alive in the monster's stomach)*]. //khwai turning stood, standing opposite to Tkua. He said that he nevertheless would swallow down his daughter's husband [*The porcupine's real father was //khwai, her oa kka was Tkaggen*]. Although he (Tkua) was handsome, he yet would swallow him down, for he wished to swallow down his daughter's husband. He walked forward. He quickly swallowed upon (sitting) down together his daughter's husband with the bed, which his daughter's husband sat upon it. [*(Tkua was at the top of the bed, near the monster's throat who did not again swallow any bushes)*] His stomach hung almost down to the earth. The porcupine cried. She stood sighing. The children from afar came.

The porcupine questioned the young Mantis, "Art thou an angry man?" The young Mantis was silent. She questioned the young Mantis, "Art thou angry?" The young Mantis was silent, because he felt that he was angry. She asked the son, young Tkua. She turned (as she sat). She put a spear to hear [*(like an assegai blade)*]. She questioned her son, "Art thou angry?, for thou seemest to think that grandfather's tongue does not resemble fire. I do not wish that thou shouldst spring aside, if thy heart resembles father's heart".

Young Tkua continued to sit. They felt that they had agreed with each other that they would cut open their grandfather [*(J.T. explains that they had already settled this together when they were only two, before their return to their mother, while they sat at a distance sharpening their knives)*]. She (the porcupine) took the spear out of the fire. She burnt laying along [*(i.e. drawing it along)*] the spear to the younger brother's temple (to his ear). The fire burnt badly her younger brother's ear. [15 Aug.] Her younger brother continued to sit. She heated (again) the spear. The spear became red hot. She burning severely put in the spear to her younger brother's nose. Tears slowly gathered. They stood in his eyes [*stood round his eyes, but did not fall*]. She said to her younger brother, "A mild person is the one who is here. His tears slowly gather".

She heated the spear. She burning severely laid the spear to her son's ear's root. Her son continued to sit. She again, she heated the spear. She said to her son, "Grandfather's tongue is just so. I do not wish that thou shouldst spring aside on account if thy heart is like father's heart". She took out the spear, when the spear was red. She put in the spear to her son's nose. She looked at her son's eyes. Her son's eyes were dry. She herself, she assented to herself, "Yes, and angry man is the one who is here. That man, he is one who is mild. The man who is here, he is an angry man, he is the one who feels that he resembled his father. The man who is here, he is mild, like his father the Mantis, he who is a runaway"
[Ti-ssa – *Runaway … (a man who runs away, he fears greatly).*
J.T. explains, "The heart is not strong with anger". "A man who is an angry (or fierce) man, he is the one whose heart is dry; it dry stands in (his trunk). Therefore, his eyes are dry. They have

not tears. A coward who is afraid, he feels that his heart stands plunged in water; therefore he runs away on account of it (his heart's fear); while he feels that he is not himself, he angry with his fellows"].

She said to her son, "Thou seemest to think that grandfather's tongue is not thus. You must, when ye go to grandfather, you must sit nicely". The children angrily went to their grandfather. They angrily reached their grandfather. Their grandfather was lying in the sun [*The porcupine had left her house in fear, and was sitting afar. The monster still was at Tkaggen's place, where he had eaten the sheep*]. He arose. He stood upright [*(intending to devour the children also)*]. He stood still.

Young Tkua felt that he had said to the other one about it, "Mother did wish, she said that I should sit on our grandfather's one side, while thou sittest on his other side, for thou cuttest to the left [*Young Tkaggen always cut with his left arm, and his father did the same. Tka Tka //erre … The Bushman name for a person who uses his left arm (he who works with his left arm). I think the name means a person who swings the left arm when walking (instead of the right)*]. Thou shalt sit with thy left arm outwards, that which thou holdest the spear with it. For I am the one who shall sit even (with the old man) on the side, that I might sit out with my right arm outermost, that which I hold the spear with it".

//khwai singed the young Mantis's temple with his tongue. He walked forward. He singeing laid his tongue on his grandson, young Tkua's ear's root. He said that the little child who was here, [he?] was the one who appeared to be very angry. He went forward. He singeing laid his tongue on the young Mantis's ear's root. The young Mantis continued to sit. He (the monster) went forward. He again, he singeing laid his tongue on the young Mantis's other ear.

Young Tkua looked earnestly at the other one. He winked at the other one that the other one should grasp strongly the spear. He (young Tkua) held well the spear. The other one held well the spear, while he felt that he did tell the other one [*The day of the eating up of the Mantis and the Tkua, the children had fled away. They slept one night away and then came to kill the monster, that they might cut out their parents yet living, from the monster's body*] about it, "Thou shalt cut the one side, while I cut the other side, and we must run away, while the people pour out."

He sprang up going forward. He cut, while the other one cut. They ran away, while their parents poured forth. The sheep also poured forth. The buckets poured forth. His father sat upon the bed. The pots poured forth. The things poured downwards. Their grandfather doubled up. He died.

The children said, "Oh trees (trees and bushes)! We cut pouring ye out. Ye shall truly become (make) trees and bushes. Ye shall growing shoot out of your place. Ye shall become like that which ye were like, to it. The place shall again, it become handsome, for the sheep yonder, they shall going spread about. They shall eating go about. They shall again, they returning reach the kraal, for the kraal must be like that which the kraal was like to it. For that man, he nevertheless is the one who lies, he who did eat up the trees and bushes. He shall dead go quite away that the people may be able to warm themselves" [*J.T. explains that when the trees and bushes are nicely dry, people can make a good fire. When a tree has been killed by the sun, and has dried of itself, then people get the wood of it for their fires*].

While the young Mantis felt that he truly resembles his father, his speech resembled his father's. His speech always agreed with him(self the young Mantis). Thuttu gave water to the Mantis. She said to the Mantis, "Oh Mantis! Thou must drink moderately". The Mantis said to her, "I am nearly dying of thirst" [*(The monster had drunk up their store of water, so the Mantis was very thirsty)*]. I must drink out the egg." [*(an ostrich egg-shell containing water)*]

He drank out the water. He fell down backwards. Tkua still sat. The porcupine said to Thunttu, "Take up the long stick [jjamm – *"lange kleine stock"*] lying yonder. Thou must beating knock at husband's shin's bone, that he may arising come. Thou must rubbing keep steady his face". Thunttu took up the long stick. She raising the stick struck upon the Mantis's shin. The

Mantis started quickly up [*(on account of his shin's pain)*]. He sat shivering. Thunttu rubbed, keeping steady his face. He sat shivering. Thunttu reproved him, "I am the one who did direct that thou shouldst drink moderately, for thou camest to be like this, because thou drankest out the water. Thou nevertheless art the one who drank, killing thyself. Thou art the one who fell down backwards".

The porcupine gave Tkua water. She said to Tkua, "Oh Tkua! thou must drink moderately. Thou shalt first put down the water, when thou hast a little wetted thy mouth, and thou must a little sit down, that thou mayest a little first wash thyself, for thou hast just come out of the stomach, that which thou wert in it. And then thou shalt presently drink plentifully when thou feelest that thy body is warm".

Tkua gently drank. He put down the water, when he had not drunk up the water. He washed himself. He drank, and then he drank plentifully upon it (he having washed himself). The woman [Taitiken – *(the porcupine, his wife)*] cooked for him meat, which the woman had hidden it, while she felt that she was the one who talked to the ichneumon about it, that the ichneumon should hide other meat. Hence they came to eat it, when the children had done thus, while the man who had devoured the people, he thus (dead) laid him. They did eat here, for he lies yonder, he whom the children were those who slew him, he whom we shall travel away from leaving him, as he lies outside the house which is here. We will travelling seek a new house, for this house, the man lies outside it. We will inhabit a different house, that is the one which we thoroughly make a house's place of it.

They travelled away to a new house, while they went out from the house which the man laid at it, he who had been accustomed [to] swallow the people. This house (the new house) it was the one which they were always undisturbed at it.

[*Flat bushmen are used when a man dies, they travel away to a new house, while the man buried remains at the old house, which the man was ill at*].

LII-35 Bushman (J.T.). Pp. 3150-3241. 1873

*Pp.3150-3241: From Sept. 2 1873-Oct. 6th 1873.
*Translated between 29 Sept. and 7th Oct.

[Pp. 3150-9 (continued p. 3165) The Children of the First Bushmen (who preceded the Flat Bushmen in their country) throw up the sleeping sun into the sky, so that the earth may receive its shining.
Explanatory note: He (the sun), J.T. tells me, was a man who only gave forth brightness for a space around his own house. His shining did not reach other places. He, before this action of the children's, had not been in the sky, but had lived at his own house, on earth. He was not a !khwe Tn ssho !kui.
3154-6 rev.: The Moon becomes angry at the children's laughing at him. (The Bushman explanation of an Eclipse of the Moon) and goes into the sky. Bye and bye, when the Moon's anger has cooled, and his heart has become comfortable again, he comes out.
3157 rev.: Jantje Tooren relates how he was told by his father not to look at the moon as it rose behind the mountain
3158 rev.: What the children (sometimes) say to the Moon as it rises (making it angry)
3160-4 A few words, names etc. obtained from Two Bushmen from Stuurman's Fontein and Their Fontein (the Karree Bergen crossed out)
3165-6 rev.: The children who threw the Sleeping Sun into the Sky (cont from 3159)
324-5 rev.: Note about Bushman Rice
3237-41: The Cat's Song]

Heading: The Children of the !khwe Tn ssho !ke ordered by their mother, throw the sleeping Sun into the Sky. 2nd version.
[*J.T. says, The first Bushmen were those who first, they inhabited the earth. Therefore, their children are those who worked sun. Therefore, the people who (later) at their place, they are those who say that, the children worked, making to ascend the sun; while they (the children) felt that their mothers were those who directed/agreed that they should throw up for them, the sun; that the sun might warm for them the earth; that they might feel the sun's warmth; that they might be able to sit in the sun. Before the sun had been thrown up into the sky, his shining had been only at, and for a certain space round, his own house. The rest of the country was as if the sky were very cloudy, like it is when the sun is now behind thick clouds. The sky was black (dark?). The shining came from one of the sun's armholes, as he lay with one arm lifted up. When he put down his arm, darkness fell everywhere; when he lifted it up again, it was as if day came*]

[2 Sept. 1873] The first Bushmen [!khwe Tna ssho !ke – *J.T. also says that, The first Bushmen (being) those who had passed away, the Flat Bushmen inhabited their ground. Therefore the Flat Bushmen taught their children about the First Bushmen's histories/stories [kokommi]*] said to the children, "Oh children! I think that ye are foolish. Ye will startling awake the old man, if ye do not gently approach the old man, [that] the rice which is here, that it may first become dry for me, that I might first eat dry rice. For my liver aches when I always eat rice which is wet. For I wish you a little to go (so that ye may) look, if ye cannot go near, while the old man still sleeps. For brothers understand that we surely ought to sit in the sun with the old man. For we do warm ourselves by the fire here, while he afar lies in the sun.

For ye are those whose feet are small [*i.e. children]. Therefore ye do not make a noise with them, while ye feel that ye are not large. For we who are grown-up, we do making a noise (with our feet) go. For the old man's ears yonder, he always lies with them, those which he lying hears well with them. He listens on (at each of his sides), as he sleeping lies. He will not gently arise, if he should hear. Therefore ye shall take off your shoes, ye shall lay them down (at the

parents' house). And then, ye go with your bodies, while the karosses remain at the house, while ye feel that ye do go to take hold of (and) lift him up when he is asleep; while ye feel that ye shall run away". [*The sun used to be a man. He talked. They all talked, they the other one, the moon. Therefore, they did live on the earth, when they felt that they talked. They do not talk, while they live in the sky.*]

The children agree. "We

[[Insert: [The moon becomes angry at the children's laughing]
3155-7 LH: *Thou seemest to think that the moon has forgotten, for it knows. It understands when people talk at their house. It afar off becomes angry. It enters the sky, because it wishes that darkness may lie upon the people, that the people may not perceive the ground, because the ground is dark (black). It angry cools itself (its anger becomes cool). It gently goes out, when the people are asleep. And when the people awake, the people perceive it, while it bright stands, when the earth is nicely light.*

The people say to each other, "The moon is that which stands. It did angrily go into the sky. Its thoughts seem to have become cool, for it is that which bright stands. It angry has cooled itself". The people say to each other, "Ye are those who laughed at the old man, for the old man does so. He becomes angry if he hears that people laugh at him. For people laugh, they look at him. They say that his stomach black did come. Therefore he does so. He angry goes into the sky, because he wishes that we may lie in the darkness, which it resembles fear, when the trees do not in birghtness stand; that the people may be afraid of the trees, while darkness is in the trees.]]

we will look, that we may see if he will do so (if he will move). Therefore ye shall tell the (two) sons, which are little, that they shall sit quiet (at home), for they greatly laugh. They would laugh, if their grandfather seemed to sleep soundly. They would laughing awake him, for they would not keep quiet for their brothers who are grown, that they might first look, if they may not go near. For a man who (is) very cunning he (the sun) also is, he whom we do not (sufficiently) know his cunning. For he might first, he afar rise up, while we yet went".

Their mother assented to them. "I wish that little brothers may sit down. Ye shall be those who go. Ye who are those who all understand, for a young man is not yonder, for an old man is yonder. He remains alone dwelling. Therefore he is more cunning than other men. Men do not understand like him. For ye who are grown, ye are those who shall look if

[[Insert 1:3160-3: A few words, names etc. obtained from Blaitje Snell and Daoud Moos (chiefly the former), from Stuurman's and Their Fontein
[*near or in the Karee bergen, at least the Bushmen say that they come from the latter]
[22 Sept. 1873] Blaitje Snell from Stuurman's Fontein, Daoud Moos from Their Fontein, near the Sack Rivier (a day's journey on horseback from it). They were 19 days in coming to Cape Town. Blaitje Snell's wife's names; 1st son, 2nd son, 3rd son; 1 daughter (whose Bushman names he does not remember); Daoud Moos's wife; His children (He says that they have no Bushman names). Ear; our two ears; eyes; our two eyes; our skin; our mouth; our two mouths; calf; daughter; all our teeth.]]

[[**Insert 2: Fragment of the Story of the old woman sending the children to throw up the Sleeping Sun into the Sky (given by Blaitje Snell):**
The old woman was the one who spoke to the (her) children [*her children who were grown up (her own daughters)*] about him (the sun), and then her daughter spoke to the children.]]

[[**Insert 3: Newspaper extracts marked off in margin and stuck in from a short article in *The Illustrated London News*, May 7 1898 – 686, entitled "Moon Superstitions":**

Legend from the South Pacific regarding the reason of the moon's pallor, quoted from Edward Clodd's "Myths and Dreams": *"The Tongans say that two ancestors quarelled respecting the parentage of the firstborn of the woman Papa, each claiming the child as his own … eventually the infant was cut in two.*
[Marked off] Vatea, the husband of Papa, took the upper part as his share, and forthwith squeezed it into a ball and tossed it into the heavens, where it became the sun. Tonga-iti sullenly allowed the lower half to remain a day or two on the ground; but seeing the brightness of Vatea's half, he compressed his share into a ball and tossed it into the dark sky during the absence of the sun in the nether world. Thus originated the moon, whose paleness is owing to the blood having all drained out of Tonga-iti's half as it lay upon the ground."
[Marked off] Other Indian legions say that when the moon is full it is attacked by evil spirits, and as the month goes on is gradually eaten up by them, until the Great Spirit (Gitche Manitou) makes a new moon, and tired with his labour, falls asleep, whereupon the hungry demons attack it again.]

he first, he afar off arises. Ye shall sit behind the bushes, while ye hide your bodies, for he would look around. And then, ye must first a little stooping return, and then ye shall quietly sit at the house, on account of him. [29 Sept.] And then ye shall presently (later?) go stealthily to lift him up.

Ye must be sure or see well that he sleeps soundly when ye really go to him. Ye shall not go laughing to lift up the old man. Ye shall gently lift him up, when he is asleep. Therefore he will startled awake, while he is ascending, while ye do speak after him, while he comes out of sleep. Hence he will remain (for the future) fixed [*=ua i.e. he will not fall to the earth again*], that he may travel along, going forward. Ye shall say to the old man that his path must truly be yonder."

The children assent. "We will do so, when we see that we have lifted him up, [when] we throw him up (making him ascend). Then we will give him directions (orders) about it (his path)". Their mothers [*The two mothers of the 4 boys (one mother to two boys)*] said to them, "Oh children! Ye must give directions (orders) strongly to the old man, that the old man may not forget, for the old man alone is the one which is warm. We must also be warm [*(J.T. explains that they must also be warm, so cold must go out of their flesh)*] when winter comes, for we do not arise from the fire. For we always are warming ourselves here, while we do not seek food that we might eat; while we do frightened sit on account of the cold, while the sun is the one who who afar lies in the sun (his own sun)."

The children assent. They going assent. Their mothers give them directions. "Ye must not go walk on a bare place going. Ye must walk in the bushes, that ye may gently (noiselessly) ye look, while ye feel that ye go forward in behind the bushes. Ye must that ye may cover yourselves with (among the) bushes. Hence ye may stand in them that ye may look well, that ye may not go out of cover, if the old man looking lies." [30 Sept.]

The children go away. They say to each other (being four) [*These are 4 children, who have two mothers (to each mother two boys), and one grandmother (the mother's mother), the one who told the mother (or mothers) that the children should go and do this business*], "Our mothers do strongly give us directions. We must not talk, for we laugh when we talk. We must be silent, while we feel that we are angry, we will silently go. And when we, we are silent, we peep (thro' the bushes) that we may peeping go near. For we must look at the old man's elbows, that is (the thing) which we shall look at it, that is (the thing) which we go near on account of it, that which we shall see that it falls down. We do turn back, while we think that he seems as if he would arise. That he puts down his arm, while he feels that (or because) he … [raises?] his eyes and looks up, that he might arise from the ground, that he may sit upright" [*(opposite to the place which he is going to look around)*].

And then he sitting looks around, while he feels that he did lie down. He had slept. He looks lifting away the sleep from his eyes, that the sleep's darkness may go out of his eyes. Therefore he looks loosening his eyes from sleep's darkness, for sleep's shadows are in his eyes. [2 Oct.] He will look, sending them away. And then his eyes feel comfortable, for they were darkened, that the ground may be clear (handsome, J.T. says, but I cannot understand), while they (the eyes) feel that the bushes are distinctly seen. And then he will perceive people coming with them (his eyes).

The children walking [do not?] speak to each other, "We must [not?] speak once, for we must go in silence half-way, and then we will walk on out toes. For we feel that we stealthily approach the old man [*(For they had seen him afar off, from their own house)*], for the old man seemed as if he had newly laid down to sleep. His armpit was still thus. It shone greatly. He (the old man) did seem to have laid down to sleep soundly, for his elbow did not stir, for it still upright stands. It seems as if we shall go near."

The others agree, "We ? that the path is yet thus (`a little long', J.T. explains), for we must go in silence mid-way. We will put down our toes." The others assent, "I thought that we should do so, and then we should go on tip-toe, while we felt that we stopped along noiselessly; for we did leave (our) the karosses at home. We did go with our bodies, that we might on tiptoe go near. Ye shall not laughing go up to the old man. Ye shall gently (softly) lift up the old man, for the path seems as if we shall go near. Therefore ye must go on tiptoe, that ye may quickly reach the old man, while he yet sleeps soundly.

[*Sswa ka 0puoin Tke To !koa – The Flat (Bushman)'s sleep-name (is) To !koa.*
When another man lies sleeping, they say to each other, "Be ye quiet, for our brother, for he sleeps soundly, he does not perceive himself lie; that he might himself, he awake. For he would startled awake. For he has laid down to sleep fast
=kwerre – a man who is snoring]

Your hands may go in underneath him. Ye shall do that (thing), which our mothers did direct it. For if we were with effort to lift up the old man, he would startled awake on account of it. Therefore I desire that ye may (make yourselves) be strong".

The children said, "Ye who are youths [the youngest?], ye ought to stand in the middle of the old man's body, for we will stand at the side of your sides, while ye do stand in the middle. And then younger brother shall take hold of his legs, while I take hold of his head, while ye holding-underneath lift him up. And then, we must throw him up. And then we must speak to him, for our grandmother said so. She told our mothers that they should say so. They tell us. Hence we shall say so, when we have lifted up the //kui-Tkatten [*Another name for the sun*] when he is up in the sky, that he may listen up (there)."

His brothers assent, "We must do so, for we know. Therefore I wish that ye do take fast hold, for the old man yonder, he is large. For a big man does not go with us, he who is strong." The children say, "Ye who are youths (or big men). Ye who (are) those who are strong, we think that we go to take hold with ye at the old man's places [*(head & legs)*]. Therefore friend, there shall [ye] lift up for us the old man's legs, while I do lift, taking his head."

His brother said to him, "Thou shalt wait for us, that we may first lift up the old man's body, that which he does not hear with it. For his head has his ears. He hears the ground [*(His head was on its side, lying on one ear, so they did not want him to hear the hand of the boy who was to lift him, scraping along the ground, as it was put underneath his head)*], which is scraped. Friend who is here shall lift underneath his grandfather's legs, he is the one who shall grasp together with us. And then, thou must take hold underneath of the old man's head, while we are holding him up. And then, we all must throw him up. Ye who are children, ye must throwing up loose hold of him [*(and run away)*], when we throwing up loose hold of him [*(and run away)*]. And then we must give him directions about it [*(about his future proceedings)*], when he ascending has left us.

And then we must run away. And then we will looking backwards go, that we may see if he really does so, he fast stands, while we see that he makes light the ground, which we go upon it. And then, we will look seeking him at the place which the day breaks forth from it, while we feel that we did behold him go in set, behind the mountain. He no longer shone at the place, [*(In the day his light used to be white, but at night it was red, like a fire)*], which he used to have a house at it [*For darkness fell upon it, when he had set behind the mountain*]. For he sets nicely going, while he was round. Therefore we shall think that he seems to have assented to us. For he truly comes out at the place which the day breaks forth from it. The darkness goes away. And then, we shall think that the sun it is. For he seems to have assented."

They softly arrive at their grandfather [*(He is not their real grandfather, but they seem to call him so, I conclude, as a figure of speech)*]. His brothers put their hands underneath his grandfather's body. Another lifts up his grandfather's legs. They holding lift him up. He (another boy) grasps (or takes hold) underneath at his grandfather's head. They throw him up, while they all grasp him (lit. "at him", au ha ha). They call after their grandfather, while their grandfather ascends. They say to their grandfather, "Thou must do so, //na-g //na ti [*I cannot understand //na-g //na ti, but J.T. says it is the First Bushmen's language, when they worked a thing, that the thing should assent to their talking (discourse)*], thou hence forward become the sun. Thy name (is) yonder that which thou art the sun on account of it, that which thou henceforward are hot on account of it (thy name). Thou shalt travel going forward. Thou shalt travel along above (in) the sky's place yonder. Thou shalt hence forward make (place) thy road at it, thy foot path at it."

[3 Oct.] They run away. They go and stand. They say to each other, "He seems to stand fast, for he stands above." They went forward. They reached the house. They sat down. Their mothers questioned them, "What things was it that ye seem to have lifted up the old man with it? that the old man's shining [*the sun's rays*] shines upon all places. The place seems as if he fast stood."

The children assent. "We have lifted him up. We threw him up. We talked to him, while we thought that ye said so, ye spoke. We did running come. We did coming looking back stand, while he above stood, while we thought that the hills [Tkaoken Tkaoken] shone, for the shadow was that which we were in it. It ran quickly away. It vanished away. We did running come, while he felt like fire, above placing himself. Therefore look ye <u>the hills are beautifully light</u> [*"mooi licht"*]. We told him that he should sit nicely, while he did thus. He sailed along. He should verily come out at the placed which [is] here [*(pointing to or showing the east)*], while we thought that ye were those who said so, ye spoke to us. Therefore we did that which ordered it. We will verily look around the place which the day breaks forth from it."

Their (two) mothers assented. "We wished that
[3206: *J.T. says that, "Thou placest/settest down a thing which is soft. This thing (my round glass ink brute? [brush?]), it is one which stands, while it feels that it is round. It is the one which stands steadily, while it feels that it is round; it is the one which thou settest it down".*] [*link to sun story, shape?]
ye should do thus to the old man, that the place might be thus warm; that we might be able to leave the karosses at home when the place was warm. Ye acted well to the old man, for he did [4 Oct.] afar off stand above in the sky. His shining did extend. They went, he seemed as if he moved along, that he thus does. He seems as if he would set nicely, for ye threw nicely placing the old man." [*The sun became round when it was throw up into the sky, and never again became a man*].

The children said to their mothers, "He said to us that ye were those who counselled us, and then we went to throw him up, on account of it, while we thought that ye were those who counselled us. We contradicted him, that ye were not those who spoke to us about him, that we should go to throw him up. For we were those who ourselves, we went to lift him up, that he should be obliged to inhabit the sky, for the other one, the moon, walks above in the sky." For they deceived their grandfather (the sun). They cheated him. Their mothers were those who spoke

to them about him. Their mothers assented, "Boys do say so. They do deceive a little, when they understand." The sun set nicely behind the mountain [!kou ttssi?]. Their mothers said to them, "He does yonder set nicely going. Ye did work him nicely. He will not again, he will live at the place which he did afar off lift upright his elbow at it; for his [light] is out (his light is extinguished) [*"nett so fier dod"*]. We will lie down. We will verily (early) look at the place which the day breaks forth from it."

They sleep. The day breaks. The children first, they awake. They look at the darkness. They say, "The darkness does yonder go. He (the sun) seems as if he would come out nicely, for the darkness verily goes out from this place. The darkness goes along (forward). The darkness goes out from the daybreak's side. The darkness goes towards the evening's side."

Their mothers said to them, "Ye must look over the hill yonder lying that the day has broken, coming out of/from it, that ye might look, seeking the old man's rays. They will first, they make light the place above yonder, while he (the sun) comes up behind the hill and then he afterwards becomes white, above standing come, the hill yonder lying its head's back."

The children said to them, "The hill's head's back [?] is light. His (the sun's) rays come out. He seems to have worked nicely himself, when he sailing along took the road [*yesterday*]. The sun appears above standing, coming the hill's head's back." Their mothers looked at the sun's shining, which shining sitting went. They said to the children, "Look ye at the place above yonder, for the sun shining is verily that which sitting goes along to the evening's side".

The children stand up. They look. They say, "He has worked (himself) well, for he is white. He seems as if he would travel along, passing above us, that which the earth would be warm on account of it."

Their grandmother said, "Yes my grandsons, I wished that ye should do thus for me to the old man; that I might be able to be warm; for the cold was as if the cold would kill me. Therefore I yet [*J.T. says "doch" [i.e. tog?]*] said to (your) mothers, that ye should yet do thus."

The sun rose high coming. Their mothers said, "I must spread out to dry the rice [*spread out the rice to dry on a mat*], which is here, that which I was obliged to eating raw have it. For I am the one whose body feels warm, when the old man has just come out. The thing/action seems as if he henceforward is the sun. He seems to have agreed to ye." The children said, "We gave him directions, while we felt that we had angrily gone. We told him that he should act thus, that he must be white, that he should have his rays, that he must thus, while he travelled along passing over us." Their mothers jumped for joy. "I wished that ye should act thus, that ye might lift up the old man from the ground." The children said to their mothers, "We gave him directions, that he shall henceforward make bright all places, that (the sun's shining) is which we shall be silent on account of it; while we do not talk, while we feel that we do walking in the sun put our shoulder blade [at] the back of the shoulder [*The kaross is carried over the left shoulder, so that the right shoulder is the one exposed to the sun etc*] in his (the sun's) warmth. We are able to munch dry rice [//koken], while we feel that we pounding (rice) feed ourselves with dry rice, that we may be able to eat rice's fats dry, for they are crisp."

[3225-6 LH: *The rice's [fats] are those which did move (being alive). They heat them with stones. They burn, killing them with the stones' heat. They laying, spread them out on a mat. They become dry. They (the Bushmen women) sift them out, that the wind may blow away sending the fats' feet (which they did run with), and then they (the Bushmen & women) eat real dry fat. J.T. says that in the rice there are two things, !kwari and ssueri ssueri. The fats are those which have (or get) feathers. They go to the rice's ear, when they feel that the sun is warm in summer, that they may await the rain, that the rain may fall, that they may fly going out of the rice's ears. They go into the rain's wet ground, that they may henceforward be in the earth. The rice waits for new fats, those which are white, those which returning come, while they come with the rice's star*]

Their mothers assent. "I did wish that ye should do thus. Grandmother's body might be able to be warm from the cold [*i.e. should be nicely warm, while the cold went out from it*], while grandmother sits in the sun, while ye hunting place in the sun your shoulder-blade, while ye hunt

seeking for us meat that we may be able to eat meat. For the old man seems to be henceforward thus (or like this), while he feels that the sun (he) is; and he henceforward becomes the sun [*(or is turned into the sun)*], that he might be able to be hot/warm, that all people may be able to sit in the sun. For we had wished that ye should do thus, that all people should behold the old man at the place which ye had done so. Ye worked putting the old man at it. For they know not that ye are those who lifted up the old man. Ye threw up the old man. For they will hear the story, when they [are] questioned as to what people are those who thus did to the old man, that the old man climbed the sky, that all places shine, those which had been bright.

Sisters (of ours) which grandmother has them, they seem to be those who know, for they are those who know your actions, that ye work well the work which ye are those who work at it. For we are the earliest Bushmen, we are those who work thus well. For sisters understand your work; uncles (also) do so. Those who are grandmother's children, they are those who know that grandmother was the one who spoke. They will come to question when they come to visit us, while they think that sun-armpit it was. He is the sun, while he not again, he afar off lie[s] with his elbow upright; for they are startled at him, when he stands above in the sky."

Her (their) sisters (and brothers) visiting came. They question, "What people are they who have done thus to the Sun-Armpit, that he seems to stand above, that which the place is beautifully light [*"mooi licht"*] on account of it?" [*(on account of this work)*] Their mothers say to their own sisters and brothers, "Sons whom we have them, they are those whom our mother was the one who spoke to us about it [*(about the work of lifting up the sun)*], while she thought that an old woman is the one who speaks. She is the one who, she (herself) understands, and then we who are grown up children, we do speak to our children, and then they do this thing. The cold which our mother talked to us about it, that we should talk to nephews, that they might go to take by surprise their grandfather [*(The old man was lifted up so successfully, that he only became startled when already some distance in the air)*], while their grandfather laid fast asleep. For they nevertheless would be afraid of [*They (the mothers) thought that the children would be afraid of their old man. They thought that the children nevertheless understood, while they felt that young men (they) were*] their old man, while we felt that they nevertheless understood. They nevertheless are those who lifted up their old man. They threw up their old man. They spoke to their old man, while they felt that we were those who thus said, we spoke; while we felt that our mother was the one who thus said, she spoke, while she spoke to us, that we should tell our children about it, that they might go to do thus, to their old man/grandfather."

The Cat's Song

[29 Sept. 1873]
Ha ha ha [*Here the cat opens wide its mouth in singing*]
Ha ha
I am the one whom
the Lynx abuses
(finds fault with) me,
I who do not run fast,
for the Lynx is the
one who runs.

I am the one whom
the Lynx finds fault with me

Ka ka ka,
Ka ka,

[*Sings with the upper part of the mouth (making y) …; Cat - //gwattter, //gwattau, kiten*]

I am the one whom
the Lynx finds fault
with me,
I am the one who does
not run fast,

I am the one whom
the Lynx finds fault
with me,
The cat does not
run fast.

Ka ka ka,
Ka ka,

The cat which the
Lynx
finds fault with
it,
It which,
does not run fast,

The cat which
does not run fast,
It which is not
cunning/clever.
It which is stupid,
for,
the Lynx is the
one who understands,
The cat does not
understand.

The Cat is cunning

Ka ka ka
Ka ka.

The cat which
the Lynx talked about it.

It which
does not run fast,

That it might
deceive [*He refers here to the cat's way of doubling when pursued*]

For the Lynx
is the one who

is clever.

Haggla haggla haggla,
Haggla haggla
Heggle heggle heggle
Heggli
Heggli heggli heggli
Heggli n.”

[*J.T. explains that the Cat talks with his tongue, assenting to what he has said.*]

LII-36 Bushman (J.T.) Pp. 3242-3332. 1873

[Inside cover some loose paper stuck in inside cover:
The bird who was cut to pieces and became whole again – a story untold
*Jay.April 74 What bow-strings are made of, whether for shooting or playing I cannot know: Springbok leg sinews, Gemsbok back sinews, Hartebeest back sinews – They use at home (*all three). The present string is made of ox sinews and was given to them by the butcher. Cf: bow-string made by one of the /Xam in Bleek house.*

2 Oct. 1873: *Ask J.T., how Tkaggen when his or an? Eland has been shot, goes backwards and forwards to the Bushmen, kisses in their ear, stands on their eyebrows etc. looks in their quiver, for an arrow for shooting an eland, and goes and ties all the strings of their bows, to see whose has been used to shoot with, the man who has shot the eland really goes off in his en-en, and some other old man carries the quiver which contains the offending arrow.*]

*Pp. 3242-3332: 6-27 Sept. 1873
*Translated: 11, 18, 20, 22-27 Sept.

[3242 Ssho Toa
3244 used medicinally
3248 used as a preparation for hunting
3251 used as a charm for springbok
3262-8 how one man fights with another, having previously rubbed his own hands with Ssho Toa; he afterwards revives the man with whom he has fought with a fresh application of Ssho Toa
3269 the Ssho Toa in general use not found upon the Flats; but in the mountains (near the Orange River)
3270 Ssh Toa found at the mountains and rivers throughout the country
3271 dug out by Bushmen
3273-8 who replant part of the plant with a small piece of root attached to it; and take home the other roots in an old bag, hanging them up to dry opposite the house etc.
3279-83 The women fear the newly brought home Ssho Toa etc
3284-6 Consequences of women's smelling fresh Ssho Toa scent
3287 An ignorant man goes to dig up Ssho Toa; and the consequences that follow; - those at home suspecting evil, go to look for him, and bring him back home, having restored him to speech and motion (also by means of Ssho Toa). They found him speechless and motionless, sitting among serpents, by the place where the plant grew. After using remedies
3309 the snakes go away, taking with them that scent of the plant which had injured the man (other scent still remaining with the plant in its hole)]

Heading: Ssho Toa or //karruken-//karruken or Tu ssho
[LH: *!kuirri ka !ke (Hart River's people) call it Ssho Toa; Sswa ka !ke (or Flat Bushmen) call it //karruken-//karruken; //!kuarra (the Korannas) call it Tu ssho a.*]

[6 Sept. 1873] The Ssho which is here [?], resembles the Orange River's [*Jantje Tooren says that this (ho. l. [?]) also resembles Tnu ka ssho Toa; the Tnu ka !ke are Bushmen who live on the other side of the Orange River (not the colonial one)*]. Men are those who dug it out from/on [*with a stick*] the mountain. [!kau] Men digging with a stick take it out, when it (?they for people) was in the earth [!kau]. They brought it to the house. They came to lay it to dry, that they may cut it with a knife.

They will put it away/by in a bag. They will put away, laying it in, that they might rub themselves, when they felt that they desired that they should become well. They cut their flesh. They burn the wood (a piece of wood). The piece of wood burns to cinder at one end. They holding it in the hand extinguish while it flames. They put the burnt part smoking into fat. They rub it smooth between stones. They rub laying it into the cuts, the cuts' wounds
[*their right wrist and back of hand.*
People (Korannas) who shoot their fellows, they are those who cut their back of the left wrists and hands, while they wish that they might shoot well at their fellows, while they feel that Hart Rivier's people they are (at a part of it near the Orange River). They cut the backs of their wrists and hands which are here (shewing the right hand), while they feel that they strike with the fist their fellows/one another with Koranna's fist fighting, while they desire that they may strike dead with the fist another man. The people who kill springbok (i.e. Bushmen), they are those who cut upon their hand between the thumb and 1st finger (the place where the arrow lies) that the arrow may fly well at the springbok.]

They blacken them with ssho's which are black. Therefore the cuts' wounds are black on account of it, because the cuts feel that the coals inside lie. They are/become dry, and then the cuts becoming dry close. The coal (burnt wood) black lies inside their (the people's) skin. They burn (the end of a piece of) ssho. They burning put it to their temples [*(because they wish that the pain may go away)*]. They cut at their heads. They burn ssho. The ssho flames up, while it feels that it quickly takes fire. They holding extinguish it. They smoking, place it upon a flat stone. They break it soft with their hand. They blackening lay in the coal to the cuts [*really the burnt wood powdered*]. The cuts become dry. The coal black lies in the cuts, when the cuts have become dry (dried). Their head becomes cool, that which did ache.

They think that they will hunt. They cut their arms. They set fire to the ssho. The ssho flames up. They holding extinguish it. It is out. They blacken their arm's cuts. They hunt. They ascend a hill [Tkao]. They make a fire, sitting upon the hill. They look around, above-sitting. They perceive springbok. They speak to their companions. They ask, "What person has brought away his band?" [*has brought it out hunting instead of having left it at the house*] Another one says to him, "I did not bring out my band, for I wished that our friends may work for us, the springbok yonder coming, that they may gently run round passing us, that we may shooting be near." Another one unloosing took off his band.
[*Explanatory note. Translation of note: A man goes missing (miskit) his aim at a springbok. He returns. He says that he has missed his aim at a springbok. He was obliged to return, for he hunted having left his band at the house, that he may come to cut his arm, that the arrow may fly well for him, for the arrow has flown badly. The arrow turned round (in the air) that the arrow's feathers may make a tearing noise (thro' the air), for the feathers did not make a noise; for, he (the man) hisses with his arrow at the springbok. J.T. explains that when an arrow flies well, it makes a tearing sound through the air, but when it flies badly it makes a whistling hissing sound (=ko e ten)*]
He quickly put to burn a piece of wood. He pointed to the springbok with the piece of wood. The springbok coming (as the springbok came). [18 Sept.] He said, "My ssho here, I point to the springbok which come with it (the ssho), that they may gently run; for my piece of wood which is bitter, it is." He holding extinguishes the ssho's fire. He puts on the powdered burnt wood to his forehead between the eyes and down the bridge of the nose [(*Tkhi ttu is just between the eyes, and also down the bridge of the nose, but the Bushmen put on the powder from the <u>top</u> of the forehead downwards). He draws with the burnt wood powder a line with his finger down the centre of his forehead, and his nose, and before he reaches the nose tip turns aside over his right nostril to the middle of his right cheek* - *no /Xam version here, presumably acted out]
He sits sharpening the springbok's arrow.

They say to each other, "Let us arise, that we go round these springbok, that we may shoot them. For other people shall go round (the springbok) under the wind. The people who will

throw (up dust) making come the springbok, those who running after them make come the springbok, while the springbok do running come. The people shall stooping (approach) come together to the springbok [*(from opposite quarters) (many springbok)*], while the springbok do running pass through in between the people, that they (the people) may shoot, putting the springbok between in their midst, that which the springbok will run well in it [*(in between them all) in the middles of all of them, J.T. explains*], because the springbok feel that the springbok perceived fear (alarm) at the springbok's back. The springbok must not looking back stand, because the springbok feel that other people have thrown up dust at the springbok's sides. Those which the springbok will running gather closely together on account of it, on account of the dust [*(the dust's fear)*]. For the springbok are numerous; for the children are those who will throw up (the dust), making come the springbok, that the springbok may go through the passage or opening [*(through between the people)*] nicely, while the springbok feel that the wind still is cool at our back."

They (the people) divide. Some people run round to leeward, while other people run round to windward. That they may stand leaving open the wind, that the wind may blow through their midst (between them), while they stand because having left open the wind. That the springbok may feel nicely the wind, while the wind blows through in their midst (or between them), while they stand opposite (to each other) at the sides of the wind. That the springbok may first run passing through that they (the men) may afterwards go forward together, while they feel that they think that they are racing up to the first springbok [*(The springbok run through, and the men run fast together from each side to where the 1st springbok of the herd will pass through, as as to be ready to shoot it)*]

On the way that the leader may run passing through a passage (between which is small), that which they (the people) shall shooting be near to it (the between), while they feel that a small little path that the springbok run through, passing through it, that is the one which they will lie along. That they may lying shoot, while they feel that they do perceive she springbok, those which running are handsome [*This is an expression, the force of which I cannot understand yet. J.T. says "mooi harteloop"*], for winter it is, that which the springbok coats are handsome in it. For the male springbok are lean [mus. in.].

Heading: Illustration of Ssho Toa
[How a man fights another (having previously rubbed his hands with ssho), and afterwards restores him by means of it.]

[20 Sept.] When they [hi !kwainya hi – Bushmen] are angry with each other, with their thoughts, when they are not angry with their heart, they fight each other with their fists. The other man dies (becomes insensible?) [*"nett so he dod, cannie banie dod, betje dod"*]. Hence he (the one man) quickly helps [herribi – *Tne is the Bushman word for help, "herribi" is white man's talk, J.T. says*] the other man's heart. He assists the other one's heart, that he may helping [Tne] bring back the other one's heart, that the other one may quickly open his eyes, for the other one trembles, while he felt that his heart fell down in his body, on account of the other one's ssho [*(which he had rubbed his hands with, before fighting)*].

Therefore the other one quickly spit in [*spit having bitten (or chewed?) ssho*] in his face that his eyes might turn, for the other one's eyes had turned up (the white being visible, the black part having gone behind). [*J.T. explains that, his eyes' pupils which [are] black, they behind go themselves, to his eye's back; he has eyes balls white (or his eyeballs are white?)*] The other one (the sick man) started. The other one sat up opposite. He presently walked away. He went to sit. He rubbed with his scent the other one's face [*J.T. explains that he rubs himself under the arms, where he had rubbed (before going to fight) the medicine, and then rubs the sick man's face*] with his scent [Tkwai – *(in this instance it means perspiration and the ssho smell together)*]. He took out the ssho [*J.T. explains here that afterwards he cuts the man's chest and back, and then rubs*

the ssho into the cuts, and then afterwards gives to the patient the piece of ssho that he had doctored him with, having more in his own possession], which he had worked the other one with it, that which he brought to life the other one with it.

The other one (the patient) took out poison's arrows. He gave to him of them. He (the man who had helped) also took out his arrows. He gave to the other man them. The other man (the patient) put them into the other one's quiver, while he (the helper) went taking away the other one's arrows. He went to put them in to his quiver. He took out an arrow head. He cut across the other one's chest. He set fire to the little piece of wood. He holding put it out. He rubbing put it in the cuts (the burnt powder of the stick). He went away. Quiet reigned, while he went to sit at his house, while the other one sits in company (with his own people) talking. They are for the future at peace.

Heading: About Ssho (where to be found)

[22 Sept.] Ssho is not at the Flat, for <u>the Flat's Bushmen buy it from the people who inhabit the mountains</u>, while they feel that those people, they are those who pierce out
the ssho <u>from the Orange River's mountains</u> [Tki-ta !kaogen]. [*J.T. adds that a certain kind of ssho (white ssho) is to be found in the earth*]
It is not to be found at one place, for it is at the whole place's mountains. It is also at all the rivers [!kuirri !kuirri]. It is afar also at the little streams, those which have not great thorn trees, for they have thornbushes which are numerous. They (the little streams) have "Haak Booms". [=*karro a !kwai – one "Haak Boom" (so-called because its thorns are curved and catch like the teeth of a rake*]. The ssho grows out by the Hak Boom's stem (stem's earth, J.T. explains). It grows tall.

People walk along. They perceive its branches, which are green. They look seeking the place which it has grown out of it. They take it out. They lay it in to the sack [*having broken the long pieces of root or stem which were in the ground with those about a foot long. They put it into an <u>old</u> bag. They leave the green part, which was above the ground, behind, having planted some of it (the top with a bit of stem to it) back in the hole that they took the roots out of, so that it may grow again* – no /Xam]. They walk away. They walk rather keeping along the river bed. They again, they perceive another ssho's branches (top?). They go sitting to dig it out. They sitting dig. They take it out. They twisting break off the ssho's foliage. They lay it down. They put into the bag the ssho roots. They lift up the ssho's foliage. They put it in to the little hole (which they took roots out of). They close it in with earth.

They go to the house. They go to hang up the bag. They feel that they think that the ssho is still wet. It will dry in the bag, when the bag is hanging up on a bush, which is opposite to the house, while they feel that an old bag it is, that which is dry. That which they do not put away food in it, because they feel that they are afraid of the ssho smell in a new bag [*J.T. says that if they put meat in a bag that has contained ssho, when they eat it their stomachs swell up like a bladder and they die, because they cannot breathe properly*]. Hence they keep an old bag for ssho, that which they do not keep it for meat. For they do verily keep a new bag for meat. They do a little way off hang it (the old bag) up, that the water may rain upon it, while it hangs.

They do sew a band that they may put into it ssho, which is much. That they may fasten the band to their bodies [*When hunting quietly they wear the band slung over the right shoulder, and under the left arm – but when running on account of springbok they wear it round the waist*], that they may take (with them) [*"jagt sam"*] ssho. That the ssho may be on (or with) their flesh, for the water did fall, bringing shooting's things, those which they running shoot for themselves. While they feel that they had kept ssho at the house, when they felt that things did not travelling come, because the earth was still dry. Hence they had kept ssho at the house, that they might work the things [*(make to smell the ssho upon the men's bodies, so that the things may be foolishly afraid, not strongly afraid; that they may forget what they were afraid of, and run in*

among the people, acting foolishly)], which they shoot them, while they (the people) feel that things which have a waving motion, they (the game's) are.

Heading: How the women fear the new ssho which has been brought home

The women think when the ssho is hanging up, they do not walk to leeward. For they walk passing along the wind's mouth, because they think that new ssho it is, which does not yet know them.
[*(The plant does not yet know the women. It only knows the man who hung it up)*.
When the man is digging up the plant, he bites off a tiny bit of the root. He chews it. He spits out the saliva into the little hole in the ground, while the plant is still in it, and says (so that the plant may know him), "Oh ssho, thy father am I. I here sit digging at thee, I here. Thou knowest me, thou dost make thy father of me, for I always am the one who is here, I who always dig ye out. I who am the ssho's man. I who always am the one whose flesh is bitter, while I feel that I am the one who is a ssho's man, I am. A man who is different, he is not here".]

[23 Sept.] They know that the ssho scent will be angry, ssho scent will hurt their hearts. For the ssho does not yet know their scent. Therefore they are afraid on account of it. The man will first working put in the ssho scent to his wife. And then, the ssho scent does smell from (at) his wife. And then she shall walk among her companions, she whom the ssho scent is with her. And then her companions do smell her scent. Therefore she is the one whom other people walking go with her, she who has women's ssho scent [*"Like women who are many, their scent (womanhood's?)*]. Hence other people's hearts are comfortable on account of it, when they walking go to leeward, while she feels that her own ssho is that which does take care of (protect) the other women. While they feel that she herself is the one who carried women's (or womanhood's) ssho, that which also protects her body. Therefore she does not become lean [m.i.] (or starve) on account of it.

Heading: The consequences of women's smelling fresh ssho's scent

If women do not fear the ssho's scent [*(really new ssho's scent here)*], the ssho kills their hearts. Their hearts becomes lean. Hence they cough on account of it (their hearts' leanness), while they feel that the ssho scent has entered the lungs. Their flesh becomes black, while they feel that they are not fat. They feel that they lean [m.i.] [*(If they eat, they still are lean, as if they were in the midst of starvation)*] become black, while the woman feels that her eyes' whites are yellow, while she feels as if she will cough to death. She does not become fat (from) the things which she eats them, because she feels that her chest is dry, while she coughs here. Her skin does fast lie upon her bones.

[An ignorant man goes to dig up Ssho Toa]

[24 Sept.] A man went to sit digging. He sitting dug. He espied a snake come [*(and get into the hole where the ssho is)*], because it felt that the man did not speak, for he did sit digging, while he was silent. He sitting dug the ssho, because a foolish person he was. He did not usually dig up ssho.

Therefore he was silent. He did fastened sit (to the ground), because (or while) he was silent, while he felt (or because) he did not yet understand ssho's language, that he might talk; while he felt that he had not spoken at the house (to the others on the subject). That he might talking make know the ssho's man, he who understood ssho's digging up. That the ssho's man might be with him, that he (the ssho's man) might go, holding dig (with) him (the novice), while he (the wise man) felt that ssho which is angry it is. Peace's ssho it is not, for ssho which kills people, it is that which he (the novice) went to dig it up.

The sun set, while the people waited for him. The people said, "Come, let us seek our brother, for he appears to have killed a great thing, for a gemsbok is that which the sun sets, when we kill it. We will follow our brother's spoor." The other one's wife (the absent man's) said, "Ye must follow nephews spoor [*(I think it means friend here, but J.T. says nephew)*], which goes out of the house, for he said to me that he would go to dig up ssho."

The ssho's man said, "Does he understand that he did not tell me about it?" His wife said to the other, the ssho's man, "A foolish person he is, he does not understand." The ssho's man questioned her, "Is he accustomed to dig up ssho?" His wife said "no" to the ssho's man, "He has not done so; for one time is yonder, he went to dig up ssho at it, on this day's place we wait for him upon it, it which [is] here." The ssho's man said to the other people, "Ye must not leave behind at the house your band, for ye shall fasten on your bands. Ye shall seek for our brother. Ye shall hasten to him that ye may go to help him, for he appears to have gone (is probably gone) to sit fast. For a man does thus, when he fast sits".

Another assented to him. Another (the same other) said to him, "Why did our brother not speak to thee about it, that thou mightest be with him? That thou mightest go to take hold of the stick's other side, that thou mightest holding dig with him; and then thou wouldst first, thou spitting put in thy saliva. And then he would afterwards spit, putting in his saliva; for he hunted [*Tkua – a word which I <u>think</u> is chiefly used (if not wholly) for women's hunting; !hunn being used for men's hunting. Women hunt for their prey (dug out things). They hunt their prey, while they feel that they dig out rice, that they may kill it, while they feel that the rice runs about. Therefore they kill the rice, when the rice is in the rice hole (The killing here is a figure of speech, meaning that this is <u>their</u> game; for the killing is done later by means of fire at the women's houses)*]

ssho, which kills people. It is that which he went to dig it up, when he was not accustomed to dig up ssho.

Therefore the ssho does not know his scent, because [25 Sept.] the man he was not accustomed to dig up ssho, which [is] angry. For he (the man) felt that he now dug up ssho which [is] angry, while he did not know ssho's digging; that he might understand. For people had not taught him about ssho's digging, while he might have felt that people were those who taught him, that he might know the actions which the ssho's people did thus on account of it.

The men (two men) set out. They follow his spoor. They follow up his spoor to his body. They perceive him. They say, "Our brother is the one who is sitting fast at the place which we did talk about it (at home), that he had done so." One said to another, "Our brother is the one who did not speak to me, that I might be with him, that I might have come digging to teach him" (show him the way to dig). The other one said to him, "Quickly strike flint and steel, that thou mayest quickly make a fire; for thou art the one who beholdest the snakes which are here, those which our brother sits fast among them, while he does not seem to feel fear. Thou shalt burn a piece of new wood (piece of ssho which is newly dried). Thou shalt place by me a fire, that I may take out my piece of new wood."

He questions the other man (the patient), "Why didst thou not tell me about it?" The other man does not speak, because his teeth are closed. They are clenched together. One man says to the other, "Thou must not question our brother, for he will not speak until thou hast first helped him." He sets fire to two pieces of ssho, which are new ssho. The other one sets fire to three pieces of ssho. The other man who is here, he too takes ssho [*(two pieces, one with each hand)*] which burn. He makes smell in the smoke to the other one's nostrils. He spits into the other one's eyes [*(which are open, but fixed)*].

The other one starts. The other man also grasping takes his own ssho. He makes the smoke of it smell into the other one's nostrils. The other one again, he starts. The other one takes off an arrow point. He puts to burn a piece of wood. He sitting cuts the other one's chest. He says to the other one (his companion), "Hold for me at our brother's chest's skin's other side, that I may quickly cut letting out our brother's blood, for the ssho kills him. For thou seest, our brother

just now trembles." He quickly cuts in haste the other one. He quickly rubs in the burnt wood powder [*(of the wood that he has just burnt)*] into the other one's blood (to the cuts out of which the blood comes).

He says to the other one, "Thou must cut our brother's thighs, and then thou shalt make long cuts down our brother's legs, that his legs' blood may also come out; that thou mayest rub in (the black powder) to all the cuts; that we may lead him." He cracks (by pulling the joints) the other one's hand [*(The 2nd and 3rd fingers of the patient's left hand)*]. The snakes come out of the hole in which the plant still is,

[*J.T. tells me that people do not kill these ssho snakes, but let them alone, merely showing them to one another when they see them. He adds that these snakes do not go to a man who knows ssho, but that he digs in peace, because he is a ssho's man. A man who digs ssho cuts on the outside of both arm, above the wrists, and rubs in the burnt powder of the plant to the cuts. J.T. was told by a man whom he knew not to dig ssho himself, his arms being free from the accustomed marks of a ssho's man (Tnu ka Ta Ta) i.e. the cutting of the Bushmen from the other side of the Orange River).*

The Tki //en are people who live by the Orange River on the colonial side, who talk both Bushman and Koranna, and dig up ssho on this side of the river. These people cut the backs of their wrists as the Tnu ka !ke (or Bushmen on the other side of the Orange River) do. These cuts are called Tnu ka Ta Ta]

while they glide along taking away the ssho's scent. They (the men) question the other man, "Dost thou not feel as if thou wouldst speak, as if thou wouldst go, trying thyself, for thou didst open and shut thine eyes. Thine eyes' opening and shutting appears to have become soft [*(i.e. His eyes were no longer fixed, but their lids cd move easily)*]. They (the eyes) seem as if thou wouldst speak, as if thou wouldst arise trying thyself."

The other man (the patient) said to them, "My mouth does feel as if I might talk. Ye shall first holding stretch out my legs [*(which had been drawn up as he sat)*], that they may lose their stiffness, and then I must try myself. And then ye shall lead me, that I may walking try my legs, those which (and then) I walking lose the stiffness from them. And then ye shall afterwards, ye let loose your grasp of me, when I walk easily [*J.T. says "fresch loop"*]. And then I shall drink [*(He drinks at the water, which is near the house)*], while I feel that the house must be nigh, when ye loose (your) hold of me, for I must gently arise and go. Ye shall lead, taking me near (to the house), for the cold also has entered my flesh, because I did not sit wrapped up. For I did cold sit, while I felt that my kaross remained at the house. I had slung on the bag to my bare body, that bag which I came digging to lay in the ssho to it."

[26 Sept.] The other people help him up. He said to the other people, "Ye must hold firmly at my arms, that ye may holding raise me upright. And then I stand upright on account of it (your assistance). And then ye shall holding keep me up, that I may first standing stretch my back. And I afterwards, I go forward, while ye do leading take me. And then, we gently go while ye gently make me walk. For I am yet lame. Therefore my legs tremble on account of it (the lameness), because I feel that I did fast sit. They (my legs) feel as if I should walking fall down."

He staggered forward. The other people said to him, "Thou must tread firmly placing thy feet upon the earth, that thou mayest not drag along." The other man said, "My legs are those which yet tremble, because they feel that I did fast sit. I must walk, making them warm, and then I feel them, for they yet feel cold, while they feel that the cold is in my knees. The sun will a little first warm them. And then I feel them on account of it (the sun's making warm), and then I presently briskly go, while they (my legs) are fresh, while I feel that I now presently walk easily." [*(his legs being able to move quickly)*]

The other men assent to him, "I will do so". He staggering went forward. The other one said to the other, "Our brother did ask that we should gently take him along, that he might first a little lose his stiffness, while the sun shone, as he goes along on the way. For the little path is long, that which we did following his spoor come in it (the little path). Therefore we will do that

which he directs, for we must walking take care of him on the way." The others gently conducted him. They questioned him, "Speak to us". [*(J.T. says the Bushmen question in an interrogation tone here, although he seems to explain to me that it is <u>not</u> a question in its meaning)*]

The other said to them, "I am yet lame." The others question him, "How is thy heart?" He said to the others, "Ye did work nicely my heart. My heart is comfortable. Coldness is that which I feel lame on account of it, while I feel that my flesh is not warm, that it might feel warm, that which my flesh I have not yet walked making it warm. And then my legs' bones become warm, as I go along. Hence my flesh will be warm on account of it (the sun's warmth), [27 Sept.] while I feel that my legs' bones are warm, for I still stagger."

The others assent to him, "Thou [*J.T. says that this sentence means "Yes"*], thou saidst to us." [They] went going near to the house's hill [*(a little hill)*]. The others questioned him, "How dost thou feel?" He said to the others, "I am thus. I do not stagger, for I wish that ye might loose your hold of me, that I might myself I walk, for I do briskly walk [*"frisch loop"*]. I feel as if I should return, for my going is strong." The others agree with him, "I say/think so" [*(J.T. says "I say so" here, but I don't think that it can be <u>quite</u> this). He now says it is their thoughts which agree with him*] They loose hold of him. They walk just in front of him. They descending went to the water.

The others say to him, "Thou must wash out thy mouth, that thou mayest spit out the ssho's scent. And then thou must gently drink, for thou art hungry. Thou shalt first go to the house. And then thou must bite strengthening thy teeth. And then thou shalt presently drink plentifully upon it, when thou first hast eaten flesh which [is] warm, that which has soup. Therefore thou must presently drink plentifully. Thou must not sit to windward of thy wife, for thou shalt sit to leeward, for thou hast new cuts. And then thou must first have thy own house. Thy wife must first be alone, that the cuts may first become dry. And then thou must cut her (skin). Hence thou must sleep." They sit down, The woman gives him flesh. The others say to his wife. "We went. [Thy] husband fast sat, while he sat among the snakes at the hole's mouth; while he was the one who did not tell us, that another man should be with him. He arose, he went, while we knew not." The woman assents. "We are those who thought (said) that he had gone to sit fast. I thought ye would do thus. I still perceive (your) friend, for he is the one who makes fire for me; and then I do arise, I warm myself."

LII-37 Bushman (J.T.). Pp. 3333-3424. 1873

[Paper pasted in:
3344: Ask Jantje if !kuinta Tkoroken means the steinbok's star's ....; and if so, both the steinbok stars, or only one. Or does it mean some kind of edible insect, or nin-edible?
3242, 18; is hin people or ssho here?
3247, 3: is ssho right (without si)
3248, 11: is Tnan sing. or pl. here?

Another little sheet:
A few names of places in Bushmanland told to me long ago by Jantje Tooren (or Jantje and Stoffel), and put in here for safety:
//gubbo gwai
!nau !nau
//khara //kum Tai ti
//khara //kum gwai
Tka ttu
!kau Tna
!khiten Tna]

*3333-3424: 11 Oct 1873 to
*Translated: 11-14 Oct.

[3333-43 =nabbe ta !nu (Corona Australis)
3344-7 What the Bushman Rice does when the //xohai stars come out
3348 Bushman Names for the Star "Canopus"
3348-3355 Address or Prayer to the star "Canopus" and the star "Sirius"
3335-6 rev. Note of a yet unwritten story about the rain and one of the First Bushmen girls, who after being surrounded by a mist, was carried by a whirlwind into the air, and fell into the water, there becoming a frog (or toad?). Her people also became frogs (or toads?). Their and her things were also transformed etc.
3337 rev. Note about J.T.'s maternal grandmother who was a !gixa [i.e gqhirha]
3337 rev. Note about the effect of a new Bushman girl's looks; how if she sees the men bringing home game (from the hut in which she is) they become fixed to the ground
3356-7 A fragment about the animal clicks and language (i.e. manner of speaking Bushman)
3356-62 rev. Extract from Ralston's Russian Folk-Tales (pp. 111-3) about the heart "falling down" (see II-12, page 1224 rev. note)]

Heading: =nabbe ta !nu ("Corona Australis")
[**Told by J.T.'s grandmother to his mother (her daughter)*]

[11 Oct. 1873] A girl was the one who saw the people sit eating, when they sat together eating (eating of one food) at the [DB rockrabbit's] house. They fastened sat [*(on account of the girl's eye, which had made them fast)*], while the girl felt that a new girl she was. She did not yet walk, that she might walking be among the people, for she was in the house [*(she looked out of the door of the house in which she was)*]. The people became stars, which ate the nabbe's house, while they felt that they were visiting the nabbe's house. The pot stood on the fire, that nabbe might give them to eat sitting together, that they all might sitting eat [*(from one dish)*]. They henceforward sat round the fire [*cf: sketch].

[*J.T. tells me that the Rain (like a great ox) scented a !khwe Tna ssho … ["a new girl"] afar (another one), while she was out on the hunting ground, seeking for food. It cantered and cantered until it come near her, then surrounded her with mist, and startled her. She in vain sought about from side to side for the house. Then a small whirlwind carried her up with her springbok kaross flying open. She ascended high. By and by the kaross closed, and down she came again, falling into the water, and there became a frog (or toad?) and went and sat on the water's side. Her kaross became a springbok, her stick became a great Krie Boom. She was henceforward a frog.*

Her people were afterwards carried up by a whirlwind, and subsequently fell into the water, became frogs, their bows becoming trees; their springbok karosses springbok, and their jackal tails became at once trees and jackal tails, as far as I can make out. Their name was !khwe Tna …

3338: J.T. says that his maternal grandmother was a !gixa (Tornar ka !kui) who made springbok come, and helped sick people, etc.
If a girl when lying in retreat in the hut (a new maiden) sees the folk come home carrying game, they are fixed to the ground.]

Therefore they are/were stars, while they feel that they sit among the stars, while they feel that a !khwe Tna..'s girl it was, who was the one who looked towards the people, while the people sat eating. She said that the people should henceforward become stars, while they sat outside the =nabbe's house door [*=nabbe is another kind of hare with a tail which is red underneath and black above, J.T. says*]. Therefore the people henceforward were thus. They were stars which sat, while the =nabbe's fire burning sat. It (the fire) was a little star. The =nabbe's house became a star, while the =nabbe which had given the other people to eat, he became a star; while the she =nabbe became a star. Thus the =nabbe's children became little stars children. Therefore they all sat.

Therefore the people's name is the =nabbe ta nu's branch house (house of branches). For they feel that they sit at (outside the front of) a branches' house, that which the male tabba !hoa hi [*J.T. says that the … has not forgotten this house, and still makes a house of little sticks for its children, the parents having a house in one of the mountain's bushes*] was the one who worked placing it. The girl said that the people who sat, their name should henceforward be the …'s branches house, for they fixed sat at the =nabbe's house opening; for the =nabbe-ggu [*The father, mother and 3 children*] shall henceforward become stars. For they all were those who sat that they must henceforward sitting in a half circle [!karriten – *it <u>here</u> means a half-circle, - but it can also mean a whole circle, J.T. tells me*] place themselves, for they always sit nicely, that they might be as if they warming themselves sat by the fire, while they sit round the fire. For the fire burned among them. The pot was on the fire, standing among them, while they talking sat.

Hence the stars did stand round about them. Therefore they sat on one side of the Milky Way. Hence they are those to whom Sagittarius stands opposite to them.

Heading: What the Bushman Rice does when the //kohai stars come out

[13 Oct. 1873] The rice's, when the //kohai come out, they also fly out. They flying go, when the //kohai's rain falls. The !kuins also do so [!khuin – dog], on account of the wet ground, when they feel that the earth becomes wet. They when the rice's maggots [are] white, the …'s maggots are also white. The … which people digging take them out from the earth. They also have Tkoro [*Tkoro e Thoa-ka – creatures with wings for which I do not know the proper name*], while they feel that they have come out of their skin, which they had been maggots in it. They get wings, that they might fly away. They also go along in the earth to the …. [*little holes in the earth on the surface of the ground, in which these things wait for more rain*], those which they fly out of them,

when they fly away from the … hole-inside. They go scratching themselves in into wet earth (at some distance from their old abode).

Then the … become !khwari [*(another creature)*], while the !kuin feels that the … becomes lean, while summer it is, whose sun is hot.

Heading: Address or Prayer to the Star "Canopus" and the Star "Sirius"

The Bushmen perceive Canopus [Names for Canopus [14 Oct.] !kei sse; Tkuatten-!kougen; //ko a ggu; //xe-ta-Tkuatten-!kougen.] They say to a child, "Give me the piece of wood yonder, that I may burn the end of it, that I may point it burning towards Grandmother, for Grandmother carried rice. Grandmother shall make a little warmth for us [*The sun is a little warm when this star appears in winter*], for she cold came out, that the sun may make warm for us Grandmother's eye.

Sirius came out. The people call out to each other, "Sirius yonder comes". They say to each other, "Ye shall burn a stick for us towards Sirius" [*"brenn fore"*]. They say to each other, "Who perceived Sirius?" One said to another, "Our brother was the one who perceived Sirius". The other said to him, "I am the one who perceived Sirius" [*//ko a-ggu (Canopus) and !kuttau are both female stars, J.T. says*]. The other man said to him, "I wish that thou mayest burn a stick for us towards Sirius, that the sun may shining come out for us, that Sirius may not coldly come out."

The other man (who had perceived !kuttau) said to his son, "Bring me the small piece of wood yonder. I holding it put the end of it in the fire. I burn it towards Grandmother, that Grandmother may ascend (the sky), like the other one Canopus." The child brought for him the piece of wood. He (the father) held the end of it in the fire. He burning pointed it towards Sirius. He said that Sirius shall open and shut her eyes (twinkle) like Canopus. He sang, he sang Canopus, he sang Sirius. He pointed to them with fire [*(the stick that he had held in the fire)*], (moving his stick up and down quickly) that they should twinkle like each other. He threw fire at them. He covered himself up (head and all) in his kaross and lay down. He arose. He sat down, while he not still he lay, while he felt that he worked putting in … to the sun's warmth, that … should warmly come out.

The women early went to look for rice. They went laying in the sun their shoulder-blades [*They take out one arm of their karosses, thereby putting one shoulder blade in the sun*].

Heading: Fragment about the animal clicks, and ways of speaking Bushman

[15 Oct. 1873]
The jackal has a pat lip click.
A kind of side click in the middle of the mouth, the moon has, the point of the tongue being turned up and back to the roof of the mouth. This click has a kind of palatal croak with it.
The lion talks with a usual sounding side click and a throat guttural with it.
The hyena has a pat click.
The tortoise has no click.

Heading: Something which reminds me [in a degree added] of the Bushmen's expressions about the heart falling down [*repetition here?]

Extract from "Russian Folk-Tales" by W.R.S. Ralston, M.A. of the British Museum" etc etc London, Smith Elder & Co., 15 Waterloo Place, 1873, Page 111-3:
"One of the strongest stories which turn on this idea of an external heart is the Samoyed tale, in which seven brothers are in the habit, every night, of taking out their hearts and sleeping without them. A captive damsel, whose mother they have killed, receives the extracted hearts and hangs

them on the tent-pole, where they remain until the following morning. One night her brother contrives to get the hearts into his possession. Next morning he takes them into the tent, where he finds the brothers at the point of death. In vain do they beg for their hearts, which he flings on the floor. And as he flings down the hearts, the brothers die."

The legend to which I am about to refer will serve as a proof of the venerable antiquity of the myth from which the folk-tales, which have just been quoted, appear to have sprung. A papyrus, which is supposed to be "of the age of the nineteenth dynasty, about B.C. 1300", has preserved an Egyptian tale about two brothers. The younger of these, Satou, leaves the elder, Anepou (Anubis) and retires to the Valley of the Acacia. But before setting off, Satou states that he shall take his heart and place it "in the flowers of an acacia-tree", so that, if the tree is cut down, his heart will fall to the ground and he will die. Having given Anepou instructions what to do in such a case, he seeks the valley. There he hunts wild animals by day and at night he sleeps under the acacia-tree on which his heart rests. But at length Nourn, the Creator, forms a wife for him, and all the other gods endow her with gifts. To this Egyptian Pandora, Satou confides the secret of his heart. One day a tress of her perfumed hair floats down the river, and is taken to the King of Egypt. He determines to make its owner his queen, and she, like Rhodope or Cindarella, is sought for far and wide. When she has been found and brought to the king, she recommends him to have the acacia cut down, so as to get rid of her lawful husband. Accordingly the tree is cut down, the heart falls, and Satou dies.

About this time Anepou sets out to pay his long-lost brother a visit. Finding him dead, he searches for his heart, but searches in vain for three years. In the fourth year, however, it suddenly becomes desirous of returning to Egypt, and says, "I will leave this celestial sphere". Next day Anepou finds it under the acacia, and places it in a vase which contains some mystic fluid. When the heart has become saturated with the moisture, the corpse shudders and opens its eyes. Anepou pours the rest of the fluid down its throat, the heart returns to its proper place and Satou is restored to life".

The author refers in a note among other things to a parallel to part of the Egyptian myth in a Hottentot story ("Bleek's `Reynard the Fox in South Africa', p. 55 …)

3363-3424: Blank

LIV-1 Bushman (K.K.) Pp. 3425-3515. 1873

[*Deacon 1996: KK, culpable homocide; at Bleek house from 1 Nov. 1873-18 March 1874, again 13 June 1874-13 Jan 1875, but not interviewed at all during his second visit; took only 12 days to get from CT to Calvinia; he identified a number of poisons and plant medicines that had been "found in the hut of a Bushman sorcerer [by whom? when?], and were kindly furnished for identification by Mr.J.Gibb" (Bleek 1875: 18-9)]

[Pasted in:
p. 63 Do the Hottentots do agricultural work with digging sticks?
p. 62 (ask J.T.) May one Bushman hunt upon anothers land?

Another page [J.T.]:
Heading: Tkai ka !gaoken (on a page marked 3)
This is by the Grass Bushmen made from grubs, (?) which are like the "children of bees", and are in the ground in their own houses; and are dug out in their houses, which are put on the fire (to kill the tenants) and then set aside to cool. Then the grubs (?) are shaken out and dried in the sun, and then pounded in a tortoise shell with a round stick, wetted a little with saliva while pounded. They then lay down the little stick, and gather it together with a knife, and put it into little bags of skin. The present is in a goat skin, J. says, which has been cut out of a bag. The bags are also made of springbok skin. The piece is to be … later. The people will 1st use what is in the skin, J.T. says. J.T. tells me not to touch this and seems afraid to do so himself. He touches it with great caution. The very small grubs are like the children of spiders; some grubs are much larger. But J.T. does not know (he says) the parents of these grubs. The Grass Bushmen know them]

*3425-3515: 3-13 Nov. 1873
*Translated 4-7, 12-14 Nov. 1873

[3425-6 Thunn ta 0ho
3427-8 Kotti etc
3429-30 !na
3431-2 !kwain
3433-5 ssa etc
3436 !kurri
3437-8 sso Ta
3439-40 =i tanna

3441-7 Story of the Moon and the Hare
3448-51 Names of animals, colours, things etc.
3452-3 Names of Klaas Katkop's father, mother and their children
3453-8 How a lion carried off the eldest son and wounded the father
3458-64 =ka ssin's Adventure with a Leopard
3465-71 =ka ssin shoots a Hyena

3472-5 !gweh (a vegetable poison)
3476 "Boom Gift" or !gaoki
3477 //khwi Tnan (The poison-glands of the //khwi or "Capell")
3478 !guken or Puff-Adder
3479-80 !kanna (The bulb of the plant which they use to mix with the poison glands of the "Capell")
3481 //kutten-//kutten

3482-4 Koranna words (with Bushman and English translation as far as is possible to me)
3485 Lion and Jackals (a fragment)
3486-3515 rev. Story of the Lion and the Jackals
3484 rev. to 3492 rev. A translation into English of the story of the Lion and the Jackals given on a previous day; translated and written down hastily as Klaas related it to me in Bushman and a little Dutch. (This was abridged on the 1st page and merely taken hurriedly down, in order not to lose it. It is a little different from the story of pp. 3486-3515 rev. and should also be used when one wants to give a fair representation of the whole story)]

N.B. This book is from the dictation of "Klaas Katkop" or =Ka ssin

[Medicines]

[3 Nov. 1873] **Thunn ta 0ho** - a piece of root taken from a short thick round bush, which has long roots in the ground, which are dug out. The bush grows at Klaas Katkop's place. When people are ill, they eat the root. It grows on the sides of rocks ("klip kopjes"). The root is scraped into a vessel, then boiling water is poured upon it. A rag is tied over it and it is left to cool, and then drunk by the sick person. This is for one who is very ill. If only a little ill, one eats the root dry, bites off pieces of it.

kottenka 0hoki or "Patrys Bush"; kotti; !kenni – grows at Klaas Katkop's place. A man does not work it, for the women are the ones who work it. From a short plant that grows on the ground, which partridges eat. Women pound a little pinch of it and put it into a vessel (kommetje) with boiling water at night. They fasten it up, having stirred it, and let it stand, drinking it in the early morning. People who are not in any way ill do not eat it.

!na – The lower pieces at the ends of the legs of the !na; for its great legs (thighs) they are not. The body of the insect is about 4 inches long. It eats low bushes, eating off the tops of them. They come in numbers, as far as I can understand. Their wings are red and yellow, and they have black bands across on their backs. Their bodies are red and yellow. If one's eyes are not well, one takes the legs and sticks them into one's hair. When the eyes get better, one removes the legs and puts them by. This is done for men, women and children. These insects are found at Klaas Katkop's place. They are found on (or dwell at) the bushes of rocky kopjes. They eat their green tips.

!kwain; kaauwgoed – If a little child that is still being suckled is ill in its inside, they take a piece of it and put it into a spoon of cold water and rub it about in it. The water becomes yellow (like tobacco water) and they give it to the child to drink. Men and women chew it and swallow their saliva. The plant is in some cases short, but in others long, like a pumpkin in growth. It grows on the ground. It grows at Klaas Katkop's place.

ssa; Tgumm; !gaue ta Oho – It grows at Klaas Katkop's place. It is a short bush, like "schaap bushes". The powder in paper is from the root of the plant, which is dug out from the earth. Women dig it out and work it. The men smell it, as well as the women, but women only work it. It is a medicine, and is smelt and rubbed round the front of the neck, but not taken internally. Women assist men and also other women with it. It is called !gaue ta Oho, because it is rubbed on the neck and smelt when one gets up in the morning when one is not well. Those who are well do not use it. It is used when a girl 1st leaves the house.

!kurri; !kurri Tka ka; tchuen – The seeds of a tree or bush which is large (like in height to one we have here about 11 ft high). It grows at Klaas Katkop's place. Women thread the seeds and wear necklaces of them. The seeds grow in pods.

ssa Ta – This grows not near Klaas Katkop's place. It is rather far from it. It grows short. Its top is red. Men go and dig out its roots that are in the ground. It grows in the sand (!khu). Its roots are long. It grows at the sides of the !kuirri [*I think this is only a name for a river or stream*] and also in its bed, which is often dry. Klaas Katkop is one who is ued to dig up ssa Ta. Men dig this up.

[4 Nov.] **=i tanna** – This has a tall part above the ground, but short roots. It grows to the height of about nine feet, but upon another (different) tree; not alone. The little roots are used. They are dug out and broken off, the plant itself and its greater roots being left growing. The plant is found at Klaas Katkop's place. It grows in the bed of the river, in the dry part of the bed and also in the part where there is water (as far as I can make out). Men as well as women dig it up.

Heading: Story of the Moon and the Hare
[*Heard by Klaas Katkop, he says, from his mother*] [Now with /Xam text]

The moon, it was the one who ordered the hare, that the hare should go to tell the people, that a man who is ill, he shall rise up, like himself. For he who is the moon, when he dies, he again living comes. The hare it went. It told turning round the story. It said that a man who dies shall not arise. For it ordered that a man who dies, he shall altogether dying be finished. Therefore people do not rise up. People who die do not arise, for they dying are finished. Therefore people who die do not living come, for they altogether dying are finished. They do not arise, for they are truly finished. This fight is nevertheless that which he (the moon) beat the other one's mouth about it. Therefore we who are finished, we do not again, we arise.
[Insert: *The moon was angry with the hare because it had given the message wrongly, and heated a stone in the fire, held down the hare, and burnt its mouth, which is why it has a wound or scar there. The hare gave the message intentionally wrong and this is why we who are people, when we are ill, die and are finished; and this is why the moon fought the hare*]
These things they are those which we who are ill, we [who] are finished, our thoughts ascending [*He says he heard this from his father and mother. His father had heard it from <u>his</u> father*] leave us, while our bodies are those which are in (or lie in?) the earth. Therefore our thoughts leave us.

Story of the Moon and the Hare continued: How the Moon punished the Hare
[*K.K. had this, he says, from his mother*]

The moon, he heated a stone. He held down the other one (the hare). He burnt putting a hot stone upon it, the other one's mouth. Therefore we who are ill, we are those who are finished up. We do not arise, for we nevertheless become finished/vanish altogether. The stone, it is the one [on] which the other one burnt its mouth. Therefore that wound remains at its mouth.

Names of Animals

[5 Nov.] Owl; ox; dog; goat; ram (of sheep); horse; flamingo; cats; one cat; three cats; knife; two knives; red; black; green; yellow; bead; blue; book, paper; money; white; stripe; stripes; twisted lines; short; round (as an inkbottle); round (as a penwiper or a sixpence); colour (of a thing); long; a mat; mats; small beads; buttons; feather; grass; one long green leaf of a flowering plant; flower; tortoise (little); large round schilpad; jackal.

Names of Klaas Katkop's father, mother and their children

The father of =ka ssin (He was a Koranna) – Yung koara; Oud Klaas
The mother of =ka ssin (She was a Bushwoman) – koa =ko; Oude Griet
The oldest son whose name K. has forgotten was killed by a lion
2nd son - =ho a; Klaas
3rd son - =ka ssin; Klaas Katkop
4th son – Hans
1st daughter – Anntje
2nd daughter – Kaitje
3rd daughter – Sanna
4th daughter (a child who died) – Mietje

How Klaas Katkop's eldest brother was carried off by a lion etc.
[*(This happened when they were boys, and our Klaas (the younger) about three-and-a-half feet high)* – presumably demonstrated with a hand]

My mother sat eating. The … he lay, my father he lay. My brother sat. We three they were those who sat. My mother sat holding the little child. The lion sprang in [among] us. It caught hold of, lifting up the child [*(=ka ssin's eldest brother)*]. My mother ran after the lion. My father grasped, bringing back my mother. The lion bit my father's arm. My mother beat the lion's nose. It loosened its hold of my father. It ran away. The [ ] walked back. He went to lie down, for he [*(i.e. he was not strong to be able to walk)*], for he lay, while he felt that his arm swelled. We remained at home. My old man came [*(ander oud man)*]. My different old man, while we hungry sat, because the … was ill. He (the other old man) went. He went to tell the people, the people travelled reaching us, that they might come to see …, that they might give us food, we who were children who hungered, while they took care of my father. They burned sso Ta. They rubbed/took hold of the … arm [*they powder the burned sso Ta mix in fat, rub their hands with it, heat their hands at the fire, and rub and grasp the arm with them*]. They burn (by, not in) the wound [*and also smear round (not in) it with fat mixed with burnt and powdered sso Ta*]. The … slowly arises. He walks. He gives us food, because he feels better/recovers. He walked about.

=ka ssin's adventures with a leopard
[*This happened after he was grown up and married. He and his wife were still living with his father*]

[6 Nov.] I nevertheless came. I found springbok spoor. I nevertheless went away on account of it [*(He had been coming, but finding sp. spoor, he turned and went along it)*]. A leopard sprang up in front of me. I ran after it. [The] leopard went to lie down. I went coming to the leopard. I shot making arise the leopard. The gun missed fire.

The leopard sprang up [*(it sprang up at him)*]. It caught hold of me. I nevertheless beat with my fist the leopard. I beat with my fist into the leopard's mouth. The leopard caught hold of my arm. It bit my arm. I caught hold of the leopard's throat. I nevertheless beat with my fist the leopard. The leopard bit me. The leopard biting hurt me [*("bite how my arm stuckend")*]. I nevertheless grasped the leopard's throat. I twisted its throat. I fell away from the leopard [*they were both standing up, but =ka ssin now fell away from the leopard who came then down with its*

front paws upon him]. The leopard rose up from me. The leopard went, while I lay, while I became red from the blood.

I arose. I went. I left the gun. I went, I went to tell the … The … went to fetch the gun, while I lay crying on account of my skin, which ached, because my arm was swollen.

Springbok came out. The … took up the gun. The … went to the springbok. The … went to shoot the springbok. The … missed the springbok. The … returned. The woman [*(his wife and =ka ssin's mother)*] scolded him, because he did not carry a springbok, for he was the one who made the little children to hunger. Therefore the woman scolded him about it, that he without food came [*(The father's heart was uncomfortable, because =ka ssin used to get food for the children, and now he was lying wounded)*]. He did not resemble me, that he without food came.

!gwai to kkumm: Hyena's story

[7 Nov.] I was with a child. I perceived crows [*(2 crows)*] which flew about above, those which I went to them, that I might go to look what thing it was. That which <u>the dogs</u> [*(2 dogs)*] scented on account of it, that which the dogs running went to it, while I stood upon the ground, the hole's ground [*(he stood on the ground in front of the hole, near to it)*]. The dogs holding (the hyena by its ears) taking out came at it. I ordered the child, that the child should stand back, because I perceived dust (coming out of the hole). I looked at the dogs. They came out.

I saw his (the hyena's) head, while I stood holding ready (the gun). I saw his eyes, those which yellow sat. He came out. I shot. I hit putting a bullet to his forehead. He lay down.

I called to the child. The child came to me. We talked about the thing's greatness, that he seemed great, while he was very black, while he lay. We taking hold looked at (turning over) the great things. We laid it down leaving it. We went away. We perceived a //koa [*another kind of jackal with a thick long tail*]. The dogs raced after the //koa. The //koa went into the rocks [*"klip kopje"*]. We running arrived, while a great ttchau [*The Boers call this snake "swart slang"*] it was sitting under the rock. I nevertheless peeped under the rock [*to look for the jackal*]. I heard [*the hissing of the snake, which saw the dogs*]. I looked round (or towards the snake). I saw it sitting. I ran away. I left the //koa, because I feared it (the snake).

I returned. I went home. I talking telling the people. The people nevertheless scolded me, that I nevertheless was used to be angry at home, that I ran away, for I nevertheless was disagreeable [tti-tti *(Klaas explains) is when you are asked to do a thing, refusing, turning your head away, and looking angry*] at home. [*Klaas explains that they accused him of being angry at home, and that he had now seen and run away from a snake as angry as himself.* *Deacon 1996 - The Bleek children referred to him as angry?]

[Poisons]

!gweh – [again no /Xam] called by the Boers "Malkopgift". A plant with a short top and a long root in the earth. It is numerous at Klaas Katkop's place. The large root is dug up, They get a white milky looking juice from it, which they lade into a heated hollow stone, where it boils and becomes yellow. It is a strong poison.

They roll it when cooled upon the end of a stick. They do not like to use it for hunting game for food, because it quickly enters/runs thro' the flesh of the animal killed. If they smell it when putting it on an arrow, they become as if intoxicated. They are afraid to eat the flesh of an animal that has been killed with it. <u>Cattle</u> sometimes eat the part of the plant that is above-ground, but die from its effects.

Other Bushmen shoot with it, but Klaas says that "we" do not. For he and his father (having been so advised), once went to get this poison, and shot a springbok or two with it. They took the meat home. The mother cooked some. Klaas spat it out, but [his] mother nearly died from the effects of a piece which she had swallowed. They brought her round by means of water

and a herb, which they afterwards made a drink of, and gave to her. But she had become insensible and stiff in the arms and nearly dead [died] – and they never shot food with the !gweh again.
[*An economy of cattle, guns and dogs]

"Boom Gift" – There are other poisons which only burn the flesh round them like fire and you cut out the wound which has become white and a piece around it, burn what you have cut out in the fire, for fear that the dogs should eat it, and are well able to eat the rest of the animal killed. One of these is the blackish or dark brown poison which I have in the cupboard, which Klaas calls "Boom Gift" or !gao-ki. It is brought by Bushmen who live farther away than these do. The latter buy it from them for sheepskins karosses, handkerchiefs or tinderboxes, as these farther away Bushmen do not know money. But they love knives.
[*Products of exchange]

//khwi Tnari - *//khwi – a Cobra; //khwi /na... – snake's head*
The name of the poison which is in the 2 glands. The Boer's name for this snake is "Capell". The Bushmen cut out the two poison glands and afterwards put them to dry. This poison is good for shooting. One can eat the game after it. The flesh round the wound becomes black, where the poison has gone, and is cut out.

!guken or Puff Adder – This snake's poison is also good for shooting food with. The Bushmen cut out the poison glands and put them to dry. This poison causes the flesh round the wound to become white.

!kanna e –Koranna; !kanna – Bushman – (This is mixed with the //khwi Tna poison)
[10 Nov.] A plant with a white flower and a short stem. It has a round bulb in the earth with a very short root below that. The part that they use for poison is the bulb. They feel the bulb which has a red skin; the inside of it is white. They burn the peeled white bulb in the fire that it may become black. They cut off a piece and pound it fine, and mix with it the poison from the //khwi Tna. They do not work the !kanna with their hands, but with a stick (also with a knife) on account of its being poisonous. They use the poison so mixed for their arrows. It is black.

//kuirri, pl. //kutten-//kutten – Klaas says that the stone of which the Bushmen make them is not to be found down here. They make little ones from white stones, which they split, and make the split pieces into arrow-heads. These are large red stones, from which they make arrow heads, and also knives. Some of the little stones are also red inside. Flints are, Klaas says, to be found at his place, at least stones such as two flints he shews me, which came from a stone he picked up by the sea, but the stone from which they make their //kutten-//kutten is different.

"Dree Dorn", "Springbok Bush" – This is a bush or tree that they make the sticks for the arrow-heads from (//kauru)

Koranna-Bushman-English
"our head", "two heads", "hair", "face", "nose", "mouth", "cheeks", "our face-temples", "ear", "our two ears", "our two eyebrows", "one eyebrow", "earring" (The Bushman for this my informant is not sure of); "our hand", "our two hands", "our little finger", "our two little fingers", "3rd finger", "Cree Doorn", "yes", "our finger nail", "our many fingernails".

The Jackal and the Lion

An English translation of the story of the Jackals and the Lion (taken down quickly from Klaas in Bushman chiefly, and a little in Dutch in the way of explanation, when I could not understand well).

LH pages, 3485-93:

[11 Nov. 1873] A jackal went out two days running and on both shot an eland. Both times the lion came and deprived him of it. Twice the jackal went home and complained about it and the people at home were hungry. The 1st day the sorceress told him not to talk, but to be silent. The 2nd day the sorceress advised him to remain at home the following day, which he did. [The sorceress?] made the bushes and water on the earth below so that an eland should come right up before the house, from her power.

The jackal shot it close to the front of the house, the sorceress looking on, and then she made this tall mountain, the eland rising dead upon it at the same time. (This Tkou was a long tall mountain with a round flat top, upon which she put the house and water). The houses were many upon it, also the people. They all went up on it as it rose. The lion came on the ground below, and looked and saw no bushes, and on looking further found that there was no water, and also no stones. He looked about, and saw that the people (the jackal people) were far above him on the Tkou. He walked about and sought water round the mountain (Tkou).

He asks the jackal for water to drink. The jackal deceives and says that he has no water. The lion asks again for water, which the jackal again says he has not, and that he is without water. The lion is very thirsty and asks again. The jackal says that they have no water, and that the lion can see himself that the earth is dry. The lion asks again for water. The jackal again says that he is without water.

The Lion asks why do you make such a great fire, if ye have no water; for he sees the fire up above there, like stars. The jackal shews him eland's fat in a dish. The lion wants it to be poured into his mouth. The jackal says no, for the children's thing it is. The lion asks again that the fat should be poured into his mouth. The jackal says he will do so, but that the lion must wait a little. He goes and says to the other jackals "the lion is asking us for fat."

The other jackals direct him to get a stone and heat it. Another jackal takes a stone. They (the other jackals) heat it. The 1st jackal goes and tells the lion to wait. He goes back and asks the others if the stone is heated. The others say yes. They take out the stone from the fire. The others advise him to take fat from the pot which is on the fire, and fill up the dish. The jackal again shewed the lion the fat. He said to the lion, thou must not look (for fear the pot should go into his eyes). Thou shalt shut thy eyes, and open they mouth.

Another jackal held the wet eland's skin. He held the stone with it, so that his hands should not be burned by it. The 1st jackal held the dish of fat. He drew back. He told the other that the lion had closed his eyes. The other let drop the stone into the lion's open mouth. The lion sprang back for the stone had burnt his throat in going down, as well as his mouth. He ran away. He was burning in his inside. His chest and cavity of his ribs. He died while he was running away.

The jackal looked, which he could do well as the place was vain? of bushes, and said to the other, the man (fellow?) lies dead. All the jackals stood and looked. They said that the lion was a strong man, how is it that he was not strong with fire. The jackals say that he had seemed like a great strong thing, but that he was only a little thing, who had not been able to resist a small stone. They say that they (jackals) are little things, but that lion has a large body. That they are little like a little stone.

[*similar story of jackal deceiving and killing lion is told by J.T.]

RH pages: 3485 [with /Xam] **[Another version]**

[11 Nov. 1873] The jackal he shot an eland. The lion came to take away the eland from the jackal, the eland which the jackal shot. The jackal, [12 Nov. 1873] the jackal he went out (in the veldt). The jackal saw an eland, as the eland came. He crept to the eland. He shot the eland. The eland went to lie down. He went up to the eland. He took out his knife, the knife which he was used to cut up with. The lion came up. The lion took away the eland from him. The jackal went home. He went to tell the people that which the lion had done to him. He knew not what thing it could be that he had done to the lion that the lion took away the eland on account of it.

The sorceress [*(an old woman)*] should tell him about it, for he did not eat the things which he killed. The sorceress told him to shut his mouth, while he did not talk that he should be silent, that he should go out on the morrow, that he should look, if the thing be true, which the lion did it. The jackal went out (into the veldt). He perceived an eland. He shot the eland. The lion again came to him. The lion said that he should ordered [?] him to leave the eland, when he had not cut up the eland. The jackal said he would not do so. The lion again, he took away the eland and the lion took up the eland.

The jackal returned. The jackal went to tell the sorceress. The sorceress told him that he again [should] go out, that he should remain at home, for she should cause the bushes to vanish. She also caused the water to dry up. The sorceress said that she would cause [make?] an eland himself. He came to the house, that she would herself sit and look, if the jackal did so. He shot the eland in front of the house. And eland came on the morrow. She told the jackal that an eland was there. The jackal should shoot the eland. She should see.

She made (build) a mountain, when the eland lay down. She made a mountain. She did so. She made a mountain. She was above on the mountain [*(they <u>all</u> were up on the mountain top, sorceress and jackals, and eland)*]. The lion seeking [*(The lion came to see if the jackal had killed another eland)*] reached the place [they?] had been at it. The lion missed the house. The lion sought for it. He did not perceive it. They call [to] the houses [that] were those which were above on the mountain. They (the people above there) looked at him, while he walked below there. Because they were those who were above there, while the lion walked below there, looking for them.

The lion nevertheless looked upwards. He saw them above there. The lion asked them for water. The jackal said he had no water. The lion said that the jackal must not say so. The jackal must give him water, for his heart [*("his heart cannie houd nie, for the dorst", for he was hungry and thirsty)*] could not bear up. The jackal said that the lion himself he saw that water was not there, that the ground was dry. The lion asked him if he said that water was not there, why he made a fire, if water were not there; for he would not have made a fire, if he had not water. [13 Nov.]

The jackal took fat. He shewed the lion. The lion said, "Give to me". The jackal said, "It is the children's thing". The lion said, "do give to me, altho' it is the children's thing". The jackal told him to go and overthrow a rock, that he (the jackal) might see if he (the lion) were really strong. The lion went to push at the rock. The lion saw that the rock remained in the ground. The lion walked back. He said to the other one, the jackal, that he had not pushed down the rock, for the rock remained fast in the earth. The rock did not stir.

The jackal took fat. He shewed [it] to the other one. The other one said that he (the jackal) must give him of it. The jackal said, "The children's thing is". The lion said to him, "altho' (it) be the children's thing, give it to me". The jackal said to him, he must wait, for he nevertheless later shall perceive fat, while the other people, they already have put a stone to heat (in the fire). The jackal sat taking out fat. He said to the other, he must not look, he must close his eyes.

The other [jackal] put in the stone to the lion's mouth. The lion sprang back. The lion ran away. The lion ran along. The lion as he was running along, he fell dead. The jackal said to the other one, that he should look at the man who was so strong here, what thing it was that had done for him, that he running along laid down. He said that the lion is not a man, that the lion had done

as if he (the jackal) was not a great man. The lion nevertheless running fell. He (the jackal) also was thus [*i.e. (as strong as the lion)*]. He had looked that he might see what he (the lion) really is. He (the lion) had done as if he (the jackal) was not also a grown man. He (the jackal) also had done so, like (the lion) did. This is how they strove for the mastery. Hence he running lay down (dead), that the children may eat at the place which they did hunger, at the place where their grandfather nevertheless laid down the head. Therefore he said to the children that they should eat, while they were happy. For they nevertheless perceived food that they might be still, that they might eat at the place which they nevertheless perceived food plentifully at it.

The sorceress allowed the bushes again to come out. She again made water, that the water should again be with the children, that the children should have water, that they might drink. The children walked about while they were comfortable, while they feared not. For their "old father", he who had taken away food, was not there. That man they had been afraid of him, [was] not there; that they might walk about the place which they had been used to walk about at it.

The jackals descended to the ground. The sorceress made bushes upon it. Those bushes stood as they had first, they had done so, they stood at it. The water laid at the place which it had first done. It (had) laid at it. The things which the jackal now shot them, they were those which the jackal had/got them. The jackal was nevertheless the one who took home the little children. They now got food, which the father brought it. The sorceress she now herself beheld the food, which the jackal brought it. Hence peace now appeared to reign/lie for the jackal now brought food. The jackal did not talk. The jackal was silent, because he talked not, for he brought food while he talked not.

The place now appeared comfortable, which the children now would get food at it. For peace now seemed to be. For their father now walked about, while he talked not. Therefore the place seemed comfortable, for peace now seemed to reign [*"wereld is friede"*]. These places they are those which the jackal did not talk at them. For peace now seemed to reign, for the place used to be so. It reigned at it. That the little children might not fear, for peace is. That the little children might fetch water for him, that he might drink, because they now were satisfied with food. Hence they now comfortable, while they were there.

//kha ka Oho or leuuwhoud, eaten dry when ill, also cooked in water and drunk; also burnt and applied to the temples for headaches. Great tree at the Orange River; a bit of root.
=ke or !gaue ta Oho – smelt in the morning. It causes sneezing and the person feels better.
=herri –"swart storm"; a little bit of root from a great tree, very good when eaten dry when the inside aches; is found at Katkop.

LIV-2 Bushman (K.K.) Pp. 3516-3607. 1873-4.

[Pages pasted inside cover:
The arrow now sent was made and poisoned by Klaas Katkop with the lower half of the body of the //kururu or Gryllus Capensis, burned and pounded and mixed with a timy piece of Boomgift (a strong and burning poison which is bought from the Grass Bushmen).

W.B.'s handwriting: [W.B. to L.L.?] You ought to say what "Bushman rice" is, and you ought to put the translation of the Bushman names, wherever you know it (correction of list of Bushman medicines etc. for Mr. Buchanan. Dec. 1873)]

*3516-3607: 15 Nov. 1873-
*Translated: 15, 17, 19-20 Nov.; 15, 18 Dec.; 14, 17, 20 Jan; 19-20 Feb.

[3516-9 The //kururu (Txabbe or "Kritje) or Gryllus Capensis
3519 How to mix the poison of the //kururu with Puffadder poison and "Boomgift"
3520-33 The [ ] and the Ichneumon

Story of Hunting Adventures
3534-49 the Hyena Mother
3549-59 the Springbok
3560-3 the Jackals
3564 the Lion's Spoor
3565-6 the Lion
3567-70 carrying home two of the springboks, and telling those at home about the Lion and the dead springboks left behind
3570 the people assemble together and set out
3572 one of them sees the lion
3574 Klaas is sent to fetch more people, who assemble
3575 arm themselves and set out
3576 the lion has arisen
3578 some of them follow him and head him; he lies down
3579 they approach nearer; an old man gives directions as to who must shoot
3580 one shoots; the lion charges forth, and the people run back, and stand, while the lion comes and stands
3581 he again lies down; they shoot; he attacks and catches hold of an old man who had fallen down (being too weak to run)
3582-3 he breaks the old man's kneebone; the other Bushmen killed the lion, but the old man died (from loss of blood)
3583 they took the old man's body home
3584 they bury the old man and remove to another place
3585 so that the children may not be thinking of him and want to cry]

[*N.B. This book is from the dictation of "Klaas Katkop" or ...*]

[Poisons]
The //kururu
[15 Nov. 1873] Txabbe (Koranna name), Kritje (Boer name), **//kururu** (Bushman name) – *An insect whose poison is mixed with the poison glands of the Puffadder and with "Boom Gift", and used for shooting game. The insect is roasted in the fire and when roasted, is divided, and mixed with other poison (!guken Tnari and "Boomgift") ["smear of de pen"]. Our specimen [via*

Bushman sorcerer?] is a female and smaller than the male, which has more black about it (as far as I can make out).
When I pick it up, I poison with it, that I may shoot wild animals. For the thing's poison, I quickly have the thing with it. I roast it. I take off its [ ]. I put into [it?] other poison. I [*smear*] poison on the quill. I put in its lower half of the body to the pufadder's head. I put in poison (Boom Gift) to it. Because it (the //kururu) is strong. The thing quickly dies.

This //kururu bit the dog's nose [*Klaas' dog, a large dog*] when the dog took up a bone [*Klaas was eating, and threw a bone to his dog. He does not know if the insect was on the place where he threw the bone, but it bit the poor dog's nose*]. The dog lift the bone, because the thing had bitten for the poison entered his head. The dog went to lie down. He died as he lay. Therefore I fear the thing.
[*If people take out a black thing which is the !kau ttu of this insect, and put it into food, the person who eats it dies. The poison is not in the insect's head, nor in its trunk (//nwaintu), but in the !kau ttu*]
[*scorpion?]

How to mix the poison of the //kururu with the two others
I take its lower part of the body. I take a little piece of "Boom Gift". I take one puffadder's head (i.e. one poison gland, not both). I poison with it.

[No title] [*This story Klaas had from his mother*]
The xarra [*"Erdmann" – red …, striped, white on tip of tail*] he was the one who shot an eland. He early went on the morrow. He found the eland's spoor, because he sought, he perceived the eland. It lay. He went to the eland. He went to put down the things, for he was going to cut up the eland. They took out knives [*The xara were now numerous, in order to cut up the eland; he was alone when he shot it on the previous day*]. They sharpened them. They now played the eland with them. They finished playing. They cut up.

One stood upright. He saw the ichneumon come. The ichneumon walked towards them. He (the xara who had seen the ichneumon) told the other xara, for the ichneumon was coming to them, the ichneumon alone. The ichneumon came. The ichneumon said that the xarra should not cut up, for the xarra was a child. The xarra was silent. He cut up there. The other one, the ichneumon, walked reaching xarra. The xarra now looked towards the ichneumon. The ichneumon now said, "Thou the xarra, are a grown up man." The xarra said to the other one (the ichneumon) that he (the erdmann) was not a grown up man; for the other one, the ichneumon, had said that he [17 Nov.] (the erdmann) was a child.

Therefore the xara told the other one, the ichneumon, that he (the erdmann) was not a grown up man. The ichneumon said that the other one, the xara should not talk, for he now saw that the xara was a grown up person. The xara was going to talk, for the ichneumon had said that he (erdmann) was a child. The ichneumon should let him alone about it. The ichneumon insisted upon saying about it that he would fight the xara. The xara insisted upon saying, "What thing is it that thou (the ichneumon) fightest about?" The ichneumon said, "I do not want that I fight, for he does not understand me. The xara said that he was the one, he who (was) the ichneumon; and another [*i.e. he was the one who had first wanted to quarrel*] should take hold of the ichneumon that he might throw against the ground his (Tni's) head. The ichneumon now said that he might take hold of him.

The xara now took hold of him. He lifted him up. He threw on the ground his head. The ichneumon ran away on account of it. The xara now said to them, "What thing was the ichneumon running away on account of it?" Another xara now said, he now was surprised [*"verwundert"*] that he did not stand or why did he not stand (?), that he ran away, because he had now been talking about fighting's deed. He who was the ichneumon, he was the one who did not stand that he might fight another xara. Xara said, 'Let him alone about it, for he spoke like a

man about it [*i.e spoke like a man who can stand the fight*]. Let him go (away) [*"He can mal [maar/ma'] loop"*]. The other people must finish that they go home. For they (the ichneumons) fight on the hunting-ground when they seek food, while they are not here, while they are good. They (the xaras) see that the place seems thus, that they may see where they can be or live.
[*kko koroke ha, hemer ha !khe (I never got this name so that I could be sure of it) – Hetrodes, "a sort of field cricket"*
Tkarriten (Bushman)
sjabberiti tssoro (Koranna) – [both] also a "Hetrodes" (but of another kind I concluded, as it has no tail)
!uhi !khe !koa (Bushman) – "spinnekop" (Cape Dutch) (yellow and black spider)]

This place is (or was) not comfortable when they are at it. For the other one, the ichneumon, seems to do that which the other one (the lion) did it (to the jackals). For he seemed as if he would take up this thing (the eland). Therefore he looked. For the thing seemed as if he would do so, that people should seek food fo him, that he should look what thing it is which the people are doing. When they see that fat is, they fight, for they are men. They do not also seek food. They are as if they were men. They are those who go seeking people which are different, their food, while they do not seek that they may themselves, they shooting feed themselves.

The mother Hyena

I went out from the house. I walked ascending (a little hill). I perceived she (the mother hyena) walked below coming (along on the hill). She walked past. She walking descended. She went in. I saw her not, for she seemed to be in the hole. I now looked. I sat watching for her. I perceived her not. I sat looking seeking for her. I perceived her not.

I espied a crow. It was alone. It flew. It flew. It sat down. I now took up my bow. I took up arrows. I now walked down. I found [*"loop crie"* ie. "walking got"] the hyena foot's path. I walked going along in the hyena foot's path. I found much hyena spoor. I now looked in front of me, raising up my face. I espied the hole's earth. I took off the veldschoens. I laid them down. I now turned up the trouser legs. I walked towards the hole. I now peeped into the hole. I saw nothing. I walked climbing up the hole's earth.

I espied a little hyena's head. I walked coming up the hole's earth. I beheld it sucked. I walking ascending espied the mother hyena's ear. The little thing also espied me. It looked angrily at me. I now stood still. The little thing it [was] small. It looked angrily at me. [20 Nov.] I laughed. I now shot the mother hyena.
She came out. I stood giving her of the path, when she could come out. She chased me. I ran away. I ran away. I stood. I looked towards the mother hyena. I saw that she came to me. I ran away. She chased me. I beheld that I should not (be able to) run away. I ran to a bush. I sprang going over the bush. I went to stand behind the bush, while she stood on the near side, standing by the bush. She looked asking for me. She came passing by the side (of the bush) to me. I ran passing round behind the bush. She also ran passing round behind going. I again, I ran passing behind the bush. She also ran round behind coming, she who was the mother hyena, while I stood behind.

She came to stand. She was the one who stood. She fell down. She died. I walked passing round, while she lay. I walking came. I pulled out the quill (of the arrow). I looked at her, while she lay. I went away, while I left her. I walked to the hole that I might looking seek the hyena's children, that I might kill them. I could not get them. I turned back. I went to take up the veldschoen. I sat down that I might put on my veldschoens. I went away. I went to the things (my things), those which I had laid them down, that I might go to pick them up. I now went to take them up.

I called the dog. I again, I went to the hole, that I might take the dog to the hole. The dog went into the hole. He caught another little thing. He dragged it, bringing it out, while I stood above (on the hole's ground). He came and laid down, leaving the little thing at the hole's mouth.

I walked descending (to the hole's mouth). I picked it up. I brought it out. I laid it down above upon the hole's earth [*(which the hyena had scratched out)*]. I looked at it (the cub), while the dog bit the other little thing. The dog came out, while he was alone [*having left the other cub in the hole*]; because he had left the other little thing.

I now arose, and I espied springbok. I perceived the springbok descending came. I tied the dog [*tied it with a riem (that had been round K's body) to a bush*], fastened placing the dog. I went towards the springbok. I crept to the springbok. The springbok ran, running came to me, because they had seen a lion. I therefore shot springbok. I shot a male springbok, while the springbok (pl.) running came. I took out an arrow. I shot springbok. I shot [*(I don't understand the tenses here)*] a mother springbok, while they running came. I took out another arrow. I shot a male springbok, while they running came. Again, I took out another arrow. I again, I shot. [15 Dec.] I shot a male springbok. I still shot springbok, because the springbok ran past me, all the springbok.

I looked at the springbok I had shot. The springbok lay. I went to the (one) springbok. I went to lift it up. I carrying took it to the kopje. I went to lay it down. I took bushes, that I might cover with them. I perceived a vulture [*no evidence of vultures in J.T.'s stories?] that which descended, because he thought that he would go to sit on the springbok. He still went to sit down upon the springbok. I still ran going there. I went to lift up the springbok. I took it to another springbok, to the place where the other springbok lay. I went to lay it down. I covered [*(the springbok with bushes)*]. I went to seek the other springbok (pl.). I now perceived another springbok. I also lifted up the springbok. I carried going along the other springbok spoor, that I might going seek the other springbok (pl.). I still perceived lying a mother springbok. She lay. I walked up. I laid down the springbok. I took up the mother springbok. I went to put it into a bush. I covering laid it. I walked back. I went to lift up the springbok [*(which I had been carrying)*], that which I had laid it down [*(why <u>hi</u> here I cannot make out)*]. I went carrying it. I carrying went to the place which the other springboks lay at it.

I went to cut up the springbok. I took out the one springbok's liver. I laid it to roast in the fire. I still cut up the springbok, while the liver laid roasting. I laid down the springbok. I came to take out the liver. I took it to the knife [*He took the liver out with his hands and carried it to the place where his knife lay*]. I took up the knife. I cut off the liver's other side. I sat eating.

I espied a jackal. He cantered [*"drave" – draf?*] out of the river. And I sat eating. I sat looking at the jackal and I took up the other piece of liver. And I again, I sat eating it. And I espied another jackal, which cantered out of the place which the other jackal had cantered out of it. And I had now finished eating. And I now took up the springbok and I laid it nicely under the bush. For I wanted to go to look at the place, which the jackals cantered out from it. And I covered up the springbok (with bushes). And I throbbed [*his flesh throbbed because he was afraid, believing that a lion was where the jackals came out*], and I covered up the springbok (with bushes). And I took up <u>the hat</u> (from where he had laid it on the ground). I put it upon the bush (which the springbok was under. [*"I therefore had put upon (the bush) a flag (his … which he had worn on his head); I put it upon (the bush), because I was going; for I feared that the crows would eat me the springbok; at the time that I went, they would eat for me the springbok behind my back. Therefore I put upon (the bush) the flag. For I feared that they would eat for me the springbok"*] And I took up the bow. And I now went towards the place where the jackals had come out from it. And I now went into the bushes. I saw the jackals (other jackals' spoor) spoor [*(jackals which he had <u>not</u> seen)*], which (jackals) cantered into the bushes. And I now went on. I saw the place where the jackals had lain and I looked at it.

And I now went forward. And I saw a lion's spoor and I went along the lion's spoor. And I went into the bushes. And I saw the place where the springbok had been startled. And I now stood. I now looked at the bushes and I espied the thing's shadow [*(the lion's head's shadow, as he lay)*]. And I again going looked for I looked underneath the tree, and I espied his head. And I again, I went back, and I went across the river that I might go along the bank, that I might look at

a place which was bare if I could see the thing's head at it. And I saw, he lay under the tree. And I shouted. The thing it was silent (and not frightened). It continued to lie. It was not as if it heard me. And I went back. And I went to the springbok. And I went to take up another springbok.

And I carrying returned home. And I went to tell the people about it, the thing which I had seen today. And the people now questioned me what thing that was. And I now told the people that the thing was not afraid of me. And the people said, "Didst thou not go near to the thing, that thou mightst look?" I said to the people that I was afraid and they became silent about it. They questioned me about the springbok. If I had shot one springbok. And I said to the people that other springboks laid on the hunting-ground. The people questioned me, if it were far. I said to the people that it was not far. And the people now assembled together on account of it that they might go, that they might go to look what thing that was.

And we now went and we went going across the river. We went climbing (a little hill or mound), climbing going to the place which the springbok's laid at it [*(They had been laid down by the narrator)*]. And I now shewed the people the place which I had seen the thing at it. And the people carried the (3) springboks. And we went going to the place which the thing had lain at it. And the people went to lay down the springbok. And we went near going to the place, which the thing had lain at it. And I now shewed to the people the tree which the thing had lain at it [*why (h)i here? I cannot make out*].

And another man said, "The thing yonder [is] black, underneath the tree. [17 Jan.] I and the other man said, "Let us go near, that we may see what thing that is." And I said, "A lion it is. Let us turn back [!kumm – *W. wd. write !kamm, I think*], for we have not people that they should help us [*(only a few men had gone)*]. And we went across (the river). And we sat down. They sent me that I might run to the people, that the people might come. And I now went to the house on account of it. I told them about it. [20 Jan.] And the people now assembled together on account of it, while they going slung on the quivers, while the other people they grasped the assegais.

We now went. We went to the people (the others who had sent for help), while the people now were red as they went along. And we perceived the people who stood on the top of the hill [Tkao], while they stood beckoning to us that we might quickly go. The lion had arisen. He was going along in the river (in the dry river bed, not in the water). And we ran, reaching them. [16 Feb.!] They were those who told us about it that the lion had gone down into the river bed. And we ran above going and we looked whether saw the lion did so, he went. They ascended the hill, they saw the lion, while the lion went along the river bed. And they followed the lion. And they headed the lion and the lion lay down on account of it. And they stood, while the lion he lay.

And the old people [*i.e. white-haired men, in this instance*] who had been behind, they went to them. They (those who had headed the lion) said (to the old people), "Here lies the lion". They shall (all of them) go near that they may look [rather m.i.] at the passage which they may shoot through it. They now did so. And another man perceived the lion lying under the bush. And another old man said, "This man shall shoot the lion, for his poison is strong." And the old man now shot. And the lion attacking came out of the bush, which he had lain under it. And the people ran back [!kumm – *W. says !kamm*] on account of it. And they went to stand, while the lion came to stand. And the lion again he lay down at the bush, which he had lain under it. Those who were men again, they went to the lion that they might shoot. They now shot.

The lion attacked and another old man [*The old man was too weak to run, K. explains*] fell down as he went. And the lion now caught hold of the old man. The lion bit the old man's knee. They (the other men) shot at the lion. The lion would not loose (his hold of) the old man. And they ran up to the lion. They stabbed the lion, while the lion was biting the old man. And the lion bit breaking to pieces the old man's knee's bone. They stabbed making the lion dead, while the old man died [*(from loss of blood)*]. And they carried the old man.

They took home the old man that his children might see. They and his wife, that she might see him, because he was dead [*They did not bury him at the hunting ground, so that his family might see him once more*]. They should not again they perceive him, that they might see

him for the last time. They buried the old man [*(near his house)*]. They travelled to a place which was different, that they might take the children there, that the children should not think of him, for the children if they lived at this place, they would want to cry.

3586-3607: Blank

LIV-3 Bushman (K.K.) Pp. 3701-92

*Note: numbering for LV-1 (D.H.) between LIV-2 and LIV-3
*3701-92 From 29 Dec.-
*Translated 3701-12 - 30 Dec. 1873; 3712-37 - 19-20 Jan. 1874

[3701-3737 How an Old woman asked a Chameleon for Rain; why the chameleon must not be killed
3736 rev. Food that Klaas Katkop does not (he says) eat]

Heading: How an Old Woman asked a Chameleon for Rain
(Told by "Klaas Katkop"; *=ka ssin says that he heard this from his mothers*)

[*My mother said to me that the chameleon came out of the sky, and the chameleon it is our father's man. Therefore my mother always said to me that I must not kill it, for my father would always be angry with me on account of it. He would not give me food on account of it.*
*He says that he means God here [*where?] and he explains that God and his father would both be angry and that his father would not give him food; and that God would not stand by his father on account of it.*]

[29 Dec. 1873] The old woman stuck her digging-stick into the earth. She asked the chameleon [*also a feature of KK's (grass)land, but not JT's?] and the chameleon looked towards her. She said to the chameleon that her children were thirsty, they had no water. That the chameleon should give her children water, that her children may live, for her children were not able to get food.

And the chameleon looked towards the ground. And when it had looked towards the ground, it looked up to the sky. It knew that rain would/should fall. And it looked towards the children [*(to see if the old woman spoke truly about the children's condition)*]. It looked towards the old woman. And the little children laughed, because they rejoiced [*They rejoiced seeing that the chameleon had looked at them to see if they were hungry, and that it saw that the old woman had spoken the truth, and that it had looked at the old woman assentingly with its eye*]. And the old women took out her digging-stick (from the ground).

And it (the chameleon) came down from the bush, the bush which it had stood upon it. It walked coming down from the bush and it walked upon the ground. And the children ran along by it. And it became white [*(like the rain clouds)*]. And the children went back [*(when they saw that the chameleon had become white, they knew that it was really going to rain; they were not afraid of the rain, but their hearts were satisfied when they saw that it would really rain)*]. And their mother went away and the children went away with their mother. And the old woman climbed ascending a small hill. And she sat down. And a little cold wind (or cold feeling) came out from this side. It blew and another little child smelt the rain smell. And he said to his mother that he smelt the rain smell, and his mother told him to be silent, because she wished that they wanted them to look. And they arising [D.B. arose and – in pencil] went away. They went. And the child (a little boy) espied (some) "gambro" [*(a root which they compare in size to <u>mangoldwarzel</u>, but say that it is more watery; it has a climbing plant)*]. It (the green part of the plant) stood in the "!nabba" [*(a short thorn bush without real thorns, it has white flowers; the boers' name for it is "Dree Doorn")*]. And he told his mother about it. And his mother now came to dig out the "gambro". And his mother dug out the "gambro", and she threw (violently) down breaking the "gambro" upon the ground. [*Because she had asked the chameleon for rain, she did thus. She threw the root on the ground that she might see if the water of the root would wet the ground nicely; and then she would believe that rain would come and likewise wet the ground. This is not generally done with the root they [?] tell me.*]

And the little children ran arriving at the places (where the pieces of the root lay) and the little children pick up, and they eat. And they went away. And the little child who had smelt the rain smell took (a piece of) "springbok bosch". He gave to his younger sister and his younger sister smelt the springbok bush [Tgumm]. And his younger sister bled from the nose on account of it. The little boy, he dried/wiped his younger sister from the blood with his "forekaross" [*(made from the skin of a jackal's neck, Klaas tells me)*]. He wiped away from his younger sister of the blood, while they were behind (the others), while their mother knew not. And their mother returned, while they (two) were behind.

They came. His younger sister perceived a great tortoise. It stood under a "Drie Doorn" bush, and she told her little brother that her little brother should go (and) take out the great tortoise. And her little brother now went to take out (from the bush) the great tortoise. And the great tortoise screamed on account of it. And the child threw it away. And his younger sister said [*(older than himself, but having an elder sister at home)*], "Why do ye thus?" And she told her little brother to take the great tortoise. And her little brother again, he took the great tortoise. And his sister said that he must hold fast (or strongly) the great tortoise with his hands. And her little brother held strongly.

And they returned, for they did not see their mother, because their mother was at home, while they two were behind. And the little girl espied a little cloud. She said to her little brother. Her little brother, he contradicted, that he did not perceive the little cloud. She was the one who broke off a Drie Doorn (bush) stick. She was the one who shewed her little brother of it with the "Drie Doorn" bush stick that her little brother might look up to the sky; and her little brother perceived the little cloud. His sister questioned him, if she (had) deceived, and her little brother said that she had not done so, for she had spoken truly.

They returning reached home and her little brother took up the fire. He went to make fire outside and he put the great tortoise to roast in it. The great tortoise stood roasting. He (the boy) came to drink water. He again, he went to the great tortoise when he had drunk. He went to make (more) fire and he went about getting wood on account of it. He brought sticks to the fire. He came to make fire, to make fire upon the great tortoise.

And he again went to his little sister, while his little sister she sat. And they sitting talked. And his little sister told her little brother to go to take out the great tortoise. And he went to take out the great tortoise. He came, bringing the great tortoise to his little sister, and he broke to pieces the great tortoise, and he gave to his little sister the tortoise's other piece, while he had the other piece. They sat eating and the little boy he perceived the rain lightening. He told his little sister about it. His little sister said that he was deceiving. And he said that his little sister should look, when he told his little sister about it. And he said so, when his little sister sat looking, if she should not perceive when the rain was lightening. And his little sister perceived on account of it, when the rain was lightening. And she said that her little brother had spoken truly about it, for she had herself, she beheld that the rain was lightening. And her little brother said that it rained.

And his little sister questioned her little brother, if her little brother would allow them to tell their mother. Her little brother said that they should not do so, for their mother was sleeping. And they should not do so on account of it. And his little sister assented, as the rain falling came. They continued to sit. They did not want to sleep. They perceived the rain. It near was lightening. And a rain drop fell upon the little boy's hand. He went to look at it by the firelight and he perceived the rain drop on his hand. He told his little sister about it and the rain thundered (it thundered) [*"slaan"*]. And he said that his little sister should give him the (his own) kaross that he might cover himself for the rain fell (was falling) and the rain drops were quickly falling upon them, while it was raining. And they sat down inside the house on account of it, because the rain [*(the abundant rain drops)*] was falling and they were wet. And they sat down inside.

And their mother started out of her sleep and their mother questioned them, "What is the matter?" And they continued to say that their mother must listen. And their mother heard that the rain did so, it fell. And their mother sat down coming outwards [*(she sat down by the entrance of*

the house, but not ouside)], that she might look if the rain fell much. She herself saw that the rain had fallen. And the children shall now have water on account of it. And she said to the little boy about it, that the little boy should get the tortoise (shell) [*(the shell of a great female tortoise)*], the tortoise (shell) which they used for a cup, that they might drink out water. And the child now went to get the tortoise (shell) [*(which was in the house where they all were)*]. And he put the tortoise (shell) outside that the rain might fall into it.

And he came into the house, while the tortoise (shell) stood outside. He continued to sit and his mother told him that he should go out, to give her of the water, that she might drink. He now went out to fetch the water on account of it. He brought to his mother of the water. His mother drank and she gave to the little boy of the water, that he should also drink [*(The little girl drank no water then, as she was already asleep)*]. And the little boy went to lie down that he might sleep. And his mother also lay down that she might sleep. And they continued to sleep (or were sleeping) while the rain still fell.

And they early (on the morrow) awoke and arose. And the little boy made a fire, while his mother lay. And he called his little sister, while his mother heard the call which he called his little sister with it. And his mother told him about it, that he should not calling startle awake his little sister, that she should herself sleeping awake. And the little boy was silent on account of it. And his mother arose. She questioned the little boy if the rain has fallen nicely. And the little boy said that the rain has fallen nicely. And his mother said that she thought that the rain would do thus, rain for the children that the children might have water. And that the "veldkost" [!kauwi – *a root, something like an onion in shape, which is eaten by the Bushmen; the outer skin of it is red; the leafy part of the plant is not eaten, but thrown away*] might come out for the children on account of it and that the little boys might have food on account of it.

[*("Note to Contents") K.K. tells me that he does not eat fish, or crawfish (crabs?), or pig, or fowls. His father eat fish, but not his mother.*]

3738-3792: Blank

LIV-4 Bushman (K.K. and D.H.) Pp. 3882-3968. 1874

*3882-3968: From 22 Jan. 1874-
*Translated: 3882-3889 - 22 Jan. 1874; 3890-3900 - 23 Jan. 1874

[3885 Story of the Moon and the Hare (1st page related by "Klaas Katkop", succeeding ones by "Daoud Hoesar")
3886-9 Story of the Moon and the Hare (related by "Daoud Hoesar")
3890-3900 Story of the Moon and the Hare (related by "Klaas Katkop")

3882 Name of star. !nau ka T kuatti (The Hare's Star)
3901-39 Names of Stars (given by K.K. and D.H.)
3901 Thunn ka Tkuatten-0puonni …. 3907 !ko]

Moon and Hare
[*(=ka ssin tells this page of the story, heard from his mother)*]
The moon, he was the one who beat the hare, because it had not told well the story. [*The moon says this*] For the people who should have been walking about here, they have vanished

[*Dir !kwain tells here and to the end of the story. He had it from his mother*]
because the hare was the one who said that the people should [ ] when they died, they should not again living come back, that they altogether die. Therefore the moon must altogether weep much on account of his mother. For his mother will not again she living arise, for she altogether dies (is dead?). Therefore he (the moon) shall weep much about his mother.

Thence it was that the moon took up a stick. He beat splitting the hare's mouth on account of it, because he felt about it that the hare ought not to have said that we should not when we die, we not again, we living arise; that we when we die, we altogether die, we altogether die and disappear.

Moon and Hare
[*"Tale of the Moon and Hare", as told me by "Daoud Hoesar" or Dir !kwain. He heard it from his mother =kamme-an*]
The moon's mother died and the hare now said, "Oh! Moon! Weep abundantly, for thy mother shall not again, she arise; for she is altogether dead. Thou shalt not again (thou) see her, for she is altogether dead. Therefore thou shalt weep abundantly on account of (thy) mother for (thy) mother will not return. She will not again she arise, for she is altogether dead."

Therefore the moon took up a stick. He beating split the hare's mouth, because he felt that the hare should not have it spoken. And this was why he beat the hare's mouth [*(i.e. the mouth with which the hare had not spoken rightly)*]. He (the moon) said, "This man, his mouth! He should not have said, he told that we should not when we die, we should not again, we living arise."

The Moon and the Hare
[*Related by "Klaas Katkop" or =ka ssin. Told to him by his mother kwa =ko, a Bushman woman*]
The moon, he was the one who sent the hare, that the hare might go to tell the people, those who were ill, that they should again, they arising come, like him, who is the moon. For he, when he dies, he again, he arising comes. Therefore the people who they live again [*"live wier", "opstand"*] like him. And the hare went, telling the message wrongly. It did not say that which the moon had said about it. It went and told a message which he (moon) had not sent; for he (moon) had not wished that it (hare) should go thus to speak the message.

For he (moon) had intended that it (hare) should go to say rightly the message, that which he (moon) had said so. He (moon) sent the message on account of it. For he had not intended that it (hare) should go to say thus, he speak. He (the moon) had intended that it (hare) should go to speak well the message, while he had not intended that it should go thus to say, it speak the message. For he had not ordered that it should go to speak thus, it tell the message. For he had ordered/sent that it should tell well the message, while it should not tell evil messages. For he had ordered that it should go to speak rightly the message, while it should not go to speak evil messages. The moon he was the one who questioned the hare, what the hare had gone to say, it told the message about it. And the hare said, it had said that people who were ill, when they were ill, when they died, that they should not again they live, for they altogether should remain finished/vanish, should dying be finished/vanish altogether from the earth, while they not again they lived, for they altogether should dying be finished/vanish.

And the moon took a !kui [*which is heated and a stone used by Bushmen in making arrow (called by the Boers "Bui Klip")*] on account of it. He put the !kui to heat. He sat. The hare also sat. And the !kui burned red. He (the moon) held down the other, the hare. The moon was the one who held down the hare. He took out the !kui from the fire. He burned the hare's mouth, because the hare had not spoken well the message. That was why he was angry with the hare about it. The moon it was the one who was angry with the hare.

Therefore the hare shall not go about with the people, for the hare shall become a wild thing. It which is the hare shall become very timid on account of the message yonder which he (the moon) did speak. He (the moon) now told it (hare) about it, that it (hare) might know that a great message it was. He (the moon) remained silent, while he [*(as a magistrate [*?] who has given sentence of punishment)*] not again he spoke about it, when he had said thus about it.

Star Names

!nau ka Tkuatti or in C.Dutch "Hase"; !koa in Koranna; a small fixed star (to the southeast in Jan. 1874)

[23 Jan] constellation – **Thunn Tkuatten-0puonni**; Barri; "Dassie" (C.D. [*i.e. Cape Dutch]); !kau(p) – Koranna [*(to the N.W. about 8 p.m. in Jan. 1874)*]

!na ka Tkuatti; "coud ster"; "winter stern" (C.D.); //haup Tkummerip (Koranna) – (a single fixed star seen a little on the S. of West at 8 p.m. in Jan. 1874)

Tkuken tte ka Tkuatten-0pua; "Erdverk" (C.D.); Tkus, Tkup (K. [i.e. Koranna]) – (one star, in the west)

Tnabba, Tnabba; "Wilde esel" (C.D.) – (3 stars to the S.E.)

Magellan Clouds – **Toi //nein ta Tkuatti**; "Rand eyers" (C.D.); voestrich nest (C.D.); Temmip //kaup (K.) – These are white, because they are (ostrich) eggs

!kaui [*a Bushman food, which grows among the stones; the root is eaten, but not the top. This root is bitter and full of water in winter, but very sweet in summer*] **ta Tkuatti**; "yok ui" (C.D.); !kabbip (K.) – (This is a white star a little to the N. of West)

//gau xu ta Tkuatti (name used by men); **!kho** (name used by women); "Eistervark" (C.D.); !nwap (K.); Tkogi (Koranna women use this name) – (one star seen to the West above our house in Jan. 1874)

Orion's Belt – **whai ta Tkuatti**; "springbok ster" (C.D.); //kup Tkemmerip (K. name)

"Beteigeuze" - **!goe ta Tkuatti**; "schilpad" (C.D.); !komm (K.); Thurup (Namaqua) – (one red star in Orion's head)

!kwen ta Tkuatti; "Groot rice" (C.D.); Tkoap (K.)

//xe ta Tkuatti; "Rice stern" (CD.); kanip (K.) – a small red star, nearly east

!kui Ta ka Tkuatti; Oaxais Tkummerip (Koranna) – (The larger of the two pointers of the Southern Cross)

ssa ka Tkuatti; "Eland's ster" (C.D.); !khan Tkummerip (K.); ggaup ti Tkummerip (N.) – (4 stars near Orion)

!ko a ka Tkuatti; **//kuerritje** (the Bushman women call it thus); "Hartebeest ster" (C.D.); //kammap (so-called by K. men) – (one star, red)

The Milky Way - **!ko**; "Himmel straat" (C.D.); !nap (K.)

3908-3968: Blank

LV-1 Bushman (D.H.) Pp. 3608-3700. 1873-4

*Pp. 3608-3700: From 27 Dec. 1873-8 Jan. 1874 [D.H.]
*Translated: 3608-16 27 Dec.; 3616-9 29 Dec.; 3619-21 29 Dec.; 3621-34 5 Jan.; 3634-9 20 Jan.; 3639-49 23 Feb.; 3649-60 25 Feb.; 3660-72 26 Feb.; 3672-80 27 Feb.; 3680-96 3 March; 3696-3700 4 March.

[[**Dia!kwain or David Hoesar (Deacon 1995): estim. 25 years old in 1869 when admitted to Breakwater; sketch map records his home as Klein Mummenkop (Lemonkop Wes); related to //Kabbo by marriage: his mother came from the Strandberg; his uncle married kuobban's sister; his father came from the Sak River and the Brinkop (Bleek 1933b: 383); his sister married Klaas Katkop.
*Diakwain's first wife, Mietche, died of an illness in about 1863 near the Sak River at Spreet, south of Brandvlei. His second wife was Johanna who lived at Katkop.
*Character "enigmatic": Prison records show that he was given extra labour for disobedience of orders; later (May 1871) for having dagga in his possession.
*After discharge from prison, stayed with Bleeks from 29 Nov. 1873 to 18 March 1874 (Bleek's last interview dated 16 March). Returned to fetch sister and brother-in-law and second spell in Bleek's home: 13 June 1874-7 March 1876.
(No interviews by Bleek or Lloyd June 1874-Jan. 1875 – why? Note: Last date in Bleek's notebook is 7 Jan. 1875).
*When he left CT a second time, he went to work for Dr.H.Meyer in Calvinia. Perhaps shot and killed by friends of Jacob Kruger.
*Rainman?: "Like //kabbo, Dia!kwain had had direct experience of rain-makers and //Kabbo referred to him as a Brinkkop man (BII:370), probably meaning that he had undergone some training as a shaman (Deacon 1986, 1988). His accounts of rain-making are particularly graphic and detailed … During the course of rain-making, they were instructed to climb the Brinkkop and look about for springbok (Bleek 1933b:382-3)"
*Tantalising mention that Xatin had done rock engravings depicting animals at /Kann.]]

[BII370 a Brinkkop man - //kau sso !kui; Bitter Puts - //gubbo; "Klaas Katkop's place is Calvinia" (!)]

**[Contents:
3608-83 How the Ichneumon discovered what the Mantis did with the honey
3683-3700 The Mantis and !gwe-!kweiten-ttu]
[Both have D.B. additions: "publ. in Eng.: Mantis and friends, entered"]**

Heading: How the Ichneumon discovered what the Mantis did with the Honey
[*From "Daoud Hoesar" or "Dir !kwain". Related to him by his mother, a Bushwoman. She came from Oud Jantje Tooren's place, D.H. says*]

[27 Dec.] The ichneumon is a child. He went with the Mantis when the Mantis cut honey. He (the Mantis) wished or intended to give the eland of honey. And he gave the eland on a flat stone [*(or hollowed stone?)*] when he had called the eland. He gave to the eland of it, when he had called the eland from the middle of the reeds, those which the eland was in them. That the eland might come to eat. That the eland should again, the eland should go into those reeds, that he might stand in the middle of the reeds when he had eaten up the food. He should go to stand in the reeds. Therefore the people knew not if an eland was that which the Mantis was the one who gave him honey.

Therefore the people sent the young ichneumon that he might look what the Mantis did with the honey. Therefore the people sent the young ichneumon that he should be able to look

what the Mantis did with the honey, that he might come to tell them about it, for the Mantis had come [ ]. He told them about it, that the honey was not fat [*// uwa – fat; // uwa – tired*, just different accents], when he came home. For the Mantis said when he returned home that the honey was lean [m.i.]. Therefore the ichneumon shall look what he does with the honey, for the honey which we cut it, it is not lean. Therefore the young ichneumon must look, for I did not believe the things which the Mantis told us about them. Therefore the young ichneumon must look, for I did not believe the things which the Mantis told us about them.
[*Daoud tells me that when the Tni-0pua went the 1st time (having been put into the sack by the Mantis before the eland came out of the reeds) he saw nothing; so when he returned home and told his brothers that he had seen nothing (having been put into the sack by the Mantis), they advised him to take a small stone knife or splinter in his mouth the next time he went, so that he could cut a small hole in the sack with it, and see. This he did the 2nd time he went – so returned home and told them about the eland. The 3rd time he went with his brothers and shew them the place, and they killed the eland*]
[3613: *6 Jan. 1874: David H. told me the tale this way the 1st time he told it, but not <u>when he dictated it to me</u> – so I make the note of the right story here. <u>It was difficult for him to dictate at 1st, which is probably why I could not get this properly</u> as he 1st told it to me. I have now heard again that this <u>is</u> the right story* (*suggestive of a notion of a fixed folklore to capture)]

Therefore the young ichneumon must look at the man who he (the Mantis) gave to him the honey. For he (the Mantis) when he came home, he will come to tell us about it, come deceiving us that the honey is dry. Therefore the young ichneumon must look and I will assent if truth it be, which the honey was dry about it. For he (the Mantis) came telling us about it that, the honey was dry, while the young ichneumon shall itself, it look, whether truth (it) be, which the honey must be dry on account of it. And the young ichneumon went with the Mantis and the Mantis cut honey, while the young ichneumon looked. He (the Mantis) cut filling the bag, while the young ichneumon looked. He (the Mantis) cut filling the bag, while the young ichneumon looked, for his people (were) those who had [told] him about it when the Mantis was not listening, stealthily spoken to him about it that he must look at the Mantis, what the Mantis seemed to have done with the honey when he came, that thing which the young ichneumon should come to tell them about it, whether the honey was dry, and we shall believe on account of it (the Tni's telling), that the honey is dry if the young ichneumon comes to tell us about it. And I will believe on account of it; - for I do not believe; for the things seems as if he deceives us, if the young ichneumon shall come to tell us about it, that the honey was dry, then we [29 Dec.] shall believe on account of it.

And the young ichneumon, when he had looked if the honey were fat, he came to tell his brothers that the honey was fat, that the Mantis had cut filling the bag. That which the young ichneumon came to say, he told his brothers about it, that the Mantis had cut filling the bag with liquid honey. They asked him that which the Mantis had done, he did (with) the honey. [30 Dec.] And he told his brothers that the Mantis gave to the eland of the honey. And they questioned him (of) the place which the eland was at it. He said that the eland was in the reeds, and the eland came out when he (the Mantis) called, and the eland came to eat. The eland eat [ate] up the food, and he again, he told the eland that the eland should again go into the reeds, while the young ichneumon looked in the sack [*(i.e. looked through a little hole out of the sack in which the Mantis had put him, so that he should <u>not</u> see)*]. He saw from the sack's hole, that which he had cut making it.

The ichneumon's brothers questioned him how the Mantis had said, he called the eland. And he (the ichneumon) said to his brothers what the Mantis had said [*(i.e. how Tkaggen had called the eland)*], he called the eland. And his brothers thereupon they said, "Thou shalt shew us about it, for these things they are those which he (the Mantis) did hide from us. We will see." And his brothers questioned what the thing was like, and he said, "The thing is black, the things is

large." And his brothers thereupon, they said, "Thou shalt go (and) shew us, that we may look what thing it be."

And the Mantis went away (again for honey). He called to the young ichneumon. The young ichneumon would not go with the Mantis. The Mantis ordered [domminya crossed out – *ddomminya – now said to be "Boer's thal"*] him to go with the Mantis. He (the ichneumon) thought about it that his brothers were those who had told him about it, that he should not go with the Mantis; for his brothers thought about it that he should take them to the eland. Therefore they told him about it, that he should not go with the Mantis, that he might take them to the eland. For these things they must have been that he did not bringing honey on account of them [*(did not bring at any time)*]. He (the Mantis) thought about it, that he had been obliged always to give to the eland honey. Therefore it had been that he had not been bringing honey on account of it.

"The young ichneumon, when the Mantis is gone, he shall take us (the brothers) that we may go to look if truth be there, that the young ichneumon said that a real eland it is." The young ichneumon told them it, that an eland it was. And they thereupon, they said, "We will go, we will go and look, for an eland it appears truly to be. For he (the ichn.) seems as if he spoke truly. These things they now are those which we will go and see at the place which the child directs it."

And they went when the Mantis had gone. And they reached the eland and they sat down outside (the reeds). And they questioned the young ichneumon, while they thought/felt about it that they did not perceive the eland, for the eland stood in the reeds. And they questioned the young ichneumon, where the young ichneumon had sat. That which the young ichneumon had told them about it, where the young ichneumon had been in the sack, which the Mantis had laid him into it. Therefore it was that he had cut a little hole, that he might look at the thing which the Mantis would give to it of the honey.

And the Mantis took up the bag. He took the bag to the flat (hollow) stone. And he poured in the honey [*(The stone was concave in the middle)*] and he called the eland. And the eland came out of the reeds, while the young ichneumon lay looking. And the eland came to eat. And the eland again entered the reeds when he had eaten [5 Jan. 1874] up the honey. And he (Mantis) arose from the flat stone when the eland had finished the food, and he went to take out the young ichneumon from the sack (the other sack).

[6 Jan. 1874] And they went, returning home. And they (those at home) questioned the young ichneumon, what he (Mantis) had said. He called the eland, and the young ichneumon told them about it, what he had said. He called the eland and the eland came out. For they all, they [*(The Mantis was now in the veldt, seeking honey for his eland)*] called the eland; and the eland came out on account of it, while another man sat holding the bow, because he wished that he might shoot the eland, when the eland walked up to the flat stone. And the eland walked coming up, and he (the man) shot the eland. And the eland staggeriong ran away, and the eland fell dead. And they went up to the eland, and they cut up the eland, while the Mantis was about the honey.

And the Mantis arrived at the honey and the honey was dry, the honey which he reached at it. First he reached it. And he looked why the honey was thus on that day. And he suspected that the thing seemed as if the young ichneumon was the one who had done thus. He [had?] done, he [had?] taken his brothers, for the young ichneumon seemed to have espied the eland from the sack's hole. For he (Mantis) knew not that he (Tni) was cunning.

"For the thing seemed as if blood which was the eland's blood did come out. For therefore what thing can it be with the honey that this honey is lean on account of it, that which I miss the honey on account of it? The thing is not always thus. The honey is not always thus, for the honey is always fat. The thing seems as if a fight has come into me (my home). Therefore I will again I look at the other honey, that I may see really if it be truth, that a fight has entered me about it at home [*where the eland lived, not Tkaggen's own abode*]. I will leave the honey that I may go to look, for the thing seems as if the young ichneumon is the one who has done thus, he acted."

He (Mantis) again, he arrived at other honey. He again, he cut it out. The honey was also dry. And he took up the quiver on account of it and he slung it on on account of it. And he now said that he would go, that he might go to see himself. He sent (himself) that he might go to see, because he felt his body [*that his body was not right, D.H. says*]; because these things they must have been those which the young ichneumon would not he go on account of them. "For his brothers must have advised him [*"opstick"*]. For therefore it must have been that he would not, he sleep with me on account of it. He thought because his brothers must have been those who told him about it, he should not sleep with me, while they intended that they should question him. These things must be those which I will go to see, for the thing seems as if the young ichneumon is the one who has done so, he acted. Therefore I will go, that I may go to look if the eland is alive."

And he, he went. He had no honey and he laid down the quiver. He reached the flat stone [*a broad flat stone, with a hollow in the middle*]. He called the eland, and he received no answer [*The eland's usual reply was to come out of the reeds, not to call*], and he became angry. And he again, he called. And the eland did not come out on account of it. He now said, "What thing can it be that I am not always so long when I call here? That I am long while I call here. The eland will not come out. The fight must have been true. It entered me (my home)." And he looked at the flat stone, and he perceived blood which lay along the flat stone, where the eland had (wounded) unevenly gone on account of it. And he (Mantis) turned back on account of it, while he cried.

And he took up the quiver on account of it. He ran along the eland's spoor, while he cried. And he ran going out on a little bank. And he perceived the people, the xara-ggu [*"erdmann"*], while they cutting up the eland stood, while the young ichneumon was with them. And he slung the quiver over his head [*His arms were now more free and he could draw out the arrows with his right hand from the quiver, which was now on his back on the right side*], because he perceived people. He perceived the young ichneumon with them. And he now said, "These things must be those which [ ] said them, that the young ichneumon must have thus done, he acted, for the people now are those who cutting up stand here", while he took out an arrow. For he wanted to fight the eland's fight and he ran up to the people on account of it. And he planted his foot, and he shot at the people and the arrow came back [*This is the custom of poor Tkaggen's arrows*]. And the arrow passed over his head and he avoided it.

The xara continued standing [*They were not afraid of him, because they knew that his arrows would not come (to them)*] to cut (the cooked flesh) feeding themselves with the eland's flesh, which they were cooking it [*D.H. explains that Tkwai .. is flesh cooked with hot stones*]. Because they knew that arrows which would kill them (they) are not. Therefore they continued at rest, on account of it. And the Mantis now said, "An arrow is still here, standing in the quiver, which I will shoot you with. It shall go to you." He ran near, he shot and the arrow came back. The arrow again it passed over his head. And he saw that he had been the one who would himself he kill himself. And he let alone the arrow and he [*(one that remained still in the quiver, D.H. says)*] ran to the people. He thought he would beat the people with the knobkerry. And he ran up to the people on account of it, while the people continued to stand eating, cutting to feed themselves. And he ran coming up. And he questioned the xara, what thing it was that the xara did thus about it and killed his eland about it.
[*kau – kamana; "commando"*]

And he laid down the quiver. And he took out the knobkerry. And he trod firmly/planted his foot, while he intended to beat the xara. And the xara snatched out from the other one (the Mantis) the knobkerry from his hand. And he laid down the knobkerry and he [they?] took hold of him (the Mantis) [*the lower part of his legs*]. [7 Jan.] And he [they?] beat him, laying him upon the eland's horns and he (Mantis) arose. And he ran away, while he felt he had slipped out of the other man's hands.

And he called the quiver. The quiver should follow it and with the veldschoens, as he running went. He thus said, he called the things that the things should follow. And the quiver

went after him to the house, it and the veldschoens. And … questioned him, where his things were. And he said to … that the xara was the one who had beaten him. Therefore he fled leaving his things on account of it. His things had themselves followed him to the house, those which he had called them, for the eland's fight was that which had come upon him. The eland which he possessed, its fight was that which had come upon him. Therefore the people wanted to kill him upon the eland. He said that (another day), he will get the xara when the xara which alone, for the xara had killed his people. Therefore the xara beat him violently upon the eland's horns on account of it.

... said "Why had he taken out the young ichneumon? Did he not know that the young ichneumon was cunning, that he took him out." And the Mantis said that he had thought that a child he was, he was not cunning, while the young ichneumon had been cunning. "Therefore I took him out on account of it, while I intended him to hold for me at the bag, that I might put in the honey; when I cut the honey that he should hold open for me the sack-mouth. He went to tell his brothers that an eland must have been that which I was the one who gave to him of the honey.

The young ichneumon went to say thus. He told his brothers that a large thing it must have been that which the Mantis was the one who gave to it of the honey. And his brothers said that they would go to take out the eland from the place which the eland had been at it in the reeds, the place which I had put in the eland to it. Therefore the young ichneumon ws the one who conducted [?] his brothers. He went to shew his brothers the place which the eland had been at it, that which I put in the eland to it. I put him into the sack and I knew not how he perceived the eland where the sack's [ ] what place it can have been that the young ichneumon perceived the eland at it.

For I had put him in, while I had not called out the eland. Therefore I knew not that he did so, perceived the eland on account of it. For he was already in the sack. Therefore I knew not that he … perceived the eland on account of it. For therefore it must have been that he would not go with me. He must have refused [*Tkaggen is now talking to Tkua about it*]. I should have suspected at the place yonder, which he was not willing that he should go (to) with me. Therefore I suspected on account of it. I had continued to call him, in vain to get him. I sw that he was not willing that he go, as he usually did. He did not always thus. Therefore I left him at home, because I felt that he seemed as if he would do thus. Today it is that I do thus behold the young ichneumon, that he does thus, he does that which I knew not always that which he did not always like that which he does today. That which he was not willing that he went with me, that which he refused.

Those things they must have been those which I suspected that the young ichneumon must have heard a story from his people. For I when I come out from this place (the veldt), as I returning came, he was not willing he [to?] sleep with me on that night. The darkness had come out the honey's cutting on it. It was the one which he was not willing to sleep with me on it [*when he (Mantis) had returned home, D.H. explains*]. That night, it is the one I have suspected that that night must have been one that the young ichneumon must have told his brothers about it (the eland) on it (the night), that night which I think that that night it must have been the one which he told his brothers on it. For he did not when I called him, that he should come to eat, he said to me that he was going to eat at that (the brothers') house. He was not going to eat the Mantis' food. For he would another day eat the Mantis' food, which the Mantis was willing to give him of it [(h)i – *h not pronounced in this instance when read over to David H.*].

Therefore the Mantis suspected that the young ichneumon had heard a story which his people advised him about it. Therefore he acted not like that which he always did, because he did not continue sleeping with me. The place yonder it was that which beheld perceiving the young ichneumon at it, when he was with the xara-gga. These things they must have been those which the xara-gga must have told him about it (the eland), with them that he should thus do, he act about it when he went out with the Mantis. Namely that he should do thus, he should watch me

the thing which I did about it. I do the things which I do them with the honey, the thing which I seem to have given to it of the honey.

These things they must have been those which they must have put the young ichneumon up to, that the young ichneumon should look at me, the thing which I must have done with the honey. That thing it was the one which the young ichneumon conducted his brothers to the eland on account of it. He went to shew his brothers on account of it the eland. This thing it was the one which they went to kill the eland about it when the young ichneumon took them to the eland. And they killed the eland. They also fought me about the eland, when I fought the eland's fight.

Therefore the xara struck me violently upon the eland's horns. The other people continued to stand upright, continued cutting to feed themselves [*with baked flesh (i.e. flesh cooked with hot stones)*]. They continued to stand looking, while the xara stood striking me violently upon the eland's horns. I ran away out of the xara's hands on account of it. I ordered that the quiver might come, it and the shoes, that they might follow me to the house at the place which I went to await them at it."

The shoes arrived, they and the quiver. They reached him at home, as he sat at home. The people (the xara gga) carrying came to their house. They went to eat the eland, eat it up.
[Line]

[3683: *Another adventure of Tkaggen's comes here, which happened afterwards when he had been at home recovering from the fight about the eland. This was related to D.H. by his mother*]

And the Mantis espied !gwe, when !gwe was walking about. He asked gwe the place which gwe came out of it. Gwe said to him about it that he was hunting around. He (Mantis) when he told him (Mantis) about it, he (M.) laid down the quiver. He took out the knobkerry. He looked where gwe's eyes were. He searched him (with his eyes). He walking went round him [*behind him?*], while he sought for gwe's eyes. And he questioned gwe [*D.H. explains that as the Mantis went round the other, he perceived that the other saw, because gwe kept turning round to keep the Mantis in view of him*] namely the place which gwe's eyes were at it.

And gwe said to him about it, that his eyes were not there (i.e. that he had not eyes). And the Mantis said, he questioned him, why he walked about like a man who possessed eyes. And the Mantis threatened him with the stick and he sprand aside on account of it. And the Mantis said, "Look now, why didst thou spring aside, when I intended/wanted to threaten thee; and thou didst act as if thou hadst thy eyes; the thing seemed as if thou didst perceivest that I intended to beat thee; for thou didst spring aside when I wanted to threaten thee. And the thing seemed (to me) as if thine eyes were there and thou didst perceive me, when I wanted that I should threaten thee." And the Mantis again, he searched him (with his eyes) on account of it. Again he sought for his eyes. And the Mantis told him about it, that the Mantis meant to fight him. And he answered the Mantis about it, that he (the Mantis) might [ha – *(It means here that you may do as you like, or please yourself about it)*] beat him. And the Mantis threatened gwe on account of it and gwe sprang aside on account of it. And the Mantis said to gwe that he must have hidden from him his eyes, for why could it have been that he sprang aside like a man who has his eyes.

And the Mantis struck at him, and he sprang aside stooping down. And the Mantis struck upon the ground, while the gwe stood on one side. And the Mantis spoke. He questioned him, if he were not a sorcerer [!gixa] that he sprang aside like a man who had his eyes. For he did not know why he did not perceive his eyes, that gwe had told him about it, that he had not his eyes. And he beat gwe on account of it. And gwe sprang aside "under the stick out" [*D.H. says like the divers (birds) [i.e. duikers] at Kalk Bay*]. [8 Jan.] He acted like a man who has his eyes. Therefore I will again, I "try", that I may see if it be true that which gwe must have seen on account of it. For he sprang aside like a man who has his eyes. Therefore I will again, I strike him that I may see whether truth must have been that which he saw on account of it."

And he struck at gwe on account of it. Gwe sprang aside stooping down. The Mantis struck the ground on account of it, while gwe was the one who stood here (on one side). And he said that gwe had told him about it, that which he had not spoken truly. He has his eyes. And gwe answered, “I now will also fight thee.” And gwe took up the knobkerry and the Mantis said, “A lie it was thou saidst. Thine eyes were not here. Where are thine eyes that thou intendest to fight me with?” [*the “uitsprek”*] And gwe said to him about it that gwe would fight him although he had no eyes. And gwe said to him about it that he wanted to fight him (the Mantis). And the Mantis while gwe intended to do so, he (Mantis) struck gwe, and gwe struck on account of it. he (Mantis) siad, “Wherefore hast thou beating broken my head? Thou didst say to me that thou hast not thine eyes? ...

LV-2 Bushman (D.H.) Pp. 3793-3881. 1874-5

*Pp. 3793-3881: 8 Jan. 1874-7 Jan. 1875 (!)
*Translated: 3793-3807 12 Jan. 1874; 3807-13 14 Jan.; 3813-20 15 Jan.; 3820-22 20 Jan.; 3822-45 5 March; 3845-61 6 March 1874
[Time gap]; 3864-7 8 Jan. 1875; 3867-78 9 Jan 1875; 3878-81 13 Jan. 1875.

[*See 3801 rev. for list of stories which D.H. said he knew:*
Names of some of the stories which David Hoesar has heard from his mother. Others he says he does not remember so well.
=koa ka kkumm
whai ta kkumm
koro hi tau !gwai
ta kkumm
T0a ka kumm
//kha ka kkumm
!goe ta kukkummi
!kwa ka kukummi
hi tau !khwai]

[Contents:
3793-3861: The Mantis and !gwe continued
3862 & 3861 rev. Akka Words taken down at Vidov [??]**, August 1874**
3863 Blank
3864-81 (Continued from Wilhelm's Book XXVII, page 2618) About New Maidens]

Heading: The Mantis and !gwe…
[*Told by "David Hoesar" or Dir !kwain – Related to him by his mother*]

[8 Jan. 1874] And the Mantis again he struck. And he (the other) stooping got out of the way. The Mantis struck the earth on account of it, while !gwe truly was the one who stood on one side. And !gwe struck the Mantis's head. He (the other) broke it. And he again he struck the Mantis's head. And the Mantis sprang away and he ran away, because he felt that he could bear it no longer [*"cannie mehr houd nie, he crie de sehr"*]. And he called to the quiver on account of it. The quiver and the veldschoens that the things might follow him home.

The things came to him at home and Tkua questioned him, "What thing hast thou done that he (!gwe ..) has done thus, he has broken thee?" (thy head). And he said, he answered, "!gwe was the one whom I saw. He was the one who did thus to me. I sought for his eyes. I knew not the place which his eyes seem to have been at it. Therefore I thought to strike him knocking him down (making him dead, they explain, by other blows afterwards). He was the one who broke my head. Tell ye to me the place which !gwe's eyes seem to be at."

And Tkua told him about it that gwe's eyes must have been on his feet between the toes (i.e. between the great toe and the next). And he (Mantis) said that he wanted to go that he might look for !gwe on account of it. And Tkua said to him about it, did he know gwe how he should act, [if?] he should fight gwe. The Mantis said that he knew not. And Tkua said, "Why is it that when thou seest any man, thou thinkest that thou wilt fight him?" And Tkua now said, "First sleep a little. Thou shalt afterwards thou seek gwe that thou mayest fight him, as thou wantest to fight him."

And the Mantis said that Tkua should tell him about it, the place which gwe's eyes seemed to be at it. And Tkua said "Look at his feet's between the toes and thou shalt perceive his

eyes in his feet between the toes." And the Mantis questioned, "What shall I do?" And Tkua answered, "Dost thou not know what thou shalt do. Thou fight gwe as thou wishest that thou mayest fight him?" [12 Jan.] And he (Mantis) said that he knew not what he should do, he should fight gwe on account of it.

[*D.H. says that the Mantis tried to make a gemsbok, but he made it badly all but the horns and it is a Tkarrityi (see p.3530 rev., line 7)*] Tkua said, "When thou seest him, thou shalt threaten him with the knobkerry, and thou must look if he will again spring aside like that which he did (the other time), he got out of the way. And then thou shalt strike, throwing dust into his eyes. And thou, whilst he sits rubbing [Tkuerre-Tkuerre, but different pronunciation of word by Klaas LHS] there at his eyes, thou must (all the time) strike his head."

And the Mantis did so about it, while he (the other) sat rubbing at his eyes there. And gwe said, "Dost thou not think that Tkua told thee about it, not that why thou breakest my head on account of it?" [*!khumm/!khwappi – They tell me that this means the same (to break the head)*] And the Mantis answered, "Thou liest, I always knew. I because that I wished to look at thee, if thou wert really cunning. Therefore I allowed thee that thou shouldest break my head. The time which is here, it is the one which I get thee on it. Therefore I shall also break the head (for) thee. For thou didst seem as if thou thoughtest that thou weert the strong one, who broke the head for me, for I shall get [*He talked before beating his enemy's head, they say*] see thee. Therefore I take up thy things. I will go to shew Tkua of thy things, that I have now seen thee. For Tkua would not believe me, if I told him about it, that I had seen thee." [*(Without evidence Tkua would not believe the Mantis, as he knows him to be untruthful)*]

Gwe answered, "Go, that thou mayst go to tell him about it, that thou hast so done thou didst fight me?" And he (gwe) said, "Thou thinkest that Tkua told thee about it, is not that why thou dost so, thou beatedst me on account of it? For thou wouldst not have done so, thou beaten me, if thou hadst not known. Thou because that Tkua was the one who told thee about it. Tkua was the one who told thee [14 Jan.] about it. These things, they were those which thou dost beat me on account of them. For thou wouldst not have beaten me, if Tkua had not told thee about it. Thou, on account that Tkua was the one who told thee about it, that thou shouldst do thus, thou beat me on account of it. For thou wouldst not have beaten me."

And the Mantis answered that he had always known; he on account that he had not dreamt well. Therefore it was that gwe did break his (M.'s) head on account of it. Because he (the Mantis) had dreamed a bad dream. Therefore gwe had … he thought that he strong was. [*Tkaggen speaks here*] Therefore it was that thou didst break for me the head on account of it. For thou wouldest not have done so, thou fought me. I on account that I dreamt badly (or a bad dream). Therefore it is that thou didst thus, thou didst fight me. For thou wouldest not have done thus, thou fought me."

[*Here gwe speaks*] "Thou knowest that Tkua was the one who told thee about it. Hence it was that thou didst thus, thou beat me." And the Mantis said that he had known. He on account that he had wished that he might really see, if gwe were really strong, he would fight. Therefore he (Mantis) had seemed as if he knew not. For he had always known. Gwe said, "Why didst thou not do thus, thou beat me in the same manner that thou dost, thou fightest me (today) on account of it? The thing appears (to me) as if thou didst seem as if thou knewest. For thou wouldst when thou hadst known [*"as je [jy] ja wiet it"*], thou wouldst have beaten me at that time, which we saw each other at. The thing seemed as if thou didst not know."

And the Mantis said, he answered that he had known. He on account that he had dreamed a bad dream. Therefore he had fought badly on account of it. For his usual doing it is not, which he usually does. Therefore it was that gwe thought, he reflected that he really was the one who was a strong man. Therefore he, he thought that he was a strong man. He had thought that he was a really strong man. He was mistaken (?) [lying crossed out] yonder; yonder where he thus, he thought at it. He was mistaken (?). And the thing was so. He thought that he was the one who should overcome me, for he should not overcome me.

For the thing was I did question him whether he were not a sorcerer [!gixa] at the time which we did meet upon it. Therefore I did thus speak. I asked him, while I felt that he was not a man who would overcome me. And he told me about it, that he was not a sorcerer, while I looked why he sprang aside as if he possessed his eyes; while I felt that I did not perceive his eyes. Therefore it was that I thus spoke. I asked him about his eyes. He told me that his eyes were not there. He must have hidden his eyes from me. Therefore it was that I saw that he sprang aside like a man who has his eyes. He contradicted me when I spoke to him about it, namely he had his eyes. He said that I lied when I spoke to him about it, because I saw that he sprang aside like a man who has his eyes. He said to me that he did not possess his eyes, while I felt that he had been like a man who has his eyes. Therefore he, when I wanted to threaten him, he sprang aside like a man who has his eyes.

Therefore it was that I beat him, while I wanted to see really if truth had been that which he was the one who told me about it, that he has not his eyes. Therefore it was that [15 Jan.] I beat him. That I might see if truth had been that which he told me about it. Therefore it was that I beat him on account of it, while I wished that I might really see, if truth had been that which he told me about it that he has not his eyes. I saw that he must have had his eyes. Therefore he sprang aside stooping down [*(like the Diver birds at K.Bay)*], when I wanted to strike him. Therefore it was that he had contradicted me, when I spoke to him about it, that he had possessed his eyes."

Gwe said, "Who is the one who told thee about it, that I have my eyes?" "Nobody was the one who told me, for I had always known that thou hast thine eyes." Gwe answered, "Tkua must have been the one who told thee about it. Therefore it was that thou dost tell me about it, that thou didst know. Tkua was the one who told thee about it, that thou shouldst do thus, thou fight with me when thou didst want that thou fight me. He was the one who told thee about it, that thou shouldst strike beating up the dust, putting sand into my eyes, that thou mightest, while I rubbing my eyes sit here, thou shouldst finish me, thou dost beat me, while I rubbing my eyes sit here." The Mantis he answered that a man had not told him about it, for he had always known; he on account that he had not dreamt well. Therefore it is that gwe he thought that he strong was, that he was the one who did thus he fought him (Mantis). For he (gwe) would not have been able to do thus, he fight him, if he (Mantis) had not dreamt a bad dream. That dream it was the one that gwe beating nearly killed him [*"fight him omper dod"*] on account of it. For gwe would not have been able to beat him nearly dead, if he had not thus done, he dreamt a bad dream. These things they are those which thou dost break my head on account of them."
Gwe answered, "Why didst thou not before beat up the dust into my eyes? That thou dost afterwards beat up the dust into my eyes? The thing was as if a man was the one who told thee about it, that thou shouldst beat up the dust into my eyes. And thou whilst I rubbing my eyes sit here, thou dost beat me." The Mantis spoke, he asked gwe, "Who should tell me?" And gwe answered and said, "Tkua was the one who told thee about it, that thou shouldst do thus, thou fight me. For thou wouldst not have been able to do thus, thou fight me. For I knew that thou didst not know that thou shouldst do thus, thou fight me. For I knew that thou wert a bad thing, who could not have known what thou shouldst do, thou fight me. Therefore it was that people were those who told thee about it. hence thou dost break my head."

The Mantis said, "Who should tell me about it?" And gwe answered, "Tkua was the one who advised thee. Therefore it was that the thing seemed as if thou wert cunning [*D.H. translates here, "Daarom legt dat nett so as ye [jy] slim is"*]. Therefore it was that thou camest to do thus, thou fightest me on account of it. Thou feelest that he was the one who told thee about it, that thou shouldst do thus, thou fight me. Therefore it was that thou camest to do thus, to fight me. For thou wouldst not have been able to dothus, thou fight me, if thou hadst not known; thou didst hear from him (Tkua) the thing which thou shouldst do, thou fight me on account of it. Therefore it was that thou dost thus to me."

And the Mantis replied, "Am I a child, that Tkua should advise me? I was not a child that he should advise me, as if I had not been clever about it. Then it would have been that Tkua

would have advised me about it, if I were a child. I was a grown up man, he who also is clever. Therefore I am clever on account of it, while I feel that I am a grown-up man. Therefore I am clever."

Gwe spoke. He answered, "Wherefore didst thou not act as if thou wert clever? Thou wouldst have the time that we met together upon it, thou wouldst have beaten up the dust into my eyes, at that time that we met together upon it. Thou wouldst have beaten up the dust into my eyes, if thou hadst been clever. Thou didst know that thou wert not clever. Therefore it was that thou didst not beat up the dust into my eyes on account of it."

And the Mantis spoke. He answered that he had been clever. Therefore it was that he had wanted that he look what gwe wanted to do, he fight on account of it. Therefore he had seemed stupid on account of it. For he had not been stupid, for he had been clever. He was the one who had seemed stupid. Hence he wanted to see the thing which gwe would do, he fight him on account of it. Hence gwe had, he thought, that he the strong one was. He thus acted, he fought [21 Feb.] him, beating him, because that bad dream was the one which he had dreamed it. Therefore gwe had broken his head on account of it. For his (Mantis) deed usual it was not, that he was to do. For he on account that he had intended to look whether truth was that which gwe was the one who is strong on account of it.

And gwe speaking [*mmu mmu !ko (is !gwe ..'s other name), a thing like a little fire that is seen near the ground at night, but when you approach near to it, cannot be seen. The Boers call it "Mum Backis"*] answered that "people had been those who told thee about it, that my eyes are at the top of my feets between the toes. Therefore it was that thou dost know the place which my eyes are at it. Therefore it was that thou dost beat up the dust into my eyes. For thou wouldst not have known (or been able to know?) the place which my eyes are at it. People must have been those who told thee about it, that which thou shouldst do to me about it. For thou wouldst not have thus done, thou fought me. For thou wert as if people were those who told thee about it. Thus it was that I saw thy walking [*He saw the Mantis had? fr/lesh? walking and he thought that he (M.) had learnt what he should do to him (?)*], which thou camest with it, out of the house with it. And then wert [thou?] not walking like that which thou didst, thou walkedst on the other time which we met upon it. And the thing seemed as if thou didst rejoice gladly [*!kwe an means "blie auch", D.H. says*], that thou didst think that thou shouldst do thus, thou fight me, beat me on account of it. That thing was the one which its [*lit. 's not "its"*] rejoicing was that which thou didst not slowly [ttum – *ttam W. [says?] it wd be*] go on account of it when thou camest to me; while thou didst feel that thou didst know how thou shouldst do, thou fight me with it."

From Contents: <u>Akka</u> Words taken down at Vidov?, August 1874
[Deacon index also records "Vidov (?)"]

Pencil, Lloyd's handwriting: head, eye, nose, ear, hand, foot, nails, hair, sheep, mouth; [numbers] 1, 2, … 10; sea, tobacco; body parts – andetu, anengo, namo, nebbi, anetti, akunso, anikubbi, nawe – Akka [*from a visiting West African?]

Heading: About New Maidens
[*(Continued from Wilhelm's book XXVII, page 2618)*]

[7 Jan. 1875] She became a frog and she went into the well [*a deep hole or pit*] on account of it. And the mud [*"blaauw mudder [i.e. modder]*] made a noise like (the report of) a cannon on account of it. And her elders [*her mother, grandmother, grandfather and father, D.H. says*] listened what thing it could be which sounded thus. And they looked towards it on account of it, to the place which the thing called at it. And they saw that the thing looked like a mist at the mud [*The "blaauw mudder" sprang up into the air like a black mist, when the girl fell down into the*

spring], when the water was angry. And they asked what thing could it be that had been done that the water did thus.

And the maiden's grandmother said [*to the girl's mothers*], "Go to look, for daughter it seems to be whom the water is angry with/punishes, for she has not done as if thou hadst spoken to her [*because the water does not like a new maiden*]." And the maid's mother looked [*in the house*] and she said, "She must have gone to the water. She seems to be the one with whom the water is angry." And the children said, "That maiden is in the water's spring." And the maiden's mother said that she really had told her about it, that she should not go to the spring, for she (the mother) knew that a great pit/hole it was, it which did not want young girls.

For it became angry with young girls, that is to say (with) new young girls. This is why the water became angry with her at her odour. She became a frog. This is why the people say that a frog formerly was a person, who became a frog. The people say frog, while they remember that a maiden formerly became a frog, when she went to wash herself at the spring, she altogether became a frog. This is why the people are accustomed to be afraid, while their maiden does not walk about, while they remember that a new maiden had formerly fallen into the spring. This is why their Bushman women are used to take care of their maidens on account of it, while they fear lest she should also do the same as the maiden formerly had done.

And she formerly had not been willing to listen to her mother, when her mother had been accustomed to speak to her about it, that she should not go to the spring; for she was a new maiden. She deceived her mother. She went to the spring. She went to wash herself, and she became a frog on account of it. This is why the old Bushman-women also are afraid, lest their maiden should also become a frog, when she also is a maiden, if she also were to walk about.

This is why they are accustomed to make a house for her, as they intend that she shall lie in the house, that she might not walk about. They also give her water, also food, that she may eat lying inside her house. They also do not allow her to drink herself, for they give her [*as one would give drink to a small child, D.H. says*] to drink, as they remember that the people would … if she eat greatly, the people also would eat just as she ate on account of it, while the people wish that she might eat moderately, that the people also might eat moderately. This is why the people themselves give her food moderately, while the people wish that she should not herself eat.

The people take food to her [*cut off little pieces of food, and give them to her, D.H. says, but do not put them into her mouth for her*]. The people also wish that she should not be drinking much water. The people wish her to drink moderately that the people might also drink just as she did, she drank on account of it. That the people should drink moderately, for the people would if she did not drink moderately. The people also drink like her, as she did drank [drink?]. ... is why the people also are accustomed to give her small pieces of meat, which are very little, as the people wish that she might eat moderately; that the people might also eat like her.

This is why the people made for her a reed [!nwa – *she must drink our of a reed placed in the mouth of the ostrich egg-shell; an egg-shell with a small hole, so that only a little water may come thro'*], which she might be drinking out with; that she might not drink from large things. For she would, if she drank from large things, she would not drink moderately [m.i.]. This is why the people made for her a reed, that she might be drinking out of a reed with a [ ], that she might drink out from an ostrich egg-shell with a little mouth, which was very small, which a reed was the one which was entering into its mouth. For she would, if the ostrich egg-shell's mouth were large, she would have got a great deal of water.

LV-3 Bushman (D.H.) Pp. 4071-4161. 1875

Inside front cover: "For Rachel?, taking care of me – Rachel's name -" [*?]

*Pp.4071-4161: 13-25 Jan. 1875
*Translated: 14-21 Jan. (to 4131); 28-29 Jan. and 15-16 Feb. 1875

[Contents:
4071-4 Why the Gemsbok is white, the Hartebeest red, the Eland and the Quagga dark, and the Springbok red [DB 1923]
4075-85 Rainmaking [DB – BS4]
4086-9 What happened when the thong (with which they were pulling the water's bull) back from the great spring where he lived, broke (Kko-kkoro's story) [DB BS4]
4090-4121 How the Water-Bull is laid in wait etc. [DB BS4]
4122-4131 About sorcerers: (The condition in which a sorcerer returns home after his work is done; what the people do for him etc etc.) [DB BS7]
4132-4161 What the Sorceress !kwarra-an said when she cured Dia !kwain as a boy [crossed out: David Hoesar cured by a Bushman Doctress (or "Toornar") [i.e. "towernaar"?] **[DB BS7]]**

Heading: The Reasons for the Colours of the Gemsbok, the Hartebeest, the Eland, the Quagga, and the Springbok
[*Told to Dia!kwain by his mother =kammi-an*]

[13 Jan. 1875] The gemsbok formerly ate liquid honey which was white. This is why he is white. The Mantis formerly gave some of it to the gemsbok.
The hartebeest is the one to whom the Mantis formerly gave the comb of young bees. This is why the hartebeest is red on account of it, because he remembers (?) that the comb of young bees was red, which he ate. This is why he is like the comb of young bees.
The eland is the one to whom the Mantis formerly gave zzu [*zzu = "kapater bee." D.H. explains that the zzu's flesh is not what the eland eats, but he eats the food made by the zzu*]. This is why he is dark, while he remembers that he has eaten zzu.
The quagga is the one to whom the Mantis formerly gave some of =kaua-ken [*=kaua-ken – food made by the small bees*]. This is why he is dark, while he remembers that he ate =kaua-ken. This is why he is dark.
The springbok is the one who formerly ate Tka //ki [*Little bees which when chewed are white like milk. They are still in their cells; these latter are red. The springbok eat the squeezed out liquid of both together*]. This is why he is red. The Mantis squeezed out (the liquid of) them for him. He drank. This is why he is red.

[4072: *Tkura = "veldt vorschlag"/chameleon*]

[Rainmaking]

[14 Jan.] Mother used to say that the water's people are accustomed to pull out the water's/rain's bull [cow crossed out] [!khwa ka xoro – *D.'s mother and father told him that the horns of this animal were black below and white at the upper end, <u>as if scraped</u>*] from the water that they may lead him away, that they may go (and) killing lay him down upon their land/ground [*the Bushman's place*], so that the wild onion [!kaui – *"jok u [ui]." This plant has a root like an onion and leaves like the onion's too, D.H. says. Bushmen eat the <u>root</u> of it, not the leaves*] leaves may come out for them, that they may digging feed themselves with wild onion. For they would (if)

the rain were not to fall for them, they would starve. This is why they want the sorcerers [!giten] to cause/make to fall for them rain, that they may digging feed themselves. For they would (if) the wild onions were not to come out for them, they would starve. This is why the sorcerers now go to kill (and) lay down for them the water's bull on their (the people's) land/country.

The sorcerers [!gi-ttan - *!gi xa a !khwai, pl. !gi-ten*] cut up the water-bull [*The water's bull's blood is water*]. They broil water-bull's flesh. They do this with the water-bull's other flesh. They throw it away (to) the places which the rain shall do thus, it fall at them. The rain does as follows. Where at the place which they killing lay the water's bull at it, the rain runs along the ground. And the wild onion leaves come out for the people on account of it. And the people then digging feed themselves with wil onion on account of it.

The people who are at home, they perceive the rain-clouds and say, "the sorcerers seem as if (their) hands were upon the water's bull; for ye now see that the rain clouds do now sitting come. For the rain's clouds now look as if the sorcerers seem now truly [to] fetch some rain for us. For the rain's clouds are now fine and the thing now looks/seems as if they will truly they make some rain to fall for us. [15 Jan.] And they perceive that the rain lightening comes and they say to one another, "The rain [*D.H. translates here, "It is true that it will rain"*] will truly it fall, for ye now see that the place which the rain thus does it did lighten.

And the rain's sorcerers returned and they spoke. They told the people about it, that now they had made rain to fall for the people (and) the people could (now) do that which they were accustomed to do. They, if the rain falls, they do not take care of one another; for they are accustomed to do evil things, while they do not seek feeding themselves and they fight when they have become fat, if the rain has fallen for them. When they flourish they become fat, and they do not remember that they had now asked the sorcerers for rain. For these things they are those which the sorcerers do not always therefore [kkwari – *D.H. says that kkwari = "Daarom"*] make the rain to fall for them, on account of them.

What happened when the thong (with which they were pulling at the Water's Bull) broke
[*Told by his father*]

Father speaking, said to us about it, that Kko-kkoro [*This was an old Bushman who could not speak Dutch, who (died when David and Rachel were young children and) told his father many things*] formerly spoke. He said to him about it that a/the thong formerly which they had placed on the horns of the water bull, the thong formerly when they wanted to pull, making to turn back the waters' bull from the water which he wanted to go into, the thong broke. And the bull went in (to the water) on account of it. And the thong formerly made a sound like a !kummi [*a certain musical instrument played by women*] on account of it as it passed along above in the sky, that it might return home, that the people might know that they had lost hold of [tta – *is used when a thing gets loose or free "raak frei"*] the water's bull.
For therefore it was that the thong did thus (i.e. made this sound). It vibrated with a little ringing noise. It made a noise (a whirring sound) like a !goin-!goin [*A !goin-!goin is made thus: A little stick is cut flat, and attached by a string to another stick. Then it is held in the hand and whirled round, and it makes a whirring buzzing sound*], which passed along the sky. The thing which Kko-kkoro thus said, he spoke about to father on account of it, that the thong formerly used to sound thus, if it broke off from the bull's horns, formerly sounded like a !kummi string [m.i.].
[4089: *!kwa o a – "broke off"; !kwa ui – "breaks off"* - *still recording tense of verbs, evidenced of the length of the long learning process]

A Rain's Story
[*Told to D.H. by his father xa-ttin or "Jacob"*]

[16 Jan.] And the people went near to the place which the water was at it [*It is a water-spring, which has a great and deep hole (or pit) at it*], the place which they knew that the water which (is) the Waterbull was in it. And they felt the place which the wind seemed to be at, that the water-bull might not smell them, that they might go to the water, while the bull knew not about them. That they might lie in wait for him, that he might go to seek food [*They do not try to catch him as he goes out, but as he comes back*], that they might go to the water, while he was seeking food there [*The men go near the water while he is away from it*]. That they might await his return, that they might pull tight the thong upon his head when he came, for they wanted to take him off, to take him away with them.

This was why they wanted to quietly approach him well, that he might not know that the people were lying in wait to catch him. For he would, if he knew that the people had laid in wait to catch him, he would not go out from the water, that the people's hands might be upon him. For these things, they are which the people wish quietly to approach him nicely on account of them, that he may not notice anything, that they may take him away (with them). For a thing which goes at noonday, he is not; for he continues to go by night. This is why the sorcerors are accustomed to take him away on a night upon which he seeks food. This is why they must watch the time at which he will go out that he may seek food.

And he now goes out and the people wait by the water-bulls' abode/house, that he may seek food near at hand, that he may come, that they may catch him, that they may take him away (with them). The man who [is there?], he is an old rain-sorceror. He who knew that the people did thus, they work with the water-bull on account of it. He shall lead the people whom he teaches. They will follow him. They hold at the thong-end that they may help him at the time which he pulls the thong tight on the water-bull's horns, when he has put the thong over the water-bull's head [*The thong is made into a noose, and put loosely over the animal's head and then afterwardss pulled tight*]. That they may pull him back, while they do not allow that the water-bull may enter the water. This is why they must be quick, while he is still outside there that they may take hold of him, that they may thoroughly catch hold of him at the place while is outside, that he may not enter to the water, that they may take him away (with them).

The thong, when the man intended to pull the thong tight over the water-bull's horns and the people now wished to help the man who had pulled the thong tight over the water-bull's horns, the thong broke, and the bull went in to the water on account of it. And the people speaking said, "What sort of thing is it which ye are using it, this (thong) which broke having let go for us of this bull?"

[*May 4th a rather different version given when I could not quite understand the 1st on p. 4100 -* *text amended to accord with the 2nd]

And the old sorcerer speaking said that he knew not what could be the matter with the thong. That the thong broke having let go for them of the water-bull, while he now had thought that the thong was strong while the thing had been strong. For they now should leave alone the water-bull. They must return home, for no thing could now be done, for they now had lost hold of the water-bull. For the people who were at home, they would be waiting for them, while they would think that they [*the sorcerers*] had not gone to the place at which the water-bull was. They must let the people know that they now had lost hold of the bull.

And they now returned on account of it, while they spoke to the people about it. That the thong now was truly that which broke, that was now why they had returned empty-handed on account of it, while they brought not of the water-bull. For they now would have (if) the thong had not been the one which broke, they now would have brought the water-bull. The thong was now the one which broke, letting go for them the water-bull. This was now why they returned empty-handed, while they wished that the people who were at home might know. For they would wait for them, if they thought that they had not yet gone [*(to the right place to find the water-bull)*], that they might know that they had now seen the water-bull. The thong had now been that which thus did it acted. And the thing did now seem as if their hands had now been upon the

water-bull, for their hands had now been upon the water-bull. (The thong had now been that which broke letting go for them of the water-bull.)

And the people [*(those who had not gone)*] speaking said, "Why did they take a thong which was not strong?" And the old sorcerer spoke. He said that he now had thought that the thong was strong enough, while the thong had not been strong enough. For the thong went and broke, letting go for them the water-bull.

And another sorcerer [*(who had been at home)*] spoke. He said that, had not the other man known that a little thing it was not; that he took a thong which was not really strong; had he not known that a water-bull it would be? It resists [*He is not a light thing, a slight thing, would be, I think, better than "it resists" (added Sept 1907)*]. It is strong. This is why he ought to have taken with him a thong which was thoroughly strong. For he now knew that it would want to go into the water. He had formerly been a rain sorcerer. He now formerly ought therefore to have known what he should thus act, he do.

[17 Jan.] And he had continued to resemble a child, because he always had previoulsy said to me that he already was a rain's sorcerer. This thing was now that which I thought I would look if truth had been that which he spoke it to me, that he had formerly been accustomed to be a rain's sorcerer. And he has continued to resemble a little child, because he was now the one who went and allowed that the water-bull now lived that which he now had not said. For he now had spoken as if he were a real rain's sorcerer, when he sat talking to me. That was now why I had been willing that he fetched rain, that I might see whether truth had been that which he had talked to me, that I might see. I have seen that he formerly was not a rain's sorcerer, for he would have, for he would if he were a rain's sorcerer, he would [*D.H. says "must", but I believe it is "would" here*] not have allowed that the rain should escape from his hands. He now, he is not a rain's sorcerer." [*(The !gixa who had been out and failed)*]

And he now replied, "Why dost thou speak as if my hands had not now been upon the water-bull? The thong was that which broke letting go for me the water-bull. And the thing seemed as if I had lost hold of him, for I should not have let him get free. The thong was now that which broke free for me. And the thing looks as if I had let him get free. For I now should not have let him get free, for I should now have brought him with me if the thong had not broken leaving hold of him for me. This is now why the thing seems as if I had let him get free."

And the other one said, "Thou dost not seem to have, when thou was taking that rain by force, thou therefore to have done well the things [*The rope and the men who helped should have been springled with finely-powdered "buchu"*] with "buchu" [*D.H. says: If the water-bull had smelt the scent of the "buchu", he would have been calmed and would have gone quietly with the men (without struggling to get away from the noose)*]; that thou mightest give to the people who …[were?] with thee of "buchu", that they might therefore have the perfume of the "buchu". [*When the sorcerer goes away while the other people lay sleeping, the Bushmen call it Tkhau ttai D.H. says*]

About Sorcerers

[*This was told to D.H. by his mother, and he has also seen it for himself*]

[20 Jan.] When he (the sorcerer) returns, coming in from the place to which he had gone, he trembles. And the people give him buchu to smell, because they want the veins [*=khuru – vein, or veins (same in pl.); !khaua – the great vein (D.H. says) which lies inside the backbone. (24 Jan. Vertebral artery, Dr. Stewart says)*] to lie down for him [*D.H. explains thus: that there is a coldness inside the body when the great vein which goes up the backbone is stiff all his veins are standing up, D.H. says*]. For his vertebral artery is that which had risen up, while he felt that he returning came in. He trembling came into the house while he felt that his people should know that he did returning come in. This is why his vertebral artery stands up [*i.e. that the people may know that he has come in, D.H. says*], that the people may make the vertebral artery soft for him,

that the vertebral artery may lie down. For the vertebral artery had stood up, while he felt that he had been walking about.

The things which he had been doing, they were not easy, because they were strong. This was why his vertebral artery resisted. [21 Jan.] The people singing [*They also dance, D.H. says*], make to lie down for him the vertebral artery, while the people wish that the veins may lie down for him. For he would not be well, he would be ill [*D.H. explains that the body becomes stiff and that the blood would "spring" from the vertebral artery internally (not externally)*], if the people did singing make the veins to lie down for him. The people must look out for his vertebral artery, for he (the man) would become a lion if the people did not singing make to lie down for him his vertebral artery. This is why the people must quickly help him that his vertebral artery may lie down for him. For the sorcerer would do this if his veins did not lie down for him. He would grow hair. He would become a beast of prey. Then he would want to bite people. This is why when his vertebral artery has risen up. The people quickly help him, while they remember that they know that his vertebral artery resists. This is why they are accustomed to quickly give him buchu to smell, because they wish that he would not become a beast of prey. He would bite people if he were to become a beast of prey.

For the things which the people taught him [*i.e. old sorcerers have "snored" his work into his veins, so that he might become like them*], they are not easy. The sorcerers gave into his veins, that he might become a sorcerer, that he might therefore when a man were ill, that he might "snore" the man. This is why the people made a sorcerer of him. The people taught him that he might therefore when a man was ill, he might "snore" the man.

The tale of a sorceress/wise person: what she said when she talked with us

[*She [had] talked to D.H.'s mother when she cured him [her?]. <u>This, D.H. says, happened to himself when as big as Edith (who is 11 years old).</u>*]

[*!kwarra-an was still living on this side of Calvinia with her children when D.H. came down with Klaas and Rachel in 1874. "Mietje" is her Boer name. Her husband was shot by the Boers in the year that Klaas and David came to the Breakwater, but before they were taken prisoners. Mietje can only speak a little Dutch. She was living on a Boer's land when D.H. came last down. She came from Hartebeest River and has only later learnt a little Dutch, since she came among the Boers. She is middle-aged and when they went home after their stay at the Breakwater and here, they found her married again, but now to a Grass-Bushman. The name of the husband whom the Boers shot was =gerri-sse or "Jan Roundabout." D.H. says that when the Boers shot him (and a young son of his) he was doing nothing and had been away from home getting poison to prepare his arrows for shooting springbok*]

[23 Jan.] !kwarra-an when she "snored" me, she took out a thing from my stomach (i.e. lit. the front of my liver). She, in a stooping posture, took the thing away (out of the house). And she went to lie down outside with the thing. She again, she in a stooping position returned, while she thought that she would heal for me the place which she had taken out the thing from, the wound's hole which the thing had been in, while she did not wish the wound to remain open, while the blood came out of her nose [*She cut the thing out of her nose when she went outside, D.H. says*].

And she, when the blood which she had squeezed out with the thing, she rubbed me with it, as she wished that I should have that blood, its scent, she who is a sorceress, that her nose's blood scent should be upon me, that I might recover. Her nose's blood-scent must be upon me that things might not again, they get into me. This was why she rubbed me with her blood, as she wished that her blood-scent should be upon me, she who is a sorceress [!gixa], her blood-scent should be upon me. She told me that other sorcerers must have been those who had taken me [*D.H. explains thus: They for =niya "take" him, he becomes ill; when he dies, they take him away quite*]. They wished to take me with them. This was why I was ill on account of it.

They would have if she had not quickly come, the other sorcerers would have taken me away with them; for they wanted to take me away with them from my parents. For my parents were not willing to give me to them, that I should live with them, that I might seek food for them. This was why they were accustomed to say that they would take me, for my mother was not willing to give me away. This was why they would take me on account of it, by sorcery [witchcraft crossed out; *"Tornar manier", [*towernaar manier?] D.H. says*]. For my mother would not spare me when they wanted that I should live with them, that I might seek food for them. [*in exchange for the healing?] This was why they intended to snatch me away from my mother; for my mother would not spare me when they were asking for me.

!kuarra-an said that she was no longer so strong as she had been. Therefore it was that they nearly took me, for they would have when, if she had resembled that which she had been when she was a new soreceress. The people could not have taken me from my mother, if she had not been weakened by the fight which her husband had fought her with, that was why she was weak on account of it; for she had when the sorcerers had newly taught her,she had been used to "snore" up a person who lay dying. She had been used to "snore" him up. She now was one who was weakened. She could not quickly smelling perceive the place which the thing seemed to be at, while she felt that she now was one who had become weak. This was why she was used to be long, when she "snoring" sought for a thing, the place which the thing seemed to be at, while the blood which her husband had been fighting her with [*He had beaten her head with a knobkerry, D.H. explains*], that now was that which had gone into her head. This blood was that which she weakened … [weakened her?] And the thing seemed as if she did not "snore".

And the people were used to say that she did not "snore" a person well, because she was the one who had been weak. This was why the thing was used to seem as if she did not snore a person well. For she had been a sorceress who had been used, when a person was even lying dying, she would have snoring raised up the person who had lain a long time. She would have snoring raised him up, he whom the people had not thought that he would live, he whom the people had been used to think that he would die. He was the one whom she had been used to snoring raise him up, when she was single. She has become weak. This is why the people deprecated (?) her. They were used to say that she could not snore nicely the people whom she should snore. The people were used to say that she had formerly been used, if she snored a person, she formerly verily ate at a person, while she did not "snore" the person nicely [*Later, after she had been used to snore well at first, the people said this*].

She [ ] her nose is that which has become weak. Therefore the people say thus. The people were used to say that she was not a sorceress who "snored" people nicely. This was why the people used to say that they did not therefore pay her for it, when she had "snored" a person. This was why she had become weak [*She does not eat bad things; for she is careful about the things which she eats; that she may not eat together ashes with them; for she would, if she eat [ate?] things which were not clean, she would become weak, her snoring power would leave her*], while she felt that she had been used to snore up a person who had lain for death [*i.e. the people had not thought that he would recover*]. This was why the people had been used to perceive her doings.

The people had been used when a person was ill, they then knew the place which she was at when the person was ill [*This was why the people had been used to know the place which she lived at. For the people did not think that she was the one who had been used to "snore" them up. Then they saw that a person was ill, then they were used to know where she lived. For they did not know her*]. This was why she was used when people came to call her, that she therefore should come to "snore" a person. She … [*D.H. says, I <u>might</u> use //kuan for amm here*] was used to thing that the people were used. If they were not ill, they did not call her name. They continued silent. [*They forgot her name when not ill, D.H. explains*] If they felt pain, then they were [*kkoro Turru !ka – <u>the name of a red stone which I shewed D.H.</u> His mother told him this name for it*]

used to know her. For they did not know her, if they were not ill. She was the one whom they were used, when they were ill, they then quickly calling sought her.

[25 Jan.] They were not willing therefore to pay her for it, and this was why her snoring-power had become weak. For she had formerly been a sorceress who had been used to snore up a person. She had been used quickly to smell out the thing. She now felt that her snoring-power [//nau] was that which had become weakened. This was why the people were used to say that she could not "snore" well, while she now continued to think why could it be that the people did not pay her for it. This was why she was used to think that a person she had when snoring raised him up, he did not think that he had been as if he had been I pain. He had been moaning and restless.

"This was why I wished them therefore to think on these things. For as if their skin does truly ache strongly. This is why I wish that they should therefore truly, they think it (the pain) that they may therefore pay me. For when I snore a person, I am the one who thinks that I am the one who will snoring raise up the person, that his people shall perceive him, that I am the one who has snoring raised him up. This is why I wish that they therefore think it, that they may therefore recompense/pay me. For I now wish that I will, if I come and see that a person seems as if he will die, I will not "snore" him. I will look for they are used to say

LV-4 Bushman (D.H.) Pp. 4162-4252. 1875

*Pp. 4162-4252: 25 Jan.-24 Feb. 1875
*Translated: 16, 18, 20, 23, 25-6 Feb.; 3 March & 17 May [5-12 pages a day]

[Contents:
4162-99 (continued): What the sorceress/wise person !kwarra-an said when she cured Dia !kwain as a boy
4200-30: The story of a wise person (i.e. sorceress): what she did when the Kafir had hurt my throat and it was swollen
Fable:
4231-52 How the Jackal deceived the Hyena (continued V-5, p.4253)]

[What the sorceress/wise person !kwarra-an said when she cured Dia !kwain as a boy (continued)]

I do not allow them to live. This is why I will, when I come and see that the person truly seems as if he will die, I will not put my hands upon him. For I shall allow him that he may be the one to himself "snore" himself, that I may see what he will do, [if?] he snore[s?] himself. For they are used, when I have snored them, they arise. They give me much talk when I tell them about it, that they therefore pay me. They give me much talk.

For the people formerly beat me when I was telling them that they should pay me. A fight was that which came upon me when I was telling them that they should pay me. Therefore I am afraid on account of it. I am afraid therefore to "snore" a person, while I continue to sit thinking of the things which they did to me.

Therefore I will first look how it is, while I wish that the person may first feel the pain. For he is used, if I snoring raised him up, he does not think that he had been in pain. For he is used to forget if I had raised him up from the place which he had lain in. He was as if he were in great pain. He, if I make him cool, he thinks not that I was the one who made him cool. For he usually forgets that I was the one who cooled his skin for him. [26 Jan.] Therefore I do not wish that I should therefore make cool their place which they tell it. Therefore I will continue to look if I see that they seem as if they are in pain, that they may feel that they may know that I was the one who was used to help them about it, their place which they shewed it, where they ached.

Therefore I will not do so that he may feel. For these things they are those which I always say that they are not used therefore to pay me. I, when I come and see that a person lies at the point of death, I will not help him. For I will looking leave him alone that he may himself, he arise. For they are used when I have cooled [!kann] for them the place which it (the pain) was in it, which had seemed as if they truly, they were in pain, they when I cool their body, they continue to talk stories which I do not understand. They always talk them to me.

Therefore I wish that they shall when they feel pain, they not call me that I should come to help them. They must seek another sorceress, that she may be the one to "snore" them. For I desire not that I should when they come and call me, that I may come to "snore" them. I will not come that I may come to "snore" them. For they must seek another sorceress that she may "snore" them. For they continue to say that I formerly have eaten them. Therefore I will not "snore" them on account of it. For they may seek a sorceress who does not eat them.
For they continue to say that I have killed them when I "snored" them. Therefore I will no[t?] consent on account of it, for they would, if the person/man died, they would thus speak. They [would] say that I was the one who killed the person. Therefore I will not put my hands upon a person, if a person should be ill. For he may continue to look and seek for a person who is willing to "snore" him, if he wants that a person should be willing to "snore" him. For the sorcerers are used to say that they intend to take away my power. For I continued formerly to kill people [*She*

means that this was what people said of her], when I snored them. Therefore the sorcerers said that they intended to take away my "snoring"-power, that which I killed people with. They will taking throw it away."

She [!kwarra-an] knew that a man when he does not pay the sorcerer for it, the sorcerer does not then do good work [*becoming angry about the want of payment*]. For he now becomes a rascal. He wishes that he may truly kill people when he "snores". If the people make cool his heart [*(by paying him)*], then his heart is comfortable on account of it. And he lies "snoring" the person, his heart is comfortable on account of it. For he would have continued when he laid himself down to snore a man, he would have continued to lie thinking that he would continue to "snore" cutting the person's arteries. And he would have continued to work death to the man on account of it. He would not have been willing to "snore" the person nicely, for he would continue to think evil to the man, that he would continue to "snore" and kill the person. For the people would if he "snoring" had raised up the person, they have many stories. They (would) not have talked like old people [*not like old people who understand, but like little boys*]. For their stories continued to be like small children. They now were like grown-up people when they sat talking.

Therefore I did, when I sat listening to their stories, they at first seemed as if truth were that which they spoke. I have seen that truth had not been that which they spoke to me. [27 Jan.] For they did, when I had "snoring" raised up the man, they did truly beat me when I thought that they therefore would pay me. This was now why I now therefore "snoring" killed the man on account of it. For I now, when I take out a thing from a man's body, the thing which I have taken it out, it is not easy; for the thing seemed as if my artery would break [*!khau a – the great artery in the back, D.H. says*] an artery, for the thing which I have taken it out from the man, it now lived. Therefore its sneezing out was not easy,

[*as one does to get any obstacle out of one's nose; not <u>real</u> sneezing (which is Tkamma). The thing is not willing to come out and is difficult, and makes the doctor's head ache, being in his head, D.H. says. It looks like a little stick when it comes out and is as big or less [smaller?] than a pencil*]

while it felt that it now was alive. This was why it was not willing that it therefore allow me that I might sneeze it out. These things they are those which I want the people therefore to think about; that I now … the thing which I take it out.

I now am weary. This is why I now desire that the people, therefore truly they therefore should pay me. For the thing seemed as if my artery would break, for the thing was now not easy, for the thing now seemed as if it would come out at a different place. I was the one who [*(drove it, directed it, made it go out where I wanted it)*]. This was why it seemed as if would come out rightly. I … because I who was a sorceress had dealt with the "sticks." He became strong [?]. I took them out. Then they seemed to think that the "sticks", which I took out were not strong. For that was why they did not remember that I had snored, living myself for the man. It had ached. I had lived myself when I took the thing from the man. That is why I really want them to pay me for the pains which I suffered, which the thing made me feel when I went out to sneeze it out.

Therefore I want <u>a real knife</u>, for I am sure they really ought to pay me. For then my heart is happy, for I feel that they have cooled my heart and my heart is not angry. For when they have made my heart happy, then I am happy. For I am sure if the harmful things come to me that had been killing them, I should be able to drive them away [*snoring sorceress takes on the patient's pain]. The harmful things which were killing them, they would not know them. I should see then, they would not see them. They had been feeling in thus before I consented. They had felt pain. Then it had been that I took care of them. Therefore they no longer felt pain.

[**detailed account of status and practices, highly negotiated, of a !gixa woman; payment in form of knife for services; fall from status; "sneezing" simply = curing, healing; visited by Diakwain when eleven years old and healed, then again in 1874. It was then presumably that she told of

having been beaten by people, her husband?, and her fall in status and the decline of her healing powers; snoring as the taking on of the pain of the patient]

The Story of a Wise Person/Sorceress: that which she did when the Kafir had hurt my throat. She did, she "snored" me, when my throat was swollen
[*Told by "David Hoesar"*]
[*Note: Breakwater records describe him as having "a large scar on his right cheek-bone"]

[28 Jan.] The Kafir [//koxai] was taking my mother's spoons [*The mother possessed many spoons, which D.H.'s father had bought. They were iron spoons*]. He wanted to take them away with him. And mother [=Kamme-an or Doro from Strandberg] spoke and said: Why was the Kafir putting together mother's spoons when he went away. He ought to take his things. He ought to leave mother's things and not take them. For these were things which my father [Xatin or Xattin from Sak River and Brinkkop] who had died had left mother, and they were mother's things. His things they were not. For mother's things they were.

Then I asked why was the Kafir trying to pack up our things? I had thought that he had come to take care of us, but he had only wanted to do mischief. And I grew angry because he treated mother so. I kicked him and knocked him down and he got up. He seized my throat. I was laden with ostrich egg-shells of water [*D.H. was carrying ostrich eggs full of water, as well as a gun*], having been to dig up water, and I was carrying a gun as well. He seized hold of me and lifted me up. Then I got up. I laid down the bag of ostrich egg-shells.

Then my sister Whai-tu said to me: "O Dia!kwain, stop fighting the Kafir. Let him take his things and go. You go after the ostrich about which you have just been telling me that you meant to make a screen of bushes for it. For you know this is a man who wants to kill us. That is why he frightened (?)/made tremble our mother. He wanted to do to her as he had done to our aunt [*an aunt of David's, to whom the kafir gave poison of which she died*]. He wanted to do the same to us. That was why he frightened/made tremble our mother.

When I [my] sister said this to me, she advised me, I assented. I answered: 'Tell the Kafir to go. When I come back, I do not want to see the Kafir, to find him still here. For I do not like his being here."
Then I went away as I had said. I went to lie in wait for an ostrich. And the ostrich turned back to the place where the man stood. Then I threw a stone, breaking its knee. Then I left the screen of bushed and went up to it, as it sat struggling [*trying in vain to rise*] and seized its neck and wrung, breaking it. Then when it died [!khe – *This expression is used with regard to an ostrich, because it is like a round stone, and does not stretch its legs out when it dies, like other things*], I went back to the screen of bushes. I waited for the cock ostrich, as I thought he would come. He did not come and the sun grew hot. When I saw that he did not seem to be coming, I returned home, leaving the ostrich covered with bushes. [*He covered it with bushes i.e. //khou-//khou*]

I went home and the Kafir had gone. [30 Jan.] Then I told the home folk that the ostrich had returned. I had killed it and had covered it with bushes. I had not cut it up, but had covered it up. I had come leaving it and not cutting it up. Therefore I should have to go and cut it up next day. I did so when day broke and we brought its meat home.

Then we travelled away. [*D.H. says that they had now to journey to another place, the water having become exhausted where they were*] And I said: "O !kau! You seem to think my throat is not a little sore." And mother answered: "Do you not know that a Kafir's nails are always poisonous? He has scratched the throat, that is why you feel pain. Where thy throat is hurt, there it truly aches. For it is always so." Then we lay down, but that night I could not sleep because of my throat. I lay there writhing with pain.

Then day broke and mother said: "O Doro! Just think, my child could not sleep, but lay there writhing. And day broke while he lay writhing there." And the other replied: "Why do you talk as if a person had been killing and taking away people? It is not as bad as that (?)." And

mother answered: “O Doro! Just think, my child cannot eat for his tongue has filled up his mouth.. He has no room to eat in it. So I ask you to please heal the child’s throat for me. For he is the only boy I have. It is he who gives me food.” And the other replied: “Why do you ask this? Do you think that my hands feel as they used to do? For my hands have become weak.” And mother answered: “O friend, leave off speaking like that. You must truly just heal the child’s throat for me. For you can see for yourself that the child’s teeth do not meet for his tongue has filled up his mouth. That is why I want you just to treat the child’s throat. For his throat causes me uneasiness.”

Then she snored my throat. We lay down when she had snored my throat. We lay down to sleep. And she told me that I should sleep. I should feel whether my throat were not better next morning. I must tell her how my throat felt. Then I slept. Day broke and I felt my throat was comfortable. Then she asked me how my throat felt. I told her that my throat was comfortable that morning.

From Contents: How the Jackal deceived the Hyena

[=*kamme-an, the mother of Dia!kwain told him this story. <u>There is a “Spitzkop” on the other side of the Zak River called Ggerre kka by the Bushmen and by the Boer’s “Jakal’s Torn [toring?]”, which D.H. was told by his mother was the scene of this story</u>*]

[23 Feb.] A jackal, when he was hunting about, espied a hyena when the hyena had killed a quagga. And he said to the hyena on account of it, namely that the hyena had killed a quagga. And the hyena answering, said to him about it, that the jackal should go to fetch for him his wife [*the hyena’s wife*]. And the jackal answering said, (your) wife would not believe me, that thou wert the one who sent me, that I should tell her about it. For she would answering, she say that I was the one who was deceiving her, that I had not seen. Thou are the one who thyself shall go to thy wife. Thou shalt bring her, for she would not come if I were they one who went to tell her. For I will digging make a house of sticks, to which I will going backwards and forwards, take up the quagga’s flesh, while thou art gone to fetch thy wife; thou shalt come and put the children [*i.e. when he comes back from fetching the wife and children*] into the shade [*the shade of the house*].

And he (the jackal) made a house of sticks [*long sticks*] on account of it. And he made a fire on account of it. And he threw many stones into the fire on account of it, at the place which the hyena will ascend it. And the jackal said to his wife about it, that his wife should look out for him a riem, which he could pull up the hyena with, when the hyena should come. And she worked with a !ne-sarra [*or “Klaas-muis”. A “muis” with a very long nose, and long legs who runs very fast*] entrails on account of it, made a riem with them, because he (her husband) wished to pull up the hyena.

And the hyena’s travelling party came. And the hyena asked the jackal where he should ascend. And the hyena said, “How [*seeing no place by which he could get up*] must I get up?” And the jackal spoke answering said, “I will give thee a riem, which thou shalt take hold of, that I may pull thee up with it that thou mayest ascend.” And the jackal said, “Thou must permit that the children sit beneath, that thou mayest first ascending come. And I when thou hast ascending come, I will also pulling bring up the children, and thy wife, while thou art the one who first ascendest.”

And he threw down to the hyena the riem. And the hyena took up the riem. And the jackal said, “Oh hyena! Thou must not lose [m.i.] hold of the riem, for thou thyself, thou seest that the house of sticks is high. For thou wouldst if thou wert to lose hold of the riem, thou wouldst fall into the fire; for thou seest that the fire is yonder. It [is] that in which thou wouldst lie burning, [m.i.] if thou wert to lose hold of the riem.”

And the jackal now pulled, bringing up the hyena. [24 Feb.] And the jackal, when the hyena felt that the hyena was just coming up, that the hyena should see the meat [*when the*

hyena's head was just high enough to see the meat in the pot], which was in the pot, the jackal cut through the "Klaas-muis" entrails. And the hyena fell down on account of it. He fell on one side of the fire on account of it. And the hyena arose. And the hyena questioned the jackal on account of it, what kind of riem it could be that the jackal had given him that broke. He had nearly fallen into the fire.

And the jackal said he did not know the riem which his wife had given to him, that broke, letting go the hyena and he had nearly fallen into the fire. And the jackal said (to his wife), "Look out for me a riem which seems to be strong, that I can pull up the hyena, for the hyena nearly fell into the fire." And the jackal said [*(to his wife)*], "Dost thou not seem to have given me …'s entrails [*i.e. riem made of..'s entrails*]? For they (the … entrails) were those which broke letting go for me the hyena."

And the hyena said, "Oh jackal! Thou shalt when I ascending reach thee at the place yonder, thou shalt feel thy pain/skin. Thou must give me a riem which is strong, that I may be able to go up. For the children are dying for me from hunger on account of it, whilst thou wilt not take me up, that the children may get food from me." And the jackal said, "The riem was strong enough. The riem was that which broke, letting thee go. For I pulled thee hard. This was why the riem broke. I now will also give to thee this riem that we may see if it will also break."
And the jackal gave to the hyena the riem. And the jackal said, "Thou must not again, thou do like that which thou didst. For the riem which I now give to thee, it is strong. Thou shalt hold at it well." [*i.e. hold it fast*] And the jackal said, "Make fast the riem to thy body, that I may pull thee to see if I cannot pull thee up. When the riem is on thy body, we will see." And the jackal pulled the hyena,

LV-5 Bushman (D.H.) Pp. 4253-4344. 1875

*Inside cover, pencil: [*N.B. April 1876. (From V-10 inclusive must have been counted … and in May (JT), I added in note to 1st page of Report)*] (?)
*Pp.4253-4344: 24 Feb.-8 March 1875
*Translated: 25 Feb., 1 and 5 March 1875; then 27-30 July and 1 Aug. 1904.

[Contents:
4253-64 (Fable) How the Jackal deceived the Hyena (continued)
4265-87 (Fable) The Story of the "Ratel" or Mellivora … and the "Water Schilpad" or …
4288-91 Further explanation about the "Ratel" or Mellivora (why it is like a man etc.)
4292-4320 The Story about the "Koran Brandkop", or Kwa-kkwara
4320-44 The story of the Lions and Ostriches (A Fable related by !kugen ddi to Diakwain when a boy)]

[*In each case D.B. adds: "entered" (?)]

How the Jackal deceived the Hyena (continued)
[*Told by Diakwain who had it from his mother =kamme-an*]

[24 Feb. 1875] And the Jackal now said to his wife about it, "Thou shalt, when thou seest that the hyena seems as if he would ascending come, thou shalt cut through the riem that the hyena may not ascending come, that he may fall into the fire." And the she-jackal, when the hyena was (just) coming up, she cut through the riem. And the hyena fell down on account of it and the hyena fell into the fire on account of it.

And the back part of the hyena's body stood burning on account of it. This is why the back part of the hyena's body is very small, because it formerly was burnt in the fire. This is why it is very small [*i.e. the back part of the body*]. His feet which are behind, they were also burnt and shrivelled together. This is why they are very small, because they formerly were burnt. Therefore they are small on account of it.

The jackal (and his wife and children) ate the quagga's flesh and finished it. And the jackal, when he had eaten up the quagga's flesh, he went away to another place. And he espied another hyena, and the other hyena questioned him whether he was not the one who had put the other hyena in the fire? And the jackal replied that it was not he; for his brother it must have been, who had put the other hyena into the fire. For another jackal it seemed to have been; for he (himself) did not know that a hyena had fallen into the fire. For the other jackal had always been really cunning; for he had also been so to him(self). This is why he thinks that he must have been the one who did thus. For he (the speaker) had seen him, as he came to fetch water, while he had with him a quagga's stomach [*to put the water into*]. [m.i.] This was why he thinks that it must have been he.

And the hyena replied, "Oh jackal! Thou seemest to think that if I knew that thou art the one who didst put the other hyena into the fire, I should quite kill thee. For thou art not a little cunning. For thou art the one who dost always thus kill people with thy cunningness." And the jackal answered, "It was not I, for it seems to have been my brother. It was not I. For he always was one who deceived people, for he always was the one who was cunning. I am not so, for I should … on acount of his doings. Ye do beat me while ye think that I am he. Ye do beat me."

The story of the "Ratel" or … and the "Water Schilpad" or …
[*Told to Diakwain by his mother =kamme-an [m.i. on first m]*]

[26 Feb.] The “Ratel” when he was seeking about for honey, he espied a “water schilpad” as the “water schilpad” lay ill. And the “Ratel” asked the “water schilpad” what ailed him. And the “water schilpad” said to him about it, “I have been ill. For thou thyself, thou seest that my neck [//kua-//kuarra – *place above the collar-bones*] on account of it is thus. And holes have come out at it (i.e. at my place above the collarbones). I wish that thou shouldst stroke for me my neck.”

And the ratel now stroked for the water tortoise his neck folds. And the ratel said, “Will not my hand be full of thy neckfold’s decay?” And the water tortoise said, “Thou must gently stroke [m.i.] for me my neckfolds.” And the ratel said, “Look! why is it that thou dost when I stroke putting in my hands to thy neckfolds, thou dost [m.i.] draw in thy neck? And the thing looks as if thou dost wish to keep my hands fast.” And the water tortoise said, “Stroke, putting in for me thy hand to my neck folds’s inside; its place which is sore.” And the ratel now stroked the neck folds’s inside. And the water tortoise saw that the ratel’s [*The “ratel” was in those days a man, D.H.’s mother told him*] hand was now in his neck folds and he drew in putting his head on account of it. And the ratel’s hand was fast in the ratel’s neck-folds on account of it. And the ratel he said, “Look, why is it that my hand remains fast in they neck-folds?” And the water tortoise said, “Stroke also with thy other hand that we may see if thy hand will not come out when thou dost stroke with thy other hand.” And the ratel now stroked with his other hand. And his other hand also remained fast in the water tortoise’s neckfolds. And the ratel said, “Look, why is it that both my hands continue fast inside?” And the water tortoise said, “Tread, firmly placing above thy feet upon my neck-folds that we may see if thou canst not pull out thy hands.” And the ratel now trod firmly placing his feet above upon the water tortoise’s neckfolds on account of it. [27 Feb.] And the ratel’s feet which were below [*“achter fuss”*], they also remained fast on account of it.

And the ratel said, “I will throwing thee violently upon the ground, break thee, that I may take out my hands. For thou hast lied to me that thou wert ill. Thou didst intend drawing in thy head to keep my hands fast. For therefore it must have been that thou didst tell me that thou wert ill. I will strike thee upon the ground, that I may see whether I cannot striking (thee) upon the ground, break thee. For I see that thou didst intend to do thus to me. For this is why thou deceivedst me. It was because thou didst want to act in this manner to me that thou didst deceive me.”

And the ratel struck the tortoise on the ground on account of it. The water tortoise would not break when the ratel beat him upon the ground. For he remained whole. The ratel beat him down on a stone. He would not break for the ratel [beat him?] on account of it, that the ratel might go. The ratel’s forepaws continued to decay in the water tortoise’s neckfolds. This was why the ratel’s claws are long, for they formerly decayed and came off. Then they thus did, for they felt that they remained decaying in the water tortoise’s neckfolds.

The water tortoise did as follows when the ratel’s claws had decayed and come off. He walked away, while the ratel continued to lie ill. And the people said to the ratel, why was it that he went to the water tortoise, did he not know that the water tortoise’s neckfolds are always like that. He is not ill, for he behaves like this when he wants to do as he has done to the ratel. This was why he told the ratel about it, that he was ill. He had not been ill, for his neckfolds were really like that. They looked as if he were ill.

The ratel said, he had thought that the waertortoise was really ill. And that was why he had assented to the water tortoise, while he thought that truth was that which the water tortoise spoke to him about it [ha – *slightly aspirated h here*]. This was why he rubbed the water tortoise, but the water tortoise must have cheated him that the water tortoise might effect for him that his nails should decaying come off.

4288-91: [1 March] Mother [mamman] told me that the ratel used to be a man; therefore he resembled a man. [Rest is untranslated]

[** proliferation of stories thusfar which explain peculiarities of animals including: the colour markings of gemsbok, eland, quagga; the burnt head of the Koran (told again here after the above and thus linked for D.H.); the hyena's small back parts; the ratel's claws and tortoise's neckfolds etc.]

The Story of the Kwa-kkwara [or "Koran Brandkop" in Dutch]
[**N.B. vide II-3 (J.T.), pp. 406-16*]
[*Related by =kamme-an to Diakwain*]

The [Koran?] formerly, when they were at home, he was not willing that his elder sister should bake. He continued to cry there. His elder sister could not finish putting in the …, while his elder sister was obliged to keep him quiet. He always cried there. He had been formerly sleeping with his elder sister. His mother called him on account of it. He would not therefore go.
[*//ka – elder brother*
//ka-0pua – younger brother
//kha – lion]
His mother questioned her daughter why it was that her younger brother would not come, that he might get !kui-sse. And his elder sister replied about it, "Thy son will not go to thee, for he always continued to cry for me. I know not what I shall do with him, for he will not leave me; for he continues to want to stay with me. Ye must put aside for him some of the !kui-sse yonder, for he will not eat the things which ye give to him. And I do not know what is the matter with the child that he does so. He will not eat the things which ye give to him."

And her mother replied, "Bring (your) younger brother that he may come and sleep with me." And the girl replied, she said to her mother about it, "Thy son will not go to lie down with thee." And her mother replied, "Why can it be that thy younger brother is not willing also to sleep with me? For I love/want/think of [=I] him. Therefore I wish him to come and lie down with me."

The Kwa-kkwara, when they having sought round about for food and they returned, he said to his elder sister about it that his elder sister should when they drew near to the house, she should carry him. He, when they thought that they now should draw near to the house, he put his quiver into the place where he had been laying down his quiver, while he desired that the people should not know that he was now a grown up man.

And the people said: "Behold ye the thing which the kwa-kwarra has done!" And the old Bushman woman questioned her daughter that she should tell them about him, the man who seemed to have married her. And the girl said that a man had not married her [*h here very slightly pronounced*]. The old woman replied, asking her: "What thing can it be that has happened to thee, that thou art like this?" And she [3 March] said she was thus. And the people replied. They said: "Ye must look that the girl is pregnant. Ye must look what man seems to be coming to the girl." And the people watched the girl on account of it, for they desired to see what man seemed to be coming to the girl. And they saw that it was the … [Kwa-kkwara?] who was with the girl. For the girl went and set him down.

And he took up his quiver. He slung it on. And they went to seek for food when he had slung on his quiver, while he was not a child; for he was a grown up man. And the people same, on acccount of it, they told the girl's mother about it, that the … [Kwa-kkwara] who was used to !kauken [*[I think that his must be the name for its younger cry]*] there, he went to take out his quiver from the place where he had been laying down the quiver. He slung on the quiver. He went to seek for food with the girl, while the girl had not carried him, while they were grown up people.

And the girl's mother answered, she said she had seen that the kwa-kwarra was the one who was …; for he was a grown up man. He had been the one who !kauken-!kauken, that we might think that he was a real child, although he was grown up, that he might be the one to marry the girl. Therefore he wished the girl to carry him, while he desired that we might think that he

was a real child. And the girl's elder brother visited his younger sister's house on account of it when his mother had told him about it. That he should go to see that [which?] the kwa-kwarra had done, whether he would do like that which he usually did, he [did?] there.

And the girl's elder brother went to sit down at the girl's hut on account of it, while he desired to listen to the kwa-kwarra whether the kwa-kwarra would again cry. And he questioned the girl about it, whether the kwa-kwarra had been going crying about. And the girl answered. She said she had not been able to dig out !kui-sse, because the kwa-k had been crying for her. And the girl's elder brother, answering said: "Give him (to me) that I may hold him, that thou mayst bake." And the girl gave the Kwa-kwarra to her elder brother on account of it. For he was taking hold of the Kwa-kwarra. And the fire he held nicely the !kann on account of it.

And he thrust the Kwa-kwarra's head into the fire on account of it. And the Kwa-kwarra darted out of the fire, while his head was burnt to a cinder and he screamed out that his head had been burning (in the fire). And the people spoke. They said: "Do ye not hear that Kwa-kwarra? Ye would have it that he was a child. He had
[lied?cheated?], because he wished to be lying down with the girl. Therefore it must have been that he [lied?], that we should really think that he was a little child. Do ye not hear that he does yonder screaming go[es] (saying) that his head has been burning in the fire. He screams: "//kha!" [*The bird's cry is, D.H. says, as follows: "//kha! //kha! //kha kwa-kkwara!"*] that his head had been burning in the fire. Ye did contradict me when I told you about it, that the kwa-k was cunning."

The Story of the Lion and the Ostrich
[*D.H.'s "Oud Tata" told him this story*]

[*Explanatory note by D.H.: The lion was a man. The ostrich was also a man at the time when the lion [ ] the ostrich's [ ]; when they were roaring (?) [playing?] the =gebbi-gu. Therefore the nail of the ostrich decayed on account of it, while it felt that he (the ostrich) had the lion's … Therefore it decayed on account of it. Therefore the people [say] about the scar that is yonder on the … of the ostrich, they are wont to say that the lion's nail it is*]
[8 March] And the lions agreed together that they would deceive the ostrich for the women [*(the women of the ostriches and the lions)*] were accustomed with regard to the ostrich, they only praised the ostrich about the nice roaring (?). The women did not praise them. And they said, "What shall we do to deceive him [them?]?" And another lion answered. He said, "We must tell the women to make a =gebbi-gu, that we may see whether the women will again do that which they are used to do. And they only [praise?] [//a] the ostrich, that we may really see if it be true that the women [//a] the ostrich. We will see what the ostrich will do."

And the other lion answered. He said: "Why can it be that the ostrich roars (?) so excellently?" And the other lion answered. He said: "The ostrich roars with his lungs. Therefore his throat (sounds) thus on account of it; his chest [sounds?] on account of it. Thou because thou dost roar with thy mouth, therefore thou dost not roar (?) nicely on account of it." The other lion spoke. He said: "Ye must make a =gebbi-gu, that ye may slay the ostrich. That ye may take out the ostrich's lungs, that ye may eat them and you will roar (?) sounding like the ostrich on account of it, when ye have eaten the ostrich's lungs."

And the lions spoke. They said to the women: "Make a =gebbi=ggu", that they might listen whether it was true that the ostrich roared (?) well. And the women made a =gebbi-gu on account of it. And the lion roared. The ostrich was still at his house. The lion roared. The women did not applaud (?) the lion, while they felt that the lion did not roar nicely. for they were looking at the lion. And the ostrich came and the ostrich (roared), (sounding) far away. And the women said: "I wish that the lion roared like this. For he sounds as if he had put his tail into his mouth, while the ostrich roars [nicely?]"

And the lion speaking said: “Dost thou not see that the women have done thus to the ostrich? And they only [love?] the ostrich. He is the one whom they love, while he has this fine roar. The women only love him.” And the other lion was angry about it, that the ostrich had been the one whom the women loved. And he seemed as if he … on account of it. And he scratched the ostrich’s [ ] on account of it, scratched tearing it. And he (the lion) speaking said: “Is this the thing which roars nicely?” while he … the ostrich’s … And the ostrich also quickly (?) turned. And the ostrich also …, tearing his (the lion’s) … And the ostrich said: “This man, it is his …. He is angry with me, because he is the one who is used to put his tail into his mouth when he roars. Therefore it is that the women do not praise him, while the women feel that he does not roar well for the women. Therefore it is that the women are not willing to make for him a =gebbi-gu [*Note added 26 May 1875: The time at which the lion had not killed the ostrich, it was the one at which they made they =gebbi-ggu’s fight. He (the lion) afterwards killed the ostrich and he ate the ostrich*]. The women feel that he does not roar, sounding like me. Then it would have been that the women would have praised him.”

Therefore my grandfathers spoke. He told us about it [*“us little boys”, D.H. says here*] that we should also resemble that which the lion formerly did to the ostrich, when he formerly killed the ostrich. He ate the ostrich’s lungs, while he desired that he might roar, sounding like the ostrich. Therefore he ate the lungs on account of it. My grandfather also gave us to eat of the ostrich’s lungs, that we might also resemble the ostrich.

And we spoke. We asked our grandfather if we should not baking cook the ostrich’s lungs. And our grandfather spoke. He said to us about it, that we should not cook the ostrich’s lungs, for we should do thus, eat the ostrich’s lungs, eat them raw. For we should if we eat the ostrich’s lungs when they were cooked, we should not roar sounding like the ostrich, if we eat them when they were cooked. Our grandfather, speaking, told us about it, that we should not chew the ostrich’s lungs. We should swallow [m.i.] them down while they were whole. For we should, if we had chewed the ostrich’s lungs, we should not roar sounding like the ostrich, if we had chewed them.

And our grandfather speaking said: “Ye must come to stand around that I may be cutting off from the ostrich’s lungs, that I may be giving of them to you, that ye may be swallowing them down.” And we speaking said: “Oh! my grandfather! We are not willing to eat the ostrich’s lungs while they are raw.” And our grandfather spoke. He said to us about it that we also desired that we might resemble the lion. He was formerly angry with the ostrich about the ostrich’s roaring. We also should, when we heard that our companions roared, sounding very well, we should become angry with our companions when we heard that they roared, sounding very well. We should fight with them when we felt that the women did not applaud us. Therefore we should become angry with them. We should be fighting with them, while we became angry that the women did not applaud us.

[**Link between eating habits taught to children (eating ostrich lungs raw) and a story about the roarings of ostriches and lions]

LV-6 Bushman (D.H.) Pp. 4345-4435. 1875

*Pp. 4345-4435: 9-22 March 1875
*Translated: 4345-4403 from 10-29 March 1875; 4404-34 Aug. 1904

[Contents:
4345-77 Fable: The Story of the Lynx and the Anteater
4378-4402: A Bushman Belief about the Bat and the Porcupine, and how to lie in wait successfully for the Porcupine etc.
4403: Note to preceding story (about the fine hearing of the porcupine)
4377-80 rev.: Bushman Girls must call the Porcupine a different name from that used by the old people
4380-83 rev.: Bushman Girls must not take up a tortoise in their hands; the rain would be angry
DB?: 4384 rev.-4386 Things Bushman girls youths must avoid
4404-11 Parents instruct children how to get food
4411-34 The Mantis and the Hartebeest and Eland]

The Lynx's Story (it) is and the Anteater's
[*Told to Diakwain by his paternal grandmother, Kwobboken !kauken*]

[9 March 1875] The anteater formerly was used to be anxious about the lynx, while she felt that the lynx was handsome. Therefore she took care of the lynx on account of it, while she desired that the men should not play for her with the lynx. For her heart's child it was who was used to be with her, when she (the anteater) hunted about for Bushman rice. Therefore she did not want that the folk should play for her with the lynx on account of it, for the folk loved the lynx on acccount of the lynx's nice playing upon the !kummi [*A musical instrument used by Bushmen women*]. Therefore the folk loved the lynx on account of it. For the lynx was used when she played the !kummi, her !kummi sounded very sweet.

Therefore the anteater formerly was used to take her pillow. She go [went?] to lay it at the !kummi's stick's end, while she wished that the !kummi's [m.i.] sound should enter her ear, that she might listen to how the lynx would play the !kummi on account of it. [10 March] For the lynx was used, when she played the !kummi, she [*played so that one got "hartseer", "was verdriet"*]. Therefore she (the anteater) did not wish that the lynx should leave her on account of the lynx's playing the !kummi. Sweetness was that which she did not wish that the lynx should leave her on account of it. For a small anteater it [the lynx] is
[!khau: *!khau = kauki ha //wei – For a rich man in Bushman, one says !khau. D.H. explains that the lynx is contented with a little piece of meat. He says: "All maschie". "In the case that it (lynx) has killed a springbok … many nights, they will come, while it is eating the springbok, while it (lynx) feels that it is not eating greatly, that the springbok should be eaten up. For the springbok is used to decay, while it is eating at the springbok, while it feels that it is not eating springbok greatly. For it is used to go away from the springbok when the springbok decay"*]
Therefore she (the anteater) did not wish that the lynx should go away from her (the anteater's) house on account of it. For she continued to wish that the lynx should continue to live with her. Therefore she //ku on account of the lynx, while she felt that she did not want that the lynx should go away from her. Therefore she did not wish that people should play with the lynx. Therefore she had formerly been used at night, she to listen to the lynx's sleep, how the lynx did, she breathed. For the lynx did not seem to lie comfortably.

Therefore she heard the !kummi on account of it, [the] !kummi's string on acount of it. And she questioned on account of it. And she spoke. She said, "[?] like the !kummi's string which vibrates [m.i.] and which I seemed as if I heard its vibration." And the lynx spoke. She said to the

anteater about it that a little stick seemed to be that which had struck along the !kummi's string, when she had turned over.

And the anteater spoke. She said, "The thing does not seem as if a little stick was that which struck along the !kummi's string, for the thing seemed as if a person was the one who took up the !kummi. For the !kummi would have, if a stick had been that which struck along it, it would have sounded greatly. If a stick had been that which struck along it, it would have gently sounded [m.i.]. The thing seemed as if a man was the one who took up the !kummi, for the listening which I was listening with did not a little sound. And it resembled [10 March eveng.] as if a man were the one who took it up. [*D.H. says that he forgets the name of the person who stole the lynx*] Therefore I will first listen whether real truth it be that a stick struck along the !kummi. For I distrusted that the thing seemed as if harm, it were that was coming [it – ha. *Ha = ha a D.H. says, but is not very clear about it*] to the lynx. Therefore I will listen whether real truth it be."

And the anteater slept on account of it. And people came and stole away the lynx on account of it, while the anteater was asleep. And the anteater awoke and she asked the lynx whether the lynx would not first play for her at the day's breaking, that she might listen how the lynx always she played on account of it [*The lynx was used to play very nicely at day break, D.H. says*]. And she said, "Art thou then fast asleep that thou didst not answer me, that thou dost always play the !kummi at daybreak? What is the matter with thee today that thou art not willing to play !kummi today [11 March] as thou wert used to play the !kummi at daylight? I distrusted that the !kummi had sounded, that is why I have called thee in vain. //kha! [*seems like an exclamation here, so I have added ! to it*] thy doing it is. Thou must have gone away. I will feel the place that thou seemest to have gone to."

And the anteater went into the earth which she lay upon, that she might feeling seek the place to which the lynx seemed to have gone. And she listened and she felt the earth and she felt that the earth shook. [*Because the lynx with those who had taken her away, were walking above. In "Boer's thal" he calls it "biif"*] And the anteater she said, "The earth seems as if the earth were soft." And the anteater said that she had distrusted the !kummi. The lynx had said to her about it, that a stick had been that which struck along the !kummi's string, when she had wanted to question the lynx. Therefore she had been thinking, what thing could be that which a stick had struck along the !kummi's string on account of it, on the night which was here? Because the !kummi was not used to do so, while the lynx must now have felt that she intended to act thus.

Therefore she said thus. She spoke to me about it, while she must have felt that she intended to go away. And the anteater spoke. She said, "I will first go into the earth at the place which is here, which the lynx did lie upon it, that I may feel the earth at it." And she entered into it and she went along. She was feeling the earth and she felt that the earth was soft. And she spoke. She said: "The place now shakes." And the people with whom the lynx went, they speaking said, "The earth now shakes at the place which we are walking over it. Ye must look out for a hurru ttwitten [*... is also the name for a black bird with a little white on its back, which inhabits a small hole*], it (the anteater) is [?]. She wishes that she may cause a sudden disappearance [kkwo-kkwai: *kkwo-kkwai seems to be a thing which disappears suddenly, altho' you have just seen it*] to swallow in the lynx. She does not go above that we might know the time upon which she is near us. For a hhurru ttwiten she is. Ye are those who feel that the earth which we are walking upon, it moves under our pressure" [*like a blister in which you move the water by touching it or like a skin which is half full of water*]. And they speaking said, "Ye must when at a place which ye feel that the earth seems as if the earth were soft at it, ye shall striking lay a stick [*They should frighten the anteater by striking a stick hard upon the ground, so that it should turn back. And by the striking of the stick, they make the ground hard which also leads it to go another way*] upon it, that ye may know. For the anteater wishes that she may cause the lynx to enter above her at the place which is down [*It is as if the anteater did not dig, and as if the ground opened of itself before him*]. For a hhurru .. she is the one whom she is. The earth continues to crumble and fall at the place which she goes along it. Therefore ye shall know on

account of it, for the seeking for the lynx it now is. Therefore ye must know on account of it. For the earth which I go above it is, it moves under our pressure."

And the earth fell in on account of it. And all the people fell into it and the earth covered them on account of it. And the anteater took away the lynx on account of it and she took back the lynx on account of it to the house. And she speaking said, why had it been that people had come to take away the lynx? Did they not know that she who was a hhurru, her child it was; she (the lynx) whom they had intended to take away, her child it was? [*All those who had taken away the lynx died underneath the earth which had fallen in upon them, D.H. says*]

[*!kummi ta gau a - is the name of the piece of feather with which the !kummi is frequently played. It is also played with the thumb and finger of the right hand.*]

[*4377: N !kau-gen kan //kuan Tka-sse ttwai i – "My lieve is klein umbetje lecquer"; "I feel a little better"* - *perhaps a general comment by Diakwain as unrelated to above text]

[LH: 4378-4408: Bushman Girls must call the Porcupine a different name from that used by the old people; Bushman Girls must not take up a tortoise in their hands, the rain would be angry; Things Bushman girls youths must avoid]

[*beginning with note about the Bushman words for porcupine in story below: [*//gauxa; !kho; Tkhogen; "eistervark" – porcupine.*
The last Bushman name (Tkhogen) is used by girls. "Girls are those who call the name of the porcupine //kho, while they respect/avoid the name of/must not say //gauxu. Therefore they thus call the //gauxu's name on account of it, while they feel that girls must not say //gauxu. For the old people are those who tell them about it, that they must not say //gauxu. For they must say /kho to the //gauxu.

For the porcupine could, if they who are girls said //gauxu, the porcupine would not come out of his hole if their parents/fathers (?) were to sit waiting for the porcupine, while the porcupine would feel that they who were girls, they did not shew respect for the porcupine. Therefore the porcupine would not be willing to come out from the hole. For the porcupine would know that the people were awaiting him. Therefore the old people teach the girls about it, that the girls might shew respect for things. That they should not call things by the names which the elders call them. For they should call things by the names which are girls' names for the things. For the things would, if they did not shew respect for the things, the things would not act nicely (favourably?).

For the Bushman girl, if she sees a tortoise she must not take up the tortoise with her hand. For she is afraid of the tortoise, to take up the tortoise with her hand, she is afraid to take up the tortoise. She, if she perceives a tortoise, she turns back. She looks, searching for a place where a bush/tree may be standing, that she may break off a branch of the bush/tree that she may roll the tortoise into her bag. That she may take the tortoise back to her younger brothers, that they may go to put the tortoise to roast. Therefore she rolls the tortoise into her bag. For she also is afraid lest the tortoise should soil her, when she set down the tortoise. Therefore the Bushmen/people wish the old Bushman women to teach the Bushman girls that they may, while they are afraid of taking up a tortoise, that they may break off a stick from a tree/bush that they may roll the tortoise into the bag.

For the Bushman [women?] are those who teach them that they may not take up a tortoise, for a water's/rain's thing it is. For the rain would, if they had taken up a tortoise with their hands, the rain would be angry with them. Therefore they are afraid on account of it to take up a tortoise with their hands, for a tortoise is always one of the rain's things. The puffadder (?) is also a rain's thing. Therefore the old people/grown up people are used to tell the children

about it, that it is one of the rain's things. For they see that the … of the puffadder (?) is green/yellow. It resembles the rain's … [DB – rainbow], which is green/yellow. Do they not see that the puffadder (?) is wont to become visible when the rain has fallen? For the puffadder is used to pull down together with the rain-liquid, which comes out, comes out along the sky. It is that which the puffadder will eat. Therefore they should be afraid of the puffadder on account of it, for (one) of the rain's things it is. [16 March] And (one) of the sky's things it is, that which is coming out of the sky it is. [?] Therefore a young man, he also when he is a young man, he also resembles/is like a girl. Therefore a young man also is afraid of things on account of it. For he is also used to be like/resemble a girl when he is a young man. Therefore the people desired that the old people should tell the young man about it, that he should be afraid of the girls. For the girl's rain would come out upon him if he (the young man) was not afraid of the girls. If he was afraid of the girls, then the rain would not come out upon him. For he, if he were to play with the girls, the rain would, on account of the girls's scent which was upon him, the rain would be angry with him about it, when the rain felt that the rain smelt the girl's scent upon him. Therefore the rain would be angry with him about it, for the old people are used to say that a girl [ ] [DB: makes] the rain things [DB: strike] those which [DB: hit] a young man.

Therefore the old people [talk?] about food which a girl digs out. The elders are those who eat it, while they are not willing that the children should eat it. For the food which a girl digs out, they are afraid of it, while they feel that a girl she is. When she becomes a grown up girl, then her father eats the things which she digs out. And she also makes smoke for her father with buchu, while she wishes that her father may have the scent of buchu upon him, which she who is a girl she posesses, that it may be upon her father.

For the rain would lightning kill her father when her father was at the hunting-ground. Therefore she fumigates [makes smoke] her father on account of it, that the scent of the buchu be with her father. For her scent, with which she is a girl, it is upon her father. The rain would smell that her father has not got the scent of her buchu. The rain would lightning kill her father, while the rain felt that the rain was angry with her father about her scent.

Therefore she works with her father, while she desires that the rain may not lightning kill her father. Therefore she works with her father, for the Bushman old women are those who teach her that she should take care of her household. For she is a new maiden, she should give buchu to the people. For this is why the rain is angry with people. If the rain feels that a girl does not take care of her relatives, they should therefore remember that they who are girls, they should therefore fear playing with a man. If they play with a man, that they may know that they should give the man buchu scent.

Therefore the Bushman girls are afraid of the men on account of it, while they feel that they are wont to be afraid, lest their rain/waters (?) come out upon the man, if they play with the man. For people wish the old people to tell the girl about it, that she possesses [Tkoo-dde]. Therefore the girl should be afraid of playing with people on account of it, for she posesses … because she is a girl. Therefore a girl, when she is a girl, she with regard to the food which she prepares for her parents, she concerning buchu, she puts buchu to roast upon the fire where the pot stands, while she desires that the pot may have the buchu scent, while she desires that the food which is in the pot, it may have the buchu scent.

For she who is a girl, she is the one who prepares the food, while she fears lest her parents' teeth may be coming out. Hence she fears them. Therefore she takes care of the food which she prepares for her parents, while she feels that she does not wish that her parents may have a different kind of illness. For this is what the people wish the old people to teach her about, that she should be careful of the people. They tell her about it, that the water is used to come out of the old people's teeth if a girl does not … [look after?] them. If a girl …[looks after?] her family, then her relation do not get a bad illness on account of it.

The old Bushman women, they are used to tell the girls about it, that the girls may cut their [17 March] parents' teeth, that they may fumigate them with buchu [m.i.]. For her

rain/water? would come out of her parents' teeth and her parents' teeth would get a different kind of disease. Therefore the old Bushman women are used to tell the girls about it, that with regard to the little child which they are taking care of, they should be careful of it about their perspiration. For they carry it, sweat, their perspiration upon the child. Therefore the girl fumigates [m.i.] the little child on account of it.

A Bushman Belief about the Bat and the Porcupine
[*Told to Diakwain by his father Xaattin and his mother =kamme-an*]

[13 March] Mamma told me that the bat, when the porcupine
[*//gauxa; !kho; Tkhogen; "eistervark" – porcupine. The last Bushman name (Tkhogen) is used by girls* …]
is still at the place which it is seeking about for food at, the bat does not come. For the bat remains with it, while it is seeking about for food. When it returns, then the bat comes to its hole [*the bat inhabits the same hole with the porcupine*]. Then I may know that the porcupine seems to have returned. Mamma said to me about it that I must watch for the porcupine when I saw the bat, the [that?] I now might know that the porcupine now seemed to have come, for the bat now came.

And I must not sleep on account of it. For I must watch for the porcupine. For the porcupine when it comes near, I feel sleepy. I become sleepy on account of the porcupine, for the porcupine is a thing which he is used, when he draws near, he goes along making us sleep against our will; while he wishes that we may not know the time which he comes at, while he desires that he may come into the hole while we are asleep. Therefore he goes along making us sleep, while he desires that he may come, while we are asleep. That he may smell whether harm awaits him at the hole, whether a man is the one who is sitting down by the hole on account of him. And he when the man is asleep, he lifts up his quills so that they may not rattle and steals softly away when he has scented the man's scent.

Therefore he is used to cause us to become sleepy when he wishes to come and smell whether peace it be. Therefore mamma was used to say to me that I should, if I became sleepy, I should know that the porcupine now was the one who went along making me sleepy against my will. He now was the one who went along causing me to sleep. I should, if I wish to sleep, I must not sleep. For the porcupine would come while I slept there. And the porcupine would steal gently away on account of it, while I was asleep. I should not know the time which the porcupine would come upon it. I should think that the porcupine had not come, while the porcupine had long come. He had come and gone away, whilst I was asleep. [15 March]

Therefore I should not sleep that I might know when the porcupine came. For I should, if I were asleep, I should not know when he came. Therefore I am used, if I sit and wait for a porcupine, I do not sleep, while I watch for the porcupine. The porcupine then comes while I am watching for him. I see him return while I feel that I am the one who has not slept. For mama was the one who thus spoke. She told me that I must not sleep. If I became desirous to sleep, that I might do like that which father was used to do, that which father watched well for the porcupine on account of it. Therefore father was used to know when the porcupine came, while he felt that he was watching for the porcupine. Therefore he was used to know when the procupine came. When he became sleepy he did not sleep, while he felt that he wanted to know the time at which the porcupine came.

For these things, they are those which my parents told me about. Namely did I not see that the porcupine is a thing which does not go about at noonday, for it continues to go about by night. For it cannot see at noonday [*(he does not see well by day D.H. says)*]. Therefore it goes about by night, while it feels that night is that which it sees upon. It would, if it went about at noonday, it would go into the bushes, while it felt that its eyes were not comfortable. Therefore it would get into the bushes, while it felt that its eyes were not comfortable. For its eyes feel

dazzled. Night is that which it sees well upon. For it knows that this time it is the one upon which it sees the place which it walks upon. It sees the bushes by night upon it.

Father was used to say to me, that I should if I were sitting waiting for a porcupine, that I [should wait for?] the time which the Milky Way turns back upon it. It is the one which I know that the time which the porcupine returns upon it, now is. Father taught me about the stars that I should if I were sitting waiting by a porcupine's hole, I must watch the stars. The place where the stars [*(The porcupine will come from the place where the star seems to fall as they (the stars) know where he is)*] fall at, it is the one which I must greatly watch. For this place it really is that which the porcupine is at, that which the stars fall at.

I must also feel the wind. The things which I must watch them, as (my) father thus spoke, he taught me about them; the things which I must watch them. Father said to me that I should not watch the wind, for the porcupine is not a thing which will return coming right out of the wind. For he is used returning to come across the wind in a slanting direction, while he feels that he might smell. Therefore he is used to go across the wind in a slanting direction on account of it, while he feels that he wishes that he might smell. For his nostrils are those which tell him about it, that harm is at these places.

Father used to say to me that I should not breathe strongly if I were sitting waiting for a porcupine, for a thing which does not a little hear it is. [17 March] I also must not rustle strongly, for a porcupine is a thing which does not a little hear (has a fine sense of hearing), it is. [*A thing whose ears hear finely it has always been. Therefore we do not rustle much, on account of it, while we feel that a thing which is used [ ], while we thought that we had not rustled much, it would hear*] Therefore we are used sitting gently to turn round on account of it. While we feel that we fear if we were to have done so, as he came he would have heard. (If he had heard, he would have turned back).

How D.H.'s Father and Mother instructed their Children to get Food

[17 March (eveng.)] The Story of the awaiting the Porcupine it is an old/a great story. For a story which our father told us about, that we should seeking feed ourselves with it, it is. It is not a little story, for it is a great story. That which our fathers told us about, while our fathers felt that we should grow up, we should ourselves seeking feed ourselves. These things are those which our fathers taught us about, what/how we should do, seeking food ourselves. Therefore our father taught/instructed us about them, that we might know that which we should do, we seeking [to] feed ourselves. These things are those which our fathers brought us up, taught us about them, while our fathers wished that we might know what we should do, we seeking feed ourselves with it. Therefore our fathers instructed us about it, while they felt that they would dying go away from us. Therefore they instructed us about it, that we should know that which we should do, we seeking feed ourselves. Therefore they instructed us about it, while they desired that we should know that which we should do, we seeking feed ourselves [18 March] that we might ourselves seeking feel ourselves when they died, leaving us.

These things were those which they told us about, that we should know the seeking of food, that we might therefore ourselves feed ourselves, while we think that other people (lit. people which [are] different) they would be those to give us food. For these things they are those about which our fathers instructed us, about the seeking of food, that we might not think that other people should be those to give us food. For we must ourselves, we seeking feed ourselves. For we appeared [not?] to think that the people who had been fond of us, when our relatives were living, that they would, when a little child had become an orphan, they would not (any longer) be like that which they did to the little child when the little child's relatives lived. For they would be driving the little child away when the little child was … begging? from them, while the little child thought that they were his relatives.

These things are those about which our fathers told us that we might know, that which we might in this manner, we might do about them. Therefore our fathers talked to us about them. They instructed us about them, for they would die leaving us. Therefore they educated us about them at the time when they were still alive. These things are those about which they talked to us that we should know, for we seemed to think that being an orphan is a light thing. For a great thing it is.

While our fathers still lived, then we should not feel the orphan state. For we … should when our fathers had died, leaving us. Then we … should feel the orphan state and we should know that being orphaned is a great thing. Hence we should afterwards understand about it, when we felt how being orphaned feels. And we, when we asked a person for a thing, we should listen to the stories which the person would speak to us. When we asked him for a thing, then we should agree with our parent's teaching about it. For we did not agree with them when they talked to us about it; for we contradicted them when they talked to us about it.

Our eyes should themselves, they shew us about it, that which people are used to do to a little child when a little child has become an orphan.

[Lesson and taboos - my title?]

[D.H.'s translations from here]
19 March 1875: Our parents used to say to us about it, did we not see that the hartebeest's head resembled the Mantis (head?). It felt that it was the thing of the Mantis. This is why its head resembles the Mantis.

(Sup.) A Bushman woman who has a little child must <u>not</u> eat (all portions of) the flesh of the hartebeest, nor must she jump over its head for fear of harm to her child. She must make a charm to hang upon her child of a part of the hartebeest's foot.

A woman who has a little child which is small, she does not eat the hartebeest. She also does not spring over the hartebeest's head, for the Mantis would press down her child's head's hollow place. The child would die, while it felt that its head's hollow place was that which the Mantis had pressed down. These things they were those which it dies on account of them.

Therefore our parents were used to instruct women who had children which were little, that they might [take] the thing above the hartebeest's between the toes. That they should cut it out, that they should thread it upon a sinew, that they should make a … that they should put it in. That they should put it on the little child. For things … that his scent its might ascend from the little child and the Mantis might smell the thing's scent upon the child and that he should not … the child's head on account of it.

The Hartebeest and the Eland belong to the Mantis

The hartebeest and the eland are the things of the Mantis. Therefore they have magic power on account of it. The Mantis is used to be with the hartebeest when the hartebeest walks about. Our mothers used to say that the Mantis sits in the middle between the eland's horns. Therefore our fathers used to tell us about him, that the eland formerly when they had shot him with poison, they returned home. They made water upon the eland. Then the eland was also writhing with pain on account of it when they were making water upon the eland. For the eland would, if they were not making water upon the eland, the Mantis would come to them.

Those who had shot the eland, the Mantis would come to see whether he was not making water upon the eland. And the mantis would go to tell the eland about him, namely why could it be that the eland writhed with pain there for nothing, while the man who had shot him, he had not been making water upon him. For he (the man) was talking/looking/chattering (?) there with his companions. He was not making water. The eland ought to arise that it might go away,

for the man had not been making water upon the eland. For he had allowed the children to be screaming into its ear. He was not making water upon the eland. Therefore a man when he has shot an eland with an arrow, he does not come home, for he walks about as if he were ill. The people [19 March] carry him away as if he were ill, while he desires that the eland should also be like that which he thus [19 March], he acts. That the eland should also be like that which he thus, he thus does, acts on account of it.

Therefore a man is used when he has shot an eland, he does not come home, while he desires that he may not come to the place where the children are screaming. He feels the place at which the wind seems to be, while he desires that he may not smell the food which the people are cooking at home, that he may not smell its scent. Therefore he is accustomed to feel the place at which the wind seems to be. He remains at the place which the wind is at, while he wishes that he may not smell the food's scent. For the eland would also, if it were to smell food's scent, the eland would arise. It would go away on account of it, if it also were to smell the food's scent, which the man who had shot it (the eland), he also had smelt it. [21 March]

Therefore the Mantis would if he has seen whether the eland seems to be writhing with pain, he examines the eland. He … follow the footprints of the man who shot the eland, while he wishes that he may go to examine searching the man who seems to have shot the eland, that he may see what man it seems to be. He goes to the home at which the man who shot the eland lives. He examines the people's quivers, while he wishes to see what man it seems to be who shot the eland. The Mantis examines, he examines seeking for the [arrow?] which seem to have blood (upon it). He perceives the [arrow?] while the [arrow?] stands inside the quiver.

He speaks. He says, "This man, he must be the one who shot the eland for me." Therefore he does not allow the man to sleep, while he is pinching the man, while he desires that the man may stir, while he desires that the man may catch hold of him. Therefore he is pinching the man. He, at another time, he resembles a … while he wishes that the man may be afraid, that the man may spring up. That the eland may also rise up when he sees that the man is walking about. He goes to tell the eland about him, that the eland is needlessly [lying?] there, while the man who shot the eland, he had not lain; for he had been jumping about. He had not been making water upon the eland, for he had been jumping there.

Therefore the man, even if the Mantis comes to cheat him, he does not seem as if he felt pain [*lit. felt his skin*]. He does (?) [not?] feel pain. He gently kkonno kkonno [*(kkorro kkorro W.)*] [m.i.], while he wishes that the Mantis may not know that he is afraid, even if he does feel pain. For the Mantis wants (?) him to allow the eland to rise up. [22 March] Therefore the Mantis acts in this manner about it. For he cheats. Therefore he acts in this manner about it. He deceives the man about it, that he may see whether the man really made water upon the eland. Therefore the man, if he makes water upon the eland, he seems as if he were ill. The people … him. He seems as if he were ill, while he desires that the eland should also be like that which he does about it. Therefore he acts in this manner about it. Therefore a grown up man/an old man [is] he. When he has perceived the man who shot the eland coming away from the hunting-ground, he tells the women about him, that the women may see to the children, that they may tell the children about him. That the children may not scream, that they may be quiet, while they [ ], that they may be silent, while they do not scream there.

[4434: Bone behind the ear – Tkutten; The great throat artery - =khuru or ddu ddubbuken or //khou-khougen]

LV-7 Bushman (D.H.) Pp. 4436-4526. 1875

*Pp. 4436-4526: 25 March-5 April 1875
*Translation: *(D.H. helped me translate this book)* March 20, 24, 30, 31; April 1,2,5,8,9 1875

[Contents
4436-56: Porcupine Hunting (related by Dia!kwain) and some of the habits of the Porcupine
4457-4525: The Lion who carried off the sleeping man (related to Diakwain by his mother =kamme-an) (Legend I should say, although the lion speaks)
4488 rev.: Note to preceding story upon the avoidance of the lion's name by the man who had just escaped (for the time) from it (the lion)
4526: The avoidance of the name of the Lion (continued in V-8)
[To be classed [*her phrase?] among "Bushmen Customs and Superstitions"]

Porcupine Hunting
[*Told by Diakwain*]

We go to sit waiting for a porcupine. [25 March] We are accustomed, if a porcupine's house is far away, we sleep opposite to it when we have gone round the porcupine's spoor that we may know whether he inhabits the hole. We sleep at a distance as we wish that he may not smell our spoor's scent, that we may go to the hole, while he does not know us. For he, if he had smelt our spoor's scent, he would not be willing to come out.

These things they are those which we are accustomed to take good care about them. That we may go to the hole, while he is afar off at the hunting-ground; that we may be able to stop up the hole while he is afar off at the hunting-ground. He comes when we have stopped up the hole that we run after him. He springs aside. He runs to his house while we follow him. We hold a stick with which we intend to knock him down. We strike him while he is in the hole. [*They stop up the hole a little way in, so that he can only get a little way into it*]. We striking kill, laying him down in the hole. We when he is in the hole, we leave him while he stands inside the hole. [*They (the Bushmen) are used to say that the ostrich stands, if ostrich lies dead. They also are used to say that the porcupine stands, if the porcupine (lies dead)*]

We wait for another porcupine. The other porcupine comes at daybreak. We also kill it. We think that the last [*(the last that will belonging come now, of those to that hole)*] of the porcupines (it) now seems to be. For the day now breaks. Therefore another procupine will not come, for the sun comes out, for a thing which does not walk (about) at noonday it is. For it is used when the sun has come out, if it is afar off at the hunting-ground. It thinks that it would not perceive the house if it were to return. For it would pass by if it were to return home [*!nwe – "Capp bushes"*]. For noonday it is, for it does not see well when it is noonday. Therefore it is used to creep into the bushes while it wishes that the sun may set for it, that it may set nicely.

The place which the hole appears to be at it. For it would not see the hole, if it were to return at noon. For it would not see well at noon, if it were to return. For the place would never be nice if it were noon. Therefore it is used to await the sunset, while it wishes that the sun may set for it, that it may return. For it is not a thing which goes about at noon; for it goes about at night. Therefore it is used to be in the hole at noonday, while it desires that the sun may set, that it (the porcupine) may go out of the hole. For it would not go nicely if it were to go out at noon; for its eyes are dazzled at noon; it gets into the bushes at noon. Therefore it is not willing to go out of the hole on account of it, (even) if it becomes hungry. For it is used to await the sunset, while it intends to go out when it is dark. For that time, it is the one which it smells at, for it makes its eyes of its nose [*It as it were sees with its nose, D.H. says, because it can smell things afar off, but cannot <u>see</u> things at a great distance*]. For its nose is that which tells us about it and it knows that danger is at this place. For it cannot see far with its eyes.

These things they are those which it does the food which it seeks. It smells it with its nose on account of them. Its nose is that which tells it about it and the thing seems as if it saw with its eyes. For it does not see with its eyes, for its eyes are dazzled. Therefore it is that it does not go (about) on account of it. For it is used to feel the wind, while it desires that it might go to the place which the wind blows from, that it might smell. For its nose is that which it smells with. For it would, if it were to go to a place which the wind was not at, it would not smelling find out the things which it wanted. For these things they are those which it does truly go with the wind on account of them, while it feels that its nose is its eyes, that which it makes its eyes of. For its eyes are there, they merely are those which are there [*(D.H. explains that the eyes sit for nothing)*]. It does not see with them, although they are there. It does not see with them even if they are there. For its nose is that which tells it about it, that which it makes its eyes of; that which it smells with it sees with.

The Lion and the Man's story; what the Lion formerly did to the Man
[*D.H. was told this story by his mother =kamme-an*]

[29 March] A young man was the one [*This young man belonged to the !khwe Tna sse !ke*] who formerly hunting ascended a hill. He became sleepy, while he sat looking around. He became sleepy. And he formerly reflected. He thought that he would first lie down, for he was not a little sleepy. For what could be the matter with him today, that he had not previously felt thus. And he lay down on account of it. And he slept on account of it, while a lion walking come.

He went to the water [*It was "Kolk" water that the lion came to, D.H. says*], because noon had killed him. He was thirsty. And he perceived the man lying asleep. And he took up the man on account of it. And the man startled awoke on account of it. And he saw that a lion had been the one who had taken him up. And he reflected, he thought that he would not stir; for the lion would biting kill him, if he were to stir. He would first see what the lion intended to do on account of it, for the lion now seemed to think that he was dead.

And the lion carried him to a "Swart-storm" tree [!khwakki] [*"Storm", "Swart-Storm" in Cape Dutch; a great tree, which has yellow flowers, but no thorns, D.H. says*] And the lion laid him in it. And the lion reflected. He thought that he would continue to be thirsty if he ate the man. He would first go to the water that he might go to drink. That he would afterwards come, he would eat when he had drunk, for he continued to be thirsty were he to eat. And he trampled/trod in the man's head between the stems of the swart-storm tree on account of it. And he went back on account of it.

And the man [*The tree hurt the back of the man's head, so he moved it a little*] turned his head a little. And the lion looked back on account of it, because how could it be that the man's head had moved, because he had previously thought that he had trodden fast placing the man's head. [30 March] And the lion reflecting thought that he apparently could not have laid the man nicely down; for the man fell down.

And he (the lion) again trod pressing in the man's head on account of it to the middle of the stems of the "Swart Storm"-trees on account of it. And he licked the man's eyes' tears on account of it [*The man cried quietly, because he saw himself in the lion's paws and in great danger*]. And the man wept on account of it. Thence he (the lion) licked the man's eyes. And the man felt that a stick did not a little hurt the back of his head [*(The stick was one of those pieces which had broken off and fallen down and lodge in the bottom of the tree, D.H. says)*]. And the man turned his head a little on account of it, while he looked steadfastly at the lion [*(He looked thro almost closed eyes, but watched to see if the lion remarked that he moved his head)*]. He turned his head a little. And the lion saw that the thing seemed as if the man had moved (?). And he (the lion) licked the man's eyes' tears on account of it.

And the lion reflected. He thought that he would treading press thoroughly in the man's head, that he might really see if he had been the one who had not laid the man nicely. For the

thing seemed as if the man had moved. And the man saw that the thing seemed as if the lion suspected that he was alive. And he did not move on account of it even if a stick pierced him. And the lion now saw that the thing seemed as if he had now laid the man nicely down, for the man did not now stir. And he went a few steps away on account of it. And he looked back at the man on account of it, while the man drew up his eyes. He looked through his eyelashes. He looked what the lion was doing.

[eveng.] And the lion went away, went up the hill. And the lion descended (the hill on the other side), while the man gently turned his head, because he wanted to look whether the lion had really gone away. And he saw that the lion seemed as if the lion had descended (the hill on the other side). And he espied that the lion again (raising its head) [*(The lion came back a little after having gone out of sight, to look again)*] peeping stood on top of the hill, while the lion thought that the thing had seemed as if the man wre alive. Therefore he first wanted again to have a good look. For the thing seemed as if the man had intended to arise; for he had thought that the man had feigned death. And he now looked whether the man now still lay.

And he reflected. He thought that he intended to run quickly to the water that he might go to drink. That he would again, he would quickly come out (from the water), that he might come to eat. For he was hungry. He was one who was not a little thirsty. Therefore he first intended to go to drink, that he might come afterwards to eat when he had drunk. The man lay looking at him, what he did. And the man now saw that his (the lion's) head's turning away and disappearing [*(The lion, this time when he came back to look at the man only had his head and shouldres (the lion's) in sight)*], was that which he turning away disappeared with it. That now seemed as if he had quite gone away.

And the man reflecting, thought that he intended to lie still for a little time, that he might see whether the lion would again (lifting its head) come to stand peeping. For a thing which is cunning he is. He would deceive him (the man), so that the thing should seem as if he (the lion) had truly gone, [31 March] while he (the lion) thought that he (the man) should arise, for he had seemed as if he had stirred. For he had not known why the man had, when he thought that he had now laid the man nicely, the man had continued to fall down.

Therefore he (the lion) thought that he would quickly run, that he might quickly come, that he might come to see if the man were yet lying. And the man now saw that it was a long time that he (the l.) did not again stand peeping (at him). And the thing now seemed as if he (the l.) had quite gone. And the man reflecting,thought (that) he would first wait a little for he would startle the lion, if the lion were still at this place. And the man saw that a little time (it) now was that he had not seen him (the l.). And the thing now seemed as if he (the l.) were really gone away. [1 April] And he did nicely at the place yonder (at which) he lay.

He did not arising up go away, for he arose up. He first sprang to a different place, because he wished that the lion should not know the place to which he seemed to have gone. He, when he had thus done, he ran in a zigzig direction [*He did not run straight, but ran 1st in one direction, then sprang to antoher place, then ran again, etc.*], because he wished that the lion might not smell out his spoor, that the lion might not know the place to which he seemed to have gone; that the lion might continue, when it had come, that it might come (and) continue to seek for him there. Therefore he (the man) thought that he would run in a zigzag direction, that the lion might not smell out his spoor; that he might go home. For the lion would when it came, it would come to seek him. Therefore he would not continue to run straight to the house on account of it. For the lion would, when it came and missed him, the lion would find his spoor. That the lion might following his spoor seek for him, that the lion might see whether the lion could not get him.

Therefore he, when he came out at the top of the hill, he call[ed] out to the people at the house about it, that he had just been taken up [*He avoided the name of the lion; therefore he thus told the people about it, on account of it*]. While the sun stood high, he had been lifted up. Therefore they must look out many hartebeest skins that they might roll him up in them; for he had just been taken up, while the sun was high. Therefore he thought that the lion would be sure,

when it had come out from the place to which it had gone, it would come missing him. It would be sure to seek him out. Therefore he wanted the people to roll him up in many hartebeest skins that the lion should not come (and) get him. For they themselves were those who knew that the lion was a thing which was used, a thing which he had killed, he did not leave it if he had not eaten it.

Therefore the people should with hartebeest skins, the people should roll him up in them, and with mats. Things which the people should roll him up in them that the lion might not get him. And the people now did so on account of it. The people now rolled him up in mats [*(many mats)*] and the hartebeest skins, which they rolled together with mats on account of it. For the man was now the one who said so to them about it. Thus it now was that they now rolled him up in the hartebeest skins, while they felt that their hearts' young man he was, he [*(ha = ha a, I believe here, tho' D.H. does not seem very clear about it)*] whom they did not wish that the lion should eat. Therefore they wanted to hide him well, so that the lion should not get him. For a young man whom they did not a little love, he was. Therefore they did not wish that the lion should eat him on account of it. [2 April] And they said that they would put the young man into the house-bushes [*//nein ... - "the house's scherm"*] that the lion should when it came, it should come seeking about for the young man, it should not find the young man, when it came; it should come seeking about for him.

And the people went to hunt for !kui-sse. And they dug out !kui-sse. And they brought !kui-sse at noon-time. And they baked !kui-sse [*(in a hole in the ground, which has been previously heated, and which is covered over with earth when the !kui-sse has been put into it)*]. And an old bushman, when he went to get wood for his wife that the wife might make a fire above the !kui-sse [*(i.e. on top of the earth with which the hole had been covered over)*], he espied the lion, as the lion came over the top (of the hill) where the young man had come over. And he told the house's folk about it. And he spoke. He said, "Ye are those who see the hill yonder, its top, the place yonder that young man he came over it, how it looks."

And the young man's mother spoke. She said, "Ye must now allow the lion to come to the house [*(<u>several houses were in a row</u> D.H. says; the mother means <u>all</u> the houses, not merely one, the lion must not come into <u>the "werf"</u>, D.H. says)*]. Ye must shoot him dead, while he has not yet come to the house."

[4 April] And the people slung on their quivers on account of it. And they went to meet the lion on account of it. And they shot at the lion on account of it. The lion would not die even when the people shot at him. And another old woman spoke. She said, "Ye must give a child to the lion, that the lion should go away on account of it." The lion spoke. He said that he did not want a child, for he wanted the man whose tears he had licked. He was the one whom he (the lion) wanted.

And the (other) people said, "How did ye shoot at the lion that ye could not kill the lion?" And another old man spoke. He said, "Can ye not see that a sorcerer (he) must be? He will not die when we shoot at him, for he longs for the man whom he took up." The people threw children to the lion. The lion did not want the children which the people threw to him, for he looking at them left them alone. The people shot at him [*(They wanted to shoot him dead before he could find the man)*], while he was seeking for the man, that he might find the man, the people shot at him. The people said, "Bring ye to us assegais, that we may thoroughly kill the lion." [*(Because their arrows did not seem to be able to reach a spot which would make him dead; and they thought they might do better with <u>assegais</u>)*] The people shot at him. He did not seem as if the people were now shooting at him. They pierced him with assegais, because they wanted piercing to kill him [*(D.H. says that some threw assegais, others stabbed him with them. The people were all round him, but he did not bite them, because he wanted the young man whom he had taken up)*]. He did not seem as if the people were now piercing him, because he was seeking for the young man. He said that he wanted the young man whose tears he had licked. He was the one whom he (the lion) wanted. He (the l.) scratched asunder breaking to pieces for the people the houses as he

was scratching asunder seeking for the young man. And the people speaking said, “Can ye not see that the lion will not eat the children whom we give him?” And the people speaking said, “Can ye not see that a sorcerer (it) now must be?” And the people speaking said, “Give ye to the lion a girl, that we may see whether the lion will not eat her, that he may go away.” The lion did not want a girl, for the lion verily continued to want the man whom he had taken up. He was the one whom he wanted. And the people speaking, they said they knew not in what manner they should act, [what?] they should do to the lion for the morning had now been that which they had been shooting at the lion upon it [*(It was now late and from the morning they had been shooting at the lion, and did not know what they should now do to get rid of him)*]. The lion would not die, for he had, when the people wre shooting at him, he had been walking about.

“Therefore we know not what we can do, we do to the lion. For the children whom we gave to the lion, the lion has refused on account of the man whom he took up.” And the people speaking said, “Say ye to the young man’s mother about it, that she must, although she loves the young man, she must take out the young man. She must give the young man to the lion, although the child of her heart he be. For she now is one who herself sees that the sun is about to set, while the lion is threatening. The lion will not go away, leaving us alone, for he continues to refuse everything on account of the young man.”

And the young man’s mother now spoke. She said, “Ye may now give to the lion my child. Ye shall not [?] allow the lion to eat my child that the lion may go about, for ye shall killing him lay him by my child; that he may die like my child, that he may die lying by my child.” And the people now, when the young man’s mother had finished speaking, the people took out the young man from the hartebeest skins in which they had rolled up the young man. They now gave the young man to the lion. And the lion bit the young man to death on account of it. The people when he was biting the young man, the people shot at him. The people pierced him (with assegais), and he now bit the young man to death.

And the lion spoke. He said to the people about it, that this time it now was the one at which he should die. For he had now got the man whom he had been seeking. He had now got him. And he now died on account of it, while the man also lay dead. He (the lion) also lay dead with the man.

The avoidance of the name of the Lion
[*D.H. was taught this by his mother =kamme-an*]

[5 April] The Bushmen [Txum -*/Xam?] avoid the name of the lion, because they feel that the flies are listening to that which they are saying about the lion. The flies go and fly into the lion’s ear on account of it. And the flies tell the lion what the people say about him. And the lion if he lies asleep, he startled awakes. The thing seems as if a man were the one who called him out of sleep ...

**Inside back cover: Ask J.T. kan 4520, 4 – in text: “Ye may [“U kan], LH page: *?Jantje kan*]. Suggests that Lloyd was still expecting J.T.’s return in April 1875.

LV-8 Bushman (D.H.) Pp. 4527-4617. 1875

*Pp. 4527-4617: 5-12 April 1875
*Translated: 6, 13-25 April 1875 [*most sequential effort thusfar]

[Contents
4527-62: The avoidance of the name of the Lion etc (continued) [To be classed among "Customs and Superstitions"]
4544 rev.: Note concerning <u>the class at Mr. Schreuders</u>
4563-73: The children taught to use another name for the Lion, for fear that it should itself teach them not to play with its name
4574-4617 What a Lion did to xwerri-kau on account of parts of meat which he had eaten when a child. Children should not eat certain parts of meat. When the narrator's father and xwerri-kau were following a quagga (which the father had shot), it ran to a place where a lion was. The narrator warned by his parents that game will do thus, if it knows where a beast of prey is. If one sees that game (a herd of) will persistently go in one particular direction, one should leave it alone, altho' one wants to kill it. For game which does this, it takes us to our death. The game will die when a beast of prey is near, wishing the latter at the time when the men think to despatch the game to kill the hunters by their game]

Fragment: 4544 rev.
ttwi //khwain //khwain's story, which he <u>(Mr. Schreuder) did teach us about it.</u> [*who is Mr. Schreuder?]

The avoidance of the name of the Lion (continued)

"Therefore we children, we are not accustomed to call the lion's name, for we are afraid to call the lion's name. For our parents were those who used to tell us about it, that the flies are used to tell the lion about it, if a little child calls the lion's name. The lion becomes angry, because the children seem as if they wanted to play with his name. Therefore the lion, when the flies tell him about it, he lies until the sun has set at the place where the flies had gone [*i.e. at the place at which he was when the flies came to tell him (what the child said)*] to tell him about it. He, when the sun has set, he goes in the dark to the house which the little boys who had called his name. That house which the children are at, while the people are asleep there, while he wishes that he may go frightening the people that the people may know that he who is a beast of prey, he is the one whom the children play there with his name.

Therefore my parents did not want us to call the lion's name. For our parents used to tell us about it, that we should (when) we saw [*(D.H. says that ta means seeing here)*] the lion's spoor, we should, when we intended to tell them about it, we should thus. We hold our hand, when we wanted to tell to them about it, that we had seen a lion's spoor [*They hold up the right hand with fingers and thumb extended; and then the parents know that it is the lion's spoor which they (the children) have seen*]. For they now would know, if we did thus to them about it, if we even shewed them about it our hand; for they now knew the thing which we had talked to them about it, that which we saw its spoor. For the lion would [?] we children, if we saw its spoor, if we were to come to our parents. We then thus, we told them about it, that we had seen the lion's spoor.
[6 April] The lion would come, tracing our spoor with which we had been looking at his spoor. He then would follow up our spoor to the house and he would come catching hold of us out from sleep [*(i.e. when we were fast asleep)*] when we were asleep. Therefore our parents used to tell us about it, that we must (if) we saw the lion's spoor, we must not stand still that we might speak to each other of it, about the lion's spoor. That we should, the going which we had gone with, that

we should (if) we saw the lion's spoor, that we should truly look at each other, while we continued to go on, while we did not stand, that we might standing look at the lion's spoor. For we verily told each other with our eyes that the lion now seemed to have been the one who had gone along already here. Our eyes were those which we thus, we talked to each other with them, while we did not say, "Look my mate! A lion seems to have gone along here."

Our parents used to say that we must not speak thus. For the lion is a thing which seems to hear, he is. In case that we do not see him, he knows that which we have said about him. He hears. For the flies are those who tell him about it, that which we have said about him. We speak about him. Our parents used to say that this thing when he lies asleep, he dreams that people have seen his spoor, that people have been making free with his name. He is used, if he dreamt, he is used to believe [*(i.e. just as if some one had told him the thing in this instance, D.H. says)*] his dream.

Our parents were used to ask us about it. Did we not see that the lion was used to do thus, if he killed game he was used to act like a man. He would not if he were to kill game, he would not eat laying it down at the place yonder, which he had killing laid the thing it. For he would cut open the stomach like a man, that he might bury [m.i.] the thing's stomach's contents [*(what is in the animal's stomach, grass etc.)*], burying cover them up at the place yonder, which he killing laid down the thing at it. [7 April] He would carry the thing, while he had not eaten the thing. When he had taken the thing away to the tree, then he would eat the thing. He would not be willing to eat, laying down the thing on a bare place. He would instead be eating the thing by a large bush/tree, that to which he had carrying put in the thing. It is the one at which he would intend to eat up the thing, when the thing was at the bush.

Therefore our parents were used to tell us about it, that we must, when we saw a thing the lion had killed, if we wanted to cut up the thing, we must not carry (away) the whole of the thing. That we must leave for the lion the thing's head. That and the thing's [*"cam bein"*]. These two things, they are those which we leave them for the lion at the place where he killed the thing. That he may come to get them at the place where he killed the thing. When we have driven him away, we must cut up the thing when he is there, that we might finish cutting up the thing.

Our parents used to say that we must not carry away all the flesh of the thing. That we leave for the lion food at the place where the lion killed the thing, that we should cover it (the food) with open bushes [*(so that other animals should not eat it)*] upon which we had cutting up laid the game, that he might come to get it. For he is a thing which is used to follow our spoor, if we do not leave food for him.

Our parents used to say that the lion is a thing which is used, even if it only be a thing's bone [*(even if you have cut off the meat and only leave him the bone)*], he is used to come to the place where he killed the thing, that he may come to crunch it (the bone). He will, when he has crunched it up, he will go to seek another thing, that one which he wishes to kill. He sees that we had carried away all the flesh of the thing then. He would think that we had not thought that he was also hungry. For we did not appear to have thought that he now was the one who killed the thing. For we had taken away all the flesh of the thing.

Our parents used to say that "the lion would, if he came and missed food at the place where he had killed the thing, he would become angry. And he would reflecting think, "Wait ye a little, as ye now seem to have carried away from me all the food. I will as ye have thus done to me, I will trace your spoor. That I may go to take out one of your men from sleep, that I may eat him. For ye now do not seem to have thought that I now also am hungry."

Therefore our parents used to say to us about it that we must not carry away a thing which the lion had killed all of its flesh. We should leave for the lion some flesh at the place where the lion had killed the thing, that he might come and get it. When he came, he always is a thing which is used if we have driven him away [*Sometimes a lion which is "schelm" will appear to go away, but comes stealthily back when the people are cutting up the meat, in which case he would kill them. So D.H.'s mother said that they must quickly cut up the meat and leave the place*

where he (the lion) had killed the thing], he is used to go and stay at another place, while he awaits that the sun may set for him. That he may go to look when it is dark, to look whether we have not left for him food. He would, if he saw that we had not left food for him, he would trace our spoor. If he had missed food, he would go, catching us out from sleep. He would eat us, while he wished that we should know, because we did not seem to think that he also was hungry.

Therefore our parents said to us about it, that we should not carry away all the flesh of the thing. For the lion would follow our spoor, if we were to carry away the whole of the thing's flesh."

The Children taught to use another name for the Lion
[*Related by Diakwain*]

[9 April] "Our parents used to teach us that we should another time, when we saw the lion's spoor, that we should when we wanted to tell them about it, we should ku-kku call the lion's other name. We should kku "Hair" for his name when we told them about it, namely that we had seen "Hair's" spoor at the place yonder. It came out from the place yonder. It this way went to that place. This is a thing which our parents were those who thus spoke to us about it, while they felt that we children, we must not say "Lion". For we were not grown-up people that we should call the lion's name [*(A grown up person <u>may</u> use the lion's name)*].

For the lion would wait until we were grown up, that we should go to the hunting-ground at which the lion would see us at it. The lion would shew itself (or become visible), while he desired that we should see him, he whom we children, we had been used to call playing with his name. He truly would be the one who would become visible to us, that we might look at him, that he truly was the one whom we children, we had been (as children) playing with his name. Thence it was that he wanted to frighten us, that we might look at him whether he were a plaything [*(D.H. explains: The children should now see whether <u>he</u> were a thing to be played with, as they had been playing with his name)*]. That we should see him, we should look at him, whether he were like a plything.

Therefore our parents used to say to us about it, that the lion is a thing which (if) we being a little child, we call playing with his name, the flies go to tell him about it. And the lion speaking says, "Wait a little. When they now shall grow up, that they may go to the hunting-ground, that now is the one that I shall get them at it when they are grown up, for they do not yet go to the hunting-ground, for they remain at home. They now shall grow up, that they may go to the hunting-ground."

Therefore our parents taught us about it, because they felt that the lion formerly used to wait until a little child had, when he [was] small, he [had] (been) playing with the lion's name. Our parents used to say to us about it, did we not see what a lion did to xwerri-kau on account of it?
[*He had (D.H. says) played when a child with the name of the lion. He did not respect (!hummi) the lion's name*].

What the Lion did to xwerri-kau; and what parts of game should not be eaten by little children etc.
[*Related by Dia!kwain*]

[11 April] Our parents used to say to us about it, did we not see that which the lion thus did to xwerri-kau? That the lion bit xwerri-kau's //khwain-//khwain [?] on account of thing's !khwerri-!khwerri which he had formerly eaten when he was a child. Therefore the lion was biting his …, that and his shoulder blades on account of the things' upper parts of the back bones, which he had eaten when he was a child. Therefore our parents thus, they taught us about it. That a little child must not eat the upper part of the back-bone of things, these and things' … For the

lion is used to bite, breaking our back, that and our upper part of the backbone on account of the things which we are not used to eat them when we are a child. For we are used to be afraid of them, their eating (the eating of them).

Our parents used to say to us about it, that the quagga which father shot with poison [*"Die Boomgift"*], they followed the spoor of the quagga and they went and saw the quagga. And father, with xwerri-kau [*("Jantje" was the Boer's name for xwerri-kau. And after the lion had bitten him, the Boers used to call him "Oud Jantje Leeuw Stert")* - **suggestive of a familiarity in contact?], they drove the quagga, while they wanted on each side of it to bring back [*"anjagd"*] the quagga to the house [*(to the houses where the men lived)*]. The quagga did not seem as if they were driving the quagga on each side (of it) to the house's neighbourhood. For the quagga ran past in front (of the men) to a place at which the lion had been.

For our parents used to say to us about it that game would, if it knew that a beast of prey which would bite us it was at that place, the game would obstinately go to that place, because it wished that the beast of prey should go and bite us. Therefore it obstinately goes on account of it, to the place at which the beast of prey is. Therefore mamma used to say to us about it, that we should if we saw that game obstinately went to that place, when we had driven it on each side, we must again, we go to drive it on each side, it should again, it obstinately go to that place, we must leave it. While we must not refuse that we should leave [*"dwin"* [?]] it, even if our heart wants to kill it, we should leave it. For game which thus goes obstinately in one direction, it takes us to our death.

[*!gwara – to refuse one thing, wanting another (as far as I can make out)*
!ge – "Ik hit nie sinn nie, om te blei, ik will loop"
!nau = "dwin [verdwyn?], the ander plek to [toe]" (The thing will not go to the place where you want to drive him, but he wants to go another place, where you do not wish him to go)]

Therefore our parents said to us about it that we should let alone the game which obstinately goes in one direction. Our parents said that we should leave it. Our parents used to tell us about it that the time upon which a beast of prey is near, that is the one upon which the game seems to be about to die. At the time at which the beast of prey is near, that is the one at which the game knows that the beast of prey is near. The game quickly lies down, while it wishes that the beast of prey may [?]. The time at which we intend that we may kill the game, that time is the one which the beast of prey, when we make ourselves ready for the killing of the thing, the beast of prey lays us down by the thing. It kills us together with the thing [12 April], while it intends that it should eat the thing. That it should also eat us when it eats the game.

Therefore our parents used to say to us about it, that the quagga, when xwerri-kau was chasing the quagga, the quagga did not seem as if he were now a wounded quagga. For he continued to run like as if he were a quagga who (was) well. When he drew near to Tgumm-xa !na in the …. [*"Brand vlei" (the name of a place), it is a "Fluur Pan" on one side of the Zak Rivier*] bushes [*certain bushes called by the Boers "xanna bosch"*] of which the lion was lying, then it was that the quagga seemed about to die, while it felt that the lion was in those bushes. The quagga, when xwerri-kau was driving him away from them (the .. bushes), going along the pan [*(X. wanted to drive the quagga with him along the Pan)*], he obstinately went to those … bushes in which the lion had been lying. They were those into which he now went, taking in xwerri-kau. And he now went, taking xwerri-kau to the lion.

And the lion now when xwerri-kau intended to go in to these bushes, the lion sprang out of these bushes. The lion holding threw down xwerri-kau. The quagga, when the lion was biting xwerri-kau, the quagga lay opposite to him, while the lion was biting him. The quagga was willing afterwards to die, when it beheld that the lion had been biting xwerri-kau. He died when he saw that xwerri-kau was now in the hands [of the lion?]. And xwerri-kau, when the lion had biting let him alone, he took up his bow.

[*Explanatory note given by D.H.: He (xwerri-kau) formerly thought that the old people had been used to teach him, that the lion is a thing which is not a little ashamed. He would first try [ ] of*

the lion that he might see whether the lion would not leave him. And he formerly kicked under in the lion's between the legs on account of it. And the lion formerly when he (xwerri-kau) did so to the lion's between the legs, the lion loosed hold of him. And the lion formerly drew his tail through his legs. He formerly hung his ears when he had thus, he done to the lion. And the thing formerly seemed as if the lion were ashamed on account of it. And the lion formerly in a crouching position left him on account of it]

He slowly returned (because suffering from his wounds), while he did not look for the quagga, while his shoulder bones were hanging down (the pieces of bone and flesh, D.H. explains), those which the lion, biting, had broken. And the people espied xwerri-kau as he slowly came. And the people speaking thus said, "Behold ye! What can be the matter with xwerri-kau that he also thus, he walks (as we have never before seen him walk [he being used to walk quickly])? Is it the sun that has hurt him that he thus walks?" And the people speaking said, "Take ye water to meet him, for the sun seems to be that which has hurt him, for the quagga does not seem to have taken him to a place which it near at hand [*(meaning that it takes him to a great distance)*]. That place it is one at which the sun was too strong for him, that to which the quagga took him.

And the wife (xwerri-kau's) now took up a water's stomach [*!kabba – "waterpense"*] on account of it, when the people had told her about her husband. And she went up to her husband, because she wanted to give her husband some water. And she questioned her husband about it, (namely) what had hurt him. And her husband now told her about it that a lion had been the one to whom the quagga had, deceiving, taken him. And the lion had been biting him. That was now why his wife saw that he was thus. And his wife spoke. She said to him about it, had he not been willing to let the quagga go when he saw the quagga did thus? Why had he not been as if he understood about it? His people seemed not to have taught him [*(or educated him, brought him up properly)*], that he still continued to do foolish actions. He had not been like a grown up man who understands. For he continued, when he saw that the thing did thus, he continued to be obstinate about the thing, while he was not willing to let the thing go.

And his wife spoke. She said to him, "Sit down here, that I may go to tell the housefolk [*D.H. says, the people of the whole village*] about it, that the lion has bitten thee." And his wife went to the housefolk on account of it. And she told the house-folk about it, that he [her] husband had gone to evil [//kai ta] [*?come to grief?] today, at the place to which he had driven taking the quagga. And she said to the people about it that the people must first go carrying to bring for her (her) husband. For the people seemed to think that her husband's flesh was not hanging down. And she knew not how she should act, she do to her husband on account of it. For the people should now themselves, they go to look what her husband was like on account of it.

They should see what his body was like on account of it, on account of the quagga he had been chasing. That which he was like when he came from chasing the quagga, that which he was like on account of his doings, which he had not been like a grown up person with them. They now are those which he shall himself, he bring upon himself the things which he would not have been in. He would have died on account of his doings, those which he had not seemed as if his people had taught him, that he had still continued to do foolish things.

And the people now carried, taking xwerri-kau home on account of it. And the people cut off his flesh which was hanging down, that which the lion biting had broken; his bones, those which the lion, biting had broken them. His shoulder blades' bones [...*"blads kop"*] were those which the people cut off (i.e. the broken pieces of them). And the people speaking said, "Wert thou then not willing to let the quagga go?"

And xwerri-kau now said to the people about it, that he had now been willing to let the quagga go. He now … that he saw that the quagga now seemed as if it would die. This was now why he did not want to leave the quagga afar off, for he now had thought that he would bring the quagga up to the house, while the quagga had felt that the quagga wanted that the lion should bite

him. Therefore the quagga was afterwards about to die on account of it. It had not before been like a thing which would die.

And the people spoke. They said to him about it, had he not known that a beast of prey was formerly used, at the time upon which game was yet at a distance, he (the lion) … the thing's wound's mouth, he … into it, while he intended that the poison with which he had shot the thing, it should become cool.

[*[26 April] =nai Te; kku Te; kku Te – to pour in*
kku Te is used when water is poured into a saucepan (koa) (NB Sept. 8/04. Can I have omitted the click here?
=nai Te is used for pouring into other things (D.H.)]

And the thing continued to go like a thing which had not been wounded, while the lion intended that the thing should leading us on, take us up to him. Therefore he //khu into the thing's wound-mouth on account of it.

[*D.H. says: The thing seems as if he (the lion) thinks that the man whom he will bite is at that place. The thing seems as if he dreamed that the man at that place, he will go to him. And he (lion) is as if he knew that the thing shall thus occur. Therefore he (lion), even if he be not with the game, he … the feeling which he feels. That is the one which, he does it at the place which he is at, while he desires that the thing might also be like that which he (the lion) thus thinks, while he (lion) is at that place. Therefore we know not how he thus works the things. For he continues to work his own actions, which he is the one who knows them, how he thus worked. For he is a beast of prey which goes by night; therefore things that we know not.*
(Continued V-9)]

LV-9 Bushman (D.H.), Pp. 4618-4706. 1875

*Pp. 4618-4706: 12 April-10 May 1875
*Translated: 13, 26, 28-29 April; 3-6, 9-10, 14 May 1875

[Contents:
4618: What a Lion did to xwerri-kau etc. (continued)
4619-51: The Springbok: How it will lead its pursuer to the Lion etc. How it knows what happens around it; not seeing but by its scent etc (Customs and superstitions)
4652-51 rev.: Explanation of a Bushman Proper Name
4653-88: What the Springbok and the gemsbok did, when they knew that Diakwain's wife would die
4689-4706: The owl and the Black Crow are to be feared. They show the Bushmen that the Lion will come (by certain actions and wish him to come) (C&S)
4696-7 rev.: Notes about the Black Crow (relating to preceding account)
4701 rev.: Note respecting sorcerers, who change themselves into birds and also jackals]

What a Lion did to xwerri-kau etc (continued)
[*Related by Diakwain*]

We pursue them, they do on account of it. These things they are those which our old people talked to us about them that we might know the pursuing of things.
[*sswai is used in speaking of driving a tame thing, like a cow, to which you go near //gamma-sse is used when you are chasing a wild thing (game)*]

The Springbok's Story
[*To be classed with "Customs and Superstitions." Told by Diakwain*]

[20 April] Our parents, they used to teach us that the springbok would, (if) the lion were near, it would take us running to that place where the lion lay. It would, (if) it knew that the lion now it would hear it, it would be about to die [*it would now become weak, so that the hunter might go up to it*], while it desired that we might go up to it while we intended that we should kill it with a stone. It would when it saw that we took up a stone, that we might throwing kill it, it would not a little bleat [*(it would give a hoarse bleat, D.H. says)*], while it desired that the lion [21 April] should hear it. Therefore our parents used to talk to us about it, that we should if we heard that a springbok not a little bleated, we should look around. For we seemed to think that a beast of prey which came to the place (where it heard the springbok), it would stand still if it perceived a man were with the springbok. For it would, the coming which it came with [*(it would come quickly)*], it would (if) we even ordered it to turn back, it would not be willing to turn back. For it now would intend to come to us if we even called out to it. It would come to take away from us the springbok.

Therefore our parents used to say to us about it, that we should if we saw that the sun set, if we saw that the springbok would not be driven by us (in the direction which we wished), we should [m.i.] leave the springbok if we had seen that the springbok did thus about it. For we seemed to think that a springbok is not a thing which is used if it, it to effect our death [?]. It will intend that it may, even if we see that it now seems as if it would die, it will intend when it sees that we want to drive it away from the "pan" to which it obstinately goes [26 April], it will intend to arise. It will again, it run. It will, it run past in front of us. When it sees that we seem to be behind its back, it will again, it lie down. While it desires that we may thus, we think, "I think that I ought not to let go this springbok. For it now looks as if it will die, for it now is the one that has

gone past, has gone (to the other side of) me. It is the one that has lain down and I ought not to let it go on account of it. For it now looks as if it will die."

Our parents used to tell us about it, that we must if we saw that a springbok thus it did, we must let it alone. For a springbok which thus did, it deceiving would take us to a beast of prey. It would running go up to the beast of prey. When it had reached the beast of prey, then it would afterwards, it would really die; when it was by the beast of prey, at the time when it would know that the beast of prey now would see us, when we were about to effect its killing, the beast of prey would holding (and biting), throw us down by the springbok. These things were those our parents used to teach us that we might … the springbok that we shot at the sun setting. If we had seen that it did not seem as if we should kill it, while the sun yet stood (was yet up), we should let it alone, if we saw that the sun was just about to set. [27 April] For that springbok which we shot at the sun-setting, we seemed to have thought that a bad springbok it was not. For a springbok which takes us to our death it is.

These things are those about which our parents talked to us, of the things which the game thus did. These things are those which our people taught us, that we might know that which the game thus did about them; their actions which they do at the time when they know that our blood shall flow. These things are those about which our people talked to us that we might know. They used to tell us about it (that) game is a thing which is used to know our dying, the time at which we shall die. These things are those about which our parents talked to us that we might know about the pursuing with which we pursue game, that we might attend to the things which the game do, their actions which they do. They are those about which our parents talked to us.

Our parents used to tell us about it (that) we seemed to think that game is not a thing which would know the time at which our man died. It will tell [*(D.H. says that it does not talk with its mouth, but that a man who understands can see (know) from its actions)*] us about it, that our man died. For it is a thing which smells, it smells afar off. Therefore it knows all things, while it feels that it is a thing which smells. Therefore it smells that which has been done at a different place. It is the one who knows it while it feels that it is a thing which smells.

These things they are those about which our parents used to talk to us. Namely, did we not see that a springbok is used if a man lies dead at that place, are we used to see that the troop of springbok [*(This [?] is used for a whole troop, D.H. says)*] are used to travel going along to the place at which a man lies dead? It is used to seem as if it knew that a man lies dead at that place, while it feels that it is a thing which smells that which has been done at that place, it knows it. The springbok will not travel along to the place at which the man lies dead. For the springbok intend to travel along a different road. They act as if they knew that which has been done at that place. For a thing which smells it is. These thing they are those about which it knows. The thing which shall be done, it knows it; that which we do not know, it is the one who knows it, the thing which shall be done at that place.

These things, they are now those which I now see that truth now must have been that which my parents long ago said to me, about the actions of things. And I now see that the thing now looks like that which they long ago thus said, they talked to me about it. For I now myself, I see that which the thing did about it. For the things now look like that which they long ago, they thus said, they talked to me about them. These things they are those which I now see that truth now must have been that which they long ago said it to me, about the doings of things. These things they are those which I now give my assent."

The Explanation of the Name ssu-!kui-ten-tta
[April 30, given by D.H.]

"Snore-White-lying's" [*The Doctors usually "snore", lying in their skin kaross, D.H. says, but this woman lay snoring the patients without one; and her skin was very white*] mother used to call his [her?] name from the thing which the people were blaming her on account of it. Therefore she

called “Snore-White-lying’s” name with “Snore-White-lying” from the thing which the peopole used to say that she formerly used to white [?] to lie snoring. Therefore his mother thus called his name from the thing which the people were blaming her on account of it. Therefore she thus called “Snore-white-lying’s” name.

What the Springbok and the Gemsbok did when they knew that Diakwain’s wife would die
[*(This part relates to what those Springbok did which D.H. shot, but the whole troop came afterwards by the wife’s grave and slept there)*]

[*Told by Diakwain about his 1st wife “Meitje” daughter of Kko a-ken and Tku Tku (the latter being her mother). <u>They lived at “Spreet” in the “Zak Rivier” (or Tkubbu). D.H. explains that they lived in the land of the “Zak Rivier”, not in it</u>*]
[*Suggests that D.H. was not simply from “Katkop”; “Spreet” close to spitzkop? Jakkalstoring?]]

[29 April] The woman whom I first, I married her, that which the springbok (pl.) thus did, the springbok did about it, while the springbok had felt that the springbok knew that she would die. The springbok [*It was a female springbok*] which I hit [*D.H. hit it with a ball (kugel) from a gun*], breaking [**compare: !kwa said with three different accents can mean either “broke”, “leg” or “bone”, 4654*, *depending on the accent of the “a”] its leg, it I chased it in order that I might kill it. It arose, the thing seemed as if it ate its leg which had hitting, broken. It when I had come near, it lifted up its face. It looked at me. It bleated. It …, while it was looking at a different place. It did as if it was eating there. It saw that I seemed as if I should drive it back.

It arose. It ran. It went to lie down. I now went up to it. I killed it. I carrying took it to the house. I told my wife about it, that which the springbok thus acted, it did to me. And my wife spoke. She said to me, why had I not let alone the springbok? And I spoke. I said to her about it, I now … that I saw that the springbok now seemed if it would die. This was now why I did not want to leave it. And my wife spoke. She said to me, had I not seen that which the springbok (pl.) which I had hit [*i.e. that which the springbok which he had lately shot were in the habit of doing. “One moon was that which I had thus done, I looked at the springbok on it. That which the springbok would not die for me upon it. For the springbok now had previously, the springbok now had died for me when I hit the springbok (with ball) previously. This time it was the one which I knew not why it was that the springbok did thus*], that which they had done. That which I now had again come to tell her about it, that the springbok had now looked as if it would die. And had I not seen that death news it must be. We now … we shall hear something as this springbok it acted towards thee.”

And I (when) my wife had finished speaking to me, I was silent. And I hunted, while my wife was well, while she ailed not. [30 April] And I went to sleep in the veldt. And I espied gemsbok [*(about 20 gemsbok, D.H. says)*] when the day had broken. And I now stealthily approached the gemsbok. The gemsbok seemed as if they knew the place at which I was, from which I now stealthily approached the gemsbok. The gemsbok looked at the place from which I was stealthily approaching all the gemsbok. They continued to look at the place from which I was stealthily approaching. They did not see me, for they were those who seemed as if they knew me, that I was stealthily approaching them. And they now seemed as if they had come near and they went back on account of it.

They went away. And I reflecting, I thought that I would first again try to see that I might see what they would do on account of it. And I now went, passing myself behind the [<u>//khau – *“spitzkop”*</u>] on account of it, while I thought that I would stealthily approach them at the river which they went along in the dry part of the riverbed. And I now descended into <u>the river(bed)</u> on account of it. And I went stealthily approaching along it, while I thought that I would stealthily approaching go to meet the gemsbok, as I now saw that the gemsbok now ate, going along the river(bed). And the gemsbok seemed as if they felt that I was in the river(bed).

They went towards the wind (i.e. with the wind) and I thoroughly looked at them, sitting in the river(bed), while I thought that I would first look why the gemsbok did thus. And the gemsbok seemed as if they continued to know me. And the gemsbok continued to run, while they did not see me; for they continued to be those who for nothing [*"hol [i.e. heel] verniet"*] ran away, while they saw me not. And I reflecting, I thought that I would on this account, leave alone the gemsbok, that the gemsbok might travel away.

And I rose up on account of it. I went to "Snore-White-lying" [ssu-!kuiten – *(D.H. gives me the following information about his "maat", a Bushman whose Dutch name was "Witbooy"; he died at the Breakwater; he went there before Diakwain; the latter thinks that he stole a sheep. He was older than D.H., but not an old man)*] on account of it, at the place where he sat looking at me; [to tell him?] how I did, I stealthily approached the gemsbok. And I now went up to him and he questioned me, how I had done, I stealthily approached the gemsbok. And I now told him about it, that had he not seen that which the gemsbok did. And I told him about it, that we should return home, that we might go to look at home. And we now returned home on account of it. And I left them [*(ssu !kui-ten tta's child Sanna was there; also //kuan a Bushman woman, whose Boer name was "Dortje"; said to be still alive; she brought up a child of D.H.'s, after the death of his wife)*] on account of it [*(because he thought that things seemed to be right at home)*], while they yet came (were coming). I returned home and I went to the house on account of it. I, when I entered the house, I perceived my wife as she lay in the house. For she was not a little ill, while she not a little breathed; for she breathed seeking her heart (panting) [*D.H. explains here: "while she felt that she did not breathing, perceive her heart. This was why she thus did, she breathed on account of it"*]. And I questioned her whether anything could have hurt her, that she thus did, she breathed. And she told me about it, that she felt a thing which rested (inside) upon her neck hole [//kua-kuann – *the little hollow at the bottom of the throat, in front*], it now was that which she thus did, she breathed on account of it. Therefore she knew not the thing which had harmed her, that the thing rested upon her neck-hole on account of it. And she told me about it, that I seemed to think that her arms were strong enough for her to hold and suckle the child. For "Truey" [Trui?] [*(D.H.'s eldest daughter)*] had been the one who holding put the breast to the child's mouth.

[4 May] And Snore-White-lying now came [*(They lived at one place, together)*]. He told me that he now had said to me that the thing which would happen at our house, that now had be that which the things did thus on account of it. And the springbok which I hit, they now had known that which would happen at our house. These things, they were those which I now myself, I saw that my wife thus did, she breathed on account of them, while she had said to me that we now, we should yet perceive that which would happen.

And I spoke. I told Snore-White-lying about it, how should I do with my child, as cattle [*D.H. says that his wife's father had given her a bull and cow*] were not with me, that I could give (it) to drink of cattle's milk. [*The cattle had run away from us, and we knew not the thing which we should thus do, we do, on account of it. Therefore Snore-White-lying told me, that I ought to go to fetch my sister's child that she might come to suckle for me the child*]. And Snore-White-lying spoke. He said to me, "Thou shalt now let it alone, that we may see that which they wife will thus she do about it; as to whether she may not recover."

And my wife (when) the sun was setting, she died. And Snore-White-lying spoke. He told me about it that I should go to tell my sister's child about it, that she might come, that she might come to suckle for me the child. For I now myself, I saw a child which was not grown, it was. It did not eat. If it had been able to then we could have fed it with meat. It did not eat. "Therefore (thy) sister's child shall come, that she may suckle for thee the child. For the child would die of hunger." And we now … as my sister's child was willing to come. She suckled the child [*(The child was about 20 months old when its mother died, D.H. says)*].

And we buried the child's mother [*(They waited for the niece to come before they buried the mother of the baby. The niece lived near, and D.H. went to fetch her on the morning which*

followed his wife's death)] on account of it. And we slept (at home). And the springbok that night upon which we were sleeping, the springbok [*(troop of springbok)*] came. The springbok came to sleep at the place at which we had buried my wife.

And Snore-White-lying spoke. He said to me about it, "Look! why is it that the springbok came to a place which the springbok have not been used to come? For this time, it is the one upon which the springbok came to the place which is here." And I spoke. I said that I knew not, for we now should see the thing about which the springbok did thus, that which the springbok thus did, they acted on account of it. And Snore-White-lying spoke. He said that I now had seen the thing which the springbok I had hit (with my balls), the thing which they had thus done. These things they are those about which we now shall not speak; for we will remain silent."

The Owl and the Black Crow (Customs and Superstitions)
[*Told by Diakwain who had it from his mother and father*]

[7 May] Our parents used to say to us about it that the owl is a thing which is accustomed, if it knows that lions will return to us, the owl comes to scream opposite to us. It, when it has sat screaming, it flies up. It comes scratching at our house's bushes [*(He flies over the top of the house, making a snatch at the top of it without touching it, D.H. says)*], while it desires that the lion may come to snatch us out from sleep. Therefore our parents used to say to us about it, that we must be very much afraid, if an owl went snatching at us at the sun's setting. We must know that the lion was the one which the owl did for us of him, it did thus on account of him [*(without touching us) "We had thought that it was an owl, while it was a lion. It had … because it wished that we should think that it was an owl, while it was a lion."*] Therefore our parents used to say to us about it, that we must (if) we saw that an owl did thus, it acted, we must not sleep at the place at which the owl had thus done, it acted towards us at the place which we had intended that we sleep at it. We must even if we had thought that we intended that we sleep at that place, that we must if an owl came to us, while we were making ready the place at which we intended that we sleep, that we must if we saw that an owl thus did, it acted towards us, that we must take up our things. That we might go, leaving the place at which the owl had come to us, that we might go to sleep at a different place, while we did not sleep at the place at which the owl had come to us. [*i.e. (If we thought that the owl deceived us, and were not afraid, and slept at the place where the owl did thus – then)*]

For we should we were not deterred by the owl, and we slept at the place at which the owl had done thus, it acted towards us. The lion is the one who would come to us. It would come, taking us out of sleep. Therefore our parents taught us about the black crow [*This is a crow which is altogether black, D.H. says. "The black crow, it is the one about which our parents said to us that we must be very much afraid of it." It is used to say "wwa, wwa." The time upon which it does (i.e. when it knows that the lion will come to you) for us a lion, it is the one upon which it cries "wwa wwa" as it flies going over us. It says so, it goes to sit in front of us when it has flown right over us. It calls, having gone to sit in front of us. And it when it sees that we walk, passing ourselves by it, it will, if it sees that we pass ourselves by it, it will again, it fly up, while it cries wwa. It will, if when it cries, it will flutter its wings, as it again, it flies going over us*] and the owl. For our parents were telling us about it, that the black crow and the owl, things which do for us the lion, they are.

Therefore we … if we see that they have thus done, they acted towards us, we do not remain at the place which they thus did, they acted towards us. For [10 May] we go, leaving the place which they had thus done, they acted towards us at it, that we might go to be at a different place; that at which an owl had not thus done, it acted towards us. Our parents, they used to tell us about it, that we should … when we had gone away from the place at which the owl had come to us, that we should (when) we went to sleep at a different place.

Our parents used to say to us about it, that we must not allow the fire to go out, that we might be lying down with the fire scent, that we should when we had slept, we should see whether the fire went out. We should take a fire-stump [*(a stump of firewood that was not in the fire, but lying near it, ready for use)*], we should thrust it into the fire (under the ashes) [*so that it might smoke, but not burn away quickly*], that we might be lying down with the fire scent, while we thought that the owl had come to us, while the sun was high. Therefore we had taken care of our fire, that we might not allow the fire to go out, for we had been thinking about the thing which the owl had done.

And the beast of prey which the owl had acted that it should,

[*[14 May] "Yonder place at which //khabbo lived, //khabbo's place, its sorcerers will turn themselves into birds, while they wish that we might think that they are birds, while themselves they are; they have turned themselves into birds. Therefore, a sorcerer who desires to kill us, he will become for us a jackal; while he desires that we might think that he is a jackal*]

(if) it thought that it would come to take us out of sleep, that it should smell the scent of fire, it should think that a man was still awake. The fire scent continues to be why the beast of prey thinks that the man is awake. The man continues to sleep there, [but] the fire-scent continues to be that which seems as if a man were sitting making a fire. Therefore our parents used to talk to us about it of the fire, while they felt that a beast of prey is a thing which will not come to a house at which it smells the scent of fire. For it is afraid to come to a place at which it smells the scent of fire. For it also thinks that a man would see it, if it came stealing softly up to the man, while it thought that the man slept, the man would have continued to be awake. The man would have shot him, while he thought that the man was asleep.

Therefore our parents talked to us that a beast of prey will not continue to come to a place at which the scent of fire smells, for it is afraid of it (of that place), to continue to come to it. It is not willing to come to a place at which the scent of fire smells.

LV-10 Bushman (D.H.) Pp. 4707-96. 1875

*Pp. 4707-96: 14 May-19 June 1875
*Translated: May 21, 28; June 7-15 1875

[Contents:
4707-43: The Bushman Doctress and Sorceress, Ttanno !khauken, whose name was not mentioned by night (How she changed herself into a Lioness to see what Dia!kwain's parents and their family were about etc. etc.)
4744-50; 4755-7 Mr. Stowe's Picture, No. 8 and 9 [DB: entered Pub. Rockpaintings]
4751-4: The explanation of the name Ko-bbo (Diakwain's brother)
4709 rev.: Note about the Great Bushman sorceress Ttanno-!khauken
4710 rev.: Ditto (and how her name was not spoken at night)
4712, 4714 rev.: Ditto (How the children were not accustomed to speak her name)
4715-8 rev.: Names of Diakwain's brothers and sisters, information about them etc.
4758-69 Why //kweitan-ta-ken was so called etc.
4761-4 rev: Note about the preparation of Tinder from a certain thorn-tree which is called by the Bushmen !kou
4765-6 rev.: Note about the kind of Bone Needle (without an eye) made and used by Bushmen
4770-7 Why Tkai kwa was so named
4778-95 The Power over Ostriches posed [possessed?] by Diakwain's uncle Tuherre or "Blaitje"
4798: Bushman names for August and Sept. etc.]

The Bushman Doctress and Sorceress Ttanno !khauken
[*Told by Diakwain about a great Bushman Doctress and Sorceress, who did not understand Dutch. D.H. saw her and says that she was the height of his sister !kweiten … She has been a long time dead. She died while !kweiten … was a child*]

My [*D.H. says that she was his maternal grandmother's niece; her name was Ttanno !khauken*] she turned herself into a lioness that she might seek for us, as she wanted to see whether we were still well where we lived [*Somewhere near where old Jantje lived, the name of the place was Tkhau !kau or Tkhau !kau* (*lizard mountain?)]
[Insert: *The place yonder where the people were where the old woman also was, those people knew the old woman. The people had intended to describe that which the old woman had done. They … when they had done talking of the old woman name, they spoke. They said that the "Kameel Doorn" must hold fast the old woman (as she came). For she was an old woman who had her nose.*

She knew things. She … [knew?] the place at which we spoke her name. She would come to it, to the place at which we had spoken her name, while she intended to come to look at it, namely why could it be that (afterwards) we were speaking her name. Did we not know that she was not used to lie sleeping with the people, for she was used, when the people were asleep there, she was used to walk about. Therefore she was used to know things which the people knew not, while she felt that she was used when the people were asleep there (that) she continued to walk about among the people, while the people slept there. The people thought that she also slept there with the people, while she had been walking about. She was looking about at things which the people knew not. They were those at which she looked about.]
She when she had smelt our house's scent, she when she passed in front of us, she roared like a lioness, as she wished that we should hear her, that she saw now was the one who had come,

seeking for us. Therefore she told us about it, that she now had been the one who had come seeking for us. [15 May] Therefore she, when we saw her, she told us about it, that she now had been the one who had sought for us. She had calling, sought us, she whom we had heard. She told us about it, that she now had been the one who had sought for us. Fighting was not that which she had gone on account of it, for she now had wanted to go to look at the place at which we seemed to be.

[Insert: *The people did not speak her name at night; for day was that by which the people spoke her name, while they felt that day it was. Therefore they spoke her name. Day was that upon which they knew that she would not be willing to come by day. (D.H. adds that even if she did come by day, she would not do any harm and her coming would not matter) We children, we do not play with her name; for we fear her name; for she will allow that the beard [?] shall pierce, killing us little children if we call, playing with her name.*

This was why our parents would if they heard that we had called her name, our parents would take up a riem. They go to beat us. Therefore we children, we were afraid to speak her name. For our parents were those who had told us about it, that we must not be playing with her name. For she would make us feel pain, while she wished that we should know, the not being afraid of a great person; that we should know that young children are not used to speak, playing with a great person's name]

Therefore the thing had seemed as if she went past us. For she now … the place which she had intended to look at us, the place which father went taking us to live. Therefore the thing had seemed [*(It had seemed, because she passed by, as if she had been coming to bite them, D.H. explains; i.e. as if she had been some other "schelm")*] as if she went walking past our house.

And mamma said to her about it, that she (the old woman) now should therefore do so, if she wanted, therefore to look at the place at which we were living. That she might therefore know, that she might remember about us; the things which should happen to us that she might look [*Mamma told her about it that she now should therefore look seeking us, while she wanted that she might therefore look for us at the things which would happen to us that she might look at us about them. This was why she now should therefore look, seeking us*] at us about them [*i.e. that she might take away evil from them*]. For she now, when she sat talking to mamma about it, she now said to mamma about it that she already now knew the place at which we lived. This place was that which she would not therefore think, forgetting us at it. For she would therefore now continue to go to look at us.

This was why she … [knew about?] the springbok which father killed it [*she saw what was going on, while they did not see her, D.H. explains*], that which was a short-horned one. She said to mamma about it that her springbok it was, which father had killed. She told mama about it that she now had been angry with father about the springbok. And mamma told her about it that Ko-bbo [*(whose Boer name was "Jacob", an elder brother of David's. He was living with Abraham vo Wyk at Niewe Post in Hantam when D.H. went back to Bushmanland in 1874, but before D.H.'s arrival at Niewe Post he had gone with the sheep to Bushmanland for a time)*] when father killed that springbok, Ko-bbo was ill, when he had already eaten the springbok which was a short-horned one. She said to mamma about it,

[Insert: *!gwara-!gwara = a white springbok; D.H's brothers: 1. Ko-bbo or "Jacob"; 2. !khoe xa or "Klaas"; 3. !Dia!kwain or "Daoud Hoesar". 1. Was living with Abraham van Wyk in 1874 when D.H. went up from Mowbray. 2. Was living at Luure's Fontein in 1874 (at same time)*
Bbe (G.N. = Great Name) wweten-an (name as a child); "Anna" (Boer's name). The names of D.H.'s eldest sister now dead.
Ta kkumm (G.N.); "Lena" (Boer's name). Living with <u>Bastards this side of Kenhart</u>.
Whai ttu (G.N.) Ddaiten-an (L.N.); "Griet" (Boer's name). When D.H. last saw her, she was living at Gert van Wyk's at Nieuwe Post
!kweiten ta //ken (G.N.); Tni tsaxau or Tni dda (l. names); "Rachel" (B.N.)]

that a springbok which was usually? fastened up. This was why mamma had seen that a springbok that was a kapater it was. A food springbok it was not. For her (the old woman's) son's springbok it was.

Therefore mamma said to her about it, that mamma had cut out for her the springbok's head. Mamma had made of it her a cap, while mamma felt that mamma now saw that the springbok was not like the other springbok. Therefore mamma now knew that mamma would hear a story about the springbok. Therefore mamma made a springbok head's cap on account of it, while mamma felt that she saw that the springbok did not resemble the other springbok. Therefore mamma thought that she would make a springbok head's cap that she might put it by, that she might listen whether she would not hear the springbok's story. Therefore she now heard the springbok's story [*"My uncle (maternal uncle) Tuherre, he said to mamma about it, that Ttanno !kauken's springbok (was) that which he had heard that father killed. Ttanno !kaukkaken said to him about it that father had killed her son's springbok"*], while she had not yet seen the old woman, whose springbok it was.

And she (the old woman) had said to the people about it, that the people should … when they saw mamma, that they should say to mamma about it, that mamma appeared to think that the springbok which father had killed her (the old woman's) son's springbok was not. A springbok which was not used to stand outside it was. For a springbok which went out of a riem it was [*She had unloosed the springbok from the riem. She sent the springbok in among the other springbok, while she desired that the springbok should take to mama the other springbok, to the place at which mamma was. Mamma was the one who had asked her for springbok, that the springbok might go to her, that she might do that which she had said. She (mamma) had wished, she said, that she (the old woman) should formerly make to travel for her springbok, that mamma might cut springbok*]. A springbok which was not walking about it was. For a springbok which had been used to stand fastened up it was.

She now did not scold father about the springbok, for she would have, if a different man, he had been the one who had killed the springbok, she would have been angry. For a springbok which she did not want to die it was. And she said to mamma about it, that mamma had now done well that she had made for her a springbok-heads cap. For it was nothing if mamma had eaten the springbok [*D.H. explains that she was so contented with the cap that she would say nothing about the springbok*]. The springbok-heads' cap was not that which she had thus done, she had wished that mamma should make for her. For she now did not intend to talk about the springbok. She said to mamma about it that mamma seemed to think that she did not know that father was now the one who had killed the springbok. She also had known that Ko-bbo was ill when he had eaten the springbok. She now had not been angry about the springbok, for she had verily been one who had been startled when she saw that father had killed the springbok. That was why Ko-bbo was ill. She had now thought that she would not take away from mamma [*(by killing him in this instance)*] Ko-bbo. She would have if a different person, he had been the one who had killed the springbok. She also would have made his heart ache [*Her "heart's" springbok it had been, so she would have made the man who killed it feel also, had it been a different man who had done the action*], that he might know that he should not kill a springbok which was like this.

[17 May] For he should, when he saw such a springbok, he should looking leave it alone. For it is not one, for springbok are plentiful; and such a springbok it walks among them. Therefore he if he even sees that the springbok is handsome, he looking leaves it, while he does not shoot it. For he will shoot a different springbok, while he does not shoot a springbok which is short-horned, even if it be handsome. For he looking leaves it alone. And the old woman speaking, she said to mamma about it that mamma had now said to her about it that she should make the springbok to travel for mamma, that mamma might have food. Therefore she had now allowed the springbok to travel, that the springbok might go to the place at which mamma lived. For mamma now asked, she pitied mamma. She would allow that the springbok should travel for her, that she might eat springbok. For mamma wanted springbok's flesh. Mamma wanted that

mamma should eat springbok. Therefore mamma was asking her for springbok that she would first make the springbok to travel for mamma.

And the old woman spoke. She said to mamma about it, how was it that mamma [Insert: *!gwi – "break wind"*] seemed to think that the springbok would truly the springbok travel. And the old woman spoke. She said to her mamma about it, "Oh =kamme-an! Take my old cap, that thou mayest keep it, that thou mayest see whether the springbok will not follow after the cap to the place at which the cap goes to be. Thou shalt now go to stay at thy place at which thou wert used to be, thou must continue to be at it, thou must continue to look whether one springbok will not become visible that thou mayest see it at the place at which thou goest to live. Thou shalt continue to look [*(she will see more afterwards)*]; for thou dost now say that I must allow the springbok to travel. Thou dost seem to think that I seem truly to possess springbok, that I am a springbok's enchantress."

And mamma spoke. She said to her about it that she (the old woman) should not speak thus. For she should now think that mamma had little children. They were those of whom she (the old woman) must therefore think, [19 May] that she asked therefore allow that the springbok should travel for the children, that the children might get food from mamma. For she knew that mamma had no flocks [gguxu – *("vie" i.e. means here sheep, goats). Later addition 20/9/1904: I took down what the narrator said phonetically as nearly as I could, but I see in the Dutch Dictionary that vee is given for "cattle"*]. Therefore she (mamma) wished that she (the old woman) would therefore think that springbok were those which mamma was used to eat. Mamma did not possess things which mamma was used to kill, feeding herself with them. For those springbok, they were those which mamma made her flocks.

Told in illustration of picture of Dance of the Sorcerers (Mr. Stow's number 8 and 9) [DB added: Plates 13 & 14]

[19 May] "Mistress, the things which the people here, they wear them, the caps which they have made for themselves of young gemsboks' heads, they are those which they (the people) have put on. And they have cut them out the gemsboks' horns, the young gemsboks horns [*The long horns being a little too long, they take horns from the young gemsboks, which are short*]. They (the people) intend to tread/dance the //ken [*(a dance danced by sorcerers)*] with them. At the time when they do the //ken it is one (the time) which they wear such caps, at the time when they do the //ken's doings. [*The old women teach the young ones. They imitate the ways of the gemsboks with dogs. (The girls, or the young men are the dogs; or sometimes a woman who is not too old)*]

The things in which they have dressed themselves, the things which they have put on, they are at the time when they tread the //ken. For the //ken's dress it is. The rings [*These rings are not metal, but are sometimes made from //gwi, a long edible root (with a milky juice), which is soemthing like a sweet potato inside and has fibre outside (called Tamma). Sometimes also made from skin*] which they have put on, the //ken's things they are which they have put on.

They at the time when they intend to try us (to see what we shall do), they put on this dress, while they intend to see whether we shall laugh at them [*(They become angry if you laugh at them; you must not laugh at them; - if you do not, they behave well to you)*]. This is why they put on such things, while they intended that they observe us, that they might see if we are a person who when we perceive a person who looks different, we laugh at him. This was why they did thus, they acted. They wore things which were thus, while they intended that they might prove us, while they intended that they might see that which we did about it, whether we were a person who teased people [*"spot" (in Boer's Dutch) D.H. says*].

[9 June] Therefore they did thus about it. They dressed themselves up oddly for us, while they wished that they might see whether we knew education. Therefore they acted thus towards us on account of it, while they desired that they might see whether we understood. And they if they saw that we did not laugh at them, they talked to our people about it. They spoke. They said,

"Think ye the children whom we saw, they did not mock us, for the thing seems as if they knew education [*It looked as if their father had taught them well, D.H. explains*]. Therefore they did not laugh at us on account of it. For they continued to shew us respect. We now had put on things which we thought that they now would laugh at us on account of them."
[*uncharactersitic lack of information seems to suggest that D.H. had no direct experience of the //ken dance]

The Reason why D.H.'s brother Ko-bbo was so named
[*Told by Diakwain who heard it from his mother =kamme-an*]

[27 May] Mamma called Ko-bbo's name, because the people had on account of the thing which happened at that place, they continued verily to cry "Bbo" to us [*The people unjustly said that D.H.'s people had done the bad things which had been happening. They also killed D.H.'s maternal grandfather with sorcery*]. Therefore mamma thus spoke. She called Ko-bbo's name from the thing which the people had continued on account of the thing which different people, they had done it, they continued verily to admonish (or threaten) us. This was why mamma thus spoke. She called Ko-bbo's name from that which the people had done on account of the thing which happened to them and they worked sorcery.
And they killed my grandmother [*Her name was Tabbe-ttu*] with sorcery. And they also killed my grandfather [*His name was //khwai-Tna. The two above mentioned person had no Boer names; they did not live with Boers, who at that time were not where these people lived*] with sorcery [*(This happened previously; before the time when the grandmother of D.H. and also his aunt died)*], while they said that they also had also resembled that which we also formerly had done. This was why they also thus did, they acted on account of it. They also had intended to kill us with sorcery.

The Reason why !kweiten ta //ken received her Name
[*!kweiten ta //ken called "Rachel" by the Boers*]

[10 June] Mamma called Rachel's name, because the people had made an orphan of her [*(the mother)*] by sorcery. Therefore mamma thus spoke. She called Rachel's name, while mamma felt that the people had verily killing, made an orphan of her by sorcery. The people killing took away mamma's people by sorcery. The people who killed mamma's younger sister by sorcery [*Her name was xomm-an in Bushman (g.n.). D.H. forgets her little name. The Boer's name was "Anna." She died when D.H. was a young boy, he says*]. Therefore mamma blamingly called [*"schlecht praat"*] orphan's name, while mamma felt that the people did not seem to have pitied mamma. For they would have if they had pitied mamma, they would not have made her an orphan. They would have … They thought that mamma now was the one who had … when they possessed no tinder-box [ddoro].
[Insert: *Note about the preparation of tinder: They used to take out the thorn-tree's … when the thorn-tree was dry, when the worms were in the thorn-tree and the thorn-tree became dry on account of them. And they put the … to burn. And they … when they saw that the ... now had burnt, becoming black, and that it did not smoke [m.i.]. They now thought that it now seemed to have burnt well, as it now did not smoke. And they took it out from the fire. They scratched a hole in the ground. They lay it inside of the place which they had scratched open.*
They … when they had laid it in, when it lay in the place which they had scratched open, they covered the … up with earth, while they wished it to leave off burning. That they might … when it had left off burning, that they might take it out, that they might put the … into the tinderbox when it had become extinguished when it no longer burnt. They … when they had put in all the … into the tinderbox, while they desired that it (the …) might become extinguished (for

fear of the fire breaking out again). They put the tinder-box into a little bag which they had made for the tinder-box.]
Mamma pitied them [*(Because she saw that they had make the fire by rubbing sticks with their hands and with much trouble)*]. The thing seemed as if they had not thus, they thought. For the thing continued to seem as if they had forgotten that mamma had now been the one who had given them a tinder-box that they might make a fire for themselves. For they would have … if mamma had not pitied them. They would have put =uhobbo [*When their hands became sore from rubbing sticks, they did thus*] into the horns (springbok's horns) of which they had made tinder-boxes; if mamma had not given to them a real tinder-box. When mamma gave them a tinder-box, then they could make fire for themselves with it, for they had been in want.

When mamma had pitied them, then they possessed fire on account of it for themselves. For they another time, they had not been used to make a fire for themselves. For they continued to go to sleep, while they did not make a fire for themselves. These things they were those which mamma wished that they should think of, that mamma had now been the one who had pitied them. Mamma at another time, mamma had made a kaross. Mamma sent them a kaross, while mamma felt that they had … At another time they had laid around the fire, while they desired that the fire should warm them that they might sleep. For they could not sleep on account of the cold. Therefore mamma had made a kaross.
[*D.H. says that his mother sewed with a European needle (nauru), but explains that those whom she helped sewed with a sharp instrument (made from the foreleg of a springbok) called =oro. ["The Bushmen yonder living on the Flats, they are used to shape (by cutting) a springbok's foreleg with a … (a certain kind of knife), while they desire to sew a kaross with a springbok's fore-leg. Therefore they shape a springbok's foreleg that they may make a needle from a springbok's foreleg, that they may sew with it. For they do not know a needle (an European needle)'s sewing, for they continue to sew as we do, we sew veldschoens."]*
The name of the bone before it is made into an =oro is Tkao. D.H. adds that the bones of all things, even little bones, have a name of their own.]

Mamma sent to them a kaross on account of the seeing, which mamma saw, that the thing now looked as if they might at another time, they might be burned. These things, they were those of which mamma desired that they should therefore think. For mamma had now given a knife to them, while mamma wished that they might cut up for themselves the things which they got. For they had been used … a springbok if they had got a springbok, they killed a springbok, they had been used to cut up the springbok with a stone [*D.H. has, he says, sometimes seen Bushmen cut up a springbok with an arrowhead*], while they felt that they did not possess a knife with which they might have cut up the springbok. Therefore they cut off the skin of the springbok with a stone. These things they now were those of which mamma desired that they should therefore think.
[**suggestive of differences between Grass and Flat Bushmen, later further removed from colonial material artefacts]

Why Tkai kwa was thus named
[*This story was told to Dia!kwain by his mother. It tells why the latter's brother had received the name of Tkai kwa from their mother Tabbe-ttu [D.H.'s maternal grandmother]. Some of her relations died and then the people maligned her, saying that she had said that she would not cry, even if she should hear bad news of her people*]

[15 June] Tkai kwa that she would not cry, if she heard a story which people told her, that her friend was dead. The people said that …'s mother said that she would not cry, even if she heard that which the people had said to her, that her friend had died. The people said that she [Tabbe-tu] that she would not cry about her folk. The people thus said, they maligned her, that she … that she would not cry for her people. The people thus said, they maligned her.

Therefore my grandmother called my uncle's name [*Tkai kwa was his little name; Tuherre was his grat name; "Blaitje" was his Boer's name*] with Tkwa kwa, while she felt that the people maligned her [*spoke evil of her without foundation*]. Therefore she called my uncle's name with Tkai kwa. She (Tabbe-ttu) had not Tkai kwa that she would not cry, if she were to hear her people's story (a story of evil to them). For the people were those who thus spoke. They maligned. She had not said so, for the people were those who thus said, they spoke. She did not know that she had thus spoken. For the people's stories they were stories which she knew, they were not. For the people's stories they were, those which the people had been those who spoke them. She did not know the things which the people had said.

Therefore she called my uncle's name, while she felt that the people had continued … those bad things which the people had heard them. The people had continued to say that she formerly had been one who had thus spoken, while she had not known, for the people's stories they had continued to be.

The Power over Ostriches possessed by Diakwain's uncle Tuherre or "Blaitje"
[*Told by Diakwian. Tuherre's "little name" was Tkai kwa. He was a Bushman who could not speak Dutch. He was the brother of Diakwain's mother*]

[16 June] Tuherre used to do as follows when people made him angry. He became angry with people. He said to the people about it that the ostriches would also be angry with the people, because of what they did to him. The ostriches would therefore be as if the ostriches knew that a person was sitting waiting for the ostriches. The ostriches would therefore, if it now had gone towards the person, it would seem as if it espied the man. It would turn back, it would to to a different place. The man had thought the ostrich had not seen me and the ostrich turns back (?).

The ostrich did not perceive him, for Tuherre was the one who thus spoke. He had said that the ostrich should do so, that the ostrich should not … Therefore the people asked him, they spoke. They said "O Tuherre! Why is it that thou dost not seem as if thou thoughtest that we now have children whom we have been seeking to feed, to whom we give food? And thou dost seem as if thou … and thou dost act like a child. Thou didst not resemble a grown-up person who possesses his thinking-strings [//khou //khougen], who understands. Thou didst not seem as if thou now hadst known that … now possess children whom they new seek to feed. Thou mayest not thus, thou act. For thou shalt talk nicely to the people that the people may … when they have laid in wait for an ostrich. That the ostrich may walk up to them, that they may kill the ostrich, that they may give their children food."

Tuherre spoke. He said that he would not do so, for he now did not possess ostriches. For he had not known why the people had … they told him. The people had not seemed to think that it was now he, the people had done as if he truly, he possessed ostriches. He now had first thought that the people had not seemed as if her were a man. The people had … as if he were a little child. Tuherre spoke. He told the man about it, he who had asked him about the ostriches. "Return to thy house that thou mayest go to sleep; … when the day had broken that thou mayest see the place which thou wishest to walk about, that thou mayest look if an ostrich who is a dwarf [!kaui-!kwa – *An ostrich which never becomes large; it grows up but remains small. There is always one of these hatched in a brood. It goes in front of the others when they run or walk, being always in front. It is sometimes a male, but generally-speaking a female bird. It comes from one of the outer eggs, which stand in a cold place. The old people say the outer eggs do not belong to the mother*]. It will not allow thee to perceive it as it comes playing. It is ugly, that thou mayest see and kill it."

The men went to the place to which Tuherre had said that he should walk, going to it. He, when he had gone, he percieved an ostrich, as the ostrich had come running towards him. Then he thus, he thought, Tuherre now truly seemed to pity me today. For an ostrich was now that which dancing came to me. They have not done so, for ostriches which I now had not known them, they

now were those which dancing came to me." The man laid down his things. He ran ... when it saw that he now seemed as if he would
[DB translation: jump on it. The ostrich appears to wait for him. He says to himself: "What makes the ostrich who has come? It seems today to want to come to me, for when it see that I am going to jump on it, it seems to wait for me." He goes to meet it. He shoots it. He kills the ugly ostrich. He puts it down and returns home. He tells the people at home that (continued)

[*August - !kauwa; September - //hau. All the moons (months) possess their names; the old people are those who know the moons' names, how they thus say, they call the moons' names*]

LV-11 Bushman (D.H.) Pp. 4797-4889. 1875

*Pp. 4797-4889: 19 June to 2 July 1875
*Translated: 4797-4802 24 June; 4869-70 2 July [?]

[Contents
4797-4807: The Power over ostriches possessed by Tuherre etc. (continued)
4801-09rev.: Note to Tnu-!ke or magicians who have died, describing how they still possess power, although they have died and giving =kamme-an's [m.i.] prayer to them
4869-89: How Ta-kkumm thought from the conduct of an owl towards her that danger must be at hand and soon afterwards saw a lion which she avoided. When it could not find her, it called to her with the voice of a man; but she would not reply to it
4869-71rev. etc.: Power possessed over the sun by the lion, also over the skin in which Bushmen fetch water. How the fly tells the lion that a person is going to fetch water. When going to the water one must look around, and when one arrives there one must play, but get water, and go away from it quickly.]

The Power over ostriches (continued)

[19 June] He now has seen an ostrich today. The ostriches now had passed in front of him. He had now killed an ostrich which did not seem as if it had been with the other ostriches, for it was lean. That old woman who was a very old woman, she spoke. She said, "Those must not speak thus, for thou now didst say to me that thou now hadst formerly asked Tuherre to be willing [*(That he might leave off being angry, and think amiably etc.)*] to think favourably, that he might tell the ostriches that the ostriches might do nicely towards the people.

Therefore thou shalt not talk about it. For thou must take people who are willing to go with thee that thou mayest go to cut up the ostrich, that thou mayest carrying bring it. Even in case that it be lean [m.i.] that thou mayest bring it to the children at home, that the children may now first eat it even if it be lean." The old woman [m.i.] spoke. She said to the man about it, he who had asked Tuherre about the ostriches. She spoke. She said to him about it, "Dost thou not know that the dead magicians

[*(D.H. explains that Tuherre asked his ancestors who had been ostrich sorcerors to help the people)*

Insert: *Mamma used to tell me about the … [DB spirit people] who had been gam's?? sorcerers, they … when they died, their thoughts (thinking-strings) with which they had been sorcerers, by means of which they had done sorcery, … if they died we did not perceive. For their sorcery's doings were those which they still went about here. They … their sorcery's doings. They resembled that which a [ ]. They do not altogether die, for he still lives on account of his sorcery. Therefore mamma used to tell me, she … asking from her sorcerers who formerly possessed game; at the time when she …, that time was the one at which she spoke with them. My mother did not perceive them. For my mother was the one who spoke with them, which my mother felt they now heard my mother.*

***Now DB translation**: Although she did not see them, she knew that they heard her for they had been sorcerers who knew things by their magic, which they worked. Therefore mother did this, she beat the ground. She begged the sorcerers for meat. Mother struck down a stone and said: "O my spirit people! Do you no longer think of me? It seems as if you sit with your back to me. You no longer seem to think as you used to do when you still had bodies. You used to talk as if you really loved me. But now you seem to have died leaving your thoughts of me. You seem to have forgotten me. For you used not always to give my husband an old thing, which … kill for me, which I must eat although it is first.*

It seems as if your death has taken away your thoughts, which used to be favourable to me. For when you still knew me, my husband used to find old things which he would think was lean. He would kill it for me that I might eat it though it was lean. But I am not scolding for I know this old thing is what you seem to have provided for me. So I really think that this must be the thing which you are giving me. Therefore when my husband shall see anything which he, he will kill it for me and I will eat it."

For mother's mother had told mother that if she said this to us, our sorcerors (spirits) who had been sorcerors would break something of the game for us, wishing us to see the thing limping about so that we could shoot it. And when they had given us a lean thing, they would later on give us a fat thing. Therefore mother used to tell us that the spirit people would first give us an old thing, we must eat it first. Afterwards they would give something nice.]

who pity us, they are used first to give us an old thing which is ugly, while they desire that they may see whether we did truly, we beg of them. If they see that we have eaten up the old thing, they afterwards give us a thing which is fat. If they have seen that we do not complain of the old thing, the … say, they speak to each other about it, that because they

[DB translation:]

did not complain about the old thing. "For ye shall let the things behave nicely for them, because they are really seeking things to eat. They shall be lucky when they walk about. They shall see something coming and kill it. The thing shall not be afraid that the man is stealing up to it, it shall be quiet and not afraid." Therefore when father went out and returned without having seen anything to bring us, he used to tell mother how he had seen the things behave when he was stalking them. Mother used to say: "The people are working magic there. They are bewitching the things again. That is why the things [*(D.H. explains that Tuherre was angry because the people had beaten him, and talked badly to him, so he had asked his ancestors that things should not do nicely)*] behave like this. For the things act as if sorcerors have bewitched things for the things behave like this. For you tell me you saw the things, but they did not behave nicely."

[Insert: Newspaper clipping stuck in by Lloyd, LH page: *(Compare Tnu !ke [check?] with the "Iwis" in the annexed):*
From "Public Opinion", 5 June 1875:
THE NICOBARESE: Like the non-Aryan races of India, the whole religion of the Nicobarese seems to consist in a fight with the demons. The Iwis, as they are called in Nicobar land, are not so much the devils of the forest as the spirits of the deceased who have passed into that other life in which the Nicobarese believe. The Iwi has to be propitiated, or exorcised, and hence there is class of manloene, or priests who practise ventriloquism and cure the sick, by pretending to take from their bodies a stone, or pig's tooth, or some other substance, which has caused the malady ...]

Mother told us [ ] she would beat the ground with a stone [*When we beat on the ground, we beg of the people who have game. That is why we beat on the ground, for it is a prayer – DB. This beating on the ground with a round stone called //oe and sometimes with a !kwe*] and see why, when father went out hunting, the things did not act nicely when he stood or walked. Mother said to us children: "Bring me the digging stone (!kwe). I can find out what is the matter that father does not do as usual, he brings you a lean tortoise for to put it to roast. And I can find out why father's going about, his standing and walking is not successful, but is bad."

Then one of us, a little child, gave mother the digging stone and mother took it and went out. She sat down by a bush and said she would see what was the matter, what made father's going so unfortunate. And when she had struck the digging stone on the ground, she said, "The backs of your heads are here [*//kauru – the lower part of the back of the head, pl. //kau //kauten-*

ttu. D.H. explains thus: "They will not turn round, that they might look at us (to see what we ..., or what is happening to us); for the thing must be so, that they sit with their backs towards us; that is why father's going out is like this."]. You who are spirit people have turned your backs upon me." Then she said: "What can be the matter? It does not seem as if my husband could go about here. When he leaves the hunting ground, he has to come and tell me that he has gone far. Then I see it is true that the spirit people have turned their backs on us.
[*LL and DB]
[25 June] This is why I will first beat the ground that I may see what is happening to my husband's going with which he [does?] that when he goes or stands, [which?] is not fortunate and I do not know what is the matter. Mother beat on the ground and we went back. We lay down and slept.

And when the day was about to break, father hunted. And father as he went along, an ostrich ran past away from the rest. [28 June] And father spoke. He said, he now felt that his going would be just like that for the ostrich sprang out from the place where he had meant to stand. Father made a screen of bushes near the ostrich. The ostrich returned to father, for he did not a little seem as if he loved the eggs. For the ostrich walked back. He came up to the nest. He continued to kiss the eggs and did not shew alarm. Father put down white of for him to eat [*The white things ... those which are inside the egg, their name is !ka-!kanno*]. He came up and continued to eat it thinking how it could be that the white of egg [*The name for the yellow part of the inside of the egg is =karriten, D.H. says*] at the nest. He did not think about that. He continued to think that it seemed to be an egg which the female ostrich had killed. And while it was eating the white of egg, father shot it and it sprang aside [*thro' a little [hole] in the bush house. This hole is called tchwai*].

And it ran along and it stood still. It lay down, then walked on, while father sat looking at it to see it if he had shot it nicely. And father saw that it went out of sight, and father thought he would come out of the screen of bushes, for the ostrich had now gone out and it would not now espy father. And father went out of the screen of bushes and father carried the eggs in the screen of bushes and father carried the other eggs (home).

And mother speaking said, "Look what is happening? It seems as if father is carrying meat!" And we arose. We looked at the place at which mother had showed us father. And we saw father there. And we said to each other that father had picked up ostrich eggs today. For father was carrying eggs with which father arrived at the house. And we questioned father about it, namely where had father got the eggs.

And father spoke. He told us about it, that as he went along the place felt as if an ostrich would get up and while he went along thinking, the ostrich ran out of a place where he had not thought that an ostrich's nest house seemed to be. The ostrich ran out of it. And mother spoke. She said "Didst thou not make a screen of bushes near the ostrich." And father told mother about it, that he had make a screen of bushes near the ostrich and it had returned to him. The ostrich was not afraid, for the ostrich continued to walk right up to the nest. The ostrich seemed to long for the eggs, for it came and stood fondling them at the nest. When father shot it then it seemed to be startled when father had hit it.

And father spoke. He said to mother about it, that mother seemed to think that father had hit the ostrich who returned to father at the house. That father had not known whether it were a grown up ostrich, whether it were its house, for it continued to resemble a young ostrich, but it now seemed as if it were its house for it now returned to fondle the eggs. "This was now why I thought that its house it now seemed to be."

Mother spoke. She said to father about it that father must not talk, for father had now told mother about it, that the ostrich seemed not to be afraid; that was why father must not talk about it. For father now had been saying to mother about it that his going had not been successful. For when mother beat with stone, then it had now been that father had got an ostrich. For father had

now been continually returning empty-handed to the house. This was why father must not talk about it; for the beating which mother had done.

[Mother said] "that I now see . .. that the spirit people pity him/thee. They allowed the ostrich to spring out past thee that is why thou must not talk here about it. For thou must be silent, that thou mayest see whether thy going about may not become good. Thou shalt sleep. Then when the day has broken, thou shalt look at the ostrich which thou now didst tell me about it, that thou hadst shot it. Thou shalt go to look whether thou mayest not get it. [29 June] Thou shalt perhaps get it, for thou didst tell me that the ostrich seemed as if thou hadst hit it well. Thou didst say that the ostrich acted as if thou hadst hit it. It stood still, after thou shot it and it did not continue to run away. For it soon stood still. It did not stand long, then it ran away. This is why thou shalt go that thou mayest go to look at the place to which thou didst say that the ostrich went that thou mayest see whether thou mayest not get it."

And father now went, while my sisters were with father. That they might when father had got the ostrich, that they might carry it with father, that they might carrying bring the ostrich to the hut. And father went and got the ostrich. And father cut up the ostrich and father brought the ostrich home. And we said, "Father yonder, he comes carrying the ostrich." And father brought the ostrich home. And father unloosed the load of ostrich's flesh [*//kua, //kuatten – to cut meat into slices; Tkua – to unload oneself from a load which has been fastened on*]. And father sat down. And father asked mother for water. And mother gave father some water. And father took the water and father drank, and when father had drunk up the water father set down the egg(shell).

And father said to mother about it, that mother seemed to think that this ostrich's features did not adhere together. And mother said, "An ostrich which is like has made thy going out like this. For it feels that it really is the one who stood opposite thee, that thou mightest kill it. Therefore thy going was like this. We will see if thou didst kill it."

For Granny [i-ttau – *This word here means D.H.s maternal grandmother; whose name was Tabbe-ttu*] she used to say to me that a man's going is not successful when he goes to kill a thing which is stretched out. [*When he comes it does not travel. The thing has fallen down at the time he knows. It is stretched out. Then it is our thing which is stretched out. But a thing which travels we say is wounded*]. Therefore if a man should go to a thing which is stretched when he feels out the thing is stretched out, he is one who walks in misfortune. That was why granny [DB mother?] used to say to me that a man walks in the misfortune, he takes care of himself, he thinks why is his walk like this, why is it not successful. So when he walks on the hunting ground, he takes care of himself as he goes up to bushes. He does not know what may happen to him. Therefore he himself is careful on that walk which he is taking.

For granny used to tell me a man always walks in dread/misfortune when a beast of prey is going to smell him, when his blood will flow, then his walk is like this. And he does not know that it is his blood is making him walk like this. His walk is not successful. For Granny told me about grandpapa [*D.H.'s maternal grandfather, whose name was //khwai-Tna (l.n.). D.H. forgets his great name*]. When a leopard was going to smell him, his walk was not successful. But when the leopard has bitten grandpapa, then it was that his going became fortunate when his blood had come out. Then his going become good in consequence. [*D.H.'s mother is still the speaker*] These were the things that the old people who understood, talked to us about them of the hunting-ground's doings, of the things which we should be careful, taking care of ourselves.

If we went to the hunting-ground, we walked, we saw that the sun turned back, while we had not seen a thing which we could kill. We reflected, we thought, "I will turn back that I may return (home), while the sun yet stands (high); that I may look at the place which I walk along it. That I may behold it, that I may return home, while the sun is still high. For it does not matter, if I have not killed anything." The old people say that while the sun yet stands, we must return home, while we desire that the people of the house should see us coming. For the old people used to say that a beast of prey who wishes that it may bite us, it does this while we are at the hunting-

ground. It comes to lie down opposite to the house, while it thinks that it intends to lie in wait for the people of the house; while it thinks that it intends that it may see whether one person will not go out of the house alone; while he thinks that he will fetch wood for the fire. That man is the one for whom the beast of prey lies in wait.

Therefore the old people used to tell us children [*(D.H.'s mother is still the speaker)*] about it that a beast of prey steals up to catch the people of the house. It lies watching for the people of the house. It hears us as we come in the darkness. Our feet rustle and it creeps up towards us, and it seizes us and knocks us down opposite the house. Therefore the old people used to tell us about it that we must when we have gone to the hunting-ground, we must look at the sun. For we must watch the sun, while we are walking about that we might see the sun. That we must … if we saw that the sun has turned back, we must also turn back, because we want to go along looking round at the place we are passing. That we may going behold it, that we may seeing arrive at the house, while we see the people who are walking about at the house. These things they were those about which the old ones talked to us about, that we must when the sun was sinking we must go arriving at home; that the red sky might fade away, while we sat at home. [June 30]

How an Owl (by its conduct) made Ta-kkumm think that danger must be at hand, and how she was sought for by a Lion, which spoke to her

[*This story was related by to Diakwain by his sister Ta-kkumm when he was still a boy*]

[Insert: *Note by D.H., 2 July 1875: DB translation - Mother used to tell us about the lion. At the time when he wants to eat us, although the sun is still high, he influences the sun by his doings. He makes the sun set quickly, because he wants to come to eat us.*

Then the mother used to tell us that if we were fetching water from a distance and we saw the water-stomach in which we were fetching it tear, we should mend the bit which had torn. When we tied up the hole that had broken, it would tear again in another place. Our mothers said it was the lion who was biting the waterbag, tearing it, because it wanted to come up to us as the water, while we were mending the waterbag. Mother used to tell us about the lion's doing, about the things he makes happen when he wants to kill us. Then he acts in the manner. Mother used to say that when we saw that the waterbag did not seem as if it could be tied up, we should go away from the water, even if the waterbag ?leaked.

We should mend it later, when we had first walked away from the water. Although we were thirsty we must first walk away and not think about our longing for water. We must just think about going on, for however thirsty we were, it would not kill us. But the beast of prey who was biting holes in the waterbag would come and kill us. The water would not kill us.

Mother used to tell us that the flies tell lion what happens there. He acts as if he heard a thing, because the flies have told him that a person is going to the water today. So our mothers used to say that the lion is a thing which acts like this when he wants to kill us. He makes things happen which we do not understand, because he wants to get us, while we are working here.

Our mother used to tell us about it, we should do things when we went down to the water. We should walk far off, we should walk approaching water. We should walk looking about us. For the lion there also comes up to the water when we too go to the water. It also approaches on the water. That is why our mothers told us that when we went to the water we must not play at the water. We must behave like this when we reached the water to which we were going. We must dip up, we must quickly walk away from the water.]

[1 July] An owl … my elder sister Ta-kkumm, when she came from !kau-Tnunu (now called Kenhart) [*"Kenhart at the time at which the lion formerly thus did, it acted towards my sister, the white men's houses [Thu ka] were not yet at Kenhart. For the Bushmen were those who were dwelling at Kenhart"*], the owl … when she came halfway on her journey. When the owl saw that the sun was about to set, the owl made a snatch at her. The owl wanted that it might catch hold of

her. She said, “The sun does this when the owl in this manner makes it go, the sun does not make time, for the sun is just setting. And the owl sees that the sun has set and the owl leaves us at sunset.” And when the owl wanted to leave, she was not a little afraid. And she reflected, she thought: “Mother used to tell me that the owl acted like this at the time when it knew that a beast of prey was near. It left us.” And she reflected, she thought: “I will light a fire here. I will make a big fire. When the fire is burning there I will go. The thing for which the owl was acting so will think I am sitting making fire warming myself at the fire burning there. I will go home, while it steals up to seek me at the fire.”
And as my sister was just walking away from the fire she caught ... [sight?] of a lion, as the lion sat up on the Brinkkop [//xau]. And she reflected, she thought: “These things I should have understood. When the owl snatched at me, when it saw that the sun was setting, it was snatching at me. It must have been because of this great thing which was lying it wait for me.” And my sister went looking back at him, where he sat. And the lion came to the fire. And the lion came and missed her at the fire. And the lion found her footprint and followed them. And as she went along, she heard the lion as the lion roared seeking her. And she thought: “The place is not light for me that I may go home in the dark. For the lion would do this if I still went on, the lion would follow me. But the place is steep? I will in the dark climb on a rock. I will go to sleep on the ridge of the rock.”

And in the dark she climbed up the rock and went to sleep on the top of the rock. And she lay sleeping and she awoke and she heard the lion’s questions [?] with which he traced seeking her footprints. And she thought, “this means I have heard that the lion wants to find my footprints.”

And the lion went following her to the rock. And the lion called, “O Ta-kumm, where art thou?” And my sister thought: “It cannot be a man who calls seeking me, but must be a lion. He does this because he wants me to think that it is a person who calls me, so that I may go to him. That is why he calls me like a person. For the old woman have often told me that a lion will call sounding like a man, if he wants us to answer. That is why he calls like a man, for he wants us to tell him where we are. That is why he calls like a man.”

My sister thought: “Thou now mayest continue to call there yondcer, for thou seemest to think that I do not know that thou desirest that I tell the of the place at which I be?” And the lion said, “Oh Ta-kkumm!” Where art thou? Because thy spoor vanishes here. Where hast thou gone? And I do not perceive thee? Tell me of the place at which thou seemest to be. [2 July 4887 – returned to LH side 4870 to record text above] For I now had thought that thou hadst now seemed to be here. For thou seemest to have ascended the mountain. Do pull me up. Why is it that thou dost allow that I call, seeking for thee, while I now thought that thou now didst seem to be here.”

And my elder sister reflecting thought, “It cannot be a person who is calling for me, but a lion it seems to be. I will not tell him about it, for he does this because he wishes me to tell him of the place at which I am.” And my elder sister reflecting thought that mother used to say to her about it that the lion is used to put his tail in his mouth. He [is used] to call seeking us when his tail was inside his mouth, while he thought that he should call like a man; that we should not hear that he was a lion. That was why he put his tail into his mouth.

[** His sister’s thoughts about the lion’s thoughts verbalised here?]

LV-12 Bushman (D.H.) Pp. 4890-4980. 1875

*Pp.4890-4980: 4-12 July 1875
*Translated: 4890-4906 translated 15 July 1875; 4906-26 translated at Charlottenburg much later

[Contents:
4890-4926: The Bushmen who sought refuge from the rain in a cave and found a Lion there before him
4927-80: The Adventure of a Bushman girl named Ttai-tchuen with a Lioness who had young cubs]

The Bushman who sought refuge from the rain in a cave and found a Lion there before him
[*Told by Diakwain, who heard the story from his paternal grandfather !ku-gen-ddi or "Oud Klaas"*]

[4 July 1875] My Grandfather !kugen-ddi, he told me long ago that a man formerly, long ago, when the rain fell, he thought that he would go to sleep in a cave; while a lion had been the one who had made rain for him that he should not know the place at which his house seemed to be. That he might pass by, that he might go to a different place, that the lion might get him.

The place was not a little dark, for he continued to go into the bushes. He did not see the place along which he was walking. He knew not the place at which the house seemed to be. And he reflected, he thought, I must go in the darkness and seek for a cave that I may go to sleep in it if I find it, that I might afterwards, tomorrow I may return home for the rain does not a little fall upon me.

And the lion it came to the cave. It came to await the man at the cave [*inside D.H. says*]. And it felt that it was now also wet. It, when it had sat for a little while inside the cave, it became warm and it slept when it had become warm; while it had thought that it would sit watching for the man, that it might when the man had come in, while the man thought that he would look for a place where he could lay down his things, it would catch hold of the man. It now had thought thus, but it fell fast asleep. And the man came, while it (the lion) sat sleeping. And the man formerly, when he intended to enter the cave, he formerly heard a thing which seemed as if it breathed. And the man formerly reflected, he thought, could it be people who had come to the cave? They wait for the rain there at the cave. Who breathe[s] there?" And he reflected, he thought, "Why is it that the people do not speak if they be people? Can the people have fallen fast asleep that the people do not speak to me?" And he formerly reflected, he thought, "I will not call to the people, for I know not whether people they be. For I will first feel gently about that I may feel whether real people they be. For I should if a different thing it be, I should have called awaking it."

And he felt about and he felt that a thing which seemed as if it had hair, it was the one which was here. And he approached a little nearer and he felt about well, and he felt that it was a lion which slept sitting inside the cave. And he gently stepped backwards and turned round, and he went on tiptoe. And he when he had gone to a little distance, he ran fast, because he thought that the lion would smell his scent with which he had gone to feel for the lion; that the lion would run to seek him. And he, when he had gone to a little distance, when a little time had elapsed, he heard the lion because the lion had smelt his scent, while the lion was asleep. And the lion when it had thus sat sleeping, the man's scent had entered its nose and it had, on account of the man's scent which seemed as if a man were standing with it, it had growled; because the man's scent which it smelt, it seemed as if a man were standing with it. That was why it made a grasp at the place which seemed as if the man were with it (the lion).

[*Translated in Charlottenburg from p.4906 to 4926*] And the man heard it. And the man exclaimed, "He seems to have perceived my scent, for thou (addressing himself) art the one who hearest that the cave (lit. stone's house) sounds thus on account of it. For the lion seems to [ ] by my scent; for he seems biting to seek for me [*D.H. explains: smelling and growling about to find the person or persons who had left the scent*] in the cave. And the man reflected. He thought that he would not go home, for he would run to a difficult place. For he knew that the lion would find his spoor. He would afterwards when the day had broken, if the lion had not killed him, he would afterwards looking seek home on the morrow.

And the day broke, while the man ran, while he heard the lion that which the lion sounded like, while the lion sought for him. And he when he was running on, he espied people which were different (other people), their fire which they made warming themselves by it. And he reflected, he thought, "I will run to the fire which stands yonder. I will go to the people who are making fire there. I will go to sleep with them." And he reflected, he thought, "Dost thou think that our fathers did not also tell me that the lion's eye is wont also at another time to resemble a fire at night? I will look whether a real fire is that which burns there."

And he ran drawing near to the fire. He looked and he saw that people stood. [8 July] And he reflecting thought, "I will go to the people for it (lit. the thing) seems as if (they) are people." And he went to the people. And he told the people, "Ye think that I have not walked into death tonight. I [with?] the lion slept. These things, they are those which ye perceive me on account of them. For ye would not have perceived me if the lion had not slept. For because he slept, it is that the thing seems as if ye perceive me on account of it. I reach ye. For I had thought that I would go to wait there in the cave, while the lion had come to wait for me at the cave. I did not know that the lion was sitting inside the cave; I had thought that I would feel about searching for a place dry, that I might lay down my things at it.

Therefore it was that I walked coming into the cave. I heard a thing which seemed as if it breathed and I thought that people seemed also to be those who waited there in the cave. I heard that the thing's breathing did not sound like a man's. I reflected, I thought that I would first feel about, while I did not lay down my things. I felt about while I had my things and I gently felt about having with them. I felt that I was feeling hair and I felt that a lion must be the one which slept, sitting inside. I softly turned back, while I felt that a lion it must be." [*familiar technique of a story's repetition through being related by a protaganist]

He told the other people about it, did not the other people hear his (the lion's) seeking. Therefore the other people should watch for the lion, for the lion would come when the lion had found his spoor. And they heard the lion, as the lion questioned seeking to get him. The lion asked if the man who had come to him where he was, because he (the lion) smelt that the scent of the man's footprints had vanished at the house. The thing seemed as if he was at this house. He desired that the man should become visible to him at it, that he might get hold of the man.
The day broke, while the lion was [ ] them. When the day broke then it was that the lion went away leaving the people, as he felt that the sun was coming out. Therefore he went away leaving the people, while he felt that the sun came out. For the people would perceive him. For the lion is a thing which is not willing to come to us when the sun is standing in the sky.

The Adventure of a Bushman girl (named Ttai-tchuen) with a Lioness, which had young cubs

[*Diakwain heard this story from Ttai-tchuen who was his 1st cousin (being the daughter of a brother of his mother's). He says that she was beautiful and "white" like a Koranna woman*]

Ttai-tchuen formerly, when her mother sent her that she might go to fetch for her mother a mat which her mother had formerly buried, she fetched for her mother the mat, while she was still a girl. And she went to take out for her mother the mat. And as she returned, she came upon a lion's house while the lioness had little cubs. And the lioness as she was going along, the lioness sprang

out [at] her. And the lioness came up to her, while she (the girl) thought she would …, while she intended to throw dust at the lioness. And the lioness … [roared?] opposite to her and she heard that the lioness did thus. And the lioness cantered going towards the place from which she had come out.

And she, when the lioness went, she reflecting thought that she would quickly go if the lioness had gone. She cried with fear. And the lioness saw that she went and the lioness again came towards her. The lioness [took] her [to] the place which the lioness cubs were at. [9 July] And the lioness came; the lioness sat down. The lioness milked upon her with the lioness's milk. She thought that she would not seem as if she feared, for she would seem as if she did not fear the lioness.

For the lioness … [ ] Therefore the lioness did thus on account of it. She desired to see whether Ttai-tchuen would attack her. Therefore she did thus on account of it. For the lion is used to be a thing which desires to see whether we intend to attack it. If it sees that we hurt it, then it also attacks us on account of it. It, when it sees that we do not cause it pain, then it also does not cause us pain on account of it. It when it sees that we deal gently with it, it also acts gently towards us. When it sees that we are angry with it, it is also angry with us. These things were those of which Ttai-tchuen thought, of that which her mother and her father used to say to her about the lion's doings, of that which the lion thus did.

Therefore she seemed as if she lived on account of them. For she would, if she had not assented to her parents teaching she would not have returned to her parents. For she acted thus because she was a girl who understood teaching. Therefore she returned to her home. For she would if she had been like other women who know not education, she would have died. The lioness would have biting killed her.She acted thus because she understood. Therefore she herself dealt gently for herself with the lioness, while she desired that the lioness should see that she did not seem as if she feared the lioness.

Therefore the lioness was not angry with her. For the lioness gently … her, while the lioness felt that the lioness saw that she did not fight with the lioness. Therefore the lioness also gently dealt with her on account of it. For the lioness would if the lioness saw that she was angry with the lioness, the lioness would have quickly biting killed her. Therefore the lioness did not intend to kill her ….

She continued to remember that which her mother used to tell her about it, namely that the lion is a thing which does not wish to chose us; if it sees that we do not do anything to it. And Ttai-tchuen beheld, she thought, that her mother used to say to her about it, that the lion is a thing which is afraid of a thing which reflect[s] the light [!gai i-ten – *to reflect the light (as a piece of glass which is quiet [?])*]. She reflected, she thought, I will see with <u>a button</u> that I may see whether the button will not sparkle that the lioness may be afraid of the sparkling, for my mother used to tell me that the lion is a thing which does not a little fear the sparkling of a button. And she, [took] the buttons which she was wearing, she [ ] one button. She holding [DH – waved about] it, while she desired that the button might sparkle. And the lioness, when she did thus, the lioness [DB takes over translation] seemed to be abashed when the lioness saw that the button sparkled under her eyes. The thing seemed as if the lioness were aback, as she stood there like this. She hung her ears as she stood like this.

And Ttai thus thought, "I will make real (play with) the button. That I may see for the lioness seems afraid of the button, for the lioness hangs her ears. The lioness has put her tail between her legs. It seems as if she would go." And the lioness got up and went backwards and she thus thought, "our mothers used to tell me, a lion is afraid of whirling round. I will twirl round if the lioness thus gets up to go. I will see whether she will not go quite away."

Ttai twirled round strongly to see whether the lioness seemed as if she would leave. And the lioness went to her cubs, while she seemed to be afraid. And the lioness went up to the hole's earth. And the lioness called her cubs, while Ttai stood looking at what the lioness would do. [11 July] And the lion cubs did this, while Ttai stood watching. They kept coming out of the hole.

They went up to their mother, that mother did this, the cubs tried to go to her. The mother picked up and took away the cubs.

It [She?] stood thinking, "does it not seem as if the lioness were going quite away?" And it [she] thus thought, "I will stick up the mat. The lioness will be likely to think that the mat is I. I will go while the mat stands. The lion[ess] will be looking at the mat. She probably will think that I am still standing. I will go for a lioness mother it is, of whom our mothers have told me, that she is not wont to leave us when she sees that we seem to be going. She chases us back to the neighbourhood of her home, where the cubs are. She pulls with her teeth as she bites placing us. We do this although we see that she does so. We do not struggle with it; for we continue to allow it to do as she is wont to do, to think we ourselves, we are gently with it." [*Explanatory note by D.H.: "We keep still while we wish that it should see that we do not fight with it. For a lion is a thing which provokes [m.i.], seeks a fight from us, while it desires that we may strike it, that it may bite and kill us. For it is a thing which does not want to bite us, as it is a mother lioness (a lioness with young ones, it means here). For it is used to resemble a dog which loves us; if it is a mother lioness. It does like that which a dog is always used to do to us, that a dog is always used to lie wriggling by us, if it loves us."*]

Ttai saw that the lioness disappeared as if she were going. She thus thought: "I will just wait a bit, for mother [used to] tell me that a lioness mother walks behind a bush. She does this when we think that she has quite gone away. She peeps at us from the side of the bush, for she wants to see whether we shall run away." These were the things that Ttai thought about, of the things which her mother used to tell her about the lion's doings. Her mother told her about it that the lion's cunning [*!khwi "tail"; !khui "cunning"*] is like that of a man. Its doings, it wants to seem as if it had quite left us, that it may again leaping come to us when we think that it has altogether left us. Ttai did this when the lioness mother [ ] on her with its milk. She did not seem as if the lioness had milked on her. The lioness sitting approached nearer and nearer to her. The lioness biting took hold of her. The lioness drew her to the lion's den. For the old people used to say, the lioness is a thing which means to milk on us, that her cubs may smell the place where we reek of the milk's smell. They are the one[s] who will eat killing us, for our smell is just like a lion's [*when you are living they will eat you*]. And Ttai did this when the lioness had left her. She went home, while the mat stayed where the lioness had seen her. She returned home and the dogs did this when they thought they would go to meet her. They smelt her scent, for she really smelt of a lion. The dogs were afraid of her. And her mother thus said to her brothers about it: "Behold ye! What can be the matter that the dogs also are afraid of your younger sister? What has happened to her that the dogs are afraid of her? The dogs seem as if a real lion she were, for a lion's smell is on her, that is why the dogs are afraid of her." [12 July] And she reached the hut and her mother asked her as to what had happened to her that the dogs were afraid of her. And Ttai answered her mother that a lioness mother's den it was, which she had come upon as she came. The lioness had milk on her. That was why the dogs were afraid of her, because of the lion scent. For she had not thought that she should return home, but she had thought that the lioness meant to bite her to death.

For she thought of what her mother had told her about it, that a lioness is afraid of anything reflecting light, then she thus thought "I will just try with a button that I may see whether the lioness will act like this when she sees the button sparklin. Perhaps she will not be afraid, but mother used to tell me that a lion is afraid of a thing that sparkles. I will really make the button sparkle. Then I shall see whether the lion seems to be abashed, as she stands there like this. And I see that she seems to be afraid. I think that I will just also twirl round, while she acts like this. I twirl round and she gets up."

Then she told her mother about it, that she had done that was why she seemed to have returned. For she had not thought that she should return, for when she had wanted to return, the lioness had chased her. Then she thought of what her mother had told her and that was how she

came to see her mother. For her mother would have been waiting for her, while her mother thought she was still at the mat's fetching, while the lioness would have killed her.

LV-13 Bushman (D.H.) Pp. 4981-5039. 1875

*Pp. 4981-5039 15-20 July 1875; no dates of translation

[Contents:
4981-5022 The Maiden who was cross to her brother and disobeyed her mother, and was taken up by the agency of the angry Rain and became a great snake
5023-5039 How the brother of the above-mentioned Maiden became a Porcupine]

The Maiden who was cross to her brother
[*Told by Diakwain who heard it from his mother =kamme-an (or Tkho-an, l.n.)*

[15 July 1875] The time at which the porcupine was formerly a man, that was the time which mother told me about the quill roots yonder on the porcupine's back and on the back of the porcupine's neck. My mother used to say to me that the porcupine's younger sister had formerly been a girl. She had done this when her brother told her that she should make for her brother the thing which her brother wanted, that she should therefore make it for her brother. She would not obey what her brother said, for she formerly had done this when her brother spoke. She had scolded her brother when her brother told her.

Her mother formerly spoke. She said, "Oh my daughter! Why is it that thou seemest not to have thought that thou art now a new maiden, that thou didst thus speak to thy brother? That thou dost not seem to think that thy brother goes now to the hunting-ground. That thou dost not seem to think that the rain does this when a new maiden curses people, wishes that the rain is angry with the people. The rain is not a little angry with the people, for the rain lightens killing a man, while the rain feels that the maiden does not protect the people from the rain.

[16 July] The rain also resembles that which the maiden said to the people. The rain does this when the rain falls upon their place. The rain smells the person's scent. The person whom the girl has cured, the rain is angry when the rain is at that place there. The rain lightens out from the place where the rain has fallen. The rain lightens killing the man on that spot where the man is. These things are those of which a maiden thinks. For she, when she is a maiden, she has the rain's magic power. These are those of which she must think when she is a maiden."

The maiden's mother, she spoke. She said to the maiden about it, did not the maiden know that the rain is a thing which hears, for the rain's sorcerers are with the rain. They by magic lead out the rain that the rain may hear. Her brother when her brother sees that the rain does not a little fall, that the rain may listen to him when he speaks to the rain, when he sees that the rain seems as if the rain will become angry, he must address the rain. For the rain is not pleased when the rain's sorcerers take away the rain. The rain is very angry. He does thus, he speaks to the rain [that?] the rain may hear him, the rain may turn back, the rain may fall at a different place.

For the Bushmen are wont when they perceive that the rain seems as if the rain would become angry, they arise. They go out in front of the house. They stand [ ] to the place from which the rain comes. And they strike their navels with their fists and they press their hand on ther navel, and they snap their fingers at the rain. And they speak to the rain, and they speak. They say, "thou shalt falling [m.i.] turn back that thou mayest falling pass along to yonder place, while thou dost not pass so this place. For thou dost not a little lighten, for it seems as if thou art angry." The rain consents to the man if he thus he does. The rain turns back. The rain falling goes along to the place where he snapping his fingers made the rain pass. His rain goes there.

When a maiden takes care of her people, then the rain is not very angry with the people. And the rain agrees to the man when he tells the rain, the rain does not spit at him. For the rain, when a maiden takes care of her people, the rain will not become angry with her people, if she takes care of them. She does this when her father talks to her. She speaks gently with her father when her father has spoken to her, when her mother also talks with her. She also talks gently with

her mother, while she wishes that the rain may do this, if the rain even had angry come, that the rain may when her father has spoken to the rain, the rain, the rain may become cool. The rain may sound while the rain does not make a noise of rattling thunder.

For the rain, when a maiden scolds her people, the rain when one of her people has spoken to the rain, when they think that they will speak to the rain that the rain may gently ... [fall?], while the rain does not make a rattling noise of thunder. For a place is not nice if the rain makes a rattling noise of thunder; for the rain is fighting if it makes a rattling noise of thunder. When the rain gently comes down, then the rain is not angry, while the rain feels that the rain is not displeased. For the rain also resembles that which the maiden did. The rain also is afraid of our scolding. The rain gently falls upon us when the rain is not displeased with us. The rain does this when we speak to the rain. The rain consents to us.

These things are those about which the old people talk to the maidens about the doings of the rain. For the storm which formerly did this, when the maiden was in the hunting ground, the storm came in the sky. She now perceived the storm. She thought not that the rain intended that the rain should fall, for she thought that it was a little waft of mist. She reflected, she thought that no rainclouds were there, for it seemed to be only a little waft of mist which seemed to have come with the wind. That was what had come into the sky. She looked at the little waft of mist. She reflected. She thought that she now intended that she should still dig out !koa a little while longer for the house was not far off.

[!koa –*A root something like a potato, but hairy and rather bitter, eaten by Bushmen. The !koa is in clay and we are used when we dig out the !koa, we strike it on the ground, while our clay which it has been in may break off, that we may clean it off the clay for it has been in the clay. They do this when its roots there are in the ground, their sprouts together with the clay*]

And she reflected, she thought, "Permit me that I little again, I look towards the waft of mist [!kwe //e – like French e in "de"], that I may see what thing it can be." And she looked up at it. And she beheld that it was a cloud. The cloud became large. The cloud came over the whole of the sky. The cloud came up as she was thus looking.

[19 July] And she reflected, she thought, "How is it that it is a rain cloud which floats along there? It at first seemed to me to be a little waft of mist, whereas the cloud has become like a beast of prey. I will first lay down the bag of !koa roots that I may return home. I will go and tell my younger brothers about it that they may come to fetch the bag of !koa roots; for I should not be able to go quickly if I were to be carrying the bag of !koa roots. I will hide it. I will go quickly that I may return home for the rain cloud does not allow me time. The thing seems as if the rain would fall upon me, while I have not reached the house. For the rain comes rolling up. I will go. I will see why the rain does thus."

And a storm came. The storm seemed like wind. It sounded as a little whirlwind does and the rain fell when she had not reached the house. Her mother thought, "the child seems to be yonder for a storm is yonder." Her mother formerly spoke. She said to the child about it, that she should not go out to seek for food, for she was a new maiden. She had recently lain down. "Therefore I had now spoken to her about it, that she should not go, for she is not yet cleansed with rain liquid. For when she washes then she thinks that she can do so, for she is cleansed with rain liquid. For her scent still has "buchu" with which she has laid down."

And the wind, as her mother came looking at the place at which she saw that the rain struck cleaving the clay, this wind whisked up the maiden and the maiden ascended up with the wind, while the rain lightened at the place at which the girl was at and [when?] the wind took the girl. The rain lightening split open the earth. The earth altogether ascended with the maiden. It became a whirlwind. And the maiden's mother spoke. She said, "Ye are now those who behold the earth ascend yonder. It rises from the place which the rain struck. It ascends yonder. It is the earth. The maiden verily became dust, while she felt that she was a snake [//kheten - *a large snake whose name is feared. It is, D.H. says, to be seen in one of the Bushman Paintings sent down by Mr. Stow*]. She whirling up ascended.

The folk who possessed their noses (the sorcerors), they said. They said, “Ye are now those who behold that that maiden, she now yonder ascends the sky. The rain is now the one who takes her away. She becomes a snake [!nuin - *!nuin is another name by which the snake //kheten is spoken of*]. Ye are now those who behold that she now verily yonder whirling up ascends on account of the things which the children are not [ ] as if we now spoke to them. Thence they now should act like this on account of their doings, which they do not as if we educated them.”

The Young Man who became a Porcupine etc (The brother of the Maiden in the preceding Story)

[*Told to Diakwain by his mother, =kamme-an*]

[19 July] And the youth [*The hero was a !khwe //na sse !kui*] went to the hunting-ground. And the rain came up when he was at the hunting-ground. And the rain fell while he was at the hunting-ground. The rain did this when the rain falling came, the rain brought dust. He (the youth) thought, “what shall I do? for the house is not near that I might quickly return home. I will look for a place where I may sit.”

The rain (the hail) struck breaking the trees and bushes as the rain falling came to him. He spoke to the rain. The rain did this when he spoke to the rain. The rain would not allow him to speak with the rain. For the rain made a rattling noise of thunder when he talked with the rain, while he now thought that he would speak to the rain that the rain should gently fall, while the sight which he saw was that the rain merely ... As the rain came driving along, the rain was verily hail.

And the rain did as follows. The tree underneath which he was, the rain struck it down. He (the youth) was upon a bare place. The hail was that which in he sat. He verily became a porcupine, while he was not longer a man; for he verily became a porcupine.

These things are those about which our parents used to speak to us, that we might avoid the porcupine’s tail that and the back of the porcupine’s neck. For we merely eat the porcupine’s back’s skin. We [do] not eat the porcupine’s back of the neck lumps [!gwe – *round things which are fat and like little hail-stones. The quills stand upon them*]. For the hail yonder sits on the back of the porcupine’s neck. The hail would wish that the hail should also strike and kill us when we were at the hunting-ground. For we ourselves, we behold the place along which the hail has travelled. And the bushes do not again, the bushes live upon that place along which the hail has travelled. For the bushes quite die upon it. The place seems as if fire had been that which entered the place along which the hail travelled.

The porcupine does not act as if the hail now fell, while it feels that it is hail. Therefore it does not feel the hail, even if the hail should fall. For it is used to walk in the hail, while it is not afraid of the hail, because it feels that it also is the hail. It does not think that the hail will kill it, because it thinks that it now is this hail. This is that which our parents said to us about it, to us children. They said to us about it, “did we not see that the porcupine’s flesh was thus on account of it? The porcupine’s flesh is the rain legs and we ourselves, we beheld it, that it did not resemble the flesh of other things. For it was different, because it felt that it was a thing of the water. [20 July] It makes water. That is the time at which it walks about. Did we not see that the porcupine is not used to go past to its home in darkness? For it is used to return as if it were midday at which it walking approached its house. It is not wont to go playing about, but it is

[*who is the rogue translator here?] wont to walk as if it saw home when it is at it. It does not go away to a different place. It is wont to walk as if it knew home, for it walks by its thoughts. They tell it where its home is. It knows the time at which it should return for the stars are those that tell it about the time when it should return. (continued)

LV-14 Bushman (D.H.) Pp. 5040-78. 1875

*Pp. 5040-78: 20-25 July 1875 [no dates of translation]

[Contents:
5040-4 How the brother of the above-mentioned maiden became a Porcupine and various remarks about the Porcupine
5055-78 How sorcerers assume the form of a jackal or of a brid, and how they then act etc.
5068-78 rev. How Xa-ttin (the father of Diakwain) asked (prayed to?) a dead magician (named !nuin-Tkui-ten) for rain, which was speedily bestowed]

How the brother of the above-mentioned maiden became a Porcupine
[20 July] 5040-54 [*who is the rogue translator here??]
It does this when the stars still are at the day's side. It in this manner seeking food goes. It does this when it feels that the stars mean to turn back. It also digs near the den's side for it wishes that we may feel whether it is the middle of the night. It seems to be the middle so it thinks that it will go on a little as it goes, as [it] follows at another time when it sees that the day time has begun. It … and digs. He feels the stars. He feels that the Milky Way seems to be turning back.

Therefore our father used to tell us about it that <u>that</u> is the time at which we must look out well. For the porcupine is a thing which does not forget its time for returning. For it does not come back while it is still night, but it comes at the time when the Dawn's heart has risen. So that is the time when it returns home. That day break makes it reach its home, for it wishes to do as follows, when the place appears to be becoming visible. It will enter its hole. He thinks that it seems as if we who are people always watch at night. We thus think, "Day does not seem to be breaking yet. I will first (rest) a little for it seems as if I have still a little time."

Then it is that the porcupine also does so. It seems to know the time at which the day will break. He does this when he has got to a distance. He waits a little and he seems to see when the stars turn back as he eats there. He will himself rouse himself. He is wont to run. He means to return before the sun is up. It will return home while the place is still twilight. It will go into the hole for it feels that it always is a thing which does not look about like other things which look about. They see death from afar. But it is always a thing which merely listens with its ears. Its ears are those that tell it when death is near it. They are the organs using which he walks about, they and his nose. They are those that tell him about it.

Therefore he merely perceives things with his thinking strings and he always does so about the stars. He merely feels them when it is the time to return. He just feels it. He feels that he does not peer about, for these are the reasons why he merely walks by night. For he feels that he could not do so if he walked by day. He would not see a dangerous thing come out towards him if he walked by day. But because he walks at night, therefore he will hear a dangerous thing while he is still far off. He will know that the dangerous thing was at this place, for he feels that all things would do this if they saw him. They would effect his killing, because they felt that he does not bite like other things.

Therefore things do not let be him when they see him. For they feel that he is not a thing which bites. Therefore the things would kill him if they saw him. For they know that his quills are those which it pricks. He does not bite. Those facts [?] are what it thinks of. Therefore it will not walk by day for that is why it merely waits for the sun, that the sun may have set. It will walk out later. It will seek things which it will eat.

How Sorcerers sometimes assume the form of a Jackal, or a Bird; how they then act etc.
[22 July] [LL translations again] This jackal is a sorcerer. It happens that if a man who is a sorcerer loves us and we have lived with him, but have gone away from him and he continues to live at the place from which we went away from him, he turns himself into a jackal. He wants to

go about taking care of us, to see whether we reach home safely and are well, as we were when we lived with him.

When the sun is high, we do not see him. But when the sun has turned back, then we see him in the evening. We see him when the sun is just going to set. Then he becomes visible. We shall see him and he will also see whether we are still going on well. He will take care of us at night. He does this when he sees that the sun has sunk below the mountain. Then we are going to sit down on it, because we feel tired from the walk we have taken which has made our legs ache. Then we think we will sit down and let our legs get rested, because they are ... from our walk. As we sit resting ourselves, he sits up opposite us. He sits barking like a jackal. We think, why does that jackal want to come to me and bark opposite me? We, who do not know that it is a jackal who takes care of us, think this. When we know that it is a person who has been the sorcerer with whom we lived, then we know that he is asking us whether we still feel as we used to do when we left him.

When we understand what he is asking us, then we speak to him. He is not close to us, but continues to sit opposite us. We speak as if he were sitting by us. We say: “I am not lying down but am still feeling as I was when I left you.” He is silent when we tell him this. He gets up and goes to another place. We think he has gone quite away from us, as soon as he has heard that we are still well. That is why he goes away from us. We think that he is sitting where we saw him.

We look again and he is trotting past us. He acts as a dog does and it always trots past us. We go to sleep there. We gnaw bones and throw them down, while we are asleep. He comes to crunch them where we have thrown them down. He resembles a dog and a dog always does this. It always crunches the bones we put down. When we reach home, he appears opposite the hut for he wants to see whether we arrive safely among our people whom we had left. When he sees that we are really among our people, he returns to his home. The people at his home do not know he is walking with us, because they do not see him when he is with us. So they think that he is with them when he is not there. For he turned himself into a jackal. He walks with us as a jackal. The people still see his body, in which he is a man, that stays at home and the people go on seeing it. [*D.H. says that the sorcerer who turns himself into an animal returns at cockcrow, before daybreak, while the people are still sleeping, and do not see him come. His human form remains meanwhile sleeping at home*]

The people do not know the body in which he walks with us. But when he returns, he tells the people that that man who used to live with them has now gone to his home. Nothing has happened to him for he has gone safely along the path which he was taking. No thing of fear has attacked him, but he has got home well to the hut without accidents. He does this when we may forget him. He becomes a little … some other time. He comes to see us where we dwell and flies about above our heads. Another time he sits on our heads. He sits peeping at us to see whether we still are like we were when we left him. If we are different, what has happened to us since he last went to his home? That is what he thin[ks?], for something has happened to us since he left. That is why he is looking at us. If we are wise people, we know him when we see him sitting on us and peeping at us. Then we speak to him and tell him that nothing has happened to us, for we are still well. We still feel as we used to do when we left him. He seems to listen to us when we speak to him. When he has heard us say we are not ill, he flies off and goes into our hut. He inspects our things which are about in out hut. When he has seen that our hut is still nice, he flies away. As he flies, he chirps just like a little bird as he flies away. He tells us that he is returning home. He had just wanted to come and see us, that is why he has come.

When we who are wise people hear him chirp like this as he flies away, we speak to him although he is flying. We say: “Return home! I knew you had come to see me. I knew it was not a little bird, that it was you. I knew you were there, that you had come to see me.”

[How Xa-ttin (D.H.'s father) asked a dead Sorcerer named !nuin-Tkui-ten for Rain, which was speedily bestowed]

My grandfather's name was !nuin /kuiten. When father wanted rain to fall, he called on him though he was not with us. For father begged him for rain. For father believed that he was a sorcerer, [that] he would hear father if father called on him. That is what father used to do when I was still a child, when !kweiten was still small. Father spoke of the rain when my brother's wife (?) told him that he should just pray that they might return to their home, that the rain might fall there, for the sun was burning not a little. [That] the ground should be made cool for them [on?] the hill over which they were going.

And when my brother's wife asked father, he answered them: "Why was it my brother's wife acted like this? She seemed to think the rain means to fall." And my brother's wife answered: "Oh my father-in-law! You should not say so, for you should first pray and try whether rain water will not come gliding over the sky and the place become really cool with the clouds' shadow."

And father answered: "Go out and climb the Brinkkop [//kau]. We will go and sit on the Brinkkop [//xau?] and look around for springbucks." And father said he knew that my brother's wife's people were waiting where they were. They wanted to return to their place. Father also wanted them to return to their place. They would climb up the hill when the sun stood above it. Father spoke of it and said: "O !nuin /kuiten! Let the children return to their father that he may see them, for he is thinking of the children. For the children are waiting, staying with me. Therefore do now cool the ground for them that they have to cross on their return."

And father said: "You are !nuin .. who said to me that you would, at the time when you were dying, that if I pray to you, you would hear me, you would make rain fall for me." And when father spoke thus the rain clouds came gliding up. They kept on gliding up. The rain did not pass away, but the rainclouds covered up the sky.

And I spoke and said to my father: "O Father! See the rain clouds are over the sky." And father told me to leave off speaking, to be quiet. We should look with our eyes and not speak of the rainclouds. Father scolded me, because I had spoken and not been silent. Father said that we must not speak when the rain clouds were gliding up, but only look at the rainclouds with our eyes and not talk. And the wind came, while father sat talking to me. The wind came following. And father said: "My daughter's husband! You seemed to think that !nuin .. had not heard me, because at the time at which he sends the rain, he lets the wind blow following it. He is doing as he said to me. It was I who begged for the wind. The place feels as if the wind were driving, but the wind is merely blowing to cool us. A smell of rain comes with the wind. The rain scent it is which is with the wind." And father said: "You are in the hut. Let us go and sit looking at the hut that we may see whether the wind blows as if rain would fall."

And we sat under the hut. And when we sat waiting, the rain poured [m.i.] on us and broke (?). And father said: "Du//hu! I think you told me that you wanted to return home. I heard that you were seated (?) on the ground." Then the rain acted as if it would break (?), and /ku-/hin said to my father: "O =gwai-/ka! leave off. It sounds as if the rain were falling, coming from the mountain [//xau]. For it is drizzling. I will now return to my home."

LV-15 Bushman (D.H.) Pp. 5079-5168. 1875

*Pp. 5079-5168: 26 July-5 Aug. 1875
*Translated: 5079-85 – 30 July; 5085-95 - 3 Aug.; 5095-8 - 20 Oct. 1875

[Contents:
5079-5103 A Sorcerer or Magician named !nuin-Tkui-ten
5104-9 What Xaa-ttin used to sing
5110-46 The Dream which Dia!kwain had before he received tidings of the death of his Father
5147-58 What the wind does when we die; what our Gall does; the Moon carries dead people; our hair resembles clouds when we die etc
5149-50 rev.: Note
5159-68 This describes a Prayer addressed to the Moon, which is followed by a Moon and Hare story
5160-3 rev.: Note which describes how ... got rid of the evil influence of bad dreams]

Heading: !nuin-Tkui-ten (who was a sorcerer or magician)
[*A sorcerer who was, D.H. says, a friend of D.H.'s paternal grandfather and was seen by D.H.'s father when the latter (Xa-ttin) was a young man. He taught Xa-ttin about "!khwa ka tiken-tiken"*]
[*This was told to Diakwain by his father (Xaa-ttin)*]

[26 July 1875] My father used to say to me that when !nuin... used to become a lion, he walked treading upon hair [*(The hair of the lion's own feet)*]. That was why when people saw his spoor, they say to each other about it, they spoke. They said to each other about it, "!nuin seems to be the one who has been along here. For ye now are those who behold that he now walks upon hair. For the thing now seems as if one who was big, he is the one who has gone along here. He seems to have gone to look at the place, what the place is like. For he does thus when he wants to look at places, when he does thus. We see his spoor when he walks going along this place."

My father used to say to me that !nuin... is not a man who walks in the daytime. For he goes by night, while he feels that he is not a patient man [*i.e. he becomes quickly angry*], while he fears lest he should kill a man if the people were to shoot at him. Therefore he does not want the people to attack him if the people see him. Therefore he hides his lion's body, while he feels that he would, if the people were to attack him, he would hurt the people.

And the people ask him, why is it that he thus acted? Because to that which he first had said, that he did not go about that he might fight. For he continued to walk about that he might look at the other people who walked about. Those who wanted to kill people, they were those at whom he went about looking, while he felt that other people were used if they perceived the people's house [*(house or houses as the case might be)*], they went to them (to the houses) by night. They took a person out of the house. These things were those of which he thought. [27 July] These things were those on account of which he had gone, that he might look at the other people. For the other people were not used to go nicely about, for they had continued to go about doing harm. They did not go nicely about, that they might peaceably return home.

This was why, when he went out on a magical expedition [Txaun-a], he got a boer's ox, while he was a lion. He killed a boer's ox. The boer discovered that he had killed the ox. The boer called together a commando against him. The boer went to shoot at him. He told my father about it, that my father seemed to think that the boer had not wounded him [*"kwess for him"*]. That was why my father seemed to think that it (the thing, lit.) did not look as if he should die from the shots with which the people had shot him. For these things, they were those about which he spoke to my father, while he felt that he was suffering in himself. This was why he spoke to my father

about it, for he knew not whether my father would see him again. For the thing seemed as if he should die, while my father had not seen him again. These things were those about which he talked to my father, that my father might know. For a boer really now had shot him. That was why it seemed as if he should suddenly die at another time.

He said to my father about it, that my father appeared to think he had not slowly and painfully returned to his house, for the people had now tried really to kill him. He … that he had been the one to chase the people. Hence the thing seemed as if the people being afraid let him alone on account of it, for the people now had wanted really to kill him. My father said to me that he (!nuin) formerly thus, he spoke to my father about it when he was truly about to die. He formerly thus, he spoke to my father about it, at the time at which he was going to die; that was the one upon which he spoke to my father about it; that he thus felt, felt his body. Hence he spoke to my father about it, because he desired that my father should know [*for he thought that he should bye and bye go, leaving my father. Therefore it was that he spoke to my father about it, that father might know. Things felt as if he must soon go and leave him*]

For he now had desired to take my father with him, that he might teach father his magic [ddi-ddi] which he worked. Then father would know the things he had taught him and would not forget them, but would think of them where he walked among them. At another time father must sing the songs, which he had taught him. Father must sing about him. That was what father did sing about. He said: "The people were those who took hold of and broke for me the string. Therefore the place became like this to me on account of it, because the string was that which had broken for me. Therefore the place did not feel to me as the place used to feel to me on account of it. For the place felt to stand open (empty?) before me because the string was broken for me. Therefore the place did not feel pleasant to me on account of it."

What Xaa-ttin used to sing

[*Dia!kwain's father Xaa-ttin. Dia!kwain tells this about one of the songs which his father used to sing*]

[28 July] My father sang that the string had broken [DB: *the string it was which he used to hear when !nuin/kuiten called upon the rain bull*]. That was why things were not like that which things had formerly been. For things continue to be unpleasant to me. I do not hear the [m.i.] ringing sound [*it means here, D.H. says, a ringing sound in the sky*] which I used to hear. I feel that the string must now be that which has [ ] and gone away from me.

Therefore when I sleep I do not feel anything which vibrates in me, when I am asleep. For I used, when I was asleep, I heard a thing which sounded as if a person called me. It said "Oh! Xaa-ttin! Art thou fast asleep that thou hast not spoken to me, as thou wast wont to speak to me when thou didst like to walk about with me, although I have been listening for the time when thou wouldst call to me about it, that I might know thou art still alive. Then thou shouldst tell me if thou dost lead out the rain bull [!khwa ka xoro]. Thou dost sound as if thou didst think of making illness as I used to do."

The Dream which Diakwain had before he heard of the death of his Father

[*Told by Diakwain*]

[*Note: Bleek got very ill 16 Aug.; died three weeks later]

[30 July] When I was with a Boer, I dreamt that we and father were cutting up a sheep. The Boer came up to us as we were cutting it up and said that he would beat us to death. The dream spoke to me thus that I told the Boer not to kill us at once, but just to let us work for him, instead of killing us. For I did not want him to kill my father. I wanted to work out what my father owed for

the sheep. I would work out both what I owed and what my father owed. And the dream said to me that I saw my father lying dead in the sun's heat.

[2 Aug.] And I wept when I thought I saw that my father had really died. And I asked the Boer, did he think it was such a big thing that we had killed that he acted like this? He should have let us work it out and not have acted as he did. I dreamt that the Boer drove us before him and our we carried the sheep's [m]eat. He drove us back to his home.

[*paragraph break marked here – LL or DB?*] And when day broke, I arose and told my wife that a dream had told me we were cutting up a Boer's sheep. I saw father standing there dead. I told her that she seemed to think we should not hear news of that which the dream told me. And the wind was in the north. And I asked her: Did she not see that the sky looked as if it were going to rain, just as the dream had told me, that it was falling from the sky. [3 Aug.] Therefore I should go and talk with the Boer about the ox. I should see what was happening that had made me dream of father, that the Boer had killed us. The dream had told it to me, just as if a person had spoken. Therefore we will go home. We will go and listen at the huts, and see whether we do not hear news.

[*break*] And father's eye was blinking before I had gone. It acted as if rain were really going to fall. Rain water which was not little was falling as I had told my wife. I said to my wife: "You did not see how when I told you I was dreaming of father, someone's eye was blinking there. The eye blinking of a person who dying is there. That is why you are going to see rain water which comes down like this. For you seem to think my dream was not clear. I shall see a thing which my dream told me about. I shall see it. Then you will see, although you did not agree with me when I told you the dream and what the dream did to me." [4 Aug.]

[*break*] We returned home to where we lived with the Boer and we stayed there two nights. Then on another night mother came to us there. And I asked her what was happening to the rain-clouds that they were coming up in front there just as if it were going to rain. Father had said they acted like that when rain was going to fall. Therefore I wondered what was going to happen when the rainclouds did like this. The wind blew as if it were begging from me, just as the wind had done (in my dream) when I dreamt about father, that the Boer was killing us because we had cut up his sheep. The Boer killed us when the sheep bleated. The dream had told me this.

And mother said to me, I seemed to have disbelieved the dream and to have thought I should see father again, though the dream had told me I should not see him again. Yet now I saw her and she had come to tell us that father had died leaving us. That was why we saw that the clouds [rain's hair] did not leave the sky, but stayed in the sky. And mother asked me, did I not see that the dream I had dreamt had spoken the truth? We now saw what had made me dream it. So the dream I had told her about had not deceived me.

Then I asked mother, what had happened to father? And she said that it was his back, which he had always complained about to us, which he had died of. And mother said, I seemed to think the springbok had not known when father's heart fell, the springbok had not acted as if they saw us at the hut. The springbok [*(many sp.)*] had afterwards passed the hut as if they were not afraid. Mother did not know where the springbok came from. "They were not a few and they came and played, as they approached the hut where father lay dead. The springbok appeared to be moving away and the wind really blew following them. They were running before that wind. It was really father's wind and you yourself feel how it is blowing. You know it used always to blow like that whenever father was shooting game."

Then I told mother that I had felt the wind was blowing that way. I had known (what was happening) when I felt the wind, when the rain water was falling on the ground. Then I was sure, I should see something happen. I should feel the wind and should see something. I spoke to my wife and told her about it. I asked her whether she did not realise that I was feeling my inside, which was biting (aching). As the wind blew past, I felt my inside biting. She seemed not to believe that I felt like that when one of my people was dying, that my inside always ached when it was one of my people.

[What the wind does when we die; what our Gall does; the Moon carries dead people; our hair resembles clouds when we die etc]
[*Told by Diakwain who heard it from his mother and father, and also observed it (he tells me) for himself*]

[5 Aug.] The wind, when we die, our (own) wind blows. For we who are people, we have wind. We make clouds come out when we die. Therefore the wind, when we die, the wind blows dust, because it intends to blow away our spoor with which we had walked about, while we still had nothing the matter with us, our spoor which the wind intends to blow away. They would still lie plainly visible. For the thing would seem as if we still lived. Therefore the wind intends to blow taking away our footprints.
Therefore our gall
[*D.H. heard this from his mother (Later: D.H. says that his mother heard it from her own mother) and adds this note: My mother used to say to me that if we sat in the shade when the place is not particularly hot, while the place was only moderately warm, we felt that the noon/summer seemed as if it would be hot, we thought: "Allow me to sit a little in the shade under the bush, for the eye of the sun is not a little warm, I will sit a little in the shade." We make clouds, our liver goes out, if we sit in the shade when the place does not feel hot. Therefore we make clouds on account of it. But when it is really summer, then we sit in the shade on account of it.*]
when we die it sits in the sky. It sits green in the sky when we are dead.

Therefore mother was wont to do thus when the moon came lying down, the moon stood hollow. Mother spoke. She said: "The moon is coming [ ] people who are dead. For ye are those who see that it lies in this manner and it lies hollow, because it is killing itself by carrying people who are dead. This is why it lies hollow. It is not a [ ] for it is a moon of badness. Ye may expect to hear something when the moon lies in this manner. A person is the one who has died, he who the moon carries.

Therefore ye may expect to hear what has happened when the moon is like this. The hair of our head will resemble clouds when we die, when we in this manner make clouds. These things are those which resemble clouds and we think that they are clouds. We, who do not know, we are those who think in this manner, that they are clouds. We who know, when we see that they are like this, we know that they are a person's clouds, that they are the hair of his head. We who know, we are those who think thus, while we feel that we seeing recognise the clouds, how the clouds do in this manner form themselves."

Version of Moon and Hare Story preceded by a prayer addressed to the young Moon

We are wont to do this when the moon has newly living come. We do this when someone shows us the new moon. We look at the place where the other showed us the new moon and we do this when we look up. We see the new moon and we do this when we see it is there. We hold our eyes shut with our hands. We say, "Rider yonder
[!kabbi-a: *6 Aug. Explanatory note to this form of address: My mother she used to act like this when she wanted to gather food. She did this when she was about to go out. She took a stone. She did this. She thrust the stone into the fire's ashes. She said "Rider yonder" (?) when she wished the bad things of which she had been dreaming, she wished they should altogether be in the fire, while they did not walk with her.*

If she did not do this, they would go about with her. That place to which she went would not be nice, for she knew that she had dreamed of evil things which were not nice. Thereupon she acted in this manner, because she was aware that if she went out with the dream which she had dreamt, her going out would not be fortunate. The B. rice which she dug would not be favourable to her, because it was aware that she had dreamt evil things. Therefore the B. rice would not be

faavourable to mamma, because the B. rice was aware that mamma had dreamt of evil things. Therefore the B. rice would act like this.]

take my face yonder. Thou shalt give me they face yonder. Thou shalt take my face yonder, which does not feel comfortable. Thou shalt give me thy face with which thou didst after thou wast dead, again living come when we did not see thee. Thou didst again lying down come sailing, that I may also resemble thee. For the happiness yonder which thou dost at ways possess yonder, with which thou dost again living return when I did not see thee.

For the hare said to thee [thou] shouldst have acted in this manner. Thou hadst once said that we should also again living come back when we died. The hare was the one who acted like this. He thus he said. He would not be silent for his mother would not again return alive. For his mother was altogether dead. Therefore he cried loudly for his mother. The moon thus answered the hare, [that] the hare should leave off crying for his mother was not quite dead. For his mother would again return alive. The hare thus spoke. He would not be silent, for he knew that his mother would not again return alive. For she was quite dead. (continued)

LV-16 Bushman (D.H.) Pp. 5169-5260. 1875

*Pp. 5169-5260: 6-16 Aug. 1875
*Translated: 5169-72 7 Oct. 1875; 5173-5260 2-8 April 1912

[Contents:
5169-98: The Moon and the Hare, preceded by a prayer to the Moon (continued)
5199-5205 How the approach of a "Commando" is foretold by the Mist
5206-23 The Moon foretells the coming of food
5224-32 The Moon continued: Not to be looked at when game has been shot, lest evil consequences ensue
5232-46 A small insect called !ka!karro and said to resemble the moon, by means of which the Bushmen women try to ascertain if the men will bring food home
5246-57 Moths coming to the fire of the Bushmen by night also foretell the killing of certain kinds of game
5257-60 The coming of the Mantis to sit upon the quiver of the Bushman father at home, foretells the shooting of a hartebeest (continued)]

The Moon and the Hare, preceded by a Prayer to the Moon (continued)

[6 Aug. 1875] And the moon became angry on account of it, because the hare [*The hare was a young male hare, D.H. says*] said thus, while it did not agree with him (the moon). And the moon struck with his fist dividing the hare's mouth on acount of it. And he, when he struck with his fist the hare's mouth, he said, "This man, his mouth shall always be thus, even if he be a hare. [*The hare had also been a person, but the moon cursed him that he should altogether be a hare.*] He shall always carry the scar upon his mouth. He shall therefore spring up. He shall therefore run away. The dogs therefore will chase him. They will therefore when they catch him, they will therefore take hold tearing to pieces, that it may altogether die.

Hence the people, they shall therefore altogether dying go away when they die. [*Note added 7 Oct. 1875 (translated April 1912): "The people shall therefore (?) when they die, they shall altogether dying go away; while they do not again living return. For the hare was the one who thus spoke. He said that his mother would not again living return when the moon (?)*]. For he was not willing to agree with me when I told him about it, that he should not cry about his mother, because his mother should again live. He said to me that his mother would not again living return.

Therefore he shall altogether become a hare. Those who are people shall therefore (?) die altogether. For he (the hare) was the one who said that his mother would not again living return. I had (?) told him about it, that they should also resemble me, that which I am wont to do. And I am wont when I have died, I again living return. He contradicted me when I was telling him about it."

Therefore our mothers said to me that the hare had formerly been a man when he acted thus about it. Then the moon cursed him about it (?) that he should altogether become a hare. Our mothers used (?) to tell me that the hare has human flesh on his … Therefore we are wont when we kill a hare, when we think that we will eat the hare. We are used to take out the piece of biltong flesh yonder, which is the man's flesh. We throwing it away, leave it, while we feel that he who is the hare, his flesh it is not. For the time at which he formerly was a man, its flesh it is.

Therefore our mothers did not allow us to eat that little piece of meat, while they felt that this piece of meat with which the hare was formerly a man, its piece of meat it is. Our mothers used to tell us about it, did we not feel that we were wont to have heartburn if we ate that little piece of meat, while we felt that a man's flesh it was. It was not a hare's flesh, for flesh which was still in the hare it was, while it felt that the hare had formerly been a man.

Therefore it is still in the hare, while the hare's doings were those on account of which the moon cursed us, that we should therefore die altogether. For we should have therefore, when we died, we should have therefore again living returned. The hare was the one who did not assent to the moon when the moon wanted to tell him about it. He contradicted the moon.

Therefore the moon spoke. He said: "Ye who are people, ye must therefore when ye die, ye therefore altogether dying disappear. For I had said that you therefore should, when ye died, ye therefore should again areise. Ye should not altogether die. For I am used, when I die, I again living return. I had intended that ye who are men/people, ye should also resemble me, should do the things that I do, that I do not altogether dying go away. Ye who are men are those who did this deed. Therefore I had thought that I would give you joy. The hare when I wanted to tell him about it, while I felt that I knew that the hare's mother was not altogether dead, for she was sleeping. The hare was the one who told me that his mother did not sleep, because his mother was altogether dead. Therefore I became angry about it, while I had expected that the hare would say: Yes, my mother is asleep."

For this was why he (the moon) became angry with the hare, because the hare spoke in this manner, while the hare did not say: "Yes my mother lies sleeping. She will presently arise." If the hare had assented to the moon, then we who are men, we should therefore have resembled the moon. For the moon had formerly said this, that we should therefore not altogether die. The hare's doings were those on account of which the moon cursed us, and we die altogether on account of the story/tale which the hare told him. That story it was the one on account of which we altogether dying go away by reason of the hare's doings, when he was the one who did not answering said [say] that he (the hare) should be lying upon a bare place (?).

The … [lice?] should be those who were biting him upon the place where he was lying. He should not inhabit the bushes, for he therefore should lie upon a bare place, while he did not lie under a tree/bush. He should therefore be lying upon a bare place. Therefore the hare is wont, when it springs away, it goes along shaking its head, while it shakes its head, making the lice to fall from its head to which the lice were hanging, while he feels that the lice hang abundant in his head. Therefore he shakes his head that the other lice may fall down for him.

How the Approach of a "Commando" is foretold by the Mist
[*Told by Diakwain who heard it from his father Xaa-ttin*]
[*N.B. Look at yau in Dictionary)*]

[11 Aug.] At the time when the people have [not (?)] come near to attack us, at the time when they intend to reach us, its morning, the mist sits there, our mist. They shoot at us in the mist. We make cloud. Our blood is smoking, while it feels that the mist is that in which the people are shooting at us. Therefore we make cloud, when the people have [not (?)] yet come to us. Therefore the people who know, they will exclaim, they say: "War (?)/A fight [Ta] appears to be coming to us today."

Therefore my father was used to tell me that I appeared to think that we did not experience (?) at the time when when war intended to come to us, that our mist sat there. The people fought us in the mist. And at the time when the people had done fighting with us and they went away leaving us, when they saw that they had finished fighting with us, they went away. The mist did thus at the time when they (the people) went away, leaving us, the mist also went, while it felt that our blood [!gau] had poured/flowed out. Therefore our mist went away on account of it, while it felt that our blood which had been making cloud there, it had poured/flowed out.

The Moon
[*Told by Diakwain*]

[12 Aug.] Our mothers used, when they saw the moon, when they had seen that the moon did not lie hollow, they spoke. They said, “This moon, it is a good moon. It does not carry people, for it carries like that which a man used to do when he carries food, when he has put food into the net. It seems as if it knew that our men will carry. Therefore it carries with the net. It seems as if it knew that our folk will going find; their going will be fortunate.”

Our mothers spoke. They said, “Wait, we must look, because this moon, it is like this. We must look whether our men will not get a tortoise. For the moon seems as if it knew. For a thing which knows it is, the time at which we shall get food. For it and the stars are things which know matter[s] which we do not know. We used, when our mothers had thus spoken, we were there for a short time. We looked there (whether?) we (should) truly see that our fathers had got food, when our mothers had thus spoken, when they had said that a moon which was a good moon, it was. We perceived the thing which the moon had carrried. For the moon was the one who had told us about it, that our father would carry (food).

Therefore our mothers used, when they saw the moon, when the moon returned, they exclaimed, they said: “That person, he has really been the one (on account of whom (?)) my husband went unsuccessfully, while he feels that he has been lying down. Therefore my husband’s going was like this.” Our mothers used, when they espied the moon, they exclaimed (?), they said: “I have wished the moon to do this, to return again. For he really has been the one on account of whom the thing is like this, while he feels that he has been lying down.”

They exclaim (?), they say: “Wait for us (?) that we may look when we perceive the moon, for we have not yet seen him. Therefore the thing has not turned out well. For ye are those who know that the moon is a thing which knows things. For it sees things which will come to pass. It is the one who knows them (things) which we do not know. For therefore it formerly was that the hare formerly spoke about the moon’s doings. He is not a little thing. For he is a great sun. He is the one who knows the time at which a thing will happen.”

Therefore our mothers used, when they perceived the moon, they exclaimed, they said: “Behold! The moon is bloody. A man shall shoot game. Its blood will flow out [of] that herd of game. Its blood is that which is there (on the moon). Therefore it is red on account of it.” Therefore our mothers used to say, they taught us [we] who were children, that we should when we shot game, we should not look at the moon. For we appeared to think that the moon would not, if we looked towards him, he would (with regard to) that game which we had shot, he would swallow down the game’s fat. The game’s flesh it would become black, while it (the flesh) felt that the moon was the one who had swallowed down the game’s fat, even if the game had been fat. The thing would seem as if the game had always been lean, while the game had been fat. The moon was the one who had swallowed down the game’s fat. We might think that the game had always been lean, while the game felt that the man who shot the game, he had been the one who looked towarrds the moon. Therefore the game was like this.

Therefore our mothers used to say to us about it, that we must not look at the moon when we had shot game. For he would, if he did not swallow down the game’s fat, he would not allow the game to die. For he would cool the mouth of the game’s wound, that the game might recover, the game not die even if the poison with which the man had shot the game, it nevertheless had been strong. [13 Aug.] He (the moon) would allow the poison to become as water. Our mothers used to tell us about it, did we not behold the earth when the moon has made water (?) upon the ground. These things they are those with which he (the moon) makes cool the mouth of the thing’s wound.

Our mothers did so with regard to the other little thing. It resembles the moon. Its name also is moon. It is alive. It lives on the ground. Our mothers took it up when our mothers perceived it. Our mothers held placing it upon our mothers’ hand. Our mothers questioned it about the time at which our fathers should get food, when our mothers opened their hand. They did thus, their hand’s … They did thus when they had not yet questioned it, they said: “rrrrrru! O moon!” while they opened their hand, they exclaimed: “O moon! When shall I get food?” They

did thus, if they saw that the moon did thus when they opened their hand, when they intended to talk with it. It ran down over their hand. They did thus if they said that the moon ran away over their hand. They exclaimed, they said: “We shall get food, for the moon ran away over my hand.”

They do in this manner, when they see that it appears to die upon their hand, they exclaim, they say: “Behold! The moon has told me that we shall not yet get food, for it was the one which died upon my hand.” They do thus when they see that the moon acts in this manner, they exclaim. They say: “Wait! I will again question it.” And they shut their hand. They exclaim: “Rrrrr! O Moon! Shall I not really get food?” If when they open their hand, the moon dies upon their hand. They exclaim: “Do ye not see that the moon has told me that we shall not get food? For ye are those who yourselves see that it does thus. It when I questioned it about the time when I should get food, it continued to sleep upon my hand and it told me that I should not get food.”

They do thus when they see that the moon acts in this way. They put it down. They tell their companions about it. They exclaim, they say: “Ye know that a thing which decieves it is not. For we agree entirely with it when it tells us about it, for a thing which deceives us, it is not. [16 Aug.] For it is wont to tell us the truth when we question it. For a thing which has game it is. It knew the time when we shall kill game, which is different. It intends to shew it to us when we have not yet killed the game.” Therefore our mothers were wont to do thus when the fire by which we sat warming ourselves, our hut’s fire, at night a moth came to our hut’s fire. Our mothers exclaimed, they told us about it. They exclaimed, they said, they exclaimed: “Behold ye! Why is it that the [Tgoro] does not a little come to our fire tonight? Father will shoot game for the moth [Tgoro] comes to our fire tonight.” The other Tgoro, it resembles that which the game is like.

Mother spoke. She told us about it: “Behold ye! A gemsbok is the one which will be wounded for ye are those who see. It is a gemsbok’s moth. Things which live with the game, they are those which are wont to come to our fire at the time when we think we will kill a gemsbok. They are those which come to us. They come to burn in our fire, while they feel that the game with which they live, its flesh will burn at our fire.”

Therefore they come to tell us about it, that we shall put the flesh of the game to roast at the fire which we possess. Therefore they come to tell us about it, if we are a person who knows, we know that game will die if the Tgoro comes to our fire. The Tgoro does thus when our father will kill a quagga, black Tgoro they come to our fire. And our mothers said, when they saw that black Tgoro were those that came to our fire, our mothers said: “Look ye! Why is it that black Tgoro they come to our fire tonight? A quagga is the one which will be wounded, for quagga’s Tgoro are those which come to the fire tonight.” Our mothers did thus at another time about black moths which resemble the ostrich. Our mothers exclaimed, they said: “An ostrich is the one which will be wounded. For ye are those who see that these ostrich’s moths which come to the fire, they are.”

Our mothers did thus at another time, when the Mantis came to us. The Mantis came and mounted upon father’s quiver. He stood upon it. He stood pointing to it. Our mothers said when they espied the Mantis as he stood pointing, our mothers exclaimed: “Look! The Mantis is the one who stands upon my husband’s quiver.” Our mothers said: “The Mantis stands pointing. He says that the man whose quiver is here, he is the one to shoot a hartebeest.” Our mothers told us about it that a man is afar off on the hunting-ground at the time when he shoots a hartebeest, that is the one when the Mantis comes to do thus at the hut. The hut’s folk do not yet know that the man has shot a hartebeest. For the Mantis is the one who comes to tell them about it. (continued)

LV-17 Bushman (D.H.) Pp. 5261-5353. 1875

*Pp. 5261-5353: 14-27 Sept. 1875
*Translated: 5301-4 23 - Sept. 1875; almost all translated by DB

[Six loose sheets in the inside cover of this notebook record:]

[dated 30 Sept.]
Ant's talk as heard from !kugen-ddi

[contents titles that belong with an earlier notebook]
1.
Jantje …
Ko-bbo's name
About a lion who bit D.H.'s !koin (!hauxu)
Tkai kwa's name
What the baboons did, told to D.H. by his mother
To get from D.H. baboons click and owl's calls – on ominous occasions
About the owls and D.H.'s sister
//khu ask W.
How a female relation of D.H.'s turned herself into a lion, D.H. says he heard her calling as a lion

2.
Dr. Stewart
//kua-//kuann
//khwain-//khwain (p.4575 etc.)
!khwerri-!khwerri-Tu (p.4575 etc.)

3.
About the way a tiger doubles etc. the adventure of !kwai !kwa

4.
D.H.'s dream just before he heard of his father's death
Also what they do at his father's grave
What the wind does when we die, and the clouds
The moon knows when we shall get food or something happens
Before a commando comes to kill people, something about the mist and the people's own clouds
bleyd's scap [*"blydskap"?]
How he beat a stick ant .. his house
How he was bitten by a lion 4712 rev.
Tuherre how he made ostriches to come
D.H.'s father's drawings where. About the ostrich skin and rocks on which he did them, respecting the preparation of Tkwarri and "rooi klip" etc. (ask W.)
How the flour is prepared from the flowers of the !kou
About Txabbiten //xabbiten – How he as an old man, told D.H. and co. as children, what the sorceress had done to him when he was out hunting
D.H.'s … told him a story about a lion who made much rain fall and then sat in a cave waiting for a man …
About the Poor jackal who takes care of you …
Rachel's name
D.H.'s mother's brother's child. What the lion did to her when a girl. Ttai tchuen was her name

5.
Bushmen beat the ground with their dress and send illness
Stars fall into =haurus – They [ ] with the fire, so that the fire makes summer
When a woman with a young child sees a star fall, she milks out milk from her breast. When people see a star fall, they shoot at it with their saliva and say: An earthquake happens when a sorcerer dies

[Contents:
5261-5300 The coming of the Mantis to sit on a Bushman's quiver foretells the shooting of a hartebeest
5301-16 !nanna-sse
5317-35 Ssa ka kumm (continued)]

[The coming of the Mantis to sit on a Bushman's quiver foretells the shooting of a hartebeest]

[14 Sept. 1875] ... is the one who tells them that a man has shot a hartebeest. He is making ache the hartebeest's skin with the things which the Mantis is the one to show. For he wants the hartebeest to live, that the poison may not kill the hartebeest, for he wants the home people shall do thus when they see him. They shall kill him, that the hartebeest may recover. That is why he acts in this manner.

A woman who knows, she says thus, she tells the other people about it: "You must not drive away yonder person for you must leave him. We shall see why he has come to us today. For the people who are hunting [!hunna – Eng. u as in bun], they have not returned. We will go and listen to what they are saying as they come from hunting. For this thing, it is showing us, it really knows that one of our men is shooting a hartebeest. For the Mantis is a thing which is a hartebeest's thing. He is with the hartebeest.

For the old people used to tell us about it that the Mantis does this when a man is going to shoot a hartebeest. He approaches the hut. He comes to look about seeking the man who is shooting the hartebeest, his hut, for he wants the woman of the hut to do this when she sees him. She shall say she thinks what is the matter something bad has happened, that it is standing on these things. That she may seize it, that she may throw it away, because she thinks that she does not want the Mantis to come to her hut. The Mantis does this when he sees that the woman is throwing stones to drive him away. He flies away when the woman has by throwing [stones] driven him away. He goes to the hartebeest.

He thus addresses the hartebeest. "The thing must be that you are writhing there for nothing for the man who shot you, his wife has thrown me away. You must get up. You must seek things which you can eat. You are needlessly writhing there, although you see the people have not respected you. You can get up. You can walk. The man is still on the hunting ground."

The Mantis acts like this [16 Sept.] when he comes to look at us, for he wants to see whether we want the game to die. He does this when he sees that we respect the game. He sees that (though) he had thought to deceive us that we might do something bad to him, he sees that we have understanding. For we do this, although we see him, we act as if we did not see him. For we appear to take care of him. That woman has told the other people about it, that the Mantis acts like this when the men are returning home. The men talk to them about it that a hartebeest is wounded today.

She thus tells the other people. She wants the other people to be silent, but they seem to disbelieve her when she tells them about the Mantis, when she tells them that the Mantis knows. That is why he acts like this. For the Mantis is a thing which means to look seeking the man who thus has done to the hartebeest. He means to go and search his hut. He will do this when he sees

the hut of the man who shot the hartebeest. He will sit upon his quiver. He will standing show the woman whose man shot the hartebeest. He means to show this woman. Her husband was the one who shot the hartebeest. People do this when they see that the Mantis acts like this. They look at each other standing among their fellows, while they merely speak to each other with their eyes. These are that by which they talk to each other when they have seen the Mantis, when they see that the Mantis act like this.

The women do this when they hear that the hartebeest is wounded. They tell each other about it. They thus say, "Ye must not permit that the man yonder, he smell the pot-scent." [17 Sept.] The Mantis does this when the sun sets, people sleep. The Mantis goes up to the man who shot the hartebeest his hut. The Mantis does thus when they sleep there. The Mantis does thus when a little child is the one whom they possess. The Mantis pushes it for the Mantis wants the little child to cry, that the child's cry may enter the man-who-shot-the-hartebeeest's ears, because of the things which the Mantis did to them, which he wants that the child's mouth's crying does this when it enters the father's head. The hartebeest wants it to seem as if it heard. It will rise up when it seems to have heard the little child's crying. The man who shot the hartebeest is the one who bears the child's crying.

Therefore the hartebeest seems to hear when the man has heard the child's crying. Therefore the woman looks after the child, because she wants the child not to cry, that the child's father shall not hear the child's crying. He does this when he hears that the child sounds as if it were going to cry. She quickly puts the breast into the child's mouth, for she wants the child not to cry that its father would hear its crying, because of the things which the old people told us about it, about the game's doings. That we shall thus look after the game, if wert it to die. For it does thus when we do not look after it. It will not die, for it seems to know the things which we do, when we are in our home. The game is on the hunting ground. It seems to know what we are doing there.

Therefore the women are afraid that the man who has shot the hartebeest shall smell the pots' scent, because they think that the hartebeest would do this when the man who shot the hartebeest smells food which is its scent. The hartebeest will also perceive its scent when the man who shot the hartebeest has smelt the pot's scent. The hartebeest will also smell what the man has smelt and the poison which the man has shot into the hartebeest will become cool. It will not be strong that it may hold the hartebeest dead. For if it becomes cool, the hartebeest will live, for it feels that the poison is not strong. For the pot's things are what cools the poison.

Therefore the people do not want the man who shot the hartebeest to smell the pot's scent, because of the things which the poison's thing does to them, to the people who shoot game with poison. Then they respect the game. For they feel that the poison's thing wants it to live, that it may walk like a thing that is not wounded. For the things which a person smells, they are what acts like this. Then people do this when they follow up the spoor of the hartebeest. They pick up his footprints for they think they will see them lying dead there. And they see that he has walked as if he were well and had not been poisoned.

And people tell each other and they thus say: "Look what has made the hartebeest not take the poison? [22 Sept.] Although our brother shot the hartebeest and he told us just now that the hartebeest was writhing there, it was thoroughly poisonous yet the hartebeest has not taken the poison." Another one thus says: "Our brother seems to have smelt the pot's scent, for the pot's scent is a thing the scent of which has this effect when we smell it. For I have seen that the hartebeest traces are where the hartebeest has been lying here when our brother had not reached home. For you see that the time at which our brother reached home is the time when the hartebeest acted like this, for the hartebeest seems to have writhed not a little until our brother was nearly home."
[*D.H. says that he heard this from his father and his mother*]

O i !nanna-sse 0puai …

[*D.H. heard this, he says, from his mother*]

We [ ] a thing which does not run fast. It is the one which we eat when we have shot game, while we desire that the game might also resemble that which it did. For the game would, if we were to eat a thing which runs quickly, its flesh, the thing would arise. It would be like that which that thing whose flesh we had eaten. The thing (the game) also would do like that which the thing which we had eaten its flesh, that which it had done about it.

Therefore the old people used to give us of a thing which was not swift, its food. They did not give us all kinds of food, for they verily gave to us of food which they knew it, that it would strengthen the poison, that the poison might kill the game. [23 Sept.] The people do this when we have shot a gemsbuck. They do not give us springbok meat for they feel that the springbok does not move slowly/a little go. For it is used to do thus if it be night. It is used to walk about. Day breaks while it is still walking about.

Therefore old people will not give us springbok meat, because the game does this if we eat springbok meat. It also does like the springbok. It will not go to a place near at hand, because it feels we have eaten springbok which does not sleep even when it is night. It also resemble[s] that which the springbok does and the springbok is wont to do. When the sun sets for it at one place, the sun rises for it at another place because it has not slept. For it walks about at night.

Therefore the old people … [are not wont] to give us springbok meat, for they feel that the gemsbok would not be willing to go to sleep, even though it were night. For it would going in darkness … [until] day break and not sleep. Therefore the old people also did not want us to take springbok meat in our hands, because hands with which we held the bow and the arrow are those with which we take hold of the things flesh. We shot the thing and [our] hands also are as if we had smelt the springbok's scent, because our hands are those with which we held the arrow when we shot the thing. Therefore if we take hold of the springbok's meat. The thing is as if we ate springbok's meat, because our hands are those that make the thing seem as if we had eaten springbok meat. We have not eaten springbok's meat, but it is our hands. We think, how can it be? I have not smelt the things which I am now smelling.

Another man who is clever, he thus speaks: "Thou must have taken hold of springbok's meat. It must be that which has acted in this manner, for I feel that thou dost not seem to have smelt other things." Therefore the people are … [wont] to act thus with a man who shot the thing. They do not let him carry a springbok. They let him sit down (at a little distance), while he is not near the place where the people are cutting up the springbok. For he sits for the fears lest he smell the springbok's viscera's scent. That is why he sits, because he wishes that he may not smell the scent of the viscera.

Ssa ka Kumm [Story of the eland]
[*Related by Dia-!kwain who had it from his father, Xa-ttin*]

We do this when we have shot an eland. We do not cross its spoor [*they go on one side of the spoor and do not tread upon it*]. For we do this when we have shot it. We walk on one side of its spoor. We do this where it has sprung aside when we have shot it. We do this when we see a bone arrowhead lying. We do not pick the bone up. For we leave the bone. We first fetch …, for we want to pick up together the arrow with the Tgumm [?], for we want the arrow to lie on the Tgumm.

We do this when the arrow lies on the Tgumm. We lift and lay it on another arrow, for we want the arrow with which we shot the eland to lie on another arrow, for we want the wind not to see it. That we may get it [in]to the quiver without the wind seeing it, that we may put it in the quiver. When the man has put the arrow into the quiver, he slings on the quiver. He returns home to [ ]. He is returning, he does not hurry but he goes gently. He does not look around, but he looks gently at what he sees, for he wishes the eland not to look as he does, to look as if it felt that its heart is afraid. For the poison is killing its heart. It does not know what it is afraid of.

The man does this when he reaches home. He stands opposite the hut. Old men who are big do this when they see that he is standing opposite the hut. They go to meet him, while the children are met with them. The women are not with them, for they are the grown-up men who go to the man who has shot an eland. For they wish to go and ask him why he will not come to the hut. And they go up to him. They ask him what he has done that he was not wont to come to the huts. The man who shot the eland speaks and tells the old men about it, but does not speak loud for he speaks as if he were in pain. He quietly speaks to them, he tells them that a bush must for pierced his footprints. Therefore he must sit on [down?] without talking and saying to the old man: "I have shot an eland." He does not do that, for he merely tells them that a plant has pierced him, therefore he does not feel able to enter the hut.

When he says this, an old man says to the others that they must look into the quiver. For they want to see what he has shot by its hair on the arrow's shank [neck crossed out] [*the blood which is on the shank holds some of the thing's hair, that hair is what they are looking for, to see what thing's hair it is, that they may know what the man has shot. When they have seen the thing's hair on the shank, they put back the shank again and do not take it out of the quiver*] Then they do not pull all the arrows from the quiver. They gently pull singly out the arrows, for they want to see. And when they have looked at the arrowneck [//kabba – *a piece of eland-bone which forms part of the completed arrow*], they see that it was an eland which the man has shot. And they put the arrow into the quiver again. One old man does this to the man's apron, loincloth. He rolls it up putting it into the ?belt, for he does not want the apron to impel him. He should not handle the apron.

He ought to pass water. For these were the matters that the old men took care of, for they thought that he would not himself take care when he required to pass water. He would pass water without holding it well aside [!kann – *I hear the <u>u</u> in !kunn as in Eng. "bun"*]. He would act just as he thought without handling it. He would pass water. The old men told him that he must not pass water freely, for if he did so the eland would also urinate freely. If he passed water with difficulty, then the eland would also not pass water freely. For if he acted so, then the poison would hold and kill the eland, and the eland would not want to urinate if he felt that he did not have to urinate. For the poison held the eland's bladder so that it did not open in order to pass water. The man should do the same there. Then the eland would not pass water and the poison would hold its bladder shut.

Then the old men made a hut for the man at a different place, to which the children did not come to scream there. One old man slept with the man who shot the eland, for he wants to look after the fire for him. The man seems to be in pain. The old man takes care of him as a person who is ill, for he means to warm the other with fire. For the Mantis will not let the man sleep, for he keeps biting the man, for he wants the man to move that the eland may also move. Therefore the Mantis does this to the man, for he wants the man to move.

Another time, he appears as a louse that is biting the man. When the man feels that a louse seems to be biting him, he does not scratch, but gently wriggles his body a little when he feels that things are biting him. He knows that it is not lice, but the Mantis who is trying to cheat him

[kkwo-kkwaita: *Explanatory note by D.H. Dec. 12 1875: <u>The Mantis imitates what people do also when they want us who do not know Guy Fox to be afraid. [?]</u> They change their faces, for they want us who do not know to think that it is not a person. The Mantis also does something cheating to make the man move or scratch etc., cheat them that we may not know that it is he*]

for the Mantis wants him to think that it is a louse, that he may try and catch it to kill it, because he thinks it is a louse. When the Mantis behaves like this, he wants the eland to get up. When the man kills the louse, for he knows that the louse is a bad thing [*"slechte ding"*]. Therefore he wants the man to kill the louse, that its blood may be on the man's hands with which he had held the arrow when he shot the eland. That the louse's blood may enter the arrow and cool the poison. The old man when he sees that the Mantis appears to tease/annoy us

[*Note added 12 Dec. 1875: The substance of this note told to D.H. both by !xugen-ddi (tata o a) and by xa-ttin: "My grandfather told me that the Mantis would pinch those of our members he knew that we should not leave off feeling, of which he knew that if he bit them we should touch them. These parts he bit to see whether it was true that we respected the eland, for he thought that if we felt him biting that part which we did not want him to bite, we should catch him and kill him. If we have not killed him, we shall have taken hold of him. We should have picked him up. He arises when we have made him get up. He goes to the eland and says: "Get up out of this. Walk away. Why art thou needlessly writhing there as if thou seest the man who shot thee does not pass water? Get up out of this and go."*
This is what people know that the Mantis does when he wants us to do so to him, that the eland may get up. Therefore the man who shot it acts as if he were really ill, for he wants the Mantis not to see that he does not show respect for the eland. That is why he pretends to be ill. When he feels that his skin smarts, he does not act as if it smarted, for he knows that it is the Mantis who is playing with him like this]

he blows up the fire for he thinks the fire may drive the Mantis away, so that he does not tease us. He bites our eyes, our things with which he makes look about us. He does this to all our parts. He bites them, for he wants us to catch at them, because he knows that when we catch them, the eland will live. He pricks us for he wants us to catch at the place where we feel that it smarts, something bites there, for our skin smarts. When we feel that our skin smarts, we do not catch at the place where we feel something is biting.

The old man, when day is breaking, speaks to another old man. He says to him about it, "You must take a brand and go and light a fire over there, for I will gently lead another there." The man walks as if he were ill. He limps along, for he wishes the eland also to limp and not to trot along to a distance, but to walk. When the men go [27 Sept.] to follow the eland's spoor. They do not let the man who shot it follow the spoor, but he walks [and] takes them towards the place where he lost the eland spoor. He says to them, [the] people, "You must go in this direction to see whether you cannot find the eland spoor over there, for I lost the eland spoor over there. (continued)

LV-18 Bushman (D.H.) Pp. 5354-5444. 1875

[Inserted loose blue folio:
Tkuerri – kraal/corall such as pierced? by the Groot Rivier's people, also it may be cut skin
!ku – tortoise shells sewed round with springbok skin fringed? (bags). They put ssa [eland] into these things.
18 [?] //karri – says that the 3 crosses are like
16 Tkummi – worn by men and made of skin
13 Tkau – like a Bushman sack for carrying ostrich eggs
12 =gannun – something like a snake, which goes into the earth
11 !homm – a bag carried by Bushmen and women and Koranna women, made of sp. skin
xan xun]

*Pp. 5354-5444: 27 Sept.-27 Nov. 1875
*Translated: 5406-7 23 Nov.; 5408-11 24 Nov. 1875

[Contents:
5353-63: Ssa ka Kumm. The Eland's Story (continued)
5364-73 Further ceremonies in cutting up the Eland
5373 rev.: Note in which Dia!kwain explains his mother's "little" name (Tkho-an)
5374-89 About a Moth called by the Bushmen !num-num, and said to pour lice upon them

5390-5405 A Bushman Belief about a Moth called Tgoro (Celoena renisigma, Walker), the coming of which to the fire at night foretells the slaying of an ostrich by one of the men (or the finding of ostrich eggs)
5406-18 The New Maiden, who eat[s] the marrow out of the thigh-bone of an ostrich without the knowledge of her family; in consequence of which it is dry and no longer contains any ...
5419-44 Leopard-Hunting: The fatal adventure of !kwai-!kwa and his companion with a leopard. Advice about leopard-hunting edc.]

Ssa ka Kumm (continued)

[*4 Oct. 1875 !num !num – moth caught at Mowbray 3 Oct. 1875 scientific name; said by D.H. to be found in Bushmanland, in trees*]

[DB translation]
[27 Sept. 1875] When the man has thus told the other people about it, he walks back to the place to which the other old man had gone. The men go on picking up the eland's spoor. They follow it up, while the man who shot the eland does not go on its spoor. For it is other people who hold to the eland's spoor. They go to the place where the eland lies dead, while the man who shot the eland does not follow the people who are following up the eland's spoor. When the men have seen the eland lying there, they let the man who shot it to sit down and not [go] to the place where people are cutting it up. But when the men have cut the eland in pieces and have cut out the eland's heart, then he goes to the men who are cutting it up when the eland's heart is out. For they are afraid because the eland is a thing which has magic power, his scent it is which they fear for the … So they do not want his scent to come upon the eland until it is cut in pieces. For they know that the Mantis is with the eland as it lies dying. These things Bushmen do for they respect the thing, because they feel it is fat.
[*Note (12 Dec. 1875) by D.H.: Your shadow pulls on anything, we throw our shadow over. Our shadow makes it lean. Therefore when Bushmen see anything lying dead, they do not go up to it when they see it. But they lay down their things somewhere else. One man goes up to it. He does not come from the side on which the sun stands, but comes from the side of the thing at which there is no sun. He goes up to it, for he wants his head's shadow only to be on the side of the thing on which there is sun, so that he can just approach seeking to sit down near the thing without his shadow falling on it. He approaches it while the others are not near.*]
For when anything lies dying, if our scent comes to it, our scent makes it lean. Bushmen before they have cut up the eland, while it is still whole, before they have cut it open, they first just cut off the eland's tail. They do this with it, they beat the eland with its tail [*The man who strikes the eland with its tail, put[s] the tail down, takes a knife, cuts open the eland and says, "Look! the eland which you said would be lean is like this. For you said it would be lean, while I told you that it would be fat like this. You contradicted me when I told you that the eland was fat. Because its dies [?] looked hollow, it seemed to be lean*]. When they are beating it with the tail, it sounds as if it hiccoughed [!gwi] there just as they are always wont to hiccough when they eat eland's fat. Then they break wind [!gwi – same accent as well] like that, but they are beating fattening the eland with its tail.

Further ceremonies in cutting up the Eland
[*D.H. says that he had this from his father Xaa-ttin*]

[30 Sept.] Men do this when one of them approaches the eland to see whether it is fat. The others look in a different direction. They do not look where he is approaching the eland. For they fear that their eye might look making it lean. Therefore they look away for they want the man who

goes up to it to see first how it is. He looks while the others are not looking [kkui-ten, kkui-tyari – *13 Dec. 1875 again re-read and he says tyari*]. He sees that the eland is fat. He does not speak and tell the others about it, but when he sees that the eland is fat and wants the others to come and look at its fat, he speaks and says: "Do you think that this is an eland who does not seem as if we should eat it, for it is lean?" He does not tell the others: "Look at the eland's fat!" For he merely tells them that the eland is lean and does not tell them that it was fat. But he merely tells the others that the eland is lean, for he wants them to see for themselves how it is.

And the others, when he tells them this, go up to the eland for they want to see whether he told them the truth when he said it was lean. He walks away for he wants the others to see what the eland is like. [4 Oct.] Then the other people say: "Look at the eland which our brother told us was lean. See that eland has fat like this, so that people have no meat to eat on this eland. For pure fat it is which they will eat."

About a Moth called by Bushmen !num!num (Aloa Amasis Cramer) and said to pour lice upon them

[*Diakwain had this from his mother =kanne-an whose little name was Tko-ari*:
D.H. explains his mother's little name as follows: The people are wont to question another person, if the other person has not heard what the people seem to be saying about it. The other one thus, he replies, "I have not heard, for I avoid/start back from the story which thou tellest me."]

The Bushmen [Txum] are wont to tell us that the Aloa Amasis is a thing which has lice. Lice are what it pours down over us when it keeps hovering over us. Lice are what it pours on us. Therefore people do this when they hear it, as it hovers above them. They say, that person [says?], I desire that it may go away from me. For lice seem to be what it pours on me. I want it to go away from me. They (the people) drive it away, for they feel that people used to say it has lice, for it always used to have lice. Lice used to go about at the place where it walked, taking them; [ ] like scent for the smell of the lice it is that the lice walk with like scent (?). It pours making lice from itself for it wants lice also to be with us, that we may also have lice like it.

Therefore people do not want it to come, that it may come to hover standing above them. For they do this, their mouth is that with which they blow driving it away, for they feel that it has lice. Therefore people do not want it.

[*=kann – "nit" (eggs of lice), pl. =ka=kanni*
!ku - "schilpat dop"
!ku !ku-ken e Tkwaiya – "bani schilpat doppel"]

[6 Oct.] People speak. They say, "You yourselves, you see that lice are there. You see them. They are with the Aloa Amasis and the Aloa Amasis seems as if it had dust on it. Those lice it produces out of it [!ko … - *an o that I do not know*]. People tell us that the lice have a shell, a louse shell. That shell it is that the Aloa Amasis pours on us. For it is used to do this. It (the moth) was a man [*Note by D.H.: the time when it was a man was when it acted like this*]. It used to talk with [the] man, while it kept putting upon the man some lice. The man would be thinking, it was nicely talking with the man, while it talked to deceive the man, that it might pour [lice] onto the man.

[7 Oct.] The Man[] did this when ... walked away from the man. The man saw that he was full of lice. The man spoke. He said, "This must have been why the Alva Amasis [*pencil script with pen written over it] did not want to sit away from me. For he really must have poured on me lice while he talked with me. I thought that he was talking nicely with me, while he must have been deceiving me, that he might pour on me lice. For that really must be it. I see that he must have done so. He cheated me. I see that it is a mass of lice."

Other people speak. They say to him (the man), "Dost thou think that the Aloa Amasis is not a friend. It is one to whom we do this when we see it. We do not sit down near to it. For lice

do this. The place it seats itself [sso – *a rather obscured, but not-made-open o*], it is a mass of lice."

Therefore people do no[t] let it settle. For they do this when they see it. They blow at it. For they feel that if [ ] deceives a man who does not know it, for it wants to pour on him lice.

A Bushman Belief about a Moth called Tgoro (Celena renisigma, Walker), the coming of which to the fire at night foretells the slaying of an Ostrich by one of the men (or the finding of ostrich eggs) [*This latter however is not given in this story, but was told me by D.H. in writing the title*]
[*Diakwain heard this from his mother =kammi-an*]

[8 Oct.] It is a black moth. Our mothers tell us about them. When they fly to our fire, an ostrich is going to be wounded. Its moths are those who fly to the fire. They go into it. Our mothers say to us: "Gently there! You have seen that when the moths did not come to our fire, we wanted to see the thing which makes the moths come to our fire. Namely that father should have shot an ostrich and be coming in the dark."

Mother said to us: "Fetch ye wood. We shall see a thing which the sun left when it set, going in the dark, where it does not usually go. For that is what a man does while it is still light. He returns home when he wants us to know he has not found game. He does so otherwise when he has seen something that he can stalk and get. Then something blows on him, as he seems to be stealing up to see the thing he wants to get."

Mother feels that she is thinking of the moth, wishing that it might come to our fire. For the moth is a thing which likes to come to it. It would come and burn itself in our fire if it knew that meat were coming yonder to our hut. It does this before we know that we shall kill anything. It comes to our fire, for though we do not know that we shall kill anything, the moth knows it. The thing which he knows we shall kill is not yet lying dead. For a moth comes first to our fire, because he knows we are going to kill it.

Therefore when father has found ostrich eggs and has gone in the dark to get them, mother says to us: "Do you not see the ostrich eggs for which I told you of the moth? It is a thing which knows and it acts like this when it knows we shall find some thing. It comes to our fire. For the ostrich's moth is black. It comes to us at the time when it knows that the ostrich will die. For they are things which follow the game. Father is returning home. It is telling us that he has shot an ostrich. The moth does not come to our fire at the time when the moth knows father shoots the ostrich, but goes quite away, leaving our fire to which it came."

Mother used to keep thinking at the time when a moth has come to us, then she begins to expect to see the thing whose moth came when we no longer see the moth after having seen it. For we ask father to come tell us that he has shot an ostrich, as if we had not known the moth. For we see and get the thing which the moth told us about. That is what we see coming, just as we wanted to see the thing which it told us about.

The New Maiden who eat [ate] the ostrich marrow, unknown to her people
[*Told to Diakwain by his mother =kamme-an*]

[23 Nov.] My mother used to tell us about it, that the ostrich's thigh-bone formerly contained marrow [*called both ssuen and =kai*]. A maiden was formerly the one who eat [ate?] the marrow out of the ostrich's thigh-bone, while her people knew not when she was a new maiden; while she was in the house into which the Bushmen put in their maiden. She formerly eat [ate] the marrow out of the ostrich's thigh-bone. She formerly herself, she struck and broke it, while the very old women were not those who struck for her the thigh-bone of the ostrich.

For the maiden of the Bushmen is not used to take hold of a thing's flesh when she is a new maiden. For, if/when very old woman is the one who holds the thing's flesh, she holds

putting the thing's flesh into the maiden's hand. Then it is that the maiden takes hold of the flesh of things. An old woman who is a very old woman, she, when she holding puts meat into the maiden's hand, she is used to say (or says?): "The maiden does truly there take hold of game's flesh, which is yonder. The things must be like that which yonder flesh which the maiden is grasping, it yonder the meat (all the meat) must be like that which this meat is like." [*"so fat and nice and mooi", D.H. explains*] While our mothers felt that the maiden had formerly not permitted her people to grasp letting her take hold of the thigh-bone of the ostrich, [24 Nov. – DB translation from here] they did not know that the girl had struck and broken the ostrich thigh-bone. For they merely saw the thing which the ostrich thigh-bone resembled, whereas the ostrich thigh bone used to have marrow.

Then [the] other old women thus spoke to the other people about it. "The girl was the one who eating marrow made like this for them the ostrich thighbone. For she did not let you be the one to break open for her the ostrich thighbone. For a girl is a thing which should not eat this thing when she is a new maiden. For she awaits the time which her people tell her about, that she may work with the game's thing (thing's game), at it. For a girl does this when she is a girl."

Old women take a stone. She holds the stone upon the girl's hand. She places her hand on the girl's hand. She lets the girl … bone, while her hand is on the girl's hand. She does this when she sees that the bone breaks. She lifts up her hand. She tells the girl that the girl may strike the bone, for she thinks that the girl has done it. Therefore Bushmen do not want to let their girls eat it, because she thus thinks for she awaits the time when they have worked with her, that time she waits for. She will do this when people have worked with her, then she will work with the things' things.

Leopard-Hunting: The fatal adventure of !kwai-!kwa and his companion. Advice regarding leopard-hunting etc.

[*Diakwain had this from his mother =kamme-an*]

[25 Nov.] My mother used to tell me that !kwai-!kwa [DB – gemsbok leg] [*A young gemsbok was the one which pierced his leg. Therefore they called him by the name "Gemsbok-Leg"*] formerly went hunting with another person, they being two, and he perceived a leopard. They formerly thought that they would kill the leopard. The leopard first seemed as if it would run away. And they chased the leopard on account of it. The leopard saw that the thing seemed as if they would … [catch] the leopard. Therefore the leopard did not gently run, while it really deceived them, that they might think that the leopard had quite run away. The leopard did thus as it ran along. It leapt hiding itself. And Gemsbok-leg said to the other man about it that the leopard was lying down. They talking said they would go up to the leopard when the leopard had lain down that they might shoot the leopard. And they said to each other about it that they would separate, that one man might be at the other side of the leopard, that the other man should also do thus, that they might look. But the leopard did thus while they were seeking it at the place where it had vanished. It rose up at another place while they were seeking it at the spot where it disappeared.

The leopard did this while they were looking at the place where the leopard vanished. The leopard sprang up from a place where they did not think a leopard would be. He was just going to say, it is here. The leopard did not let him first tell the other about it, for the leopard did thus when he tried to tell the other about it that the leopard was there. The leopard seeking tore his throat [26 Nov.] and when it did thus, he had not told the other nicely about it. [The leopard] grasped for his throat. And the other went to help him that he might come to lift him up. The leopard also did this when he had not shot the leopard. The leopard did this when he had not shot the leopard. The leopard sprang out. The leopard grasping tore off his head's skin from his face.

And he asked the other what had the leopard done. The leopard had jumped away when he thought he had done this to it. The one had intended to tell the other about it, that the leopard had come up to them. He did this when he had not yet told the other about it. He reeled about then

he fell down. He lay, while he had not yet told the other what he had meant to tell the other, namely that the leopard had come to him. They lay fainting while they did not see the leopard.

Therefore our mothers tell us that we must do as follows if we see a leopard. If we chase the leopard, if we see that the leopard disappears, we must not look about seeking the leopard where the leopard has disappeared. For the leopard is a thing which is wont to disappear from us when it wants us to look seeking to find it, when it has disappeared. It again steals up coming towards us, for it wants to catch us while we are looking at the place where it has disappeared.

Therefore our mothers are wont to tell us that we must do as follows when we see that the leopard disappeared. We must not seek the leopard at that place. We must first seek the leopard in front of us, for it is a thing that steals up to meet us. It holds us down while we do not go to the place where it disappeared. For it is a thing which does not run, but it steals up. Our mothers told us about it, when dogs are biting a leopard we must not think that the dogs will be holding fast to the leopard. For the leopard is a thing which is wont when dogs approach it to just lie down, so that it looks as if the dogs were holding it down. For it wants us to think that the dogs are going to bite it to death, for it wants [us] to do this when we see that the dogs seem to be about to bite it to death. That we may run up to it, because we think the dogs are biting it to death.

Our mothers told us that we should not think that the dogs are holding the leopard down, for it is the leopard that has lain down to deceive us. It lies spitting at the dogs. Our mothers told us about it, that the leopard scratches/spits at the dogs. It watches for us while the dogs bark round. Then it does this when it sees us, while the dogs are barking round. It becomes like a scrap of skin

[Tkwarri-0pua – *a very little bit of skin it is. We throw it out to the dogs. The dogs are busy with each other at the place where they saw the leopard, for they think that the leopard is still among them. The leopard is biting us to death while they are seeking the leopard when they were angry with the leopard*]

which jumps out from the dogs. It holds us down while the dogs are looking for it where they were biting at it.

LV-19 Bushman (D.H.) Pp. 5445-5536. 1875

*Pp. 5445-5536: 15 Oct.-16 Nov. 1875; no translation dates

[Contents:
5445-56 Bushman names and sentences
5457-77 Game once tame, why it grew wild
5478-5505 Falling stars and sorcerors
5504 rev.: A Presentiment
5506-30 Sorcerors and Rain
5506-12 rev.: Waterbulls, Sorcerors
5531-6 Earthquake and sorcerors]

[Bushman names and sentences]
[15 Oct.]
*"Jan Ronebout", son of =giri-sse, or "Jan Ronebout" who was !khau-sse !kui and !kwarra-an or "Mietje" who belonged to //khabbo's place (or country) and understood greatly.
*"Hendrik Ronebout", an elder son of the above couple.
* [Mowbray, 20 Nov. 1875] !kwarra-an, daughter of //xau //kua and !kabbi-an; =girri-sse, son of //khu-//khuken
"Jan Plat" married a daughter of whai-ttu ["Griet Hoesar" is, J.P. says, the white man's name for David's sister whai-ttu*] (the sister of Diakwain), named "Kaije Lynx"
[*(Looked over with "Jan Plat" at Mowbray, 7.1.84)*] Jan Plat was the son of "Hempel" or Tnu.. and !kummi !kauken or "Kaitje". He is said to understand Bushman well and was with Gert van Wyk. He grew up with the Boers.
*"Klaas Paai." Father a Bushman and mother a Bushman woman. The father was "Paai." The mother's name was !kunn-an. She came from Katkop. "Klaas Paai" talked Bushman in the time that D.H. knew him. He was a good man. He is older that David. He grew up with the Boers. His parents were understanding people.
[**evident empathy in these descriptions]

[Sentences]
[**D.H. evidently briefing L.L. on proper interview dialogue]

[20 Oct. 1875] Thy name which is a Bushman name, what is it?
Bushmen thy name, what is it?
Call it for me thy Bushman name that I may hear what they name sounds is like?
What is thy name, thy Bushman name?
Call it for me, for I feel I would hear thy name, what they name seems to sound like? [... *"ddur makarr pratt"*]
You shall tell a story to me, for you shall merely talk Bushman to me. For then I can listen to you, how you thus speak in Bushman.
O person, thou dost seem to tell a story to me, thou dost not talk of Bushman to me. [21 Oct.] The country [!xo e] from which thou comest, what is its name?
Tell me where thou comest from?
Your people are at what place?
Tell me where your people [kui tyi - *D.H. says, if asked over again, ki, but if speaking the sentence always tyi here*] live?
Pronounce for me the place where you stay, its name. For I think that I will hear where you live.

[The interviews]

*[23 Oct. 1875, Breakwater Hospital] Patient, convict no. 7910: Hendrik (or Daki, l.n. [*His little name was told me by his brother after he had come out of hospital*]), //xou-//kua [*This was his mother's father's name and he had it*], son of !kwarra an and =girri-sse, Hartebeest Rivier, Torn [i.e. toring?] behind Calvinia. Mother living, Hans Basson killed his father
*Breakwater, convict no. 7884 Klaas, =enn. Place of abode – Under Hantam, //gu, son of "Paai" and !kunn an or "Sanna". His wife's name "Kaitje Dirk". He eat [ate?] of stolen sheep. Also Hendrik (no. 7910).
*Convict 7880 "Jan Plat", son of TaTaken or "Hupel" and of "Kaitje" or !hummi !kauken, //gu. His wife is "Kaitje Lynx". Killed sheep for hunger.
*Convict no 7879, =gerri-sse, "Jan" son of "Jan", =gerri-sse and !kwarra-an, "Mietje", "Groot Torn". Killed a goat.

[**in general, evidence of ongoing links with Breakwater; possible to piece together more names of Bushmen and their home areas]

[Game once tame, why it grew wild]
[*Told to Diakwain by his paternal grandfather !xugen-ddi*]

[27 Oct. 1875] My grandfather !xugen-ddi used to tell me that the game was once tame, doing as the oxen do. And we stroke[d], handled it. "Chaser of food", he it once was who by beating made run quickly the game. For he used, when he saw a quagga come grazing out of the water, he went towards the quagga. And as he went, he called the quagga. The quagga stood, for it used to think that he meant to handle it. It looked as if he meant to handle the quagga.

He did this. His hands were on the quagga. It looked as if he stroked the quagga. He did this when the quagga thought that he was stroking it nicely. He beat, raising and laying on his stick the quagga. The quagga lay on its back when he beat, raising and laying on to the quagga. He kicked the quagga, while he beat the quagga. He went along beating the quagga. He did thus when he saw that the quagga seemed as if it would run away from him. He laid down the quagga. He threw at the quagga the stick with which he had been beating things.

The quagga altogether ran away. "Chaser-of-food" went to herd it off, while he did thus to the quagga. He went along ... while the quagga ran away. That is why the things fear us. They remember that "Chaser-of-food" used to beat them, putting fear into them. Therefore when the things see us they run away. For the game used once to act as the oxen do and we handled them.

[28 Oct.] My grandfather used to say he would do thus when he saw things. He would go up to the things if he saw that the things were still feeding there. He went up to the things. He chased the game for he thought that the things might still keep still and not run away. [31 Oct.] But he was not willing to let men kill the game. Therefore he beat the things for he felt that he did not want men to be killing things. Therefore he beat the game to frighten it. My grandfather told me about it. He used to hunt some thing when he wanted it to spring away. He did this when he saw that the thing was close to him. He sprang out where he had been creeping up to the thing. He leaping ran across, went to in front of [to] meet the thing, as the thing just sprang aside.

He struck bring down with the stick on the thing, while he also kicked the thing, as the stick lay on it, for he wished the thing might not a little spring aside. Therefore he beat the thing. He kicked the thing. He went along beating at the thing [*He and the animal both run, D.H. explains*]. Therefore the game is quite afraid of us, for they feel that "Chaser of food" was the one who beating gave them fear, that they might do this when they see us. That they might also be afraid just as they once were afraid like this of "Chaser of food." For he used to make the things afraid. Therefore the things are afraid of us, because of his doings. It is that [which is why] the things are afraid of us. For the game used not to fear us. For the game used once to be tame as my grandfather !xugen di thus told me. That it was on account of "Chaser of food"'s doings that we lie in wait for anything, while we wish not to see us. For we used to handle the game. "Chaser of

food"'s doings are the reason why we hide well [while] waiting for anything. For we want the thing not to see us, for the things tremble when they think of the things which "Chaser of food" did to them. These he still does and he beating reminds them of it, [1 Nov.] that fear they still have which by beating instilled into them.

[*Metaphoric story about outside hunters eg Boers]

Falling Stars
[*Told to Diakwain by his mother*]

[3 Nov.] Our mothers used to say that when a star falls from the sky, it goes into the waterpit [=hauru]. When it is in the waterpit, it becomes like a quiver when it is in the waterpit, she said. We heard it when it sounds like rain which hails, when the hails get into the waterpit, when it breaks, cuts into the waterpit.

Therefore the Bushmen women do this: when they have seen a star fall from the sky, if they have a little baby at the place where they catch sight of the star, as they sit there they milk out (their breasts) leaving the little child there. And they do not let it suck at the place where they have seen the star. For our mothers used to say that if the baby sucked from the breast where its mother had seen the star, that place would make a mark, hole over the baby's heart and the baby would die.

[*As if fire had burnt above the baby's heart. For our mothers used to say, the stars call yonder. We see them. They make fire's sparks out over the child's heart, for they are fire, and the fire feels hot when a star falls. The star's light is fire. That is what goes to lie on the child's heart. For our mothers used to tell us, this star's fire always when it falls, does not arise, for it has fallen from the sky.*
It goes into the pond and does not arise. Therefore our mothers used, when they saw a star falling, to spit pointing their spittle at the star. As they spit at the star, they used to say: "The person who goes yonder will cool off going to the place there where he goes thundering. He will go and cool off there." When our mothers spoke, the illness there went away. Its fire went to get cool in the waterpit.]

For our mothers used to say if a sorceror dies, his heart falls down from the sky. It goes into the waterpit. Our mothers used to say that when the star falls down, it goes to the waterpit, into which it means to get. Then evil things shoot at it, to turn it back from the place where people are, [5 Nov.] although the people are those whom he wants to see. For he remembers how he thought of them when he was still a man. [DB's version: … wants to take away, for his magic dance, for he thought of them …] Our mothers said that when a sorceror dies, he longs for the people who loved him when he was ill and knew he was dying. These are the people whom he wants to see [DB: take away], making them follow him. Then they do follow him. That is why our mothers used to say, when a star fell, "A sorceror seems to have died there. You see how his heart's sound has fallen. They go thundering about. Now you shall feel how the summer's heat will be. For a sorceror of illness [*"A Tornar what bring sick"; //xi is the name for an illness*] seems to have died. That is certain, that a sorceror of illness has died when a star acts like this. When a sorceror who brings illness is the one who died, then a star falls down. [6 Nov.] You think you will listen whether the star falls heavily whether it goes far away."

We wish to hear whether it will fall heavily bringing his entrails [DB: its vibrations]. For a sorceror is a thing which when he dies, wants to fall heavily bringing its magic power [Tki ttai], because he thinks his works which he used to do, they should walk away leaving the ground where he used to walk. He does not want to let his sorcery dwell where he has been a sorceror who goes on magic expeditions. He wants, when he dies, his magic power to go with him. For when a sorceror dies, his magic power still exists.

Therefore our mothers used to say: "How is it that our people who used once to be sorcerers seem to be dying off, taking their thoughts away from us? For they must see that we do like this. We stay. They must look down on us, for they used to say they should know about the things which went on here. Then I should see whether it were true that in dying they took their thoughts of us with them. And we do not see what they are doing to us, though they want us to see them. For their thoughts seem to dance before us. And we do not want to answer them. We do not want to see what they are doing for us, that we might know whether they still know us. For we see the earth which covers them. They do not talk to us that we may know."

Then our mothers used to tell us about the things of a man who is a sorceror. They used to say we should not think the sorceror had forgotten his things. He means to come to look after his things, to see if people are treating them well. If his thing complains of us, he enters us, we die, because his thing complained of us. For he feels that his things has [have] his scent. That is why his things seem as if they were alive. For it is the sorceror's custom to walk about at night. [When] he lies sleeping by us, his memories, thoughts [DB - magic; //ken] walk about, while we sleep there. We who are not sorcerors do not know the things which he does to us, for he remembers that he told us about it, that we had heard that he would walk. For he told us about the things which he would see when he should come up to them.

That is why, when a sorceror sleeps there, he smells what has been happening there, the scent of its blood. He perceives it there with his nose. For a sorceror smells like a god. He smells far off, smells what has been happening there, while he sleeps there.

[Insert: *Note by D.H., 10 Nov. 1875: A presentiment is a thing which we feel when something is happening at another place. A presentiment is like a dream which we dream. Sometimes when we are alone, our body starts … some place, it seems as if our body something were there, which our body feared. We pass it, because our body is telling us there is danger at that place*]

[Insert: D.H.'s explanation for the name which his mother gave him:

"[They] did not gently beat us. They did not think that they had gently beaten us. They … when they beat us, their faces did not lay down anger. Therefore my mother called my name with …, while my mother felt that the people had not gently beaten us. They … (when) they stood beating at us, they did not beat us hittingly. They stood beating at us cruelly (?). They did not striking think that they should beating, leave us alone. For they thought killing to [of killing?] us. Therefore my mother blamingly called my name, because the people had not seemed as if they had pity on us."]

[Sorcerors and Rain]

[*Diakwain was told this by his mother =kammi-an*]

[11 Nov.] Our mothers used to say to us about it, that a sorcerer's heart's sound is that which makes a noise like rain, taking him away, while it (the heart) feels that it dying goes away. Therefore his heart falls down into the waterpit.

[*Note by D.H. 12 Nov. 1875: His heart falls down from the sky and becomes a star. His heart feels that he is no longer alive. Therefore his body in which he was alive yonder becomes a star because he was a sorceror. Therefore his sorcery because [becomes?] a star, that which used to walk about in his body when he was alive. For a sorceror sees things which we who are not sorcerors do not see. The sorceror sees them. He sees things which we have not seen. He is one who sees them.*

For a sorceror goes out when night has fallen. He goes to many places after nightfall and returns home the same night. It does not seem as if he had been to many places, for it seems as if he had not been walking about. We always think he has not been out. When a sorceror wants to

see whether [how?] the people whom he possesses, whom he dwelt with, seem to be, for they do [are?] not where they used to be, he goes out when the others are asleep. He walks about seeking them to see where they are.

He turns into a jackal. He goes and looks at the people. He does not go up to the people, but walks past them and smells their scent. His nose tells him whether they are still there and what they are doing. If they have been killing any game, he smells the scent of the thing they have killed. Then he knows why the people have stayed at that place, because they did not want to go home before they have finished cutting up the meat. That is why they have not gone home. When he smells the thing by which the people are stopping, he sounds like a jackal at the time when he wants to go home.

He asks the people when they are going home. Then a man with a sense knows that it is a sorceror asking them when they mean to return and he tells him when they are going home. He says they are still packing up the meat of the game they have killed, so they do not seem to be going home yet. They will go home when the meat is packed up.

When the sorceror hears them say that they are packing up the meat and that they do not mean to go home until it is packed up, he walks away as soon as he hears them say that they are going home.]

It sounds like rain as it goes into the waterpit which lives into its water. Therefore it sounds like rain because it enters water which also lives like him, the sorceror. That is why he sounds like rain because a sorceror's heart's sound it is which enters the water. For this is the water from which the sorcerors are wont to fetch water bulls. Then he is angry because of another sorceror's scent. Then the other's heart rushes down when he says to the other sorceror who knows the waterhole, that he should know that he really also goes to the waterhole, which is a big water. Therefore our mothers fear the stars, for they say that a star is a thing which does not fall down for ... gently, because it knows what the place is like. Therefore it falls down. Our mothers used to say, a star will not fall gently for it knows what happens, that is why it falls down. For when people who are sorcerors are at a different place, they send their sorcery to this place. They tell their sorcery where it is to go, how it is to behave. The sorcery goes where the sorceror sends it. It goes to do what the sorceror used to do.

The sorceror goes to bind a person [DB: take away] whom he wants here. It is his sorcery which goes to bind the person here. We keep thinking, why is it that this person is about to die? And we do not know, we who think so. Another sorceror with knowledge knows that it is some other sorceror whose magic has bound the man [DB: is going to spirit the man away]. He speaks to us about it, that we seem to think illness is what the man is dying of, but sorcery is killing him. [12 Nov.] That is why we see the man dying. They do not think that the man will die.

Then [when?] one sorceror wants to treat us when another sorceror has possessed us, he will snore him out of us. He makes the other go from the place, out of which he snores him. He kills the other sorceror who possesses us. He strikes him dead with a stone. As he strikes, he says: "That man has been going about killing people. I will kill him, knocking him down, for he is a person of darkness [DB: rascally person]. [13 Nov. eveng] Therefore I will kill him."

When he has beaten him to make him soft, he scoops him up together with the earth on which he has pounded him soft. He beats him away. As he does so he says: "That man goes to the spirit people who always kill people. He really wanted to come here to kill and carry off people." To this manner he makes the other sorceror come out of the man he wants to cure, the man whom he has snored as he lay, so that he may recover; that the man was ill because the other sorceror possessed him.

For there was a real wound where the other sorceror had possessed him. For he had eaten a piece of the man making a wound where he had taken him. Of that wound the other sorceror wished to cure him, that it might not stand open. Therefore he wishes to rub the person's wound with his nose. We do not see the wound for the person's skin is over it. But his nose enters the man's flesh which is underneath. His nose smells underneath the skin and he works upon the

man's flesh. His nose sews up the wound's mouth in the man's skin where the other sorceror had eaten underneath it of the flesh inside. He cures it. He takes the blood in which he has sneezed out the other sorceror and paints/rubs the man who is ill with blood from his nose. He anoints [*!koirri, Tkao – "smear" [i.e. smeer], stroke (?); !gwi, To a – "smear", anoint (?). D.H. says that the 1st 2 mean the same thing; and the lst two a different thing; but there is only one word in Dutch for all the four*] [*and evidently two in English]
the man, because he wants the smell of the blood from his nose, a sorceror's nose, to be on the man.

He is a sorceror, so his blood shall be on the man. For the blood of his nose makes the man resemble him who is a sorceror. He anoints the man, for he wants him to sleep with the blood on him. So he anoints the man, because he intends to go home and sleep and he thinks that other evil things [DB: magic] [m.i.] may come again to kill the man. Therefore he puts the blood of his nose on the man, for he wants the smell of it to be with him. Evil things [magic power] coming to kill the man will smell the blood and be afraid of the scent. He knows that evil things will not come to a place [m.i.] where they smell the scent of another socrceror's blood. They do not come where they smell another sorceror's blood.

[Earthquake and sorcerors]
[*Diakwain heard this from his mother =kammi-an or Tkho-an (l.n.)*]

[15 Nov.] An earthquake [Tkhabbaken – *"aardbever"*; but term first recorded in isolated form unrelated to narrative between 27 and 31 Oct. 1875, p.5466] occurs at the time when a sorceror dies. Then an earthquake happens because a sorceror has died. That is why the earthquake occurs, because a sorceror who snores out things out of bodies has died. Then a star falls because a sorceror who has gone about among things which are bodies has really died. His sorcery it is which falls, because his spirit [DB: blood vessles - =xuru], thoughts have taken the body, are still alive.

Then he does work magic for a sorceror is a thing which knows while he sleeps the things which are walking about at night. We who are not sorcerors do not know them. He knows them and although he is asleep, he is watching the things which happen at night, for he wants to protect the people from things which come to kill them. Because of these things he takes care of the people for he is aware that other sorcerors walk at night to attack the people at night. Because of these things he takes care of the people for he feels that other sorcerors walk at night though he protects them.

[*!kuppen – to beat with the hands upon the kaross. (The women do this when they sing and appear to represent the movement of animals etc thereby).*
Koa-ken-koa-ken or "Trooi" – the name of an old Bushman woman who sings and beats her hands very well. She lived at Oud Jan Spann[en?]berg's at Langfontien. D.H. saw her last year when he went home.
=nuobboken-an (now dead) the wife of xwerri yau. She also used to sing. She lived at !girri or "Sak Rivier"]

LV-20 Bushman (D.H.) Pp. 5537-5628. 1875

*Pp. 5537-5628: 17 Nov.-21 Dec. 1875
*Translated 5605-17, 16, 19-20 Dec. 1875

[Contents:
5537-56 Karosses must not be beaten upon the ground for fear of bad consequences
5557-61 The !kho
5559-68 rev.: The !ho
5562-71 Ko-boken
5569-70 rev.: Gargling [?]
5572-3: Xa-tin's accident
5574-5 Names of stones
5576-80 The star !gaunu
5581-94 Young men changed to stone
5592-5604 Ceremonies of new maiden
5605-7 Mansse's new name
5608-22, 24 Girl who snaps fingers at parents and at the rain
5623, 25-8 Diakwain playing the bow etc.]

The Karosses must not be beaten upon the Ground
[*Dia!kwain was told this by his mother =kamme-an*]

[17 Nov. 1875] When a Grass Bushman [Tke //en] is angry with other people, they unloosen the things he is carrying. He beats them on the ground. As he beats them, he says he wishes the heat would devour the people. He does this to make the dust fly up to the sky. He says, the dust which he is raising shall cause illness. It causes thirst and the thirst shall make our heart fail [DB: hot, feverish] That is why he is raising the dust. For our mothers always say that a kaross is not good for a person if we beat it on the ground. For illness is caused by our shaking the kaross. So whenever our mothers saw us children beating karosses, they used to scold us and ask us why we were beating the karosses. [17 Nov eveng] They asked us why we did so. Did we not know that dust is not a good thing? If we shake a kaross, striking it on the ground. A great deal of illness will come, because of our beating it.

Our mothers said the departed people would see us if we beat the karosses. For a sorceror is a thing which is watching us at the moment when we are beating karosses. It races to us and carries us off if it sees us do so, as if we had no sense and did not respect magic things. It lets one of us die, because we seem to have no sense. So our mothers used to say that we cause illness by beating karosses.

Our mothers told us about it, that people are those who bring illness, because other people have killed their person. They cry for it is their friend whom the people have killed. They do not resemble those others who kill with their hands, who merely kill by stabbing [DB: magic, sorcery]. When they have cried for their friend, they say that they wish that the midday heat may surely cause the heart to fall, that they may see the heat kill the other people's man, surely kill him. [18 Nov.] For they do not seem to think that we also are people, but seem to think we do not think of our person.

They do as they say. They send things which resemble locusts [DB – flies], which are small and fly. They make them go to the place where people have killed their man and stay there. A person who is a man of illness goes to the place where he knows that he is to cause illness. He goes to open the … [wound?] in which the illness is. He speaks to the illness when he has opened the … [wound?] in which the illness dwells. He says: "Come out. You shall see whether we do

not also send and make those people cry, as we do." For they do seem to know that we have people.

Then the things like locusts/flies fly away to where the man has opened the … They are like a cloud of dust. They go out. They go to the place where the people live who have killed their man. That dust goes to kill the people.

[The !kho]
[*!kho – something like a blue mist which resembles fire smoke*]

The haze is like a mist. That haze makes the sun feel hot. For that haze brings illness. It is like a mirage
[*!ho – "opjesel", mirage (?). If the mirage is … [thick?]* *if people call out in Cape Town, we hear (at Mowbray), they sound near because it is a mirage. We hear people who talk when the mirage sits. It sounds as if they were near because the sound carries. It seems as if the people were near.*

If our mothers saw that we were standing when it was [the !kho] they used to say to us: "Why did we not sit down? Did we not know that if we stood, the … would strike us and knock us down? It would be as if a person had struck us and knocked us down. If the … knocked us down, we should not get up again, but should die, although we were not ill. For the !kho is not a good thing. It means to make us ill if we remain standing when it is … Our mothers used to tell us if we were out walking, were coming home, not to stand still.]
The mirage is glowing upon the haze, for they want the sun to come out to make it feel warm. For this is what our mothers used to say when they saw the mirage appear at daybreak, just as the sun was rising. They talked to each other about it and one said: "Look, why does the mirage not let the sun rise first? The mirage appears before the sun is up." Another replies: "You can feel that the sun's eye feels weak like this. You see, the mirage does not let the sun rise first. The mirage appears."

[Ko-boken]
[*Related from the personal experience of Diakwain*]

[Ko-boken – *It means to make us ill if we remain standing when it is … Our mothers used to tell us [that] if we were out walking and were coming home, not to stand still, but to sit down and not to stand. Our mothers told us that if the … did not knock us down, the people who were visiting us would be killed if we got stood up. If we stood, one of them would fall down and be very ill and die. Our mothers told us that a stick that is seeking us, if we stand, will kill us. It will strike us if we stand.*

Therefore our mothers said that we must do this, if we were out walking. We must sit down and not come and stand above the people who were visiting. Standing was not good. Our mothers said if we remained standing and stood above other people, we were putting the other into the ground. So our mothers would not let us come and stand over them. They said that when our teeth were above our knees, we were standing over other people. They said that a person's grave is what we are looking at if we [ ]. When we do this with our teeth and our knees, we seem to see a long thing. We make another person die when we do so. We make a person who has not been ill be very ill, though he has been quite well. We are those who [ ] … see him put into the ground.

Therefore our mothers did not like us to put our teeth upon our knees, because they/we do not do so of our own accord. Our mothers feel that good it is not when we stand thus.]

[20 Nov.] We were hunting ostriches. We went to sleep on the hunting-ground. Day broke and we woke up. We made up the fire at dawn, till the sun should rise. Our fathers sat by the fire. Ko-bo

would not sit down, but remained standing warming himself. Our fathers saw that he persisted in standing and spoke to him about it. "Why would he not sit down? Did he not know that we reel about if we stand at dawn." When father said this to him, he would not listen to father, but just went backward and walked up the hill along which we went to stand on top of it. [20 Nov eveng.] He stood looking above to see whether he could catch sight of the game. He could not see any game. Father saw that he did not seem to have heard. Father was silent and did not speak to him again when father saw that he had not heard. He went to stand on top of the hill/"krantz." He walked up to the part under which we were sitting. He still stood there and did not sit down. Father did not speak to him again, but kept quite silent and let him be. He stood there and a little whirlwind came up and it seemed as if a person had pushed him off onto us. He came staggering down behind us and went to lie down.

Then father said he had told Ko-bo, but he did not seem to listen. Now he wanted us to see why he had spoken to us about standing up, because this sort of thing happened when we stand up. We must take Ko-bo and not hunt ostriches as we had been doing, for we saw there what happened because of the early morning's doings.

[Xa-tin's accident]

[*Xa ttin was the "great name" of Diakwain's father; his "little name" he forgets; the name which is described in this account was given him by his "mates."*]

[26 Nov.] My father [Tata], once when he thought that he would run across in front of the springbok, his foot went into a crack in the clay. He fell down [*"strocle" [i.e. struikel]*] and his thumb was dislocated [*("verstuiten")*] on account of it. And the other people gave him the name "Clay-Hand" [=gwai ?], because they felt that his hand broke on the top of (or standing upon) the clay. Therefore they thus called his name on account of it.

[Names of stones]

5574-5: *At "Philadelphia Exhibition", Nov. 29 1875 with Diakwain* [*see CMM]

amy
"Copper Sulphurets", purple copper etc - !karu
Grey and white lamp of Quartz in … of Copper oxydes - !gwa-!gwara
Brown-looking quartz (?) - !goa
from B.land – (he dda //kuru a he)
(1 in …, 1 lying on slab) (they make knives of them)
Rose quartz - !gwa!gwara !goa
B.m.land – (=ha) ka !kauo-ken
Agates, Free State – ddoro ka !kauoken/!kaugen (tinderbox stones, ?flints [ ])
Fibrous Silica, Orange River
Agates, Chalcatory etc. – Toi Txoa ka !kauo/!kaugen
Pniel Diamond Drift - …ken e //na //xu-tuken

(Added 1 Dec. 1875)
Agates etc. Free State – a tchu-tchutten; ha tchuen e //kho !khwaiten, he Thin a
Quartz Crystal (4 boxes) - !gwa !gwara
beeswax - !koo
red hoematch - //ka
Amazon stone - !goa
Magnetite Transvaal - !karu

[Insert: **[Gizzard]**
Our parents told us that we must not eat the ostrich gizzard [which are in the ostrich stomache stones], because our faces would become like a …, if we ate it. So we children did not eat it, because we were afraid of the …'s things growing on our faces. For our mothers used to say, did we not see that //xabbiten-//xabbitten's face was like an ostrich's gizzard, because he had eaten one as a child.]

[The star !gaunu]
[*My grandfather !xugen-ddi (Diakwain's paternal grandfather) was the one who told me stars' stories*]

[7 Dec. 1875] !gaunu was a big star. Therefore his name is !gaunu, because he feels that he was the one who called the stars names, because he felt that he was big. Therefore he called the stars names. Thus the stars go [by] their names. For they felt that !gaunu was the one who called the names. He sang as he called the stars names. He said aquilae to stars which are small. Thus he made them the aquilae, those which are small fine ones, are the aquilae.

Therefore the porcupine does this when these stars guide turning back, past. He does not want to be on the hunting ground, for he knows that it is dawn when the aquilae [//xhai ya] lie turning back. [11 Dec.] He returns home, for he sees these stars. They are those which he notices, for he feels that he knows that dawn's stars they are.

Heading: The Young Man who was changed into stone by the glance of a New Maiden
[*Diakwain heard this from his mother =kamme-an*]

[*Tkun-//nein [vultures home in pencil later by DB] or "Paar(d) Kloof", ("Parra Kloof") is on this side of Schietfontein and on the other side of Amandel-Boom, between the two places and is the name of the place where this [the written over] stone stands into which the young man was changed. (Tkwi //nein is a high mountain where vultures, crows, sleep, which is the reason of its name)*]

[DB?] The people once dwelt behind a mountain. A youth took up his goura. He climbed the hill. He was playing the goura walking along the ridge [*"krantz"*]. And he came to the side of the ridge. He stood playing the goura at the side of the ridge.

A girl was lying in a hut, because she was a maiden, a new maiden. She was determined to see whether the youth was playing there, for the youth's playing sounded very sweet. She glanced at the youth. She looked right out, straight at the youth when he she was a new maiden. The youth stood still grasping the goura, while the goura was in his mouth, for he felt that the girl had glanced at him as he stood playing. He became a stone when he had been a person. The girl had looked at him when they girl heard his nice playing. Then the girl glanced at him.

Therefore the old Bushmen [Txum] do not allow their girls to walk about among their men. They hide them away in a hut where she cannot see men. For an old woman is the one who always gives her food. It is she who goes in and out to her. She sees her. She gives her food, things which she likes. She does not see other people for they avoid the hut in which she lies, its mouth, for they think she ought not to be peeping. The old woman who goes to give her water stoops as she enters the hut's door when she wants to give her food, that she may sit for a little time. When she thinks that the girl feels pain in her =umm when she sits, she tells the girl to lie down, for she is afraid that the girl, if she sat, might sit peeping at the people who were walking about.

Therefore she tells the girl to lie down quickly, for she might be laughing with the people who were walking about. She might be talking with the people. She [13 Dec.] might be laughing with the people. Therefore the old woman wants her to lie down, for the old woman thinks that

her eyes might rest on people who were walking there. Therefore the old woman told her to lie down.

[A fragment of an account of a cermony performed by Bushmen maidens in order that their father's dogs should hunt well]
[*This was told to Diakwain by his father and by his mother*]

[13 Dec.] A woman who is yet a maiden [*She is still a very young girl, not a big girl. She does this before she eats. She protects the dog who is with them for she wishes him when he smells a thing's scent, to seek out its heart*], she with regard to the dog which her father is wont to take out, she cuts off meat. She holds the meat in her mouth. She chews the meat and she sucks off her knee's dirt. She when her knee's dirt is with the meat, she tells the people to catch hold for her of the dog.

[14 Dec.] A girl who is a maiden does this to a thing which a dog has killed when her mothers wish her to eat it. She cuts off its flesh, puts it in her mouth. She sucks her knee's dirt when her knee's dirt is together with the meat. She pulls open the dog's mouth. She spits the meat into his mouth with her saliva on it. When the meat is in the dog's mouth, she shuts it. She pats his back [*"the back between the shoulders"*]. She pats his shoulders. She says: "Sa, sa, sa, sa!" while she is patting them. She wishes that the dog shall never look away from game which he has seen.

For Bushmen say about a dog that does as follows, if a girl does not give him her knee's dirt when she has first eaten something that he has killed for her, her saliva will lie on the dog's heart. The dog becomes bad. When he is chasing a thing, he sounds as if he were playing with it, though he used to be a dog who killed. He goes along playing with the game. He leaves it, because the girl has eaten the strength from his heart, the things. Therefore he does not feel inclined to kill anything. He turns back, leaves the game. He merely comes up to us as if he did not know that he ought to chase and catch anything. He appears to do foolish things, because the girl has taken his heart away from the game.
His heart does not think of the game he has killed, [15 Dec.] unless this girl's saliva is on his heart. That is why his heart is not inclined to kill things. Our mothers told us about these things about dogs and about the bone of the upper foreleg [*bone of the upper arm*]. They said that we must not break that bone in any game the dog had killed; otherwise the dog's foreleg would break when it was chasing anything.

How "Mansse" obtained the name of !kau Tnoan
[*Told by Dia-!kwain*
"Mansse" married my sister Ta-kkumm]

[16 Dec.] A stone, when "Mansse" was running after the sheep, he caught his foot. He fell down. A stone cut his knee. Therefore other people called his name, because they felt that a stone had cut his knee. Therefore other people gave him a nickname on account of it, because they felt that a stone was that which had cut his knee. Therefore they called his name "Stone knee." For his name is not "Stone knee", for his parents called his name "Mansse."

[Girl who snaps fingers at parents and at the rain]
[*Diakwain heard this from his mother =kamme-an and says that "Jan Rondebout's" mother !kwarra-an also knows it*]

[17 Dec.] The water's … it ... when a maiden does not wish us to talk with her. She, if we have spoken to her, she … [*D.H. explains this that she will not have you talk to her and will not wait for you to do so, and becomes angry and scolds us*]. We have spoken to her. Things which are

like this (the !kabbe), they are those which enter into us. They, if they have not entered into us, things which are like this, they fall down from the rain-clouds together with the rain-water; while they feel that [18 Dec.] the rain is angry with us.

Therefore the water's … are there with the rain-water, while the rain feels that it wishes to kill us. Therefore the … are with the rainwater, while the rain feels that the rain is angry with us. The rain has also resembled that which the maiden did to us. Therefore the rain does not like us, while it (the rain) feels that the maiden was the one who did not wish us to talk to her. Therefore the rain does not like us on account of it. For our mothers used to say to me that a maiden who formerly was a maiden, she formerly, when her parents told her that she must not speak thus because she was a new maiden, she formerly did [not?] listen to her parents when they spoke to her.

She formerly if her parents spoke to her, she continued to snap her fingers at her parents. She intended to snap her fingers at her parents, saying "Ye seem to think that I shall listen to ye even if you order me." She continued when she had snapped her fingers at her parents, she went springing away on one foot and the other, while she thus spoke, she had told her parents about it.

The rain formerly when the rain was angry with her, the rain formerly gathered its clouds together. The rain lightened upon them [*her parents and the other people who were with them*]. The rain continued to lighten among them. The rain formerly altogether lightened, making a water-pit at the place at which they lived. They all formerly went quite into the water-pit, while the rain formerly had lightening put them into the earth. The earth formerly became black [*"blau moedder"*] at the place where they went in, the earth formerly altogether covered them.

[*Diakwian heard this from his Xaatin, his father*]

[20 Dec.] When a maiden snaps her fingers at us, the rain also lightens like that which she did, she snapped her fingers at us. [DB translates from here] The rain lightens killing us, because the rain feels that she has snapped her fingers at us, while she is a maiden. Therefore our mothers did not want us to let a girl snap her fingers at us. For … is not for which a girl does this to us, for she does it to us that the rain may kill us. Our mothers told us that the rain does like this. We see that the rain looked as if it were not going to fall gently. We therefore speak to the rain. The rain did not listen to us. But the rain does like this, if the rain hears that we are calling it rain. Things will sound as if the rain were angry with our speech, which the rain has heard when we call it rain. [21 Dec.] The rain will thunder at us just as if it did not want us to speak. It shoot[s] at our speech for it always shoots like a girl does, for it feels that the girl was the one to shoot at us. Therefore the rain also shoots at us.

[*//kunn, "Koos Groot-oog" – the name of a Bushman referred to in connection with this relation. He is now dead. He lived at !khai Tku, or "Eooi-cass Pits." The place is called by the latter name by the farmers on account of one "Eooi-cass" tree which stands at the Pits. The tree called by the farmers "Eooi-cass-boom" is called thus by Bushmen – Tabbara, Debbi. The Pits are situated on the farther side of "Dick Doorns" in the "Zak Rivier"* – *this information about //kunn seems to belong to the next story though]

[Diakwain playing the bow etc.]

[21 Dec.] I did this when the rain fell on us at night. I did this when the rain fell. I lay playing the goura like //kunn. And mother spoke and said to me, did I see that the rain was in this manner lightening for this and I acted like //kun? Did I not know that //kunn was a man who used, if people scolded him when he was angry with the people, to say to the people about it, that the people seemed to think the rain would fall but (on the contrary) the rain would stand still while the rain did not fall? The rain used really to stop when //kunn said that the rain would not fall.

When mama rebuked me I did not listen to her for I lay playing the goura like //kunn. And mamma became silent when she saw that I did not seem as if I heard her. And mamma lay down. I lay playing the goura. And the rain did thus, as I lay playing the goura. The rain first seemed to shine into our eyes. (continued)

LV-21 Bushman (D.H.) Pp. 5629-5719. 1875

*Pp. 5629-5719: 21 Nov. to 15 Dec. 1875; no dates of translation

[Contents:
5629-42 Explanation of Mr. G.Stow's Bushman Pictures No. 1
5643-54 The Moon etc., not to be looked at when game is about
5654-59 Sneezing
5654-58 rev.: Sneezing
5660-8: Stars and flowers
5668-9: !gaunu's song
5670-9: !gaunu
5680-97: Stars and game
5698-5707: Swallows
5708-19: Locustbird]

Heading: Explanation of Mr. G.Stow's Pictures

[21 Nov. 1875]
(I) A male ostrich. (Figure or Group)
(II) A lynx it is, people are carrying it. Two Bushmen are carrying the lynx.
(III) The Bushman who stands (?) before? watching? this thing stands looking up at it.
(IV) He wants to shoot it. I have not seen it, but my mother's people have told me about things which are in the water which are like this. They bite us people [*a hippopotamus?]. And when we go into the Orange River's water, they kill us in the Orange River's water. [Tki – *Note added by D.H. 23 Nov. 1875 – The Orange River's other name is /-ki, that is what Bushmen also call it; part of the Orange River where the water is also cool like the sea water is. Therefore they call the O.R.'s water's name, for they call it like sea water. Therefore they call its name so.*]
(V) This thing is a hunting leopard. It is not angry [DB changed to "does not travel"], for when people see it, they ... [DB: chase it for they wish] that it may become stiff
[DB translation from here], that they may come up to it, as it lies. For it is wont to do this when it stops; as it is running, it becomes stiff, it goes to lie down. It does this when it lies down. It does not again arise, for it seems as if its back broke. It crawls about.

The man goes up to it. Then the man knocks it down with a stone, as it crawls there. It looks as if its back were broken when it has become stiff. Its back is not broken, but is merely not supple when it wants to walk. For it does this when it runs away from us there. It disappears from us there. We do not see it. It does this where it goes to lie down. It does not try to walk quickly, for it waits until its back will be supple, that it may walk, for it feels it seems to be ill when its back has become stiff. It is not a thing which chases things which it will kill. For it fears its back, that its back may do this when it is running, may go stiff.

Therefore it does this when it see springbok. It stalks it like a person the springbok for it does not want the springbok to see it, for it wants to spring upon the springbok while it is still close. It will do this when the springbok's springing aside is, it will be by the springbok where the springbok's springing back is. For it does not want the springbok to see it, while it is still at a distance. For it peeps over like a person at the springbok [*Note by D.H.: The leopard also does so, for it feels that it does not run fast, for it is wont to steal up to a thing, for it wants the thing to pass in front of it, that it may seize and throw? down the thing where it had lain in wait for it*], while it feels that it does not run fast like another beast of prey for its back does not let it run fast. [Insert: *!kwai-!kwa – A family friend of D.H.'s mother's, who was injured by a leopard, so much that he died*]

For it would lie ill there if it had run. Therefore it hunts like a person, an old man. It climbs up a hill [//xau, *"kopje", "heuwel" - Tka Tka gen – "blue stones" (which are on the hill); Tkou Tkouten – flat stones (like slates)*]. It sits upon the hill, for it means to sit looking about at things which are walking about. It does this when it sees springbok traveling. It goes up. It was [does?] this, it does not go to the springbok but merely goes to the path along which the springbok travel. For it means to lie in wait for the springbok, that it may spring upon the springbok when the springbok is near it, for it thinks that it could not go far if it ran.

[*realistic readings of all the paintings]

The Moon etc., not to be looked at when game is shot (pp. -). Sneezing also to be avoided
[*Diakwain heard this from his mother =kamme-an*]

[3 Dec.] We do not look at the moon when we have shot game, for we look lowering our head while we do not look up at the sky, while we are afraid of the moon's shining. It is that which we fear. For our mothers used to tell us about it, that the Moon is not a good person if we look at him. For if we look at him when we have shot game, the beasts of prey will eat the game. When the game lies dying, if we look at the Moon, when the game does not die the Moon's water is that which causes the game to live. For our mothers used to tell us about it, that the Moon's water is that yonder that we see, which is no[w?] a bush [?]. It resembles liquid honey. It is that which falls upon the game. The game arises when it has fallen upon the game.

It makes cool the poison with which we shot the game. And the game arises. It goes on, while it does not show signs of poison, even if it had appeared as if it would die. The Moon's water is that which cures it. And it lives on account of it. Therefore our mothers did not want us to be looking about. We should not look at things which are in the sky, while our mothers used to tell us about it that the Moon would do this if we had looked at him. The game which we had shot would also go along like the Moon.

Our mother said to us about it, did we not see the Moon's manner of going? He was not in the habit of going to a place near at hand, for day was wont to break while he was still going along. The game would also do the same if we had looked at the Moon. Day would break while the game was still going along, while it resembled the Moon, at which we had looked. Therefore we fear to look at the Moon, while we felt that our mothers used to tell us about it, that the game would desire to take us to a place where no water was. [5 Dec.] We could go to die of thirst, while it leading us astray [*"verlie"*], took us away to a place where no water was.

Our mothers also spoke to us about sneezing. Among the things they said was that when we had shot game then we must remember that sneezing effects these things. [*Note by D.H., 6 Dec. 1875, who heard it from his parents and experienced it in person also. He says: "Sneezing is unfortunate. We drive away the game by sneezing. Our mothers used to say that sneezing in the early morning is not good. If we sneezed when we woke up, they used to ask us why we sneezed when we woke. We seemed not to know that sneezing at daybreak is a bad omen (?). When we sneezed before we got up and went to the hunting ground, we should not get a tortoise, because of our sneezing at daybreak. The hare would not come out in front of us because of the sneezing. For our mother said that we sneezed making unfortunate (?) the ground we were hunting over."*] If we sneezed when game was wounded, we made it jump up. If we sneezed into the ears of the man who shot the game, if he heard our sneezing, the game also would act as if it heard us sneezing, because the man who shot it had heard us sneeze. It would spring away. Therefore if we forgot and sneezed our mothers told us to put our finger [*(i.e. The 1st finger of the right hand)*] in our mouth and rub away the sneeze [*The first finger of the right hand is put into the mouth and pulled out against the left cheek, making a noise. The right hand is then put over the nose and mouth, and rubbed about a little. D.H. explains as follows: "If we felt that we were going to sneeze, we should put our hand over our nose. In this manner we should destroy the sneeze."*], so

that it should not come out. We should rub making the sneeze vanish from our nostrils. The sneeze should not come out.

[Stars and flowers]
[*Diakwain heard this from his paternal grandfather Ttuobbo-ken !kaukn*]

[7 Dec. 1875] The stars are also things which resemble the moon, for they used formerly to be a person. Therefore the star formerly sang of its elder sister, while it sang asking the time at which the //garaken [*//garaken are bulbs; Bushmen dig them up*] flower should open. It did thus when it sang, while it questioned !gaunu [*later, 5667 !gaunu – one name for a certain star; !gaunu, !guonni – two names for another star*]. It said: "Oh! Dost thou open?"
[*The time at which the tree flower is still breaking in it, while it is just a green tip, it does this at the time when it is going to open. That is when it gradually opens and it becomes red for it feels that it? awoken puts out a bud there. It had been sprouting ... sprout sits above the bud's hollow. That is how the star used to resemble the doing of a tree's flowers and its redness sits above. That is why the honey bearer does, when it [*a bird?] sees the star while the star was like a little fire which burns, he sings while he says that the stars resemble huts. He does this, he sings. He says: "O =ku-yam, dost thou open? The =kuyam is the one which opens. O =ku yam. Dost thou open? The //garaken flower is the one which opens.*]
The star told //garaken flower about it. It told the //garaken flower to open. "O //garraken flower, dost thou open?" "O =ku yam I do open", while it told that the star was coming. For the star was once a child. That is why the =ku yam asks whether the star is there. The //garraken flower tells it that it has opened and !gaunu rejoiced over /loved the star, for he jumped for joy, because the star was there.

Therefore he sang to the star. He went on singing, "O =ku yam, Dost thou open? I am opening." So he sang to the star, for he saw that the star's beauty was like this. Then he went on saying, was the //garaken flower opening? The =ku yam was the one that was opening. !gaunu asked !guonni whether the =ku yam had opened. The //garruken flower was opening.

A Song Sung by the Star !gaunu and especially by Bushman women
[*Ttuobo-ken !kaukn (the paternal grandmother of Diakwain) told him his song*]
"Does the //garraken flower open? The =ku yam is the one which opens. Dost thou open? The =ku yam is the one which opens."

[!gaunu]
[*Also told to Diakwain by his paternal grandmother Ttuobboken !kaugn*]

[8 Dec. 1875] !gaunu is !guonni who is there at the bees' hole. He stabs us to death if we go to the hole at which he is. Our fathers used to tell us about it that he did not want to stab [DB: bewitch] us, for he does thus, even if we are there, it flies away from us when we are at the hole. We who do not know his doings, we should think that he has quite gone, while he has gone to unwind [*=kum-ma – to wind round (as string round a stick); kkwabba – to unwind*] the thing with which he stabs us. He is the one who comes flying. He wants to go to unwind it

[8 evng]. He will leave this place. He will fly away to it. He will come to us with a thing like a bone needle that he may stab us with a strong thing. For he is wont to go and unwind strong[ly?]? [the] thing that the thing, that the thing may stand, may become like a bone needle [=oro]. People who know his doings do this when they hear him. He buzzes, makes a humming sound at the hole. They listen whether he sounds as if he were coming out. They break off a bush who[se] green shoots are still there, while they wait for him at the hole's mouth. For they want to beat him to death as he comes out, while they race him. For they think that he does this when he flies away, he stabs us to death when he has come out.

Therefore they kill him as they race along, so that he is not able to fly away. For his custom it is, he stabs us. There they are, ill from the spear which the other stabs us with. We are not able to walk away when he has stabbed us. For he stabs our chest. He stabs knocking us down. It seems as if a real person was the one who stabbed us down, for our fathers used to tell us that the thing with which he stabs us, he has not a little sharpened, for its point is like a bone needle. Our fathers told us about it, that it is a thing which will pierce our chest. It knocks us down.

[Stars and game]
[*Diakwain heard this from his mother =kamme-an*]

We feel that the stars are things which do not go to a place near at hand; for they do not stand still. Therefore we fear to look at them, while we feel that the game will do this even when it feels ill. It will not grow worse there at one place. For it will walk about like that which the stars do. It is startled as if a mass were driving it up. It is startled really up. It gets up and walks. It is startled as if something had called it. It gets up. It walks for the star has aroused its heart [*ttaiten-ttaitya = ttaiten-ttaiten ha – (Bella [their domestic worker? cf: earlier refs.] compares this sound to that made by a Muscovy Duck)*], that its heart may want to walk.

Therefore our mothers did not a little tell us. They told us about it, about walking. When we have shot game, we must not hurry at the time when we have shot game. For they look at our walk as we leave the hunting-ground. They watch us for they want to see how we shall act. They will do as they see what our doings are like. They know that we have shot game by our actions, though we do not tell them about it that we have shot game. For they suspect us because of our walk. It is that that they know that we do seem to have shot game.

They do this when we come to sit down where they are warming food which they have put away for us there. And they give it to us, for they wish to see whether we shall handle the food. If they see that we do not touch the food [*When a man has hit a buck, he does not take hold of food and eat, for he wants others to give him food to eat, which they know will not cool off the poison with which he shot the game. That food is what they let the man eat*], then they see that we have shot game. That is when we do not handle food. [10 Dec.] For Bushmen are wont to suspect a person because of his doings when he does not act as he ordinarily does. For he acts differently. He feels that he makes water. Therefore he acts like this. He does not seem as he is wont to act.

For we who are Bushmen, we are wont to do this when we have killed something on the hunting ground. We knock it down on the hunting ground. We return home while the game lies knocked down on the hunting ground. We go up to the people at home. We do this when we want to let them know that we have killed game. We do not want to say to them, “I have struck game dead at such a place.” For we do thus when we tell them of the game we have killed. We tell them that we have come upon the spoor of game. Game which acts like this we have found its spoor.

The others then understand that we are really telling them that we have killed game. They believe us, for they feel that they are making us [ ]. Then we have told them that we have shot a gemsbock. They do not ask us any more questions, but they just tell their friends that these ... should tell the children to go and dip up for them ..., that they may take it to the place from which the man has come, to see what it there.

[Swallows]

[15 Dec. 1875] Our mothers tell us we must not throw stones at the swallow, because it is the rain’s thing. We can see that it does not resemble other little birds which eat earth. For they eat clay. It eats insects which are in the water [*Little things which are in water that has become small in quantity*]. That is why our mothers scold us severely if they see us children throwing stones at

the swallow. They ask us whether we do not see that when the rainclouds are in the sky, then the swallow flies about, but when there are no rainclouds in the sky, we do not see it flying about.

Our mother [mama-ga – *it means here all the children's mothers*] used to tell us that the swallow is with the thing which the sorcerors take out, which they send about. Those are the things which the swallow resembles. Therefore our mothers told us to leave off throwing stones at the swallow. They asked us, did we not see what had happened to Ki-a-//ken?
[*Kki-a-//ken was the name of a Bushman child who was the son of Nan-oro and !kappem-an. Nan-oro was the young brother of Xaa-ttin (the latter being the father of Diakwain, my informant). Kki a //ken was killed when grown-up and the father of a family by the half white (and half kkubbo's), a little before Dia!kwain came to the Breakwater. Five [DB: four] Bushmen were killed at the same time. [DB] They bound them. They drove them, making them go to the cliff. They went to lay them dead at the cliff when they had driven the ki-a-//ken and the other with horses. The names of the Bushmen were as follows: "Gert Rounabout"; "Prince Sautkop" or //kum-!kau [a brother of "Jan Roun-a-bout's father]; "Swart Klaas"; Kki a //ken or "Stuurman"*]
He had been going on in that way, throwing stones at the swallow and he had nearly died, because of the swallow. As he stood throwing stones at it, he fainted while he was throwing them. He fell insensible.

People went and carried him from the place where they [*"they" (referring to a whole party of little boys), D.H. says*] had been throwing stones. He did not seem as if he would live, for he was so ill that his mother's people did not know that he could recover. They thought that he was really dying, because the swallow had bewitched [DB: entered into] him. A sorcerer had come out of the swallow into him. It seemed as if he would grow up to manhood, but would die another evening.

//**kerri** [*A bird rather smaller than a dove with a black back and white breast and stomach. It travels with the flocks of locusts, but in parties more or less numerous, not alone. It is only seen when locusts are about, and is called by the farmers "Springkan vogel."*]
[*Tannu !kauken was the one who told mother about it. Then mother talked to us about it, for she felt that she had told her about it. That she might warn us about the locust bird. For mother seemed to think that the locust bird and the locust were not pleasant things. For they are things which bring illness. For they do not travel alone. For sorcerors are with the locusts when these travel. For she used, at the time when people are fetching/killing locusts and roll/pick up the stones with which they have shut the locusts up, she (T.!k) has been with other sorcerors when they open the hole for the locusts to come out.*

Mother seemed to think that the place is up/above from which the locusts come. It is a place …[which is?] charmed. For people who go to take out the locusts, they make them of the tto which is the stuff they make them of. These things seem to bring danger. For they are fighting things. When they make the locusts act thus, that is what they think.]

Our mothers told us that the locust bird is a thing which does not go away, but keeps with the locusts. When the sorcerors opened the stone which they had placed on him, where the locusts were with him, the locusts came out and flew. Then the locust bird also wanted to go out and it went with the locusts. But it did not want to go about before the locusts were out. For the locust bird is like the locusts. He also waits for the time when the sorcerors shall roll off the stone under which they have shut up the locusts. That stone is what they wait for till the sorcerors take it off.

Then they go about. They are like people whom we have put somewhere where they can't get out, unless we talk to them, but have to wait for the time when we tell them (to go). And they also are treated as we treat others when we are taking care of someone and will not let him walk about. The sorcerors do the same with the stone which they put upon the place where the locusts are. We who are not sorcerors do not go and take it off the locusts. If we were to do so, not being

sorcerors, we should die if we went to take off the stone which is placed upon the mouth of the locust's hole.

[15 eveng, again bracketed off indicating new paragraph] For our mothers used to tell us that the stone which stands on the place where the locusts are is like a sorceror who stays where the locusts are. When the sorcerors go to take out the locusts, they charm them with magical doings. They go and take out the locusts as they have always done.

Therefore if our mothers saw us take a stone to throw at the locusts, they spoke severely to us. They said [ ] we should remember that locusts only go about because of charms [crossed out; magic doings replaced]. They have magical things. If we threw stones at them, their sorceror would see us throwing stones at them. We should feel the sorcerors shooting at us, because they were angry at our throwing stones at locusts. They would let magic things kill us because of their anger. They thought, when they had made the locusts go about for us, we ought to eat them nicely and not to play games with them. We should die if we played with the locusts.

LV-22 Bushman (D.H.) Pp. 5720-5810. 1875-6

*Pp. 5720-5810: 21 Dec. 1875 to 3 Jan. 1876
*Translated: 5739-42 – 26 Dec. 1875; 5721-5 – 26 Dec. 1875; 5725-38 – 1 Jan. 1876; 5776-9 – 2 Jan. 1876.

[Contents:
5720-9: The Thunderstorm (continued from V-20, p.5628)
5728-38 Earthquake
5731-3 rev: Falling stars
5739-42: Explanation of Stow's pictures
5743-4: The sorceror //kunn
5755-60: Explanation of Stow's pictures
5760-75: Sorcerors and the //ken dance
5776-5809: Stars and Death
5810- Concerning Apparitions (continued)]

[The Thunderstorm (continued from V-20, p.5628)]

[21 Dec. 1875] And the rain, as we were thinking that that rain was going to lighten, and it seemed as if the rain closed our eyes when the light was in our eyes, we stood shutting our eyes, while we felt that it was as if we were [in] darkness which kept our eyes closed. And the rain, [Insert: *!garo "glass"*] while we had not yet opened our eyes, the rain gave us things which our eyes were as if they were green on account of them. And the rain lightened … while our eyes were as if they were green. And the rain lightening went over us. And the rain … a stone which stood outside in front of our house. The rain lightening shivered it.

[21 Dec. eveng.] And my mother exclaimed, "N n n n n n n!" [*with accent up on the last n] [*an exclamation of suffering or pain*]. And my father questioned my mother as to what was the matter with her. Had the rush of the lightening [*(D.H. compares this wind to the wind from a cannon-ball)*] reached her that she exclaimed as if in pain? And my mother said to my father about it, that the thing seemed as if the rain were tearing off her skin. Therefore she had exclaimed with pain on account of it. And my mother speaking said that we should die. Our doings are those which [ ]. We were not willing that we should therefore obey her when she told us about a little story which was small. We should see because we had not been as if we heard when she had spoken to us. I now had, when my mother told me to leave off playing the "goura", like //kunn, I would not listen. I now was one who saw that the rain was now the one who wanted to kill us on account of my actions.

[Earthquake]
[*Related to Diakwain by his mother =kamme-an*]

The people, when they have heard the earthquake
[Insert: *It sounds like a gun which shoots afar off. It does not a little sound, for it, when it makes a rumbling noise, all the ground shakes. It shakes when it (the earthquake) has made a rumbling noise. It (the earthquake), at another time, it gently resounds (in the distance). The thing sounds as if our heads were those which gently resounded while it (the earthquake) feels that it is accustomed to make a rumbling noise, shaking the ground*]
when the earthquake has made a rumbling noise, they, when they feel that a little child has started they put in their finger to their mouth. They make a noise against their left cheek, whilst they hold taking out their finger from their mouth. They thus they hold their hand (closing the fist). They (gently) strike the little child's heart, while they having made a noise against their

cheek, make still its heart while they feel that its heart was startled. The being startled would not leave its heart ... if its mother were not to make a noise against her cheek, making still its heart.

[22 Dec.] The being startled would always remain in its heart and it would always be ill on account of it. For an earthquake is not accustomed to fall down from heaven for nothing. For it falls down seeking a man who shall die. Therefore it falls down. Good is not that which is falls down on account of it.

[Insert: *Explanatory note by D.H., 1 Jan. 1876 [*initial recording was before 26 Dec.]: Our mothers told me that a star is that which shoots, for a star resembles our heart. At the time at which we die, that at which our heart does not breathe, that time when it seemed that our heart it stood upright, when we were alive. We, when we die, our heart does not stand like that which [it] did when we were alive; for our heart has been like a thing which we push making it fall. Our heart when it falls down, the star also resembles our heart. It (the star) when our heart falls down, it (the star) also falls down.*

Therefore the star('s noise) dying away, takes away our heart with it, while it (the star) feels that it is not used (?) to come out (from a place) near at hand. For it comes out of the sky, which is not near. Therefore the star went shooting on account of it, while it felt that it went to a place where it did not usually live. Therefore it shoots on account of it.]

For our mothers used to say that the time when sorcerers go to seek people whom they intend to take away, that time is the one at which an earthquake falls down. Therefore our mothers when they perceived a star, when a star fell down, if they saw that the star had its rays, it was like fire, our mothers said that sorcerers were those who were walking about. Therefore a star which was like this, it fell down. For our mothers used to say that a sorcerer is a thing which, if he does not see with his eye, he knows us, where we live.

Therefore our mothers always in the early morning, they spoke to us if they saw that we children, we (when) they sat talking, we were passing behind them, our shadows were falling upon them while they sat talking. Our mothers said to us about it that the invisible sorcerers [Tnu – *D.H. explains that they already have died, but their sorcerer's power continues to go about*] behold us at the time at which we throw our shadow over our friend; that time is the one at which they come quickly to us. We fall down while we sit talking. For our mothers used to say to us about it, that our shadows are not good when they fall upon another person in the early morning. For our mothers used to tell us about it, that the early morning is the time at which the sorcerers stab us down, while they feel that they are accustomed to think that the early morining [Tkwai-a – *The time at which the sun ascends, it is the one at which our blood lies down and it separating lies down. For the people are used to say that if our blood lies above in our skin, we, when a little thing hurts a place of ours, we shall not gently bleed*] is that at which our blood is abundant, that at which our blood is full. That time is the one at which they quickly come up to us.

Heading: Explanation of Mr. G.Stow's Pictures: No. 2

[26 Dec. 1875] Gemsbok are those which are here. People are stealthily approaching them. This man [*(i.e. The man to the left of the beholder of the picture, fig. 1)*], he beckons to the other man. [*The man to the right of the beholder of the picture, fig. 5*]. [*The bow is that with which he beckons to the other man, while he fears to hold it upright. Therefore he holds the bow in the middle on account of it.*] He questions the other man. The other man fears that the gemsbok should perceive him if he were to lift up his arm high.

Therefore he looks steadfastly at the gemsbok. He quietly holds out for the other man his arm, while he feels that he is not far away from the gemsbok. Therefore he holds out his arm behind him, while he feels that the gemsbok would perceive his arm were he to hold it up high. It seems as if the gemsbok were walking away. Therefore this man [*The man with the bow in his*

hand], he told the other man about it, that the gemsbok were/are coming behind (the hill). Therefore he told the other man about it, that the gemsbok are/were (?) behind the hill.

[The sorceror //kunn]

[DB translation] [26 Dec.] //kunn did as follows: when people were angry with him, he told the people that they thought that the rain meant to fall, but the rain would first wait for the bushes to be watered that the people might see whether things would come if the bushes were withered. For when rain fell then the bushes became nice and things came because they smelt that the bushes' scent was ?ascended. They came because they smelt that it seemed as if the bushes were sprouting.

They walked about when //kunn had said this. He walked away from the people. When the people saw that //kunn was really angry with them, they went to //kunn. They asked him why he had done this. He seemed not to think that his children also thought that they wanted ?plant tips to come out for them, that they might dig feeding themselves with … [plant tips]. When the people spoke thus to //kunn, he answered and said to the people that he did not know why the people did not speak gently to him. He had thought that the people had sounded as if he really owned the rain. When they saw that rain did not fall they scolded //kunn, saying //kunn must make rain fall for them. Then when rain fell, they did not think that they had told him to make it fall.

Therefore the mothers do this: when they see the rain clouds gathering, they say to each other that the people must have spoken to //kunn, for you can see that the rain clouds are like this, for the rain-clouds are beautiful. It looks as if rain is really going to fall. The rain does like this. When we have really thought rain would fall, the rainclouds disperse and rain does not fall. People seem to have contradicted //kunn. Therefore the rain clouds act like that. For it is true that people have scolded //kunn. So things are like this, the rain clouds act like this.

Mr. G.Stow's Picture. No. 3. (One man, five women and a male steinbok)

They seem to be dancing there for they stand stamping with their legs [bending their knees crossed out]. This man [*(The first figure to the right of the beholder of the picture)*] who stands in front seems to [be] showing the people how to dance. That is why he holds a stick. He feels that he is a great man, so he holds the dancing stick because he is the one who dances before the people, that they may dance after him. The people know that he is always the one who dances first, because he is a great sorceror. That is why he dances first, because he wants the people who are learning sorcery to? dance after him.

For he is dancing, teaching sorcery to the people. That is why he dances first. For he wants the people who are learning [i.e. to learn?] to dance as he does. For when a sorceror is teaching us, he first dances the //ken and those who are learning dance after him, as he danced.

When a sorceror is teaching us, his nose bleeds. He sneezes the blood from his nose into his hand. He makes us smell the blood of his nose, for he wishes its scent to enter our gorge (?). Our gorge feels as if it were rising because the blood is making it rise. And when the blood has made our gorge rise, it feels cool as if cold water were in it. For however hot a place is, the blood of a sorceror's nose feels like cool water, because he is a sorceror. He is cold.

Therefore a sorceror makes us smell the blood from his nose. We shudder away when we smell its scent. We shudder away for our gorge feels as if it would jump up. We are entirely knocked over, for we feel that this blood of which the cold is in our gorge, is fresh from a sorceror. Therefore we are cold. Therefore even if it gets hot, a sorceror does not put his kaross down. Because he does not feel as if it were hot, for his inside is cold. Therefore if he put the kaross down, he would fall down, [31 Dec.] he would be cold. For the doings of the //ken dance do not rise up.

A man who is a sorceror takes care of himself, because he is a sorceror. He does not do as he pleases. For other sorcerors would kill him, if he did not take care of himself when he meets them. For when other sorcerors know that a sorceror is at that place, they hurry towards him when they know where he is. As he is lying asleep, they come upon him sleeping there. He trembles in his sleep because other sorcerors are seeking him, to walk over his veins. That is why at night we sometimes hear a sorceror tremble when other sorcerors have come to him. He trembles when the others want to see whether his veins [*(it means all his veins here, D.H. says)*] are still alive. They look to see whether the other knews [knows?] they are coming. They walk away again when they have seen that he is covered as he sleeps, for he knows they are coming. They see that he is a great sorceror, for he knows of their coming.

When they come to him, they do this. They lie down to sleep for him when they have reached another place, that they may also see what he will do. We who are not sorcerors do not know what they do there, but those who are sorcerors know their mates and what they are doing there.

[Stars and Death]

[2 Jan. 1876] A star, at the time at which our heart falls down, that time is the one at which the star falls down, while the star feels that our heart falls over [*(as when something which has been standing upright falls over onto one side)*]. Therefore the star falls down. For the stars are used to know the time at which we die. The star tells other people who do not know that we have died.

Therefore the people when they have seen a star, when as star has fallen down, they thus, they say, "Behold ye! Why is it that the star falls down? We shall hear something for a star falls down. A thing which is not good, it seems to have happened at another place. For the star tells us that an evil thing has happened at another place."

The hammerkop [!hin – *a bird called by the farmers "Hammer-bir-kop", "Hammerkop", Scopus Umbretta in "The Birds of South Africa", no. 593, pages 312 & 313*] acts in this manner when a star has fallen. It comes, when it flies over us, it cries [*Kak is the bird's cry which it repeats twice*]. The people say, "Did ye not hear the hammerkop when the star fell? It came to tell us that our person is dead." The people speak. They say that the hammerkop is not a thing which deceives, for it would not come to our home if it did not know. For when it knows, it comes to our home, because it intends to come and tell us about it, namely that our person has died.

Therefore mother and the others used – if they heard a hammerkop when it flew going over us, to say, "Do thou go and plunge in [ ] for I know that which thou comest to tell me." While mother and the others said that the story which it came to tell, should go into the Orange River's water where the stars stand in the water. That is the place where the stories should go in. For mother and the others did not want to hear the story which it came to tell. For they saw that the hammerkop does in this manner, at the time when a man dies, that is the time when it comes to us. It tells us about it that the man has died.

For mothers and the others used to say that the hammerkop is a thing which lives at the water in which we see all things. Therefore it knows what has happened, while it is aware that it lives at the water which is like a pool in which we see all things. The things which are in the sky we see in the water, while we stand by the water's edge [*!kou – "Pan"; !kau !khe – "to stand by the water's edge"*]. We see all things. The stars look like fires which burn. When it is night, another man walks across. We see him as he walks passing the water. It seems as if it were midday when he walks by the water. We see him clearly. The place seems as if it were noonday as we see him walking along.

Therefore mother and the others said that when a hammerkop has seen in the water a person who has died, even though it be at a distance, when it knows that he is our relative, it flies away from the water. It flies to us because it intends to tell us about it that our person had died. It

and the star are those who tell us about it when we have not heard the news. For they are those who tell us about it. And when we have heard of the hammerkop, we also see the star. We afterwards hear the news when we have just seen them. We hear the news when they have acted in this manner towards us.

For mother and the others used to tell us about it that girls are those whom the rain carries off and the girls remain at that water to [eveng] which the rain had taken them, girls with whom the rain is angry. The rain lightens killing them. They become stars for their appearance has been changed. They become stars. For mother and the others used to tell us about it that a girl, when the rain has carried her off, becomes like a flower [*=kamme-an's mother /abbe-tu was the one who once told mother about the flowers which grow up standing in the water. She said that mother seemed to think she would not also become a flower if she were not afraid of the rain*] which grows in the water. We who do not know are apt to do thus when we see them as they stand in the water, when we see that they are so beautiful. We think, "I will go and take the flowers which are standing in the water for they are not a little beautiful."

Mother and the others saw to us about it that the flower – when it saw that we went towards it – would disappear in the water. We should think, "The flowers which were standing here, where are they? Why is it that I do not see them at the place where they stood here?" It would disappear into the water when it saw that we went towards it. We should not see it for it would go into the water. Therefore mother and the others said to us, we ought not to go to the flowers which we see standing in the water even if we see their beauty. For they are girls whom the rain has taken away. They resemble flowers, for they are the water's wives and we look at them, leaving them alone. For we should also be like them in what they do.

Therefore mother and the others do in this manner with regard to their Bushman girls/women. They are not willing to allow them to walk about when the rain comes. For they are afraid that the rain also intends lightening to kill them. For the rain is a thing which does in this manner, when it rains here, it smells our scent. It lightens out of the place where it rains. It lightens killing us at this place.

Therefore mother and the others told us about it, that when the rain falls upon us and we walk passing through the rain, if we see that the rain lightens in the sky, we must quickly look towards the place where the rain lightens. The rain which intended that it would stealthily kill us, it would, even if its (pointed black) stones [!kweita - *black, pointed, shining stones which only come from the sky when it lightens. They disturb the ground when they fall. They are called !khwa !kweiten*] had come near us, if we were to look towards the place where it lightened, we should look, making to turn back for ourselves its stones. For our [3 Jan.] eye is also used to shine like its thunderbolts. Therefore it also appears to fear our eye when it feels that we quickly look towards it. Therefore it passes over us on account of it, while it feels that it respects our eye which shines upon it. Therefore it goes over us. It goes to sit on the ground yonder, while it does not kill us.

How when the 1st wife of Diakwain was buried, those returning to their homes saw the apparition of a little child etc. etc.

[*A Personal Adventure Related by Diakwain*]

[3 Jan.] We buried my wife in the afternoon. We, when we had finished burying her, we

(continued)

LV-23 Bushman (D.H.) Pp. 5811-5901. 1876

*Pp. 5811-5901: 3-27 Jan. 1876
*Translation: 5833-55: 7, 8, 9, 12, 19 Jan. 1876

[Contents:
5811-32: Apparition of Dia!kwain's wife on return from funeral
5833-40: Custom observed with Bushman babies
5841-5: Crying of wind an evil omen
5842-5 rev.: /xanna /xanna and the wind
5846-7: Crying of wind tells beasts of prey where to find people
5858-71, 5860-1 rev.: /xarran-/xarran
5872-80: Jan Plat's relations and their story
5881-4: Baboons and Quagga are people
5884-90: Baboons and =gebbi-gu
5890-1 The adventures of /khui-/a with a family of baboons]

[Apparition of Diakwain's wife on return from funeral (continued)]

[3 Jan. 1876] … returned to the house of my sister Whai-ttu and the other people from which they had come. They came to bury with me my wife and we went crossing over the saltpan. And we perceived a thing which looked like a little child, as it sat upon the saltpan, while it seemed as if it sat with its legs crossed (over each other).

And my sister, sister springbok-skin [Whai-ttu] thus spoke. She asked us, "Look ye! What thing sits yonder upon the saltpan? It is like a little child." And !kweten-ta-//kan thus spoke. She questioned us, "Look ye! Why is it that this thing it continues truly to resemble a person? It seems as if it had on the cap which Diakwain's wife wore." And my sister Springbok-Skin [Whaittu], she said: "Yes, oh! my younger sister! [DB] The thing truly resembles that which brother's wife was like. It did thus as we went along. It seemed as if it sat looking towards the place from which we came out."

And //ku-an spoke. She said: "The old people used to tell me that the angry people were wont to act thus, at the time when they took a person away. They used to allow the person to be in front of us, so that we might see it. You know that she really had a little child which was small. Therefore ye should let us look at the thing which sits upon this salt-pan. It strongly resembles a person. Its head is there like a person." And I spoke. I said, "Wait! I will do thus when I return to my home. I will see whether I shall again perceive it as it sits!" And we went home. And we talked there for a little while. And I spoke. I said to them that they appeared to think that I did not wish to return home for the sun was setting. And I returned on account of it. I thought that I would go in the same manner as we had come, that I might going along look whether I should again perceive it as it sat. Going along I looked at the place where it sat, because I thought that it might have been a bush. I saw that I did not perceive it at the place where it had sat. And I agreed that it must have been a different kind of thing.

For my mothers used to tell me that when the sorcerors are those who take us away, at the time when they intend to take us quite away, that is the time when our friend is in front of us, while he desires that we may perceive him because he feels that he still thinks of us. Therefore his outer skin [*the puffadder takes off his skin. The snake also does, the lizard also does so. That part of him with which he still thinks of us, it is that with which he comes before us, at the time when the sorcerors are taking him away. That is the time when he acts in this manner. For my mother and the others used to tell me that (when we die) we do as the /nu [?] people do. They change themselves into a different thing*] still looks at us, because he feels that he does not want to go away and leave us; for he insists on coming to us. Therefore we still see him.

My sister's husband, Mansse [*my sister /a kkumm's husband it was who told us about it, that he had seen a child that was afraid of him. It wanted to run away*] told us about it, that it had happened to him when he was hunting about. As he was going along, he espied a little child. It was peeping by the side of a bush. And he thought: "Can it be my child which seems to have run after me? He seems to have disappeared from home, while he seems to have followed me." And Mansse thought: "Allow me to walk nearer, that I may look at this child (to see) what child (it) may be."

Mansse saw that the child acted in this manner when it saw that he was going up to it, that he might see what child it was. He saw that the child appeared as if it feared him. The child sat behind the bush. The child looked from side to side (as if he would run away). It seemed as if it wanted to run away. And he walked going nearer to it and the child arose on account of it. It went away, looking from side to side. It seemed as if it wanted to run away. And Mansse looked to see why it was that the child did not want to come to him. And the child seemed to be afraid of him.

And he look[ed] [*(examining)*] at the child, while the child stood looking at him. He saw that it was a little girl. He saw that the child was like a person. It (the child) [*Explanatory note by D.H.: At one time when he looked at it, it was not like a person for it was different looking, a different thing. The other part of it resembled a person*] in other parts itself was not like a person. He thought that he would let the child alone, for a child who was afraid of him was here. And he walked on while the child stood looking from side to side. And the child saw that he walked away from it. It came forward. It sat down [*D.H. explains, it came near the bush and sat down*].

A custom observed with Bushmen children when too young to walk
[*Told to Diakwain by his mother =kamme-an*]

[6 Jan. 1876] We do this to a very little child. We take a !nu-!nurru-tssi [*A black little handsome thing, rather round, with 4 legs on each side. It makes a ticking noise like a clock. It is not flat, but shaped more like the shell of a tortoise and is about the size of one of D.H.'s fingernails, he says*] [DB: African ground weevil]. We pressing put the weevil to the little child's hands, grasping hold its hands together with each other. [*The thing is put into the child's left hand and its right one put and pressed over the left*]. We do this with our left hand. We hold placing our left hand upon the child's hands, while the weevil is inside the little child's hands. We as we hold fast its hands upon its chest.

We do as if we were kissing it. We thus, we hold our right hand. We make the noise of "ffp!" [*The person here making a noise like beginning to drink, putting the fingers of the right hand to the mouth, which the left hand holds the child's two hands together in the middle of its breast (chest). The noise of beginning to drink is repeated several times, the fingers being put to the child's chest, as if taking something thence to feed upon (as a fowl does with its beak). The person says "Ita kugen …!khe"*]. While we are making touches at its chest (breast), we at the time when we think that we now have finished, we, our hand with which we did not hold the little child's hands, we do as if we struck, putting our (open right) hand [*The child's hands are still in the person's left hand when she strikes upon her left hand with the open right one, at the same time letting the child's hands go*] upon our left hand, which we loose hold of the little child's hands. And the little child, when we let go of its hands, it seems as if it, being startled, separates its hands, while it seems as if it were frightened.

Further explanation of the preceding:
[7 Jan.] They do thus to the little child, that the weevil may take out from it convulsions [//ka-//kabba-tssi – *convulsions, "stuipe"*], which when it (the child) lies asleep, it starts out of sleep on account of them. That is what they desire that the weevil may take out from the little child. For the little child, when it is asleep, it starts out of sleep. [*(eveng)*] And it feels ill when it comes out

of sleep. And it altogether becomes ill on account of it [*the starting up from sleep*] when it has started out of sleep.

The Crying of the Wind is considered an omen of evil
[*=kamme-an told this to her son Diakwain*]

Our mothers used, if they heard the wind cry [ku-kku; *//no o – To howl (as a dog)*], they thus, they said, "Let the wind be silent! for ye seem to think that good is that on account of which the wind does thus. For the wind cries like that which the people shall do. They cry about another man when he dies. For the wind cries for us, that we may know that our other friend will die. Therefore the wind cries, because it feels that we shall cry."

Therefore our mothers used, when they heard the wind, they used to say, "Make ye still the wind, that the wind may not do thus [*i.e. "move the mat where the wind is blowing thus" etc.*]; for our house shall get a thing which is not good. For this is why the wind does thus, while it makes for us that an evil thing shalt be at our house. For the wind cries when it does thus."

[Insert: *Note by D.H.:*
An old woman who people called her name =na a-an, it was Txannan-Txannan. She used, if people scolded her, she became angry with the people. She said to the people about it, that the people seemed to think that the wind was not the one that it might blowing put in dust to the people's eyes. For the people must really continue to feel that they now had continued to dislike her. Therefore they had continued to scold at her.

The wind, when she thus she spoke, the wind came up. The wind continued to blow, blow so that we had not … we can place and look about. For [if] we looked about, the wind blew stones in our eyes, so that we could not see because she was angry with us. The wind went on blowing, taking up the people's mats which they had lain shallow. The wind threw them at the people, because she was angry with them. Therefore when people heard that someone appeared to be scolding her, they quickly said: "You must not scold that old woman again. For we should again be laid bare, while the wind threw things at us, if she were angry."

That is why my grandfather used to speak if he felt <u>the mosquitoes</u> biting him. He said: "O /xarran /xarran, pull open for me the side of your kaross, so that the wind may just blow on me, so that the mosquitoes may leave me. For it seems as if I should not sleep, because the mosquitoes are biting me. For the mosquitoes sting and they are many. The mosquitoes also bite my eyes. It seems as if day would break while they are still biting me." When my grandfather spoke thus, the wind seemed to listen to grandfather. It blew away the mosquitoes.]

[Crying of wind tells beasts of prey where to find people]
[8 Jan.] Our mothers told us that the wind, when it sounds as if it cries, it cries sending its crying upon the wind. Things which go about, they hear the wind when the wind whispers by our home. And beasts of prey seem as if they knew where we are, while they feel that they hear the wind calling them.

For our mothers used to say to me that a beast of prey when it walks about, it does not walk against the wind (without reason?), for it walks about with the wind. The time at which the wind blows strongly, it is the one at which a beast of prey walks about; while it intends that we should not hear the things which walk about, that the beast of prey may come and catch hold of us, in the midst of the wind when the wind is blowing strongly; that we should lie hiding from the wind on account of it, because we feel that the wind is not light. It walks bringing things which sound as they cried. These things are those which call it (the beast of prey). They tell the beast of prey about it, namely that we are here. And the beast of prey continues to go to us on account of it. It goes to kill us, because the wind was the one who told it about the place at which we are.

Therefore our mothers used, when they heard that the wind did not a little blow, they thus, they spoke: "Ye seem to have thought that the lion will not at the time when it intends to come catching hold of us out from sleep, the wind does not a little blow, while it (the lion) thinks that it will come to us, while we lie being afraid on account of the wind [9 Jan.], that it may take us out of the house; that it may biting kill us."

Our mothers said to me that the wind, when at the time the lion intends to come to us, the wind does not a little blow, while it (the lion) intends that the dogs shall not hear it when it approaches us. Therefore our mothers used, if they felt that the wind did not a little blow, they spoke. They said to us about it, "Bring ye fire wood for us, that we may lie down with the smell of fire. For you can … [hear?] how the wind is going on. For the old folk used to tell us that when a lion wants to come up to our hut, it makes the wind blow, for he wants us not to know the time at which he comes to us."

[*!hau-xu – An old Bushman who (at the time when David Hoesar's father was a young man) died from the bite of a lion. D.H.'s father was out hunting with him when the lion attacked him*]

[/xarran /xarran]

[10 Jan.] The head of the old woman /xarran /xarran was not like the heads of us who are other people. For her little head was …, it resembled an ostrich. The back of her head resembled an ostrich. Her head's hair was not like the head's hair of others, for her head's hair seemed as if an ostrich's head hair it were like. She used, when she walked about, to walk like an ostrich does when it walks. She did not walk leisurely for she quietly danced along, as she walked along. She did not walk slowly. She was as if she wanted to run away when her walk was like this. And it seemed as if she wanted to run away when her walk was like this.

[Insert: *[11 Jan.] I married the old woman Txarran-Txarran's son's daughter. She was the one whom I married. Therefore her son of whom I made my father-in-law, his back of the head also resembled his mother Txannan-Txannan. His point of the back of the head was not there. For his back of the head was flat. The place at the back of his head which the people are used to call hare's house, in it, it was not there. For his back of the head continued to resemble our forehead. It continued flat.*

Therefore he resembled his mother Txarran-Txarran. His doings were like those of his mother. Therefore the people used, when they saw that his doings were not good, the people did not scold him. For the people continued to look at him. They did not speak with him.]

[/xarran-/xarran]

She lived at the "Sak Rivier" where we lived with her. I used to see her. Therefore I know what she used to do. Therefore I know her actions. When I was still a child, she died. I had just become a youth when the old woman died. People used to call her name, although she was dead. For the people believed that if they called her name the wind would blow. It seemed as if the wind heard when we called her name. For she had been accustomed to act thus, if people ever scolded her.

And she was angry and cried. It seemed as if the wind cried with her for the tears fell from her eyes. Because the wind did not want them to fall, for the wind was not willing that she should cry. So the wind used to blow if she cried, because it did not want her eyes' tears to fall. For when she cried the place did not seem nice. For the wind seemed to blow away the earth. The bushes were much shaken when the wind blew, because she cried. It seemed as if the wind were angry because people had scolded her.

[12 Jan.] When people see that the wind is blowing strongly, they say: "Does not /xarran /xarran seem to be very angry with us. And she does not want to hold together for us the sides of her kaross in which the wind hides. She is really doing harm to us and she does not seem to be grown up. For she seems as if her thoughts had gone astray. She does not seem to have her senses."

[Insert: *Tkain-Tkain – name of a bird found in Bushmanland, it has a red bill and black back and breast; its legs are red*].

[Jan Plat's relations and their story]
[20 Jan. 1876] [*Looked over with "Jan Plat" at Mowbray, 7 Jan. 1884*]
*"Jan Plat's paternal grandfather; "Ou Ruyter", Hwurri terri – *A Bushman who spoke Bushman and did not speak Dutch well*.
*Jan Plat's paternal grandmother; xunn-an, "Lena" – *A Namaqua woman who spoke Bushman and Namaqua.*
*Their son ("Jan Plat's" father) who married ("Jan Plat's" mother) !hummi !kaug-n or "Kaitje" – *Her father was a Namaqua, her mother also a Namaqua*

=ni tye =xi or "Springkan's Kolk", a place in Bushmanland on the other side of Hantam where Jan Plat's parents used to live

[21 Jan.] Their eldest son's name was "Ruyter." [DB] Ruyter was brought up by white men. He died while he was with the white man. The Boer had been beating him about herding the sheep, that he had not herded the sheep well. Therefore the Boer was beating him with the strap which people tie under their oxen's necks. That strap is was[that?] with which the Boer beat him when the Boer had bound him to the wagon. The Boer beat him as he lay bound upon the wagon. The Boer beat him as he lay bound upon the wagon.

And when the Boers intended to stop beating him, a Boer unloosed him. He did this when the Boer was unloosing him, he fainted. People were those who came to lift him, because the Boer had beaten him to death. He said to the people about it, that the other people seemed to think he did not feel pain, that it felt as if the Boer had beaten him to death. It did not seem as if he would live. He had looked after the sheep. He told the people that he felt as if he should not be long where he was because of the pain which he felt in his body. He it was who told the other people that the middle of his body ached badly. He was the one who walked although he ached, where his body felt liked that [?].

[22 Jan.] For the Boer not only beat him, but when the Boer was beating him, he trampled on him while he was beating him. Therefore he felt that it seemed as if the Boer had trampled breaking his body's middle. This happened. That beating was the one he died of.

[Insert: *"Jan Struys", was the name of the white Boer with whom "Jan Plat" grew up. "Jan Struys" lived in the Bushman country. //xuru ("Riet Kolk") was the name of the place where he lived. "Jan Struys" married a coloured woman.*

"Koos Struys", a Boer (a white Boer who lived at a place called "Yong-Gra"), said to be still living. "Yong-Gra" is near "Brak Rivier" on the further side of Calvinia – 'Ruyter" (Jan Plat's brother) grew up at the place of <u>Old Koos Struys (the father of the man who caused his death).</u>]

[Baboons and Quagga are people]
[*Diakwain heard this from his mother =kammi-an*]

My parents used to say to me that the baboons were formerly people, at the time at which we who are people, we were not here. That time at which the quagga also was a person, it was the one at which the baboons were also people, at that time. Therefore we see that the baboon's !kou [*Explan. Note by D.H. 29 Jan 1876: The quagga and the baboon, they have no ("pens", C.D.). They do not resemble other things, for they verily possess a ("Dick deim", C.D., cloaca maxima), of which they make a stomach; while they feel that they are not game. For they were people.*

Therefore they always resemble us who are people, for they feel that they were people. Therefore their organs still smell of people because they were once people. Therefore their organs still smell of people although they are game.]

is like the quagga's, while it (the baboon) feel that they used to be people, they and the quagga. Therefore their parts resemble humans for they feel that they used to be people. Therefore their things smell of people.

Our mothers asked us, did we not hear that baboons make a noise like people in the =gebbi-gu. They call sounding like Bushmen who call making a =gebbi-gu. For they think that Bushman always call like baboons, because it was a baboon who taught people the =gebbi-gu. That is how Bushmen come to know the =gebbi-gu because the baboons used to call teaching it to them. At the time when the ostrich also called the =gebbi-gu, at that time the baboon also called the =gebbi-gu.

The lion also called the =gebbi-gu. When the lion scratched the ostrich tearing his //hatten-tu, then they left off the =gebbi-gu. They no longer dance the =gebbi-gu and they no longer sing it as the Bushmen do, because the lion and ostrich fought over the =gebbi-gu. So after the lion had fought the ostrich, the =gebbi-gu tunes left them and they became animals, because they had fought over the =gebbi-gu. But the baboon still understands like a man. He still speaks sounding like a man.

Therefore the baboons used to do as follows: … [they] saw, they sat down to wash at the water. They sat washing their faces …rode up towards the baboons as they were washing themselves. He shot a female baboon, while the female baboon held a little baboon baby. And the baboons ran away from the water. And as the female baboon was running along, she dropped the baby baboon from her armpit where she had been carrying it. She did this. She running along, she hid the baby baboon in the cleft of a rock [*"Klip-Schuur", "Fissure, Cleft (?)"*] as she ran along.

And a male baboon left off running. He went to see what the female was doing. It seemed as if … had killed the female. For it seemed as if death had settled on the female's face, as he looked at it. … stood looking at his actions, at what he had done. And the male baboon saw that the female was lying down. And he climbed up to the rock behind which the female lay. He sat down, for he wanted to look what [ ] would be doing.

[eveng.] And … spoke and said: "I want to go and look for it seems as if the baby baboon which the mother was carrying were in the cleft of the rock." And .. went up to the place where the mother baboon had hidden the baby baboon. The male baboon sat weeping. He wiped his eyes tears. And … peeped into the cleft of the rock. He saw the baby baboon in the cleft of the rock. And he put in his arm, for he wanted to drag out the baby baboon. He stuck his head over the rock. And the little baboon screamed and the male baboon rose up.

He approached. He said to … He spoke: "O leave me the child, for thou hast killed its mother. Thou seemed to think thou wilt kill it together with its mother." … heard that it sounded as if the … would do for him. He left the little baboon alone. He went off to his things while the male baboon went up to the little baboon, took up the little baboon and slung it on. He went up to the baboon mother. He examined her, while … quite frightened went away. And the male baboon sat the child down where the mother lay dead. …went right away to pick up his quiver. He returned home.

LV-24 Bushman (D.H.) Pp. 5902-5992 rev., 1876

*Pp. 5902-5992 rev.: 30 Jan.-17 Feb. 1876
*Translated: 5902-6 – 6 Feb.; 5974-7 – 1 Aug. 1882.

[Contents:
5902-10: Baboons should not be spoken with (C&S)
5911-6: Cuts to be made on a bow when a baboon has been killing
5911 rev.: Ditto for hyena
5917-24: Baboons try to shoot people – means of preventing it
5924-6:Baboons speak to Bushman and have wives
5927-9: Baboons know our names
5930-47: Baboons and //xabbiten //xabbiten
5948-56: Means of defending dog from baboons
5957-73: Baboon's sa-/a and hair used as charms against illness
5963 rev.: Chippings made by D's father
5974-91: Baboons kill quagga etc.]

Baboons should not be spoken with
[*Xaa tin (the father of Dia!kwain) related this to the latter*]

[30 Jan.] My father used to say to me that when it was early morning, even if I heard the baboons calling, I went past, I must not talk with the baboons. For I seemed to think that the place would not, the place, if I talked with the baboons, the place would, the place resemble a burnt place, the place to which I hunting went. For a baboon is not a good person, if we talk with it in the early morning when we go to the hunting-ground. For, if we hear a baboon when it talks to us as we go past, we, if we tell another person about it that we hear a baboon, that the baboon speaks to us as we pass (we if we tell another person about it we truly thus we tell him about it, "hipbone [!khou – *very strongly aspirated h here.*
The baboon puts its paw to its … We are afraid to speak about it, because if we say its name where it has its paw to backbone, if we say "The end of the baboons hipbone", it knows that we are speaking of it, the baboons, that we are speaking of its hipbone. Then people speak as if its name were what they talked of, for they want the baboons to think they are not talking about him. They speak of other things though they refer to the baboon. For they know that in their talk, they are alluding to it. It seems as though the baboon hears when we speak of it.] is sitting on the saltpan/fluur. He is making a noise here. For thou art the one who hearest that they are chattering there." When we have told the other about it, we do not again mention its (the baboon's) name, although we hear it, but act as if we did not hear it speak to us as we pass. We walk past, even if it speaks to us as we pass. For it is a thing which does not want merely to see us, to look and leave us if it catches sight of us. It talks to us as long as it sees us for it wants us to talk to it. Therefore it talks angrily to us when it sees us. It is like a little child who teases. It always does so when it sees us. It mocks us. It always goes on like that. It deceives us.

[Cuts to be made on a bow when a baboon has been killed]
[*Xaa ttin told this to Diakwain*]

[31 Jan.] Father used to tell me that when I had killed a baboon, I must take an arrowhead and cut fine lines round the points of my bow [*Thau Te Temmi – the points of the bow*]. Father said that the baboon's teeth

[Insert: *With the hyena it is the same. When we have killed a hyena, we also put little lines in order to take the hyena's curse from our bow, for we want the hyena's actions not to be on our bow*]

were what I was putting on my bow. He said that if I did not cut fine lines round the bow, its (the baboon's) eye hollow would be in my bow when I had killed it. That is why we put cuts on our bows, for we wish that the baboon's eye hollow may leave our bows. For father told me that the baboon's death/bad influence (?) [*It is what we say to anyone whose actions are not nice. The things he does are not agreeable so we are angry with him. We curse him. We say, "Do you think that what you are doing is nice that you treat me so?"*] would live in our bows if we did not cause it to leave them. Father said to me, did I not see that when we kill a baboon its clouds are like a man's because it too was once a man. That is why its actions are still like a man's, although it is only a baboon.

[Baboons try to shoot people – means of preventing it]
[*Xaa ttin told this to his son Diakwain*]

[1 Feb.] When a man shoots a baboon with an arrow, it thinks that it will also kill the man, for the man seems as if he wants to kill it. It does this to the arrow with which we shoot it, which is sticking in it. It pulls out the arrow from itself and it holds the arrow upon its lower arm, while the other part of the arrow lies inside its other hand.. It crosses its right hand over the lower arm [finger joints?]. And the arrow flies as if the arrow went out from a bow. It seems to be shooting at us with a bow.

Our fathers told me that if I saw a baboon pull an arrow from itself and hold it fast as if it would aim at me,
[Insert: *ddau-ddau – to speak untruly; !khwi-!khwi-ssaugn – to deceive, cheat; //khwai //khwaiten-a – to speak untruly; Tkerru – speak untruly … bbai bbai-a – to get a thing before another (who is also running to get it)*]

I must speak to it quickly and tell it that it was a girl's arrow it was holding, then it would lay the arrow down. It would seem to be ashamed. It would hang down its head as if it were ashamed, if I told it that it was a girl's arrow. It would merely make a sign as if it thought it ought to have let us kill it. For we had seemed to want to kill it.

The Baboons speak Bushman and have wives
[*My father was the person who told me that baboons speak Bushman. My grandfather also said that they speak Bushman. He told me that baboons are not like other things for they have wives. They also are like Bushmen. Grandfather said that a baboon puts a stick of s o /a in its mouth, in the cheek. This little stick tells it about things which it does not know. Therefore it seems as if it knew them well, because the stick of s o-/a has talked to it about them. Therefore it knows them.*]

They speak Bushman [Txum], speak sounding like Bushmen [Txum]. When we hear them talking there, we often think that other people are to be found there, though [we] did not know of them. When we catch sight of them, we see that they are baboons talking there sounding like people.

[Baboons know our names]
[*Xaa tin the father of Dia!kwain, related this to the latter*]

[2 Feb.] A baboon acts like this though he has not seen us before. Yet when he catches sight of us, he calls our name. It seems as if he knew our name when he catches sight of us. He has not seen us yet, but he knows our name. When we merely walk past here, he tells others about it. He says: "The person whose name is so-and-so passed there. He seemed to be returning home."

[Baboons and //xabbiten-//xabbiten]
[*//xabbiten-//xabbiten told this himself to Dia!kwain, Kobbo, Tkuru ggau (a cousin), !nuru, !kwa Thu when they were children*]

[2 Feb. eveng] The baboons espied //xabbiten as he was coming away from the white men [Thu] whom he had been to visit. He was carrying flour which the white men gave him. And the baboons said: "Uncle //xabbiten-//xabbiten yonder seems to be returning. Let us cross his path that we may knock him down." The baboons did so.

//xabbiten-//xabbiten thought he would speak to them. He asked them what they were saying. [Insert: *!uhai !ho !kwa or "Skulwach" ["Schildwacht" in Dutch Dictionary (van Rijn's) – What the Bushmen call the big old baboon, who goes after the rest; the head baboon*] And //xabbiten-//xabbiten remarked upon their foreheads' steepness. [*"Ye speak to me! Ye are ugly! Your foreheads resemble overhanging cliffs!" The baboons became angry with him, because he found fault with them, he said that their foreheads resemble overhanging cliffs. And they broke off sticks on account of it. They went towards //xabbiten-//xabbiten*]. And the baboons angrily came down to //xabbiten-//xabbiten. They broke off sticks with which they intended to come and beat //xabbiten //xabbiten. The baboon's children also came. Going along they called out to their parents about it: "O fathers! Ye must give us //xabbiten-//xabbiten's head that we may play with it."

//xabbiten did as follows when he heard that the baboon's children were speaking in this manner. He thought to himself: "What shall I do? for the baboons are not a little numerous." He thought: "I will climb a Krieboom that I may sit above in the Krieboom. The baboons will have to drag me down from the Krieboom." And the baboons went up to him, as he sat above in the Krieboom. The baboons' children spoke to each other about it. They said: "First look ye at //xabbiten's big head. We should be a long while playing there with //xabbiten's head, for ye are those who see that this is its bigness. It seems as if it would not quickly break."

A baboon who was grown up spoke to the baboons' children. He questioned the baboons' children: Did not the baboons' children see that //xabbiten was grown up, that they who were children should think that they could possess pieces of //xabbiten? They spoke as if he were their little cousin that they should possess his pieces. Did they not see that those who are grown-up be the ones to get pieces of //xabbiten, thou who are grown-up?

[3 Feb. eveng] And //xabbiten thought to himself: "What shall I do in order that the baboons may leave me? for they speak angrily about me. It sounds as if they would really attack me." And //xabbiten thought to himself: "Wait. I will first tell about the baboons to the white men/farmers [Thu], for baboons are not a little afraid of a gun. I shall see whether they will not be afraid when they hear that I am talking about them to the white men." And //xabbiten called out, while he deceived them, he said: "Oh white men! the babaoons are here. They are with me. Ye must drive them away."

And the baboons did thus when they heard that //xabbiten spoke about them, that the white men should drive them away, the baboons looked about on account of it. And the baboons ran leaving //xabbiten. And he escaped at the time when the baboons went away in fear. He quickly descended from the Krieboom. He ran away as he escaped from the baboons, while they ran to the cliffs. He ran away.

[Means of defending dog from baboons]
[*Told to Dia!kwain by his father Xaa-ttin*]

[4 Feb.] We who are Bushmen, we are accustomed to do this. When the dogs chase the baboons, they go to drive the baboons away from the mountain [!kau]. The baboon sits on a boulder, thinking the dogs will not catch him if he deceives them. He will wait till the dog comes up to him. He will catch the dog and tear the dog's skin. When we see a baboon has seized a dog, we

say: “It is a girl’s dog which you have seized there.” When the baboon hears us say that it is a girl’s dog, it does not seize the dog again, for it seems to be afraid of the dog. It does not look much at the dog. He looks sideways at the dog [*D.H. says: looks singly at the dog – only looks a little at the dog while he does not make the dog angry*]. He no longer looks straight at the dog. He seems to be ashamed of them when he has heard that it is a girl’s dog. He is afraid and leaves the dog alone when he hears it is a girl’s dog.

We deceive it for we do not want it to tear the dog’s skin. It believes us when we speak to it. It pretends that in snatching at the dog, it is merely playing. It does not mean to kill the dog, for it is just holding the dog away, not letting it come too near. Although it seems to seize the dog, it is only making the dog afraid, for it wants the dog to fear it. It seems as if it smelt/loved the dog. It gently laughs at the dog.

[Baboon’s so-/a and hair used as charms against illness]
[*Dia!kwain’s father Xaa-ttin told him that the sso-Ta laid in the baboons’ left cheeks*]

[6 Feb.] The Bushmen always take out the baboon’s so-/a which they find in its cheek and keep it. For they say, do we not see that when a baboon is carrying its stick of so-/a, it does not feel pain, it does not feel illness, because the stick takes care of it. When anything comes to attack it, its stick of so-/a tells it that danger is approaching. And it also feels its body which begins to feel afraid, because the stick of so-/a hads made it afraid. Then it is afraid, because its body does not feel as it usually does. For its body feels afraid at that time. Its body does not feel as it is wont to do. When its body feels like that, something is happening, something ugly will walk past on that day for its body does not feel as usual. It does not feel comfortable at that time.The so-/a is doing this to its body in order to let him know.

[Chippings made by D’s father]

[Insert as unrelated fragment; unusual for a fragment to feature in the contents: *!ku{with an a under the u}nn (Where D.H.’s father [*definitely not fathers, see an almost identical r at the end of “Our brother”, 6005 rev. where subsequent text shows it is certainly the singular] chipped gemsbok, quagga, and ostriches etc., at a place where they used to drink, before the time of the boers)*]

Therefore the baboon is a thing that does not want to die. For it knows what is coming to it. It knows that when death [13 Feb.] threatens. For it does not want to die.
[*Xaa ttin’s story ends here*]

Therefore our mothers used to believe in a baboon’s hair, for its mane. If our heads ached mother said to father that he must go and look if he could not see a baboon and kill it. Then he must bring mother the baboon’s hair, that she might tie it up with a sinew for us to put on and wear the baboon’s hair in the sinew. Mother made a charm [=kann] of it for us to wear. For a baboon is a thing which is not ill. He lives long where it is without feeling illness.

But when illness attacks it, it gets it badly. If it falls ill, we know well that it has an illness which will not get better. That it will die. For it is usually a thing which does not feel ill. For it lives without its body feeling pain. It lives without illness. But when illness does seize it, then we know that it is a severe illness. Therefore it will die.

Therefore our fathers talk to each other when they see a baboon lie dying. One asks another: “What can have happened to the baboon that it lies dying there? See! The baboon is a thing which can die. For when it gets a bad illness then it dies.”

[Baboons kill quagga etc.]

[15 Feb.] My … Ttuobboken !kaugn formerly told me that the Baboons formerly, at the time at which they were formerly people, they formerly broiled the flesh of a young gemsbok on the hunting-ground. And they formerly brought the gemsbok meat home. They said to the people about it, that it was the flesh of a young gemsbok, while it was not the flesh of a young gemsbok, for a thing which was different its meat it was. They … the meat and the people questioned the baboons about it, why/how it could be that the young gemsbok's meat/flesh tasted thus [16 Feb.] and it did not resemble the meat/flesh of a young gemsbok. For the smell of the meat was not like the smell of a young gemsbok's flesh. For the flesh smelt differently. The flesh did not smell like the flesh of a young gemsbok.

And a baboon replied, "Meat is like this when they put the contents of the stomach on the meat. That is why it has this scent. But it is gemsbok's flesh. The meat has been burnt, that is why it looks like this." And the people thought they would be quiet and find out whether the baboon was speaking the truth when they said that it was gemsbok's meat. … [They] consulted and they spoke together about it. They said to each other that it looked like human flesh which the baboon was eating. Then they questioned a child who had been with the baboon on their hunting-ground and the child told them that it was not gemsbok meat, but human flesh which the baboon had brought them to eat.

Then they made a plot against the baboon. They settled to heat stones in the fire and get the baboon to sit down on the hot stones and be burnt to death, because he had cheated them. He had given them human flesh and told them it was gemsbok's flesh. Then they saw that the stones became red hot and then called the baboon to come and talk with them. And the baboon went to them meaning to go and watch with them, because they had called him to come to talk with them. The baboon went to them and sat watching with them. And as a baboon sat talking, they caught hold of him. They forced him down onto the fire, so that it burnt his buttocks as they held him on it. The fire burnt and scorched his buttocks. That is why his tail is not soft like other animals' tails, because it has been burnt. That is why it is not soft/flexible.

The people cursed him They said: "Thou shalt henceforth be a baboon. Fire's burns sit on thy buttocks and although they will be healed, there will always be the marks of fire. Thou shalt always eat and the … plant, things which thou eatest.

[Insert: *18 Feb. 1876 !koroken-!koroken – A bird with a yellow breast and stomach, white throat in front and black round its neck; black brows resembling a persons and yellow tail (white underneath) with black marks and white at the tip. (It has stories about it – see V.25. 6014-24). – later in pencil, probably a Bacbakiri, Layard p. 161 [*i.e. bokmakirie?]*]

And the tast... which are better, that is what thou shall henceforth eat."

Therefore the baboon's little tail is very small, because the fire burnt off his tail tip. Therefore he does not eat much meat, because he remembers that the fire once burnt off for him his tail tip.

[Note]

[*Diakwain heard this from his mother =kamme-an*]

A woman who stayed with them [*the baboons*], she was the one whom they killed because they saw that the woman was not a little fat. Therefore they killed her.

[*/Xam – D.H. explains that this was in the first time when all things were people, Tkaggen included.*]

[*Tkhuruken – has green leaves; the little round things of it in the earth are eaten by Bushmen, who are nevertheless afraid of it.*

Han //kho //garaken; ha Tkhuken //xum //kho //garaken – It resembles the Tkhuruken, its skin also resembles that of the Tkhuruken.]

LV-25 Bushman (D.H.) Pp. 5993-6030

[Fragment: On loose sheet in inside cover with story headings:
*This old woman had a very little head – like an ostrich
*Baboons talk Bushmen
*Grass Bushman caps
*They (baboons) are said to shoot with the arrows of the Bushmen. But if ordered to lay down the maiden's (a girl's) arrow, they do so.
*D.H.'s gran !ko i te told him about a baboon having been burnt in the old time for having cheated people by their bad things and pretending they were the meat of a young gemsbok
*Bushman woman for hunger cooked her only child while her husband was on the hunting ground and what the husband did. They both dwelt together in solitude away from other people (I think after this action) [not crossed out i.e. entered]]

*Pp. 5993-6030: 8 Feb.-5 March 1876
*Translated: 5993-7, 5994-5 rev.: 18, 20 Feb. 1876

[Contents:
5993-9: The Woman who was killed by the Baboons
5998-6007: Baboon dance the =gebbi-gu
6008-13: Picture of Mr. Orpen's [DB: Bantu Studies 3]
6014-24: The Telephonus (!koroken !koroken)
6025-30: Eating springbok tongue tip
5993-6001rev.: Quagga makes flour]

[*!kwi – "sieve (a Bushman sieve made from matting)"*
ddou !kwi – "sieve (made from skin)"
The Koranna and Grass Bushmen make the skin sieve, and the real [true crossed out] Bushmen generally the mat sieve – D.H. says]

[The Woman who was killed by the Baboons]

[18 Feb. 1876] The woman who was with them [*The time at which the game was formerly people, it was the one (at which) the quagga formerly also resembled that which we who are people, we are like it. It (the time) at which the baboon was also a person, it looked like a man (It means all the baboons, D.H. says)*], she was the one whom they killed. They (the baboons) said that it was young gemsbok's flesh, while it was a girl's flesh. They, because they beheld that the girl was not a little fat, therefore they killed her on account of it.

For my father and mother used to say to me that the quagga formerly, when she was a person, she formerly resembled a boulder [*a hard, round, smooth, great stone*] as she went along. Therefore the baboons beholding feared her greatness. They killed her. My father said to me, did I not behold what the quagga was like, even though she be game.
[Insert: *Therefore my father and mother said to me that the Bushmen resemble that which the quagga was like when the quagga was a person. The Bushmen also have flesh, while they feel that they are like the quagga.*
... The quagga's other name, which the Bushmen have and the quagga got at the time at which she became a quagga. Hence the Bushmen call the quagga name with "mat…", while they feel that the mat of which the quagga formerly made a sieve, it continues verily to be upon the end of the quagga's back. It is not behind her back's place (i.e. on the upper part of her back) where she carried it when she was a person. For it verily continues to be upon the end of her back. Therefore the people still call her name with which she used to possess a mat.]

Her flesh stands one piece above the other. Therefore the baboons ?planned her killing. They now killed her, which they felt that the quagga formerly, when she stood among other people, she was like a boulder. Therefore their hearts were not comfortable on account of it when they beheld the quagga. For all the people [*(All the people, not only the baboons, all the kinds of people)*] verily looked at the quagga. Therefore they (the baboons) thought that they would killing get rid of the quagga.
[*Thabba is a "striped quagga"*
//khwi is the "rechte quagga" which is black in the forepart of his back and white in the hindquarter.]

[*20 Feb. Note by D.H. about the food called by the Boers "Bitter bulle," which the quagga ate when she was a person. Maman =kakka. My mother told me that the sieve which the Quagga formerly took out with her when she went to seek for …, that was the one she, when she had beaten out the … (seeds?)/berries, she roasted them as they lay up on the ground. When she saw that it seemed as if the seeds appeared to be now roasted, she took up the …with both her hands from the ground. She put the … berries on the mat (of which she had made a sieve). She sifted away the earth (and dust) from the … berries. She also did like that which we do when we are taking out … She poured the … berries into a bag when she had sifted away the earth (dust) from the … berries.*

She, when she saw that it seemed as if the bag were filled, she … the bag of … berries. She took the bag of … berries home. She looked seeking a flat stone with a hollow (a stone otherwise even with a little hollow in the upper surface). She took also a round stone with a flat stone for she meant to break the … berries. She scooped them up, while she thus seized them with her hand. She held the round stone with her right hand. She did this as she poured out the …berries on the flat stone. She striking breaks them. For they make fire meal of the …'s seeds on the hollow stone.

They, when they have finished pounding the …'s seeds, they take the sieve. They pour out the … seeds on the sieve. They sift out the husks, which are like the corn's skin. These are what they sift out that they might have flour of the seeds while the … husks are not with them. That is why they sift out the … seeds which they have not beaten soft. They are still whole. Then they sift them away, that they may have the … flour which is soft.]

[Baboons dance the =gebbi-gu]
[*19 Feb.] The baboons are wont at night to resemble (in their doings) that which the Bushmen formerly did. Namely they were wont at night to perform =gebbi-gu by night. The baboons resembled the Bushmen. They come together at the place where they are going to call/roar the =gebbi-gu. They hold the =gebbi-gu. We should have thought the Bushmen were those who were holding =gebbi-gu if we did not know that babbons know the =gebbi-gu. They also act as the Bushmen do when they hold a =gebbi-gu. They sing making a sound like Bushmen women.
[**Insert - 6001: *N.B. D.H. says that the Mantis in Nature is the Eland's Mantis not that of the Hartebeest.*]

A baboon is a thing which acts like this when the Bushmen huts are near the rocks where he lives. [22 Feb.] They come to watch the Bushmen holding the =gebbi-gu. They listen to the =gebbi-gu tune which the women sing. They also sing the tune which the Bushmen women sang. They sing making a sound as if people were singing the =gebbi-gu. They ask each other how people sing the =gebbi-gu. One baboon sings to the others as people sing the =gebbi-gu. He sings before the other baboons for he wants them to sing after him, that they may sing the =gebbi-gu as he does.

For Bushmen also do this. One woman stands there and sings first. She leads the others
[Insert:
!koro !khe – "to stand on the head"

I //ka kkan //kau !khe ha Tna – "This man [Our brother crossed out] stands on his head" (N.B. D.H. insists that I //ka does not mean "our brother" but "this man", "our person". "His feet are above there; he has put his feet up to the sky, while he stands upon his head."
Tkhe //en – "Grasslanders"]

as she wants them to sing after her, for they think that she is one who knows the =gebbi-gu tunes. So [22 Feb. eveng] she sings first to the others, because she thinks they do not know how they ought to sing the change of the =gebbi-gu [*Tki – D.H. says that the farmers use this word for the =gebbi-gu*]. For one Bushman-woman is always there to teach the other people about the =gebbi-gu.

[*The woman below mentioned was the younger sister of "Jan Plat's" mother:*
A woman whom people called "Natta" used to sing like the ewes call when they seek their lambs. It really sounded just like ewes who are hurrying to their young. With another part of her throat she imitated the call of partridges who go in flocks to drink. She (Natta) was the one who formerly taught the people.]

[Picture of Mr. Orpen's]
[**Dia!kwain heard this from his mother =kamme-an*]

[20 Feb.] The thing [*(the thing held by the 1st man to the right of beholder in Mr. Orpen's picture in the Cape M.Magazine for July 1874)*] is like a thing which the people take at the time at which they do sorcery's doing. They have it, while they intend that they may (give to) smell (of it) to the other people who die of sorcery, they who are not yet sufficiently strong [*(the others who had gone with them, D.H. explains, the learners)*].
[LH page here: *"schilpad dop" (tortoise shell) in which the buchu is*
Other vocabulary here: *hhui – "to help them"*
=nu ttu – a little creeping thing (which was formerly a man), with a rather hard skin, about the size of a finger nail, but higher. It is harmless and simulates death when caught
Tkemmi han //kho – "schilpad", it resembles a little "water-schilpad"
Tkemmi – This tortoise has a piece of skin sticking out under its neck with which it fights and pushes away its adversary, D.H. says]
These things help them, so that they may do sorcery. For these things are in the things with which they work magic/strengthen their senses (?). For these are not people who are like ordinary Bushmen. They are sorcerers and if we who are not like them, we always walk past behind their back [*!nuru – "to crawl"*], it seems as if something bewitches us when these sorcerors bewitch us. We die without feeling ill.

For sorcerors have things whose bodies they are. These things which they have [make it crossed out] seem to see. When these things seem to have seen something which the sorceror does not know, the sorceror feels in his senses (?) that something is happening.

[The Telephonus (!koroken !koroken)]
[*(See note regarding this bird in V24, 5988 rev. in English)*]
[*Mother used to tell me about the Telephonus' doings. That it cuts our great toe if we played with its name. It cuts our foot while we are asleep there. We rise up, we feel that our great toe aches.*]

[1 March] We who are children (lit. a young child) hear the Telephonus as it sits crying and imitate it, because we think that it is not listening. We say: "The Telephonus foot is stretched out" [*at the same time (jumping on one foot and holding up the other with one hand)*]. If it hears that we make a noise imitating it, it flies up from the place where it had been sitting upon a bush. It flies away.

When we have spoken thus, imitating it, we return and sleep at night. While we are sleeping there, it comes and cuts the hollow under our big toe. When the day has broken and we think that we will walk, we feel our toe. We think: "what can be the matter that our toe is sore. It was not so when we went to sleep, [5 March] for it was comfortable when we lay down. We feel it aching when we get up early. And our mother asks us, "what has happened to our foot to make us limp." Then we tell our mother that our great toe hurts. That is why we limp. Our toe feels as if a knife had cut it.

Our mother tells us that the Telephonus must have cut our toe because we imitated it. That is why is has cut our toe, while we were asleep, because we had said, the Telephonus [*This bird knows what is passing at a distance. It comes and tells Bushmen whom it does not know (who are not doing any harm) that other Bushmen are stealing cattle at another place. It tells of bad things which it knows. If it thinks you do not understand the 1st time that it comes to tell you of the occurrence, it comes a second time and calls by your dwelling, for it feels that it does not talk. Therefore it thinks that we do not seem to have understood what it in this manner told us. Therefore it again comes.*] foot is stretched out. That is why it has cut our foot.
Mother wished me to avoid making a mock of the Telephonus name. She said to me: "Did you imitate the Telephonus? Did you not remember that the Telephonus [*D.H. that this bird is a thing which knows things (bad things) and that there are many stories about it*] would could[cut?] your foot if you mocked his name? You see you are limping there because of your toe which the Telephonus has cut."

[Eating springbok tongue tip]

Our mothers said to us about it of the springbok's tongue tip, if we ate the springbok's tongue tip, our mothers told us about it, that a stone would therefore, as we walked along, the thing would be as if a person were the one who hit our toe with a stone. For our toe would stumble on a stone, if we eat the springbok's tongue tip. Our mothers said to us about it, that we should therefore cut off the springbok's tongue tip, that we might leave it while we did not eat it. For we should hurt our feet with loose stones, stubbing our toes. For the springbok's tongues are those that make us hurt our feet on loose stones if we eat the tip [*"feet stamp teen the klip", D.H. says*]. Our toes hurt us because we have hit our feet on loose stones which cut.

Therefore we who are children, we fear the eating of springbok's tongue while we feel that our mothers were those who told us about it, that the springbok's tongue would do thus to us on account of it. Therefore we are afraid of it when we want to eat it, we fear it.

[*Last date: 1 March 1876 rather than 7 March - Deacon; book unfilled]

VI-1
Bushman (R.) Pp. 3882-3974. 1874.

From Dec. 6 /74
To Dec. 26th /74
Dictated by !kweiten ta //ken or Rachel, a Bushwoman and the wife of =ka ssin or Klaas Katkop

Contents
3882 Names of parts of body etc.
3883-3888 A fragment of the story of the Young Springbok, who was carried off by the Elephants
3889-3894 Portion of the same story
3895 & 3896 Names of Rachel's Relations &c
3897 Sentences
3898-3912 The Story of the Quagga (who had married a Jackal)
3913-3915 Belonging to preceding (How her husband effected her death)
3916-3929 The Story of the Anteater, Springbok, &Lynx, & Partridge
3930-3940 A Rain Story (The maiden who was changed into a Frog)
3941 Belonging to the same story
3942-3958 The maiden who killed the Water's Children, & who was changed into a frog; her family sharing the same fate
3959-3969 The Man with a sore thigh, who cut it off, & escaped from the Lion, etc.
3970-3974 What the Maidens do with the //ka or 'Rooi Klip'

[8 Dec. /74] head, hand, arm, elbow, shoulder, thumb, fingers, nails, hole for earring, earrings, hair (of the head), hair of arms (& legs), eyes, forehead, cheeks, my one cheek

A fragment of the Young Springbok's Story
[*Told to Rachel by her mother*]

[Dec. 6 /74] While he [*the springbok man*] lay sleeping, the elephant and the young elephant came above him while he lay sleeping [*on the earth wh he had thrown out of the hole*]. And he lay asleep. And she (an elephant) took up the young springbok. And she put down the young elephant and she took up the young springbok [*The young springbok was a female*]. She took it away.
And he lay there, and he awoke. He arose, he again he dug while the young elephant sat above him. He awoke, he again he dug. He saw the hole's shadow, and he saw that the young springbok did not sit above him.
Therefore it was that he came out of the hole, and he espied the young elephants' ears' shadow, on the hole's earth; when he thought he would arise. He again, he dug, he dug. He beheld that the elephants' ears' shadows were great.
And he came out, came out of the hole. He looked, looking about, and he espied the elephants' feet's spoor. And he went to the young elephant. And he looked about at the young elephant, about looked at the young elephant, that other people's child (it) was. They had taken away his child.

And he took up a knobkerrie, and he beating knocked down the young elephant. And he returned, while he reflected/thought that he had killed the young elephant. And he, when he returned, he went to tell his younger sister, that the elephants had taken away the child.

Story of the Springbok Kid
[*Told by Rachel or !kweiten ta //ken*]

While he sleeping lay, the elephants' traveling party (?) it arrived, as he sleeping lay. It (the elephant) went (&) took up the springbok kid while he sleeping lay. They (the elephants) put down (a) young elephant. They (the troop of elephants) took away the springbok kid. They put down (a) young elephant, they took away the springbok kid, while he sleeping lay.
[9 Dec.] He (the kid's 'man') arose. He saw that a young elephant sat above him. [*He was sleeping in a hole, & the young elephant sat above him on the hole's earth.*] Therefore he killed the young elephant, because he saw that his child (it) was not; because the elephants had lifted up his child.
It [*The traveling party seems to be the han here; as R. says 'hi ta !kwain //kuan e'*] took away the springbok kid. They put down a young elephant. They lifted up the springbok kid. It took away the springbok kid. Therefore they took away the springbok kid. Therefore he killed the young elephant, because he felt that his child (it) is/was (?) not. He felt that (an) elephant's child (it) is/was (?), because the elephants had taken away his child. They put down for him a young elephant (*as his child R. explains*).
Therefore he arose. He beheld (that) his child (it) is/was (?) not. Therefore he killed the young elephant, because he thought he had gone to sleep. He awoke, and he saw that the elephants had taken away his child. They had put down (for him) of a young elephant. [10 Dec.] Therefore he killed the young elephant, because he felt that his child (it) was not.

[*!kwa !ken – a plant that the ostriches eat*]
Rachel's father – Xa ttin or Jacob
Rachel's mother - =kamme-an or Oud Annetje
The father's place - //ann or Steinpits
Rachel's eldest living brother – Kwa-bbo or Jacob
Her next eldest brother - !khoe xa or Klaas
Rachel's sister younger than !ke !gau – whai ttun or Griet
Rachel's elder sister - !ke !gau or Anna
Her 3rd brother who came after whai ttun – Dia !kwain or Daoud Husar

[11 Dec.] 'I do not know him by sight, for =ka-ssin's man [or person] (he) is' [*Jan Swart, who came to visit =ka-ssin*]
'We (speaking of her own family) are … [DB: Orange River's]'s people'
'=ka-ssin is (a) Katkop's man'
'(A) Kafir (he) is' [*speaking of a man who came with 'Jan Swart' to see =ka-ssin*]
'He also …. [!kuarra =hoa]'

The Quagga's Story
[(*Translated Dec 14 & 16th) Told to Rachel by her mother & grandmother, when she was a child.*]
The child cried for food, and she (the mother) [*the mother quagga*] cut off for the young quagga her liver [*i.e. a little piece of her liver*]. And the young quagga took hold of (the piece of) her liver. The young quagga went to put it to broil.

The jackal also cut off (a piece of) her liver. . [*Added 2nd time by Rachel: And the jackal went to ask his mother for liver. He also came to put it to broil.*]She gave it to the young jackal. And they went to broil, they and the young quagga. The jackal also was with them, and the tortoise.
The tortoise took (with its mouth) the quagga's liver, while it remembered (?), it (the young quagga) had cried by her (its mother) for food because it was hungry. Therefore its mother cut off for it of her liver, on account of it. Because she felt (that) it cried there. Therefore its mother cut off for it (a piece of) its mother's liver on acct of it.
The jackal went to beg from its mother liver, went to broil (it). They eat it. The tortoise took (with its mouth) the quagga liver, it went to the old jackals. The old jackals they tasted it. And she (a she-jackal said), he had married meat [*The jackal had married the quagga*].
Therefore they [*the jackals*] killed the quagga on acct of it, pierced the quagga's insides, because they remembered that they tasted the quagga liver. The quagga went away. She rolled on the wet earth, the rain's wet earth; because she felt that her body was hot with poison.
The young quagga was crying standing above its mother as she lay, because she writhed on acct of the poison. She went, she went to die in the 'creeboom', to die lying underneath it. The young quagga went to tell her folk, the old quaggas, about it; her mother's folk, the young quagga's grandparents, because the mother died lying underneath the 'creeboom'.
And the jackal's followed her mother's spoor on acct of it. They went to cut her up, because they intended to go to her, and they cut her up and they cooked.
The young quagga sat up in the 'creeboom'. Therefore the pots broke to pieces standing in the fire, because its eye's tears fell upon the pots, as it sat crying about its mother. For they know not that it sat up in the 'creeboom' on acct of it.
It (a jackal) asked 'Why do the pots break to pieces?' Because it cried. It sat up in the 'creeboom', sat above, sat crying. It sat. They (the jackals) cooked there. It sat crying. It sat, sat crying; and they carried away (the flesh).
They returned home on acct of it [*they saw that the pots broke*]. And the young quagga came down, when (?) they had gone. It went to (its) grandparents; its grandparents. It told its grandparents that its mother was dead. And its grandfather assembled (the people) together [*'blei'*] on account of it. They went/made an expedition [*'cammana mak'*] against /to fight.
The jackal [*the he-jackal who had killed the quagga, R. explains*] went to sleep at the jackals' house. The jackals called them about it, that they shd sleep. And they told the jackal to lie down between/in the middle. [13 Dec.] And the jackal laid down between them on acct of it.
Therefore they laid (and) killed the jackal on acct of it [*i.e pressed him to death*]. The jackal died on acct of it; also died as the quagga; as they said they wd kill. They early returned while he (the jackal) lay dead. They went to tell the quaggas, the she-quaggas, that they had killed the jackal on acct of it.
They returned home; and the she-jackals went out crying, went away to a different place. They went, went away to a different place, because they felt that the jackal also had died. Therefore (it) was that they returned on acct of it, because they felt that they had killed the jackal, while the jackals also cried (in) a different place, while the quaggas returned to their house.
[*N.B. The jackal who had married the quagga did not in the 1st instance eat of her liver; only his people had done so; - but he killed her on acct of what they said (i.e. that he had married meat); & he went to cut her up, & ate some of her flesh with the other jackals.*]

Belonging to the preceding story

[16 Dec.] A he-jackal who had married a quagga, he was (the one who) had married a quagga. Therefore he pierced the quagga with bones [*(sharp bones)*], because his folk said that he had

married meat. Therefore he killed the quagga on acct of it. She went out to play. She returned coming to her house, that she might come to lie down, that she might sleep. The bones pierced her, when she had not (yet) slept; and she went away on acct of it.
While the quagga played there, the jackals stuck bones into the house [*i.e. into the beds*]. She returning came, while the bones stuck in the house [*The she-jackal had put poison on the bones, =ku poison*]. The jackal was lying down. When she intended to lie down [*thought she wd lie down*], the bones pierced her. And she went away on acct of it; while the bones stuck in her on acct of it [*the bones had broken off, & parts remained in her body.*]

The Anteater's Story

[Dec. 17] The anteater she stole away the young springbok from the mother springbok. And the young springbok was with her there on acct of it. The young springbok became a maiden, while the young springbok was with her. She dug out Bushman rice for the young springbok. The young springbok grew up [*R. translates thus here – but I am unsatisfied*]. She lived with the anteater.
And the lynx went to look if the young springbok were grown up. And the lynx went on acct of it, went to tell the mother springbok that the young springbok had grown up. And she (the mother springbok) told the lynx that he shd go to fetch the young springbok; for the lynx is one who goes softly/silently; that he shd fetch the young springbok for he goes softly.
And she (the anteater) went to seek for Bushman-rice. And the lynx came to the young springbok at the house on acct of it; while she (the anteater) thought she would seek about. And the lynx came (and) took away the young springbok on acct of it.
And the partridge, he went to her (the anteater) as she was digging there, digging out Bushman-rice. And the partridge told her about it, that the lynx had taken away the young springbok on acct of it.
And she went into the earth [*(i.e. into the hole where she was digging Bushman rice)*]. And she came out by the house, and she saw no one. And she asked, she said to the partridge, 'what place is it that the child has gone to it?' The partridge told her about it that the lynx had taken away the young springbok.
And she entered the earth on acct of it, while/because she followed the young springbok. And the lynx told her (the young springbok) about it, that she should remember (?) when the earth heaved (under their feet) that she should pass quickly in front of him (to the right side of him). [*R. explains that the anteater wd quickly have taken the young sp. down into the earth again, had she waited above where the ground moved*].
And he knocked down the anteater on acct of it. And he took the young springbok back to the house, took the young springbok to the mother springbok while the anteater lay dead. He (the lynx) took back the young springbok, while the anteater lay dead.
The partridge went to tell her (the anteater) about it, that the lynx had taken away the young springbok, while the anteater was digging out Bushman rice. The partridge went to tell her about it, that the lynx had taken away the young springbok.
And she went into the earth on acct of it. And she went, going out by the house. And she saw that the lynx had taken away the young springbok. And she again, she went into the earth on acct of it. And she passed along under the earth on acct of it. She went out and she looked on acct of it; and she did not see the lynx.

And she again, she went into the earth on acct of it. And she went into the earth on acct of it; and she again she passed along under the ground. And the lynx, he said that when the ground heaved she (the young sp.) should pass quickly in front of the lynx.
Hence the lynx knocked down [*with a knobkerrie; the lynx formerly being a man*] the anteater on acct of it. He took back the young springbok. And they went to the mother springbok, the lynx and the young springbok. Because they [*(The lynx only killed it, R. explains, but he was together with the young sp.)*] had killed the anteater. He took back the young springbok. Because he had killed the anteater, he took back the young springbok to the house; took to the mother springbok the young springbok to the house, because the lynx had killed the anteater. They returned home and the young springbok, the lynx and the young springbok returned home while the anteater lay dead; returned going to the mother springbok, the lynx and the young springbok. And the anteater lay dead, while they went returning went to the mother springbok; while the anteater lay dead.

The Rain's Story
[*Told by R.'s mother to her*]

[19 Dec.] The girls [*(3 girls)*], they sought about for food. They were digging about for [!hagen] [*(a kind of rice, but finer than //xe)*]. And they returned, because the cloud [*(one round cloud)*] seemed as if it would come. [*(R. tells me that the old Bushman women tell the girls, that when they hunt food, they must look whether a rain cloud comes, so that they may return home.)*]
As they returning went, the rain fell. They who were girls, the great waterholes [*(deep pits, like a well)*] were …, as they sought about for [!hagen] [*(R. explains 'Die !hagen is auch nett so as Reis')*]. And the great waterhole put in the maiden to the spring; and she became a frog on acct of it [*R. says that the frogs are people who have been put by the rain into water springs.*]
The rain fell. The water ran (along the ground). And they crossed the water on acct of it. The girls put boochoo between the water's horns [*The girls put boochoo between the horns of the rain, pass thro' & go along his back of the rain (animal) & land safely on the ground beyond the water*].
This maiden, she also wanted to spring across. And this water put her into the great waterhole when she had intended that she would spring through the water. This water drew her into the great waterhole. And she altogether became a frog on acct of it. While she felt that she was not a person, she had become a frog. While she felt that she is not a person, for she was a frog.
The other girls had returned/did return home. They went to tell their mothers that the great waterhole was upon/had sat upon the other one. Therefore they had returned on acct of it, while they felt that the waterhole was/had sat upon the other one. The other one had gone into/was in the great waterhole.
Therefore they had returned home, while they felt that the great waterhole had sat. The other one was a frog. Therefore they had returned to tell their mothers that the other one had gone into/was in the great waterhole when they were digging about for [!hagen].
The clouds came, the rain's clouds, and they returned while they felt/thought that the rain fell, while they had not reached home. The water ran along the ground on acct of it; the great waterhole also sat on acct of it.
And they returned. And they went to tell their mothers that a great waterhole was sitting upon the other one. The other one was in a great waterhole; she was a frog on acct of it, for a great waterhole had sat (was sitting?) upon the other one.

Therefore they had returned on acct of it. For the rain had fallen, the water had run along the ground, and the great waterhole sat on acct of it, because the rain it fell while they were seeking about. When they had not returned home, the rain fell, while they were still returning.
And the rain fell. The water ran along the ground. The great waterhole it sat. And the other one had gone in/was in on acct of it, because the great waterhole had sat on acct of it; while they were returning; while they had not reached home. The great waterhole had gone (along), it sat (before) them …, while they had not returned home.

[20 Dec.] (Called by the Dutch) Waterpool
The water's pool, the girls who stood on the edge, they crossed over; while the other one, she went into the water hole. They (two) returned home. [*R. explains that the stolen girl was a new maiden (the others were older girls, not new maidens); therefore it was that the water took her*]

The Maiden's Story, The Frog's Story
[*Told be Rachel's mother to her*]

The maiden, she had lain ill. She lay. She did not eat of what her mother gave her. She lay ill. She killed the water's children; those were what she eat. [*R. has not seen these things, but she heard that they were beautiful, & striped like a Thabba. The water was great, as a bull, & the water's children were as cows' children (the size of the latter); being the children of great things*].
Her mother knew not that she did so/thus, she killed the water children. Those were what she ate. She did not eat of what her mother gave to her. Her mother was there. They [*(all the women, all the children but one)*] went to seek for Bushman rice.
They said, they ordered a child to remain at home [*R. explains that this was a little girl as big as Edith (who is 11)*]. The maiden knew not (about) the child. And the old woman said that she must look at/see the things which her sister ete them. And they allowed the child to remain at home. And they went to seek for Bushman Rice. They said that the child should see the things which her sister ate them.
The sister went out of the houses of illness, descended to the spring while she thought she would again kill a water-child. The child was in the house [*(in her mother's house)*], while she (the maiden) knew not (about) the child. And she (the maiden) went to kill (& killed?) a water-child. She carrying brought the water-child to the house. The child looked.
And she cooked the water-child's flesh. And she ate. And she lay down. And she again went to lie down, while she (the child) looked. And she (the maiden) went to lie down on acct of it, while she felt that she had done eating. The child beheld (her?). And she lay down.
And her mother came back. The child told her mother about it, for her sister went to kill a handsome thing at the water. And her mother said, 'A water-child (it) is.' And her mother did not speak about it. She again, she went away to seek for Bushman rice. And the water, when she (the mother) was seeking about for Bushman rice, the clouds came out. And she (the mother) she said, 'something is not right at home; [26 Dec.] for the whirlwind is carrying to the spring, for something is not right at home. Therefore the whirlwind is taking away to the spring on acct of it.'
(She) felt that her daughter killed the water's children. Thence it was that the whirlwind took them away to the spring because (?) something was not rightly done at home, for her daughter was used to kill the water's children. Therefore it was that the whirlwind took them away to the spring on acct of it, because her daughter killed the water's children. Therefore it was that the whirlwind took them away to the spring on acct of it, because she killed the water's children.

The maiden first, she went into the spring; and she became a frog on acct of it. Her parents, they afterwards, they went into the spring. The whirlwind brought them on acct of it, when she was already some time in the spring. She was a frog. Her parents came also to become frogs on acct of it; for the whirlwind (it) was, (that) brought them, while they were in the veldt. The whirlwind brought them to the spring when their daughter was already some time in the spring. She was a frog.
And her parents, afterwards they came. The whirlwind (it) was (that) brought them when they were in the veldt. While their daughter was in the spring, she was a frog. Her father also came to become a frog, for the whirlwind brought her father on acct of it, when he was yonder on the veldt, to the spring, at the place wh his daughter was at it.
Her father's arrows [*All the family, & their mats were carried into the xhwarra, by the whirlwind, & all their things*], they for the future grew out by the spring on acct of it; for the great whirlwind had brought them to the spring. He also became for the future (an altogether?) a frog. Also the wife, she also became a frog; because the whirlwind brought them to the spring. Their springs came into that spring (that) they were in. The things came into that spring, because they (the people) were frogs.
Therefore it was that their things went into the spring, because they were (had become) frogs. The [//kagen] [*mats of wh the Bushmen make their house (made from a thick grass or reed?*] came out of the spring, like the arrows; their things grew out of the spring on acct of it. [*These things that grow by the xhwarra belonged to the 1st Bushmen who preceded the present race, R. says. Her mother told her this. !khwe Tna sse !ke – name of the Bushmen who lived 1st in the land.*]

The Lion's Story
[*Told to R. by her mother*]

[22 Dec.] His thigh was sore. He laid ill, in pain laid [*A man, one of the !khwe Tna sse !ke*]. He laid ill on account of his thigh. He could not walk.
And the child [*a boy who was with his !koin to take care of him; i.e. his grandfather, R. explains*] perceived a lion. And the lion came to chase the child. He (the grandfather) lay ill. And the child ran away, did run away (from the lion), leaving his grandfather on acct of it. And the lion gave chase on acct of it. The lion did not kill him. And he turned coming to his grandfather on acct of it.
His grandfather cut off his thigh; he also ran away. And he poured out for the lion [Tkantsi] when the lion thought he would give chase. And the [Tkantsi] pierced the lion's feet. It turned back on acct of it, because the [Tkantsi] it had pierced under his feet [*R. says, 'he cannie mehr loop nie, his feet is puir Doorns'*]. He turned back on acct of it because he felt that the [Tkantsi] had pierced his feet.
Therefore it was that he turned back while the old man ran away, while he felt that he had cut off his thigh. Therefore it was that he also ran away on acct of it. While the lion was chasing the child, he cut off his thigh; and he also ran away on acct of it.
And the lion chased him. He going poured down for the lion [Tkantsi]. He also ran away, while he felt that he (had?) cut off his thigh. His thigh wh was sore; he threw away his thigh. And he ran away on acct of it. He going poured down for the lion [Tkantsi]. They/it pierced the lion's feet.
Because the child, he perceived the lion come, and the child ran away on acct of it. The lion again, it chased the child. And it turned back coming to the child's grandfather, because the

child's grandfather had cut off his thigh while it was going to chase the child. And it again, it turned back coming to the child's grandfather on acct of it. The child's grandfather also ran away, while he felt that he (had) cut off his thigh on acct of it. He going along poured down [Tkantsi] for the lion, when the lion thought it would also chase him.
He, going along, poured down [tto ko ttoro] for the lion, when the lion thought it would chase him. He also ran away, when the lion thought it wd chase him. He did cut off his thigh, and he did run away on acct of it.

//ka or rooiklip

[*The Bushgirls put it round the springs, & adorn the springs with it, so that the water shall not dry up – R. tells me. The women paint their cheeks with it, & also their karosses, R. says. The maidens put it on the men's backs.*]

[24 Dec.] The maiden, she ornaments the spring with [//ka], when she becomes a maiden. She wishes that the spring may not dry up (lit. go out), because she wishes that the water might remain quietly in the spring, because she wishes that the water may not dry up; that the water may remain in the spring.
Therefore they adorn the spring, when they become maidens. Therefore they adorn the spring on acct of it. Therefore it is (that) they adorn the spring on acct of it; because they wish that the spring may not dry up, that it (the water) might remain quietly on acct of it. Therefore the old women tell them about it. Therefore they (the maidens) adorn the water's springs on acct of it. They wish that the spring may not become dry.
Thence it is that the girls adorn the young men [*(with stripes, made by the //ka, like a zebra)*], because they wish that the rain may not lightening kill them (the young men). Therefore they adorn them on acct of it.

The Water's Story

Therefore they (the maidens) adorn the young men on acct of it, for the rain comes out (in) the young men [*as sores, 'laster sick' R. says*]. Therefore they (the maidens) adorn them on acct of it with [//ka], that the rain may not come out (upon them). Therefore they adorn them on acct of it.

LVI-2 Bushman (R.) Pp. 3975-4070. 1874-5

[*From page 3975-4070: From Dec. 26 /74 To Jany 12th /75 translated*
Later addition: *N.B. Pp. 4026-4033 translated 1911. The rest, apparently, at the time of taking down*]

Contents

3975-3986 !kagen ka kkomm, hi tau Thunn ta kukomm
3987-3994 Earlier part of same story
3995-3996 Belonging to the same
3997-4003 About a "New" Maiden (what is done with her, her food, etc.)
4004-4009 The Child sho saved his sleeping Parents from a Lion
4010-4013 xurri ko killed by a Lion [xwerri kau?]
4014-4025 The man who went to sleep when not hunting alone
4026-4033 The lion who called to Ta kkumm (Rachel's sister) (Customs and Superstitions)
4034-4053 Tkua's story (How he found a woman sitting alone, who asked him to shelter her from the rain; & how she deceived him)
4054 Words &c
4055-63 The Story of the 'Water Schilpad' who deceived people by feigning illness &c
4064-4070 The Man who cut his Wife open

The …'s Story [!kagen ka kkomm]
[R.had this story from her mother]

[26 Dec.] They [*The men who had remained at home*] killed a sheep; they put the sheep's on to the crow's throat [*"die fat wat om die pens is"*]; and the crow went. He went to look at the folk who had been hunting; while they lay covered up with stones [*i.e. great stones*]; therefore they did not return. Because they lay under the stones. They (the menfolk at home) again, they killed a sheep, that they might put (the stomach's fat) on to the …'s throat; that the … might be the one to go; for the … is the one who is used to go far; that he may go to look at the people gone hunting; the thing wh they did not return on acct of it. Because they (the folks at home) felt that the … had eaten the sheep's stomach fat; and the … had not gone, on acct. of it; the … had turned back. The !kaka-kan was the one who went; went to see, what thing the people were doing. The !kagen went to say that the people were lying under stones, when he returned. Because the //xuru had eaten up the sheep's stomach fat; thence it was that the !kagen went; because they knew [felt, thought crossed out] that the //xur went to eat up the sheep's stomach-fat. Thence it was that the people killed a different sheep, they put on to him (the !kagen) of the stomach-fat. They knew that the … went to eat the other sheep's stomach fat; therefore it was that they put round the … [*i.e. round its neck*] the sheep's stomach-fat; because the … went to eat the sheep's stomach-fat. For the … is the one who is used to travel far; the … went (?) seeing that the men lay under the stoones; the … went to tell the people (at home) that the men were lying under the stones; when he … he returned, returning went to the house; when he … he had been to look at the men, when the men had [28 Dec.] gone hunting. Because the … had gone to eat the sheep's stomach-fat; therefore it was, that they killed another sheep, on acct of it. They put (the sheep's stomach-fat) on the …'s neck; they knew/felt that the … had gone to eat the sheep's stomach-fat; because the … is one who is used to go far; that they might put the sheep's stomach-fat on the …'s throat; that he might go to see what the men were

about, that the men did not return on acct. of it; because he is one who goes far. Therefore they should again, they kill another sheep; that they might put on the …'s throat; for he is the one who is used to go far. For the … had to eat up the sheep's stomach-fat, which he did not travel away. They knew that he had gone to eat up the sheep's stomach-fat; he had turned back; because he had gone to eat up the sheep's stomach-fat. Therefore it was that they told the … that he must go, on account of it; because he is one who is used to travel far; that the … should go to see what the men were doing.
And the … went to look on acct of it. And the … saw that the men were lying under the stones; and he returned on acct of it. He went to tell the people (at home), that the men were lying under the stones, when … he returned, he told the people that the men had been lying under the stones. They knew that the … had gone to eat up the sheep's stomach-fat; therefore it was that they killed another sheep; they put the sheep's stomach-fat on the …'s neck.

An earlier part of the same Story

They [*some of the men*] went to hunt; and they told a young bee to fetch water for them, that they might drink; and again, they sent a young Dassie; and the young Dassie went to fetch water on acct of it; he made water into the ostrich egg-shell; and he broguht the people water; the people drank; and they said, "What can it be that the water is bitter on acct of it, that the young bee's water is sweet, that his water is bitter?" And they cursed the young Dassie; and stones [*large stones*] began to roll, on acct of it. And they moved aside, while they saw that the stones were rolling [!nwerri – *(The stones from a mountain are meant here)*]. Therefore it was that they moved aside on acct of it, while they felt/saw that the young Dassie was the one who was rolling stones; because they were cursing/had cursed the young Dassie, because the young Dassie's water was bitter. The young bee's water is sweet; the young Dassie's water is bitter; while the young bee's water is sweet.
[*Note to p. When the !kagen came, the stones came apart, & it told the men to return home, as the children were dying of hunger*]
Because the young Dassie's urine is bitter; and/which (?) he made water into the ostrich egg-shell on acct of it. Therefore it was that they cursed the young Dassie on acct of it; because the young Dassie's urine (was) bitter. They cursed the young Dassie on acct of it. The young Dassie was the one who rolled stones upon them; while they were cursing/cursed him; because his wine was bitter. Thence it was that he rolled stones upon them; the stones covered them on acct of it; because they were cursing him (?had cursed). Thence it was that he rolled stones upon them; because they were cursing him; because his urine was bitter. The young bee's urine is sweet; while his urine is bitter; his urine is not sweet, like the young bee's, because his urine was bitter. Thence it was the he knocked down the men with stones on acct of it, because the men said that his urine was bitter and they cursed him on acct of it.

What happened when the !kagen found the missing men [Belonging to the preceding story]

When the !kaka-ken was just going towards them, the stones broke into pieces on acct of it; and the … told them to return home on acct of it; - for their children were dying of hunger; that they must return to their home. The !kakaken returned going out first, that he mt go to tell the people that the men had ben lying covered up with stones; therefore it was that they had not returned on acct of it.

What is done with a "new" maiden

[Dec. 31st] (They) make for her a [rest crossed out] …'s house, that she may lie down; for she would see people if she went about. This is why they must make for her a …'s house; that she may lie resting; for she wd see people if she walked about. Thence/Therefore it is that she must lie down, For she would see people; she must by quiet, lie down resting. For if she walked about, she would see people. This is why she must quietly … lie; many nights, when she becomes a maiden. Thence it is that the old women do order her to lie down, that she may not look at people; for she would looking fix them immoveable. Thence it is that she … lies down. The moon is cut [*As far as I can understand R. the girl lies one month in the house, half one moon, & half another*], as she … lies; and another moon, it is the one that living comes; it is the one that the old women take her out at. The moon was cut, as she … lay; another moon was the one which living came; the moon was cut, as she lay. The old women take her out, when a new moon is the one wh living comes.

[Line]

When she is in the [!kouken //nein] …. [DB: rest] house, the people kill a sheep for her; the old women also eat of that sheep, its flesh, that wh the maiden eats it. The young men do not eat the sheep's flesh, that (sheep) wh the maiden eats it. The old women are those who eat it (the sheep).

A Lion's Story

[*Told to Rachel by her mother*]

[Jan. 1 1875] The child cried there, for Bushman Rice; a lion heard, as she cried there; her parents lay asleep; she sat by them, sat crying. And the lion heard, as she cried there. And the lion came to her, on account of it. And she took out grass [*See note 1 page 4006 rev.* which reads *Note to page 4005: R. explains that the Bushman sleep on grass, & this grass had become in time dry.*] wh her parents wre lying upon, when she … she espied the lion; the lion intended to kill her (and) carry off her parents; she set the lion on fire on acct of it [*she set the lions hair on fire*]; the lion ran away on acct of it; the bushes caught fire [*as he ran thro' the bushes they caught fire*]. Because the child had set the lion on fire. And the child's mother afterwards, she gave Bushman Rice to her; because the lion would have killed them, if the child had not set on fire the lion with grass. And the lion went to die from the fire. Because, the fire had burned killing him. And the child's mother said, "Yes, my child, if thou hadst not done thus, thou settest on fire the lion, we should have died. For thou didst set on fire for us the lion, for we should have died if thou hadst not set on fire for us the lion. Therefore it is that we will break for thee a Bushman Rice's ostrich eggshell; for thou dost/didst make us live/keep us alive; we should have been dead, we shd have died, if thou hadst not set on fire for us the lion; hadst thou notg done so, thou settest on fire for us the lion, we should have died on acct ot it.

Xurri ko killed by a Lion

[*Heard from R's mother and father, she tells me*]

[Jan. 2 1875] A lion bit the old man, while they followed the spoor of the quagga [*Rachel's father had shot a quagga, & they two men were following up its spoor, when this happened. The name of the place where xurri ko died, & wh was R's father's place, was "Rietkolk"; the Bushman name was …. The man who died was a !koin of R's father's; or oom, as she calls it also*]; and the quagga went to die lying opposite to the lion. And they espied the lion, the lion chased him, the lion caught hold of him [*R. explains that the lion chased one man, of the two who were both running away*]; the lion bit him; and my father killing laid the lion [*shooting him with several arrows, R. explains*] down by him on acct of it. And the lion died by him on acct of it, while it was (still) biting at him; my father carrying brought back (the old man to the house, while the lion lay dead. For the lion had bitten his knees; and his thighs behind [*"sterre" R. explains*]. He (R's father) brought (him) back to the house; when they cut off his thighs [*i.e. they cut off the torn & ragged pieces of flesh, wh. Hung*], behind wh the lion had bitten to pieces; and he lay ill, because his knees were in pieces [*R. explains that the lion bites one's shoulders & knees to pieces, not one'e head*], also his thighs behind; - and he died on acct of it. Because his thighs behind the lion also bit them, and he died on acct of it. Because the lion did thus, he bit thighs behind that is/was why he died.

The man who went to sleep when hunting alone

[*Told to R. by her mother (so they did not sleep when they were quite alone, she says, but got up & walked on)*]

[4 Jan.] He hunting went out of the house; and he went climbing up the hill [*"kop" R. says; The hero was a !khwe Tna sse !kui, R. tells me*], and he sat down on the top, sitting looked around, if he might not perceive game; and he became sleepy as he sat. [*The man crid as he lay, because he was afraid of the lion; he did not stir, hoping that the lion mt think he was dead; so he only lay & cried, thinking that the lion wd. Bite him to death, if he stirred. The lion, at first, tht he was dead & carried him iff, & laid him down intending to return & devour him later.*] And he turned about, he lay down, cause the lion was the one who made him sleepy. And he slept, slept, lying upon the kill. And the lion came there as he lay; and he saw the lion, that a lion it was. Therefore it was that he cried, because he was afraid of the lion, and he did not look straight towards the lion [*He peeped out thro' his eyelashes, R. explains; he lay quite still, because he wished the lion to think him dead, so that he shd not bite & kill him, wh it wd have done, had he stirred.*], for he lay, lying cried, because he was afraid of the lion. The lion licked his eyes' tears; the lion dragged him away to the thorn tree [*"grenad Bushes" or !khwirri, "the achter veld" sein Doornboom*]; he went taking him away to the thorn-tree. And he laid him down; that he mt go to the water, that he mt go to drink, for he was thirsty; that he might afterwards, he come to eat. For he wd have eaten, had he not been thirsty; therefore he laid him down, on acct of it, that he mt afterwards, he eat him. And he looked if the man still lay, and he went quite off to the water on acct of it. The man arose, the man ran away, when he (the lion) had gone to the water. And the man ran to another place [*he did not go straight home, so that the lion shd. Not soon find his spoor. He first ran in another direction & then turned back home*], and the man spoke; he called out while he was yeet coming to the house, that the people shd cover him up in two hartebeest skins, that the people should hide him in, that the lion shd not perceive him on acct of it. For he had been

dragged away, while the sun was high [*lit. stand as the sun stands at 8 o'clock in the mg. in winter, R. explains*]; therefore the people shd cover him up in two hartebeest skins; for he had been dragged away, while the sun was high. And the lion followed his spoor, the lion came to the place where he had lain, when the lion thought he wd go to drink; the lion missed him; the lion followed his spoor. The lion said, "What place can the man have gone to?" [*or "What place does the man seem to have gone to?"*]; the lion following came to his spoor at the house. And the house's people espied the lion, as the dogs barked at the lion. And they espied the lion; and they shot at the lion on acct of it; the lion wd not listen; the lion said he wanted/was asking for the man whose tears he had licked. The people gave him children, he said, he was not asking for childrfen, for he dan asked for/wanted the man whose tears he had licked; he wanted/had asked for that man, he was not asking for children. The people tired out, let himn alone; and he went (and) dragged out the man on acct of it, form the hartebeest skins. Because the people had tired out, let him alone; that was why he dragged out the man. He went to eat the man, to eat him up. Because they were not shooting him, for they tired had let him alone, on acct of it. Therefore a man walks on, when he feels that he is sleepy. He arises, he walks on when he feels that he is sleepy, for beasts of prey are those who go, making him sleepy [*Old men & women say this to the Bushmen children, R. says*]; therefore it is, that he walks on, on acct of it, because he is sleepy; when he feels that he is sleepy, on acct of it.

Ta kkumm called by a Lion

[*Told to R. by her sister (while … said?)*] The Lion questioned /a kumm, as she (?) lay: "In what place art thou, that thou dost not direct me?" My eleder sistger lay?/thought (?) that the Lion asked, seeking in what place she could be; that she did not direct him to it. He put (laid?) (held?) his tail upon his tongue, while he questioned, seeking the place at which /a kumm appeared to be. She was lying down, as he questioning called, seeking for her. Because the Lion was seeking her. She lay down, while she felt/thought that the Lion becomes/makes himself into a man, when he holds his tail [*The lion putting his tail into his mouth, talks like a man*] upon his tongue; he sounds like a man. Therefore she continued to lie down on acct of it; so that the Lion should (?) might (?) continue to call, seeking for her. [*I sshe had answered, he wd have come & killed her; she lay & listened, but replied not*] And she awoke, when the day was about to break. She saw that a Lion (it) must have/had been, which had calling, sought for her. The Lion sat upright (?) oppostie to her; and she arose, she walked away, she returned home while she felt that a Lion had been the one which had called, seeking her. [*R's mother ordered the children never to call out when alone in the veldt.*] Therefore she did not call out/answer? to the Lion. Therefore she had (?) remained/been silent, while she felt (as) she lay listening, that it was not a person who was calling to her; for a Lion it was. She continued to lie down; theLion was the one who should call there. Because our mother used to tell us, that a Lion was wont to resemble a person to us; he calls?/called sounding like a man (asking) at what place a man, /A kkumm appeared to be, that she did not direct him to it; he resembled a man, he called, sounding like a man. Therefore we are not accustomed to answer if we hear that a thing calls, there in the darkness; we feel that a lion is wont to resemble a man to us, we think that it is a man who is calling, (?) our person (?). Therefore we are not accustomed to answer on acct of it, if we are alone. This is (what) the old women said, they taught (?) [*//khou = "order" (in "Boersthal")*] us about it, so that we who wre children, we might understand. Thus it was that my elder sister knew that it was a Lion which was calling to her; because our mother had in this manner talked to us about

it, namely that the Lion was wont to resemble a person to us, he called sounding like a man, while he held his tail in his mouth.

[*(Note to page 4026: The lions, R. says, used to be very numerous in the Bushmen's country, but are so no longer- 4034LH*]

Tkua ka kkumm

[*Told to R. by her mother*]
[6 Jan.] The other one [!ku ko-ken – *one of the !khwe Tna sse !ke; she was a woman, & very cunning*] dwelt upon a "pan" [!kou]. Tkuan went to her; she dwelt at the "pan". Tkua [*David says that Tkua is Tkuamman-a*] went to her; she dwelt at the "pan" [*"fluur" R. says. David sauts that her house was in a hole in the "pan" & she descended ito it thro' a round hole at the top*]; and the other one she said, "make a shelter for me"; and he put down for the other one a Dassie's kaross [*i.e. made of the skins of "Dassies"*]
Tkua went to make a shelter [*He went to fetch !kwa bushes, to make a shelter for her, not knowing that she had a house*] (for her on the flat ground), on acct. of it, as the rain falling came. And he made a shelter; the rain falling came, as the other one sat. And the other one sat there; she sat, he made a shelter there. And the other entered in, on acct of it (the rain) to the other one's house [*Her house was in the ground, & had a lid*]; she shut down her lid, and the rain fell; and Tkua asked where the other one could be. She was inside and Tkua was dying of cold; and he sought for her, because he was dying of cold; and he returned home, ordered that the shoes should go after him [*R. says that no one brings his things, they come of themselves*], and the kaross, and the quiver; that they should go after him, because he was returning home. Therefore his shoes went after him; because he returned home; the quivers and the shoes, they must go after him, and the quiver, and the kaross. Because he felt that the cold was killing him, he returned. The kasorss which he had gone (and) given to her [translated text changed here based on DH's change to /Xam; LH page: *D. says ha ssin //an, a ha a ha*], and the shoes, and the quiver too; they must/should go after him; while they felt that the other one had had him his things. He went away to return home, becasuse he felt that he was cold. Thence it was, that his shoes went after him, and the quiver, and the kaross; the quiver too. And he returned to the house on acct of it. The rain fell; he was dying from the cold; therefore, he returned home. And he ordered that his shoes shd go to him, and his quiver, and his kaross as well. And he returned home; he ordered the things wh he had gone (&) given to her [*David says here ha ssin //an a ha a he*], his shoes, and the quiver, the kaross too, - the kaross and the quiver must go to him.

Tkua's story

[*Another relation of the same story, because I did not understand the beginning of the 1st (on page 4034) well*]
The other one dwelt upon a "pan", and he went to her, as she sat. The rain falling came; and he … he said that he wd make a shelter for the other one; and the other one said "yes, thou shalt make a shelter for me [*or (?) "Do make a shelter for me"*], for I have no man who shd make a shelter for me; for thou seest (that) I am alone; I dwell upon a "pan", wh has not bushes." And … said "Yes, I will make a shelter for thee, because/while the rain falling comes." And he made a shelter for the other one on account of it [*a little house of bushes, David says*]; the other one

arose, she entered into the (her) house; and she put on the lid; … exclaimed "Oh! other one, where canst thou be?" The other one was inside; she would not give him the kaross (his own); the rain falling came, she was inside; … felt that he was dying of cold, therefore it was that he returned. He ordered that hs shoes should come to him, and after the kaross and the quiver; that they shd go to him; the kaross as well; and the quiver, and the shoes; and the quiver too. Tkuan said that he had been to the other one; the other folk asked why had he gone to the other one? The other one always dwells upon the "pan"; did he not know that the other one was always dwelling upon the "pan"?
[9 Jan.] "What could it have been that thou didst think that thou wouldst do to the other one? [*"What thing could it be that thou didst want thou to do to the other one?"*] The other one has always been dwelling upon a/the pan, what did he want, he to do with the other one? that he went to the other one,on acct of it? The other one always was dwelling upon a/the pan. The other one has not/was never been used to inhabit bushes. For she dwelt upon a/the pan, always. What thing can it have been that he went to the other one about? Did he not know that the other one has/was always been dwelling upon a/the pan? [10 Jan.] What thing can it have been that he intended that he wd go (and) do to the other one? The other one is a person who had always been used to be dwelling upon a pan. What had he wanted that he (should) to the other one? Had he not heard that the other one was a person, who had always been dwelling on a "pan"? People cannot have spoken to/told him about it, that he might understand; and he appears to be stupid, on acct of it. A person who has always been dwelling upon the pan she was. Did he not understand? Had not his peole told him about it, that he might understand? For a person who always did inhabit a "pan", she had been; and had not his people given him direction/taught/advised him about/on acctof it that he should apper/appeared stupid/to have been stupid? Did he not understand? The other one was not a person who inhabits bushes?

Sound, tone (as of a piano-forte) – Txoaten-Txoeten [*"gluuit" – DB (?Galaut)*]
[11 Jan.] The sound goes Txoeten Txoeten

The Story of the Leopard Tortoise

[*Told to Rachel by her mother. This ahppened to the !khwe Tna sse !ke. IT was a water 'schilpad' (spelt schildpad in Dutch Dicty, translated there 'tortoise, turtle')*]
[*Testudo pardalis*]
The people had gone hunting; she (the waterschilpad) was ill; and she espied a man who arrived at her house, who had hunted around. She asked the man to anoint/rub a little for her, [*'smear' with fat R. says*] her neck (above the collarbones); for it ached. The man anointed her there on acct of it. And she then …? Held tightly at the man [*By drawing in her neck*] on acct of it. The man's hands quite decayed away [*The flesh decayed cam off, as well as skin and nails, leaving only the bones, R. says*] on acct of it. Again, she espied another man, who hunting came. And she also … she said "Rub/Anoint me a little". And the man whose hands had decayed away in her neck, he hid his hands, that the other one might not perceive them; namely that they had decayed away. And on acct of it he said, "Yes, my mate anoint our sister a little; for the moon has been cut, while our sister lies sick [*the moon died, & another moon came, while she still lay ill, R. says*]. Thou shalt also anoint our sister. He was hiding his hands [*He sat, putting his hands behind him when the other one came, taking them out from the ..'s neck*], that the other one should not perceive them. The … said, "Anointing put in to my neck". And he anointing put his

hands into the ..'s neck; and the .. drew in her head to her neck (above the collarbones), while his hands were quite in her neck; and he beat the … on the ground on acct of it; while he wanted, he thought that he sould striking upon the ground, break the …
And the … held tightly to him. The other one took our (from behind his back) his hands; and he said, "Feel that which I did also feel"; and he shewed to the other one his hands on acct of it; and the other one's hands were altogether in the …'s neck. And he arose, he returned home. And the other one was throwing the … upon the ground to break it; while he (the other) returning went; and he (the other) said that the other one also felt what he had felt. A pleasant place it was not, that he had been in it. Yonder, he returning went, arrived at home. The people said, "Where has thou been?" and he answering said, "A … he was/had been the one wh had hands he been in its neck; that was why he had not returned. The people said, "Art thou foolish? Have not (thine) elders counselled thee? The … always seems as if she wd die, while she is deceiving us."

[12 Jan.] **What the man did to his wife, when she was pregnant**
[*Told to Rachel by her mother*]
The woman went to dig up !kui-ssi, while he (the husband) hunted about. And the woman baked [*"braai", R. explains, put it into the ashes*] the !kui ss and he asked, "What thing is it that thou hast eaten, which thou art filled with?" And the woman answered (and) said, "I have not filled myself with anything." [*She had only eaten roots of !kui-ssi but he thought she had filled herself with meat*] And he said, "The … thou hast filled thyself with it." And the woman answered, "The roots of … were two, which I did put to roast, which I ate. I have not filled myself with anything." And he took out a knife, cut open the woman('s) stomach on acct of it. And he saw that a child (it) had been that the woman had been filled with. And, he exclaimed, 'My wife! My wife! My wife!' I cut open my wife on acct of it, while I thought that food was that wh she had filled herself with, while a child was that wh she was filled with. And he sharpened a stick, and he fastened up the woman('s) body with it; while he thought that the woma wd again, she live.
[3 final pages separate and stuck in]
And the other people had told him about it, that a woman is one who is always used to seem as if she were filled (with food) when she is pregnant. She is always as if she were filled with food, when she preganant is with child. And had not his people instructed him about it, that he might understand that he cut open the wife on acct of it? A woman is always used to appear as if she were filled with food when she is preganant. Had not his people instructed/educated him, that he might know, that he cut open the wife, on acct of it? A woman is always used to appear as if she were filled with food, when she feels that she pregnant carries a little child.

LVII-1 Bushman (J.R.) Pp. 6031-46. 1875

*Pp. 6031-46: 21 Nov.-3 Dec. 1875
[*(On p.6046 [lines] 1-5 a little information and a few words obtained in March 1876 from a servant of Mr.H.Wilmot's of mixed Griqua, Hottentot and Makatees descent)*]

[Contents:
6031-40: Fragment of a story about the Old Man, the little hare and the travelling lions
6041-6 Words and sentences
6046: Personal history]

A fragment of the story of the old man and the hare. !nau.
[*Told by "Jan Rondebout", =giri-sse, who heard it from his mother !kwarra-an or "Mietje"*]

[21 Nov. 1875] The hare told the old man. The old man told the hare that the hare must tell the people to travel along below [*"trek bo land"* [?]] the spitzkop yonder standing. A travelling party [*(Another party)*] still to come; ***
[*just fizzles out; informant's memory failed him?]

The Story of the Old Man (who cut off one leg and ran away upon the other), the little hare and the Lions
[22 Nov. 1875] The Hare. The old man told the hare to tell the people [*a restart?] to travel under the mountain [*"berg"*] [*He ordered the hare to speak to any people whom he saw travelling towards him as "trekkers" lay above them. For his thigh was not so that he could walk on it to escape, but was festering badly in the ground*]. A travelling party [*another*] still just then came up. The hare told the travellers to travel along the spitzkop [=koro]. "O Grandfather! The hartebeests' travelling party is coming yonder."

Another travelling party came to the house. It approached the house. [*This was a travelling party of lions which came after that of the hartebeests. That was why he wanted the little hare to look about and tell him about people as that they might not come to him. But a party of lions appeared and came up to the hare.*]
The old man said, "O little hare! are thy shoes tied?"
"Yes my father, my mother fastened my shoes, O my grandfather!"
"O little hare! come and give me water. I am thirsty." [*The hare says that there is no water at the house.*]
"There is no water at the house."
"Tell the lions, little hare! tell the people they must turn back. I smell badly. Why do they come near my house? Let them turn back. I am ill."

An old lion said to the hare [*A travelling party of lions was there, an old lion was the speaker*], "I will not turn back." The hare told the old man that the lion would not turn back. [It was] coming near to the house; [and?] was hungry. Therefore he said he would not turn back. He had come near the house to get food. The hare said to the old man that a lion was coming to get the old man, for it was hungry. That hare said to the lion, "I will not come to ye. I am alone. I do not possess a wife."

Then the old man told the child (the hare) to come down from the kopje. The lions were turning back to eat him (the old man). [*(The old man wanted to get hold of the little hare, so that he might give it to the lions, but it had been previously instructed by its mother not to go to the old man if called by him)*]. That old man told the lions to catch hold of the hare. (That) he himself was lean, the hare would be fat. Therefore the lion should take the hare.

The hare ran away from him (the lion). That old man said to the lion, "Catch hold of the hare." The lion chased the hare. Then the old man cut off his leg. He ran on one leg, hopped along

on one leg. His other leg he cut off. It smelt badly in the ground. He (the old man) called to the mist about the … [he sang crossed out]. He ran away. He said, "Mist come to us on the killing place. Mist come to us at the killing place. Mist come to us at the killing place. Mist come to us at the killing place."

The above song written again separately from =giri-sse's dictation.
Tkumm ….
Tkumm…. [*Tkumm is mist according to both Jan R. and D.H.)*]

[Words and sentences]

[23 Nov. 1875] [Listed:] Head, Face, ear, two ears, nose, one eye, mouth, hair, teeth, arm, elbow, shoulder …., one, two, three, I forget, I am ill, I am hungry …, I am fat … [*"Ek is naar van de kost"*], …I sit
I come from the strong water (meaning the Breakwater Convict Station) [*from the waves on the breakwater and rocks?]
many ("banie")

The story of the early morning.
My mother said, "Go and sit down. Leave off standing. I fall down when thou standest over me. This thing I tell thee. Thy mother did not teach thee to come and stand over another person."

[*Hendrik Beren]

[5 March 1876] Hendrik Beren. His father was a Griqua ("Adriaan Leeuw"). His mother was daughter of a Makatees man and a Hottentot woman. "Leentje" talked Makatees and Dutch. Hendrik Beren says he came originally from Griqua Stadt in the Free State. He grew up at Swellendam and is not in the service of Mr. Wilmot of Ph…

[Words:] … face, teeth, brow, nose, … water, fire, rain, .., sun, moon, stars, sky, I am

[Jan Plat]

[*[9 Jan. 1884] Jan Plat's son is a boy named "Jan Lynx." They understand that he has placed at service for a year and J.P. wanted me to write to Mr. …te about him; to say that his one year is at an end now and that he wants his son; that he and the lad's mother both want him badly. J.P. says that his wife is with her mother at "Groote Kolk."*]

From "Jan Plat" or … at Charlton House, Mowbray:

[3 Jan. 1884] A digging-stick-stone's stone. The Bushman women are those who made it … head, my hand …"Kaitje" or Wai-tu (wife of "Jan Plat")
[7 Jan. 1884] A tinderbox's stone.

[I understand "Jan Plat" to say that he and D.H. left Calvinia together.]
We (J.P. and D.H.) went out from Calvinia. [*They went to "Rivier Platz" in between*]. We came to "Zoutwater". We came to "Louriet" [*J.P.'s wife was at "Louriet", keeping sheep for "Oud Louw" and J.P.'s own "klomps" of sheep too. There David and J.P. arrived. They left "Louriet" and company with "Nicolas Louw".*] We travelling went to "Rondekop." We went out from "Rondekop." We went to "Forse?fontein." We arrived at (or went to?) "Kopjes Kraal." We went to "Hoek von Schuurberg." We went to "Melkkraal."

Jan Plat only went with D.H. and the Farmer (N.L.) to "Klaver Vlei" from which place J.P. returned to Katkop. D.H. was keeping N.L.'s sheep at "Klaver Vlei." J.P. left D.H. at "Klaver Vlei" and returned with his own wife to Katkop. He (J.P.) was afterwards with "Oud Alvin Pieters," he tells me.

J.P. heard afterwards that D.H. had accompanied N.L. to Kenhart and has heard it reported too that D.H. went to the Free State with N.L. which does not seem improbable to me, as D.H. had told me that he thought (or had heard?) that one or two sons of his had gone there; and as far as I can remember, it was one of his [wishes?] to hear about his sons if he could when he left us.]

[*seemingly would contradict Deacon's story about D.H. having been shot by farmers]

[Frederick Hartnoop/Friedrich Hottentot]

(On the 10th of Jan. 1884 "Jan Plat" and "Friedrich Hortnoop" left us to return to Bushmanland)
[His (Friedrich Hartnoop's) grandfather and David's father, they were brothers.]

[*Much later in same notebook] 7061. Friedrich Hottentot, tried Namaqualand 3.1.83, Age 21, Height 5 (feet), 6 ½ (inches).
[4 Jan. 1883] Charlton House, Mowbray. Friedrich Hortnoop (He has one sister). Son of "Jan Hortnop", a Bushman who is at "Borste Doorns" near Brandvlei, and "Mietje Hortnoop." Mietje //-ta, a Bushman woman, died when Friedrich was very young.
!kuin or //yattenta, daughter of Friedrich and Oud-Sara of "Groot Lemoenkop" in the Zak-Rivier, about a day's journey on foot from "Onderste Doorns."

[Words]
[*Recorded earlier]
Amsterdam Battery near Cape Town, 15 July 1879
"Jantje George", xugwai, Hartebeest Fontein, Dragender's pitz (?s)
head, hair, eye, ear etc., one-four

LVIII-1 Bushman (K.J.) Pp. 6047-6140. 1878

*Pp. 6047-6140: From 10-28 Jan. 1878

[Contents:
6047-51: Names of Animals etc. (translated)
6052-3: Genealogical information concerning the family of Than=kasso or "Klein Jantje"
6054-7, 6061-73: Remarks concerning copies of Bushman Pictures vis. Nos. I-XXIV collected by Mr.H.C.Schunke and deposited in the Grey Library. Partly in English (translated)
6058-60: The Drinking etc. of Cattle (translated)
6074-7: The !khoa ka //kerri-ssi !kau or ... (translated)
6074rev.: The Tkhuken-Tu Tunu or ... (translated)
6077: The !khou or "Water Tortoise" (translated)
6078-81: Names of various Bushmen and information regarding them. Partly in English (partly translated)
6082: The !au or rib-bone used by Bushmen in eating some kinds of food (translated)
6083-4: The Tkhu or Bushman soup-spoon (translated)
6085: The !kabbi or … (a kind of partridge? which has white legs and is eaten by Bushmen). Transl.
6084-5 rev.: The Tka kau or … A little bird said by the Bushmen (by whom it is not eaten) to laugh at the wild cat (Translated)
6086-7: Arrowheads etc.
6088-91: The adhesive substance used in arrow-making: its preparation for use
6092-3: The //kauru-0pua or little waterhole found in rock or stone (transl.)
6093-5: Rainmaking when the wind is in the North (transl.)
6096-6101: North, West, South and East Wind
6102-6: Want of Rain
6107: Names of various kinds of food used by Bushmen
6108-27: The !goin-!goin. Honey brought home to the hungry women. Description of a Dance, the ensuing fatigue etc.
6127-33: Preparation of the Drum. Ears of springbok tied to the feet of the men who dance
6133-7: Preparation of the springbok ears … Note describing the manner in which the dried ears are tied on.
6138 The loss of //khabbo's tobacco. His song.
6139-40 The Kwa-kwara or "Korhaan Malkop" (transl.)]

Than=kasso or "Klein Jantje"
[10 Jan. 1878] Words: rhebok; eland; koodoo; springbok; steinbok; gemsbok; hartebeest; lion; leopard; jackal; hyena; lynx;; cat; dog; goat; sheep; "moff" or Farland schaap; horse; baboon etc.

[Genealogical information concerning the family of Than=kasso or "Klein Jantje"]
[11 Jan. 1878] Ssuonni – The name of Klein Jantje's father. He possessed no Dutch name because he died before the Boers were in that part of the country. He was a mountain Bushman from Tkhu !humm
Txabbi-an (g.n.), dammi-dammi-sho (l.n.), Oude Sara – Klein Jantje's mother. She was a Flat Bushmanwoman and came from //ku-ko
Tsatsi – father of Txabbi-an
=kammi – mother of ditto
!noaThain – father of Tsatsi
//khweten – mother of Tsatsi

[Remarks concerning copies of Bushman Pictures vis. Nos. I-XXIV collected by Mr.H.C.Schunke and deposited in the Grey Library]

[12 Jan. 1878]
I. 1. !kui? – a person?
II. 2.
III. 3.
IV. 4.
V. 5. the thing it resembles a hartebeest
VI. 6 & 7 The upper figure (6) may be an eland, Jantje says. The lower one (J.) he does not recognise.
VII. 8 & 9 rhinoceros (8), resembles a koodoo (9)
VIII.10 & 11 – does not know 10 or 11
IX. 12., 13. & 14. – does not know 12 or 14. 13 – zebra
X. 15., 16 & 17 – elephant (?) (15). Does not know 16 & 17.
XI.18 – The head resembles an anteater (Tkuken-te); 19 – Does not know; 20 – an elephant?
XII. 21 & 22 – Does not know whether this is a koro (jackal) or a Tku (Tgipp); 23 – Does not recognise this.
XIII. 24 – Wildebeest; 25 - ; 26 – ostrich.
XIV – Nyauki =en-na – I do not know. The round spot in the more upright line, he says it is like a water pit. The dotted lines to the left of the spectator, he says are like blood, the blood of people; also the spots at the upper part of the picture. The great dark space at the top, he says, he does not know. One of the figures has a head like a steinbok.
XV – Thinks that the largest of the three human figures may be a white man, but is not sure whether this or a Bushman. The head of the bird to the left resembles an ostrich. Is not sure whether the principal human figure holds a knife, or knobkerry, in his hand.
XVI – **[The Drinking etc. of Cattle** *presumably related to this picture?] [12 Jan.] And so it is that the cattle go down to the water and the cattle drink. And the cattle drink drink drink drink drink, the cattle drink filling the cattle. And the cattle come out of the water, while the cattle go to the grass. And the cattle reach the grass and the cattle fill (themselves) with grass in the morning. And the cattle lie down and sleep, while they feel that they are filled. Therefore the cattle lie down to sleep, while the cattle feel that the cattle are filled with grass.
XVII - [13 Jan.] This thing (i.e. the upper buck in the picture) is like a steinbok. This thing (i.e. the lower figure to the right of spectator) it is like a chameleon. These things (i.e. the 2, beginning from the left at the top of the picture), I do not know whether they are wild dogs. This thing (the 3rd figure at top of picture) I also do not know whether it is a lynx.
XVIII - They seem as if they dance.
XIX - I think that he (i.e. the figure to the right of spectator) seems as if he were dead, "slang" it seems as if it had bitten the man. A child is the one which it here. Another child is this (i.e. the two figures in the second row, to the left of the spectator). The other human figures are grown people; one of them is holding a bow.
XIX contd. – The curious looking figure to the left of the spectator in the last row, at the bottom of the picture, Jantje does not know; not[r?] the animal at the top, to the left.
XX – I think that the rain's navel is that which goes along here. I think that these people, they address (?) the rain, that the rain's navel may not kill them, that the rain's navel may be … [favourable –DB or LL?] towards them, that the rain's navel may not kill them. That the rain's navel might …. [keep favourable] towards them. This man he has had (?) hold of a thing which resembles a stick. I think that these are rain's people. I do not know them, for I behold that they are people. For they have their arms. They resemble people.

They feel that they are sorcerers, the rain's sorcerers. They are, for this man is holding a thing which resembles Tkhoe [*a curved stick ("paale") used in making a Bushman house*]. I do not know whether it is a Tkhoe, for I see that the thing resembles a Tkhoe. These people (i.e., those on the lower side of the line in the picture), I do not know whether the rain's navel divides them from the other people. People (they) are, sorcerers, rain's sorcerers. They make the rain to fall, and the rain's clouds come out on account of them. Hence the rain falls and the place becomes green on account of it. This thing [*(i.e., what we should have called the right arm of the main figure)*], it is the one which resembles a //kerri-si !kau [*a caterpillar*], the rain's //kerri-si !kau [*There is another !khwa ke //kerrissi !kau Jantje says, which is found in the ground when digging out !kuissi. This is a very little one. The rain's one is the true one (i.e. "//kerri-ssi !kau kuokwan")*.
This (i.e. !khwa ka //kerrissi !kau) was seen by Jantje in the paintings brought down from Natal by Mr. Sanderson, executed by a Kafir artist.]
XXI – I do not know these things.
XXII – It (i.e. the figure to the left of spectator in 2nd row) resembles a "water schilpad". This thing (the animal at the bottom of the picture) resembles a springbok. It has not its tail, for it resembles a springbok.
[LH page: *Tkou-Tkou – (The name of the stone on which the Bushmen sharpen their arrow-points)*]
XXIII – I do not know it, this thing. Two men, they are stealing up to this thing.
XXIV – The rain's body (lit. flesh) it is, for it is like the rain's body. This thing it resembles a thong [*"riem"*]. It seems to have bound the rain, for a man is grasping it. This man is holding the thing which resembles a thong (i.e. those (?) in right corner at bottom of picture). These people, they stand; … [they are?] people which are black. These people (i.e. the 2 middle figures in lowest group to left of spectator), they stand opposite to each other. This one, he looks at the other one; the other one looks at this one.
[Insert: *!ka !kain-I or "Oud Koos", a Bushman who lived at ?Vangel Vlei, with "Karl Jemmis" (Charles Devenish)*] [*Van Wyk's Vlei?]
This man (i.e. the second man from the left of the spectator in 2nd row from the bottom of picture), he lies down. He seems as if he was dead, for he has put down his head on the ground. I do not know whether it be a man, for he (the figure to the left of the spectator in 3rd row from bottom of picture) has put on a thing which it red.
[*related words?: pig; "bastards"]

An account of the !khoa ka //kerri-ssi !kau or "…"
[17 Jan.] The rain's !khoa ... are large, those which I saw in the picture. When I was in my country [!xoe], I saw their bodies. They were large. They dwell in the water. [*J. says that these have not hair on their backs, but that the Tkhuken Tu is the one who has hair on his back. It lives on bushes (i.e. lies on the branches of bushes). They are abundant in our country.*] They are those which are large. They are going into the water. They run out of the water. They again, they return to the water. They again, they enter the water. Their back's things, they are red. [*Jantje describes them as a little more that a finger in length.*] The Bushmen do not eat them, for they are poisonous. If they bite a Bushman, the Bushman dies on account of it.

The !khou [!khoa?] or … lives in the water. The !khou is in the water. And it goes out. It goes to stand on the water's edge (?).

[Names of various Bushmen and information regarding them]

Gautaro – Klaas Jeck
//khabba Thin – Saarbai

Txe ta tin – Lennebai [Lellerbai?]
Ta ta //ken – she is still a child
Xauken-an (g.n.) – Oud Lies (the mother of the above 4 Bushmen). Their father =xabbe or Oud Jack died at the Breakwater some years ago. Her hair is still black. The fingers and thumb of her right hand are partly gone through some illness.
Kerru – Soppie …; Tssoru – Kornels
[18 jan.] =kammi-ttu – Stoffel; Ttaui Tna – Derre
=gwai Tnunu (or Clay-Nose) is with "Sifanse Heman" [Stefaans Herman?] (a Boer). Sifanse lives at Naauwte. He, when we played by the water, the clay (flew out from the water and) covered his nose as he threw a stone into the water.
Kauru Tkaken (or "Kleinbein") was the one who called his name (of =gwai Tnunu). Kauru ..'s other name is //xuarra-ttin (youthful name). He fell down (flat?) when he was carrying a springbok and his back broke on account of it. He lives at "Nauwte."

[The !au or rib-bone used by Bushmen in eating some kinds of food]

[20 Jan.] !au – a shaped rib-bone. They are bones, ribs they are. A Bushman is the one who makes it. He works it. He forms/shapes it with a knife. "Cambro" is that which we eat.

Description of the Tkhu (or Bushman soup spoon)
[*The men are those who bind (i.e. make) them*]

Tgipp's hair is that which is here. The hair of the place which is on the top of its back [*(really along its back K.J. explains)*]. The roots of the hair are here, those which are sticking into the skin. I know not whether springbok's paxwax [Tkuerri – *It (the Tkuerri) is in the flesh; it lies upon the bone. It is yellow.*] it be. The "Drie Doorn" is that which is here. A bush it is. We scratch together the fire with it. Therefore the fire burns blackening this part of it. It becomes black.

!kabbi [*This name K.J. gives to partridges in a picture. He says that they have white legs. Also, that they are eaten by the Bushmen found in Bushmanland.*] The young !kabbi are here. The grown up !kabbi is here.

[Tka kau (the name of a little bird)]
[*Not eaten by bushmen, live in tree and fly about. Found in Bushmanland.*]
[Insert: *It (the Tka kau) says: ... when it is laughing at the (wild) cat, of when it espies a cat, while the cat is lying down, lying asleep, and it is laughing at the cat on account of it. The other little birds (hearing it laughing) go to it. They all laugh at the cat.*]
An old man it is; for his head is white.

Arrowheads etc.
[*To the iron-headed arrow points K.J. says*] A knife is this, a little knife. With these knives we shoot springbok. People have not made them nicely for they are ugly.
[*To the arrow head which is apparently made with a white stone*] "Witteklip" it is [DB?: *It is not real Witteklip, but a stone which is like a diamond*]. We use it. We fix it into the end of the reed. We do not put poison on the arrowheads with which we shoot springbok.

//kauru – the piece of wood on which the arrow-point is fixed (which is inserted into the arrow)
whai ta !guattaken – springbok's arrow-heads they are

The substance with which the pieces of glass are made into arrow-heads

It is /kwae. It is //kuarri juice. It resembles a pumkin. It is round. Its juice is white. It resembles a water. Its juice is not a little white. Its whiteness resembles milk. It is poison. We cut it open and set it down. Then we hold under it a tortoise shell, because we wish its juice to be in the tortoise shell that we may make /kwoe of it. And we warm it, making it hot. And we beat it when it feels hot. Then we beat cooling it. And we take it up like this with a driedoorn [!nabba – *imitating meanwhile taking it up by rolling it upon a stick*] stick. We do this to it with the Driedoorn stick, as we make it round/cool?, because we think that we mean to make little springbok arrows.

A little //kauru-0pua which we drink water out of, its name is !hun. It is rock [*these little water holes occur in flat stones on the earth*]. It was dry at the time at which we called !hu !hu's name.

[Rainmaking …]
[21 Jan.] The rain's sorcerers grasping break the rain's ribs. They thus, they throw them along when the wind verily lies yonder north. That wind, it is the rain's wind. It verily lies in yonder place and the rain's wind, it verily lies in yonder place. That wind, it blows underneath (?), that rain's wind. Therefore the rain's clouds come out on account of it. Therefore the rain passes in front on account of it, while the rain feels that the wind is (?) underneath it.

The North Wind
The wind blows underneath. Therefore clouds which are strong, they floating go yonder (the south), while they feel that the wind blows underneath. Therefore clouds which are strong they floating go yonder, while they feel that the wind is blowing underneath them.

The West Wind
The wind which lies in the west, it is the one which blows driving back the rain's clouds. Therefore the rain's clouds do verily lying go yonder (i.e. to the east).

The South Wind
[22 Jan.] This wind blows standing above. Therefore it gets dust. This wind blows standing above. Therefore it takes up dust. This wind blows standing above.

The East Wind
The wind which lies in the East does not a little blow, that wind lies in the East. That wind which does not a little blow, it is the one which lies in the East. It is cold. Therefore the Bushman make shelters, bush shelters. They make shelters. They light a fire. They sit warming themselves. Then they sit sheltered there. The shelters are along the bushes. They make fire. They sit warming themselves.

[Want of Rain]
When the wind is in the west and the rain clouds turn back and we are thirsty on account of it, because the rain clouds do verily turn back. And we are thirsty on account of it when the wind is in the west and the rain clouds do verily turn back. When the wind is in the west, when the rain has passed across in front and the wind is in the West and the rain clouds do verily turn back because the wind is in the west.

And we stand slaughtered by the sun. Therefore the children dip up water for us [*K.J. explains that the children go to a distance (such as from here to the Breakwater) to fetch water for them*] at the "pits" [tsaxuken] on account of it, while they feel that we are slaughtered by the sun, while they wish that we may drink. We shall drink when the children bring us water. We shall drink, while we feel that we are hungry. Therefore we are not near the water because we feel that we are hungry. Therefore we do not remain near the water, because food is not at the water. Therefore we inhabit the place at which "gambro" is, while we feel that food is not at the water.

[* "gambro" the reason for the location of the huts away from "Bitterpits"?]

Food of the Bushmen, found in their country
Tkui – "gambro"
!khoui – *The !khoui is also bitter.*
!kuisse
//kuakken – *The //kuakken is bitter.*
Tgua; //xe – rice (i.e. Bushman rice)
!nuanna – *The !nuanna is sweet.*
!kaui

The use of the !goin-!goin, followed by an account of a Bushman Dance
[24 Jan.] The people beat the !goin ... that the bees may become abundant [DB] for the people that the bees may go into other people's places, that the people may eat honey. Therefore the people beat the !goin …

[Honey brought home to the hungry women. Description of a Dance, the ensuing fatigue, etc.]
6109-24: untranslated, apart from words and fragments: mosquito, bee, "ratel"; .. clap hands for the men … backs of heads … They go to sleep at noon, because the women had bound on the drum for them when the sun had newly set. … leave off drumming … rat … The place becomes dark … [25 Jan.] …

when they awake, they send the children to the water, while they feel that they have had their sleep out. Therefore they awake on account of it. And they send the children to the water. They speak to the children. They thus, they speak to the children. The children must … bring water …
[*//a //ara – name of a plant said to belong to the rain and to appear after it has fallen.*]

[Preparation of the Drum]
[26 Jan.] They tie, putting the bag over the pot's mouth. [*A springbok's bag. They wet the skin of the springbok's thigh. Then when it is wet, they tie it over the pot's mouth and they try the drum*]. And then they tie on the sinew. And they pull making tight the drum's surface, for they wish the drum to sound when they beat the drum.

The men will tie springbok's ears upon their feet [*to their insteps*]. They will dance while the springbok's ears sound, as springbok's ears are wont to do so, like what we call dancing rattles. They are springboks's ears. We call them dancing rattles. They sound well when we tie them onto our feet. They sound well when we tie them onto our feet. They sound well. They rattle as we dance when we tie them onto our feet. The drum which the women beat sounds well.

Therefore the men dance well because the drum which the women beat sounds well. The dancing rattles which the men tie on to their feet sound well, because a woman who works nicely has made them. Therefore they sound nice because they are good. Therefore they sound sweetly, because they are good.

[Preparation of the Springbok Ears]
A woman takes off the springbok's ear's skin [*(i.e. the hairy skin)*]. Then she sews the inner skin of the springbok's ear [*(inside skin)*] when she has taken off the (hairy) skin of the springbok's ear [*the skin which has hair*], for the inner skin of the ear it is which she sews. Then she sews it. Then she scoops into it soft earth. Then they dig lading in earth, because they wish that the springbok ears should dry, that they may put in //kerri berries [*The top of this plant is like that of*

a pumpkin. Its seeds are black and small. They are found underneath the flower which is red. The root is roasted and eaten by the Bushmen. The seeds are also eaten (unwasted), the lattter being pounded fine by the women with stones when dry and mixed with "gambro" to moisten them] when they take out the earth.

Then they tie on a little sinew to the tip of the springbok's ear, which was open, standing open. And they tie shutting in the //kerri berries that they may not come out of the springbok's ear. Then they pierce through the springbok's ears and they put in little threads, which the men are to tie, fastening the springbok's ears onto their feet.

[*Jantje explains that the springbok ears (thus prepared and filled) are tied (in fours or fives) on to the top of each foot (on the instep) letting the men's toes appear below them.*]

[*Tkaggen's family]

!kauru-o – the wife of Tkaggen
!gaunu tsaxau – Tkaggen's son
ywe Tnan //kain tu – Tkaggen's daughter

The loss of //khabbo's Tobacco-bag which was stolen by a hungry dog belonging to !gou !nui, named "Blom"

[*//khabbo's Song (which appears to have been made on this occasion)*
Tobacco-hunger is that which is here,
Tobacco-hunger is that which is here,
Tobacco hunger is here. [x2]]

[27 Jan.] Txuru he smoke[s] not because a dog had come carrying off from him his bag by night. And he arose at night. He missed his bag. And he again, he lay down while he did not smoke. And we early sought for the bag. We did not find the bag.

The Kwakwara or "Korhaan Malkop"

When we startle it up, it flies away. It says "Wara //khau, wara //khau, wara //khau; //khau, //khau, //khau wara; wara //khau, wara //khau; //khau //khau //khau //khau." It, when it stands, it says: "A wa, a wa, a wa, a wa", when it stands on the ground.

[*(Added 5 March 1879 - *a year later) The Song of the Kwa kwara, or "Korhaan Malkop"*
"My younger brother-in-law
Put my head in the fire,
My younger brother-in-law,
My younger brother-in-law,
Put my head in the fire."]

LVIII-2 Bushman (K.J.) Pp. 6141-6231. 1878

*Pp.6141-6231: 29 Jan.-9 Feb. 1878

[Contents:
6141-5: Words
6146-64: Secretary Bird and Crows
6165-95: Mantis and /kwa..'s visit [to] the Dassie's house
6196-6231: Continuation of the same]

[Museum, 29 Jan. 1878]

//kha – lion; … - lioness; hyena villosa; spotted hyena; elephant; she-gemsbok or oryx; steinbok; brindled gnoo; giraffe; male kudu; Otis Kori [Kori bustard?]; paauw [*The her paauw has not another name, for her name is truly //koa. The mock? Paauw is the one which we call "great", because we feel that it is big*]; Otis vigorsu "Korhaan"; owl; Haliaetus Vocifer [*Groote visch vanger – The // ko takes a stone. It flies up with the stone. It lets go of the stone at a place above and it first comes down. It goes and waits standing opposite the eggs (the ostrich eggs) on the ground. And it stands waiting for the stone. It is standing opposite the eggs. And the stone strikes upon the eggs. Then very little bits of the eggs burst in all directions because the stone which has fallen from the sky is big. Thus he breaks up the eggshell and bits of egg shell explode in all directions. Klein Jantje explains that he has not seen the bird do this himself, but has heard it from others and he himself found a stone which had broken an ostrich egg into pieces*]; Aquila ecauda; secretary bird [*It eats snakes also …, also lizards. These things are what the secretary bird eats*]; Numida meleagris [guinea fowl?]; Corvus Albicollis; Corvus scapulatus; Corvus segetum; Lanius Collaris; Telephonus [?Bacbakiri (i.e. bokmakirie)]; arrow sack (made of skin); zebra; quagga; "Dancie"; porcupine; Tnuxa – a large thing like a hare; =nabbe – rabbit; =go – sits on its hind legs, spring haas; //ken Tkhui – (?digger of cucumber) groundsquirrel; Sciurus selosus; lynx; leopard; tiger cat?; "lepel"?; hunting leopard; "Tgipp" (a small striped …); Cynictus Ogilbyii (bushy-tailed meerkat); Zorilla striata; Suicata zenick (slender-tailed meerkat); Tni – Herpetus … ichneumon – gryse muishond; canis variegatoides (silver jackal, silver fox); Otycon Calandii; "Wildebeest" (?black [DB – blue] wildebeest). I looked at its head. Its horns' roots are large.

[*//khwaiten – An egg it is which we call //khwaiten, because we feel that it stands alone. It does not stand in [the] ostrich nest, for it stands alone. Therefore we call it //khwaiiten, for we feel that it stands alone. Therefore we call it //khwaiiten.*]

[Secretary Bird]
[30 Jan.] The secretary bird's other name is "carry-feathers" [*so-called on account of the black feathers on its wings, K.J. explains*], because its feathers are black. Its back is white. Therefore we say "carry-feathers" to it.

[Crows]
The ring-necked, broad-billed crow went. It went and eat up the piece of fat halfway on its journey. It had on a little piece of the fat round the stomach which was very small. And it turned back and the little piece of the stomach fat is that [which] sits white on its neck. And the people again, they sent another ring-necked crow while they hung round its neck a piece of fat. It again, it went and eat up the fat. And it again, it turned back while it had gone and finished the fat halfway.

Therefore the people hung round the neck of the sc.-crow the piece of fat on account of it. Therefore the pied crow was the one who took the fat to the place at which Tkuamman-a was. It arrived at the place at which Tkuamman-a lay, fallen lay at it. And it thus, it came flying. It said "ga, ga, does /kwammana go while thou goest?" And Tkuamman-a spoke. He said, "Thou shalt go and say that grandfather's people must come to take me out, for I am hungry as I lie here."

Therefore the sc. crow flew away, while it still had round its neck the fat which the people had hung round its neck. Therefore it did thus. It lay white against its neck, while it felt that it was the one who had taken the fat to the place at which Tkua was, while it still, it had the fat round its neck. Therefore it again, it took off the fat. It took back the fat. Hence the people of the house espied the fat, while it still, it had the fat round its neck. Therefore the fat altogether white covered up his neck, because he was the one who had brought the fat home, for he had done this to the fat. He had it round his throat.

Therefore this part of the fat which was upon its breast, it altogether thus remained on its breast while the piece of fat which was lying [on] his neck [*pointing to the back of the his neck*], it thus lay white upon his neck. Therefore we who are Bushmen [Txu/am], we say the sc. crows … for we think that feathers which are white are upon his neck. And they lie white on that part of its neck where the fat formerly lay. Therefore we say … to him. Therefore we are wont to say a little … must look whether the crow sits there, for his grandfather has shot a springbok at sunset. Therefore we say the little child must go and look if a crow sits there for his grandfather has shot the springbok when the sun was setting. Therefore we say a little child must go and look if the crow stands there.

For the springbok seems to be where the crow is standing. The child must go and see where the crow stands. For the crow knows that a springbok is there. Therefore the crow goes to stand where the springbok is. Therefore we say a little child must look, for a springbok is lying there where the crow has gone to sit there. Therefore the little child goes to look at it and he sees the springbok lying there. He tells his father about the springbok. He says that springbok is there which grandfather shot at sunset. Therefore his father says: "I wanted you to look, as I told you that the springbok must be there where the crow is standing. Grandfather was shooting it at sunset. Therefore I said you should go and look for I felt I ought to stand by the springbok. Therefore I told you to look. For that springbok must be where the crow is standing which grandfather shot at sunset."

[Mantis and /kwammana]

/kwammana first went visiting. They were two, he and the Mantis. Then they went to the bees' house, for the Dasse also lived with the bees. Then a young bee was the one to give /kwammana his ostrich egg-shell. Then /kwa... drank out of it, while the young Dasse gave the Mantis his ostrich egg-shell into which he had made water. Then the Mantis drank out of the Dasse's eggshell. Then the Mantis tasted the Dasse's urine. The Mantis cursed the young hare.

Therefore the Mother Dasse who was on the hunting ground sneezed, so that drops (?) of blood came out of her nose. Thereupon stones rolled (?). The stones said vvvvvvv for the stones felt that stones that had stood fast were falling. Then the young bee spoke to his grandfather /kwa. He said: "Thou must go to this gambro. Mother has taken out the mouth of its hole. Thou must go into it. For the Mantis really is the one who was with thee that man has been teasing. Therefore hard things are thus falling on thee. For the Mantis has been teasing. He really was with you."

Then /kwa arose. He thus went gently. And he gently reached the "gambro's" hole's mouth, went to sit in it while the Mantis was above because he had come later. He was covered up fast. The stones fell, covering him up fast, while /kwa lay loose. Then the people came to tread, shaking the stones. They took out /kwa, because the stones were still [3 Feb.] stirring, while the Mantis lay covered up. He it was on whom the people trod shaking down the stones. They

pulled him out hurting him because the people were angry with him, because it was he who has mad[e] things placed upon /kwa.

Therefore the people pulled him roughly out, pulled him roughly out of the stones when they felt that the stones were covering up up fast, that they might hurt [*"sair mak"*] his body, because they were angry with him. They did so because his wife wanted the people to take out the Mantis for her, because he was her husband. Therefore she wished the people to take out the Mantis for her, because he was her husband. For the people wished to leave the Mantis quietly lying inside. His wife it was who wishes the people to take out for her the Mantis; for her husband he was. [*His other name which !kourowo calls him, for kourowo says "//kanndoro" to him. The people call him the Mantis, while !kouruwo calls him "//kanndoro."*]

The Mantis asked thus. He went about teasing because she was not with him. The people should take out the Mantis for her for the Mantis asked thus. He went about teasing when she was not with him. For she had really spoken directing the Mantis. She had really said: "Thou must not tease when thou art with /kwa.." The Mantis acted thus because the Mantis did not listen. Therefore the Mantis would go teasing there at strangers' houses. Although he had really spoken directing the Mantis, the Mantis acted thus because he did not listen.

But she had really spoken to the Mantis about it. She had said: "Thou must not tease. He should look at teasing's things as they lay on him. For he it was who went about teasing like a little child. He resembled a little child at play as if he were not grown up. He went about teasing. He seemed a little child by his teasing, his going about teasing." She had said to him: "Thou must not go about teasing."

He went teasing at strangers' houses as if he did not think that he was with /kwa. He went teasing there. Therefore the things were lying on /kwa because of his tricks while it was he who went teasing there at people's houses. Therefore the things were lying on /kwa on account of his tricks. He went teasing there at people's houses as if he were not grown-up. He went teasing there at peoples' houses as if he were not grown up, while /kwa was quiet. He alone teased there, while /kwa was quiet, while /kwa kept quiet there. He alone teased there for /kwa felt they had gone to strangers' houses. He alone teased there, while /kwa was quiet when they went to people's houses. He alone went to tease there at people's houses, while /kwa was silent for /kwa felt that strangers houses were those at which they were.

Therefore /kwa was quiet. He merely spoke to get stories. These stories were what he listened to, for the other people were those to whom he had gone to talk, getting them. These stories were what he went to talk about getting them, but this man was the one who played tricks. This man was the one who teased. He it was who played tricks. This man it was who teased while /kwa was talking nicely there. It was he who played tricks here. Curse him [Ta – *Ta is an exclamation I think*], he did not talk with /kwa. He merely played with the little children like a little child. Then the children were upset. Then he played tricks. He told a story which was foul. Then the other people were angry. Then the things lay on /kwa on account of him.

[Insert: *My hand slipped along the ground, while I fell down upon my knee.*
Once was a man, his name was =kum !kwe. He lives in our country. He always says: =ku-=ku.
He sounds as if … man were throwing stones there when he falls upon his butttocks.]

[Continuation of the same]

The Elephant and the giraffe and the =kum-!kwe and the rhinoceros, they went to take out /kwa..'s party, while !kauruwo went together with the Porcupine, while !kouruwo also went, Porcupine went. They went to see where the men were, whether it seemed that the people would ... out the man for them. That was what they went to look at, whether it seemed as if the people would take out the men for them. That is what they went to look at, that they might see if it seemed as if the people would take out the man for them. That is what they went to see.

Then the elephant and the giraffe and the rhinoceros and the … and the giraffe, these people and !kauru's people with them and the porucpine [!koa – *the Porcupine's other name is !koa*]. They were going to see where the men were, whether it seemed as if the people would take out the men for them. !kauruwo and the Porcupine, they were going to see whether it seemed as if the people would take out the men for them. This is what they went to see. They saw that stones had fallen, big stones were those that had fallen. They thought that the men must come out, for stones which were big had fallen. The men must come out for stones had fallen. Stones which were big had fallen.

/kwa..'s face became visible, while the Porcupine stood looking. Then the Porcupine thought that /kwa must be got out for /kwa's face became visible. Therefore the Porcupine thought that /kwa must be got out for /kwa's face was visible when the people took off the stones which stood upon his face. Then the Porcupine stood looking for /kwa's body to become visible. Then the Porcupine stood and saw that it seemed as if the people would take out /kwa for his body became visible. Then the Porcupine saw as she stood that /kwa was taken out. The people took out /kwa. Then the Porcupine stood and saw that the people took out /kwa. /kwa was taken out, while the Porcupine stood looking. Then the Porcupine gave thanks [DB: jumped for joy], that the people had taken out /kwa for her.

/kauro was the one who stood looking, because she could not see the Mantis for the stones had shut in the Mantis. Therefore !kauru stood looking because she did not see the Mantis. Therefore she stood looking because she did not see the Mantis. Therefore she stood looking because she could not see the Mantis. Then when she saw that the people said they meant to leave the Mantis, she told the people that they should take the Mantis out for her. Then the people took hold and uncovered the stones and the people pulled out the Mantis roughly, hurting him. Then the Mantis complained about his skin when the stones were hunting his body.

Then !kauruwo said: "O people, I wanted, I told you that you should treat the Mantis well for me." And the people took hold and laid aside the stones. And the people dragged out the Mantis roughly. Then the Mantis moaned about his skin. Then the Mantis moaned. The Mantis screamed, because his skin was really hurting. Therefore he screamed, because his skin was really hurting properly. Therefore he screamed. He kept on screaming about his skin, because his skin was aching properly. Therefore he screamed about his skin for he felt that the stones had skinned him. Therefore he screamed about his skin, because the stones had skinned him. Therefore he screamed about his skin when he first moaned. Then he screamed when he had first moaned about his skin. Then he screamed, for he felt that his skin was really hunting properly. Therefore he screamed, because his skin was really hurting properly.

He limped home with the people. While /kwa went comfortably along, the Mantis it was who went staggering along. He it was for whom the people anointed rubbing on his face, as he went staggering along, for he felt that he was hungry. Therefore he staggering walked for he felt that he was hungry. Therefore he walked staggering with hunger for he felt that he was hungry. Then the people walked rubbing on his face as the people wished that his face should heal (?), that he might walk quietly with the people, while his face kept healed, that he might go quietly with the people, that he might return home.

Then he returned home. Then his sister the blue Crane cried pitying him, because he was covered with wounds. Therefore his siter cried pitying him, because he was covered with wounds. Therefore his sister cried pitying him for his misfortune, that the Mantis had misfortune while the people scolded him for his doings. Then the people scolded him for his doings because he did not hear what the people said to him. He did not seem as if he heard the people who spoke to him for he kept on going to tease there. He did not seem as if he heard what the people had said to him for the little ichneumon used always to tell him what /kwa had told the little ichneumon.

And the little Ichneumon told his grandfather the Mantis, [9 Feb.] and the little ichneumon said: "My Grandfather, father wishes me to tell thee, thou must not go teasing at houses. Father thus spoke to me. I should speak and tell you, you should not go teasing about at

houses. Then father said to me I should speak to thee. For thou art not willing that we speak to thee about it. For thou goest teasing strangers. Therefore father wishes me to speak to you. I should really tell you you should not go teasing at atrangers' houses. For .... (continued)

LVIII-3 Bushman (K.J.) Pp. 6232-6322. 1878

*Pp. 6232-6322: 10-25 Feb. 1878; no dates of translation

[Contents:
6232-6: Rescue of /kaggen and /kwammana (continued)
6236-58 The Mantis and the Ticks
6259-71: Rainclouds – Springbok hunting following rain
6271-6303: The /kain /kain, the Girls and the Mantis
6304-21: The !kwai !kwai, the Mantis and the children]

[Rescue of /kaggen and /kwammana (continued)]

For thou art not willing to be silent that we may speak to thee. Thou art not willing to be silent that we may speak to thee. For thou dost go teasing there at strangers' houses.
[Insert: *//khwa sseten – chameleon; tau tauruken-ggu – "Akeldos"; !kau – "Kochelman". We do this to the male Agama, we shout at it. It is used to lie upon the "Dree-Dorn". It has its head towards this place, while it frustrates the rain's clouds. And it does thus (nods) with its head, while it nods lying upon the "Dree Dorn" tree. It does thus with its head. Therefore we say that the Agama is there lying upon the "Dree Dorn tree." Dree Dorn tree, the one at whom we will shoot, that it may come down, while we shoot at it, that it may descend. For it must be lying on the tree. That must be why the rain will not come up for us, because he must be lying on the Drie Doorn tree.*]

And I feel, O my grandfather, thou didst not listen, for thou didst go teasing there. Thou didst act as if thou didst not listen. Therefore thou didst go teasing there. Thou didst act so. Thou didst not hear. Therefore thou didst go teasing there. Thou didst act as if thou couldst not hear. Therefore thou didst go teasing there. For if thou hadst seemed to hear, thou wouldst not have teased there if thou hadst heard. For if thou hadst really seemed to have heard, thou wouldst not have teased there. Thou didst act as if thou hadst not heard. Thou didst tease. Thou didst act as if thou hadst not heard."
[Insert: *spider; spider's web; spider (another kind of); spider's nest (made of web and leaves), bee*]

[The Mantis and the Ticks]
[*After Tkaggen's recovery from his sufferings, he went to the Ticks' houses*]

[Oct. 1919 – clearly DB] The Mantis went to the Ticks' house. The Mantis said: "The people are not here. I will take this pot that I may eat out its food for the people are not here."

Then a young Tick slid down opposite. He sat stirring the fire eating from the pot. Then he (the Mantis) said: "You, where do you come from?" And a big Tick also sat down on this side of him. And he said: "You" to the big Tick. And he again said: "You, where do you come from? to the big Tick" while he again turned? putting his face where his side was. Then the Ticks became many. Therefore the Mantis let the pot alone when he saw that the Ticks grew numerous. The Ticks were angry. Therefore the Mantis let the pot alone, because he saw that the Ticks were getting angry. Therefore he let the pot alone.

Then the Tick whose pot it was did thus. He came sliding. He beat the Mantis. He laid on to the Mantis. And his son beat the Mantis. He made him rise and the Mantis flew away. He called the … to go after him as he went. He went into the water. He said: "Our Cousins together, a man does thus." And he slowly arose. He slowly returned home. He slowly approached the house.

Then the young Ichneumon went to cry pitying him, because he seemed to go away offended and his limbs were swollen, as if knobkerries had struck them. Therefore the young ichneumon cried pitying his Grandfather, that his Grandfather's foolish actions were such that he seemed not to have listened, although he had told him about it. He went and acted thus when he went to the people's house as if he had not told his grandfather about it. He kept on doing foolish actions when he went to the people's house, as if he had not told him about it. He went and kept on teasing when he went to the people's house, as if he had not spoken to his Grandfather about it. His Grandfather truly did not listen. It must be true that he was a fool. He was not true that he listened.

Therefore he went teasing there because he would not listen. For after he had spoken to him about it, he went and kept on worrying. It did not seem as if he had heard him. He had not agreed to the things which he had said. He was not willing to agree when he spoke to him for he had contradicted you. He had not been willing to agree, for he had contradicted you when he spoke. It was not true that he listened, for he contradicted you when he spoke. He would go off and tease. And the people became angry with him. The people attacked him, because he would not listen. He went to tease and worry different people who did not know his teasing, that he is a man who teases.

And he, the Ichneumon had seen him as he was teasing there, because he is a teasing person. He teases just like a little child. He goes teasing everywhere like a little child; as if he were not a grown up person. He goes and teases there although his head had become white. He still teases people like a little child. He will not leave off teasing for although his head is white, he continues to tease. Although his head is white, he still continues to tease. Although he is grown up, although he has become an old man, he still teases there.

He will not grown up, leaving off teasing. For although he is an old man, he continues to tease. Although he is an old man, he will not grow up leaving off his teasing. For he continues to tease when he is quite an old man [*"rechte oud mans, he cannie mehr seen nie"*]. He will not lay aside his teasing, although he is grown up, although he is quite an old man. He will not lay aside his teasing when he no longer walks about.

He keeps sitting. He keeps sitting close to the fire. He sits sending the children as he sits close to the fire. The children must fetch wood for him for he no longer stands on his legs. He keeps calling the children as he sits fast while he no longer stands on his legs, that he might himself get firewood for himself.

[Insert: *The song of the !kau. ...[/Xam]*]

[14 Feb.] That must be why the rain will not come up for he must be lying on the Driedoorn tree. Therefore we will shoot at him, that he may come down when we shoot at him. When the arrow feather resounds, he will descend. For he must be lying on the Driedoorn tree. Then we will smell him. As the arrow resounds, he will come closer.

The rain will come out. It will quietly come out. A little hair (cloud) will come to sit here. The rain will stand here later where the little hair sat. The old he springboks will first approach us. We shall gently go to them as they follow the small rain's spoor. For they seem to be standing while they do not keep together. We will gently go to them when they keep together for they seem to be standing apart. They do not keep together.

The children shall first steal up seeking the male springbok which stands opposite. Its fur is beautiful. He is the one whom I want the children to steal up to. That child shall kill another male springbok. He is the one whom I want the children to steal up to, another male springbok. For they (children) are those whose eyes see well. They have not tears in them. They will look seeking a springbok with beautiful fur, that they may kill it. They will examine it as it lies. [*The children explain that the baeutiful springbok as it lies.*] so that they kill it if they aim well at it and do not miss.

They will shoot well and not miss it. For they see well, their eyes have not tears. As it comes up to them, they must shoot well at it when they see it. For I so? so when I see it. I really shoot well at it when the springbok comes up to me. I really aim well at it as soon as I see it.

The Tkain-Tkain

[*My mother /xabbi-an told me this story, as her father Tatse had told it to her so she told it to me. So I tell the story.*]

He used to go up to a girl when the girl lay ill. Then he told the girl to get up. The girl should put upon "him"? flower when the girl had got up. And he stabbed the girl's breast with a knife. Then the girl's nose's blood poured down. And he picked it up. He smelling put it upon his nose. Then the nostrils were red.

And they went away, while the girl lay. While they went to seek another girl, another hut. And they again went up to another girl. He said the girl should get up, the girl should put upon him … And he stabbed the girl's breast when the girl got up. And the blood of the girl's nose poured down. And he took it up. He laid it on him. And then they left that girl. They came near the house at which the Mantis was.

Then the Mantis had dreamed of them, that they the /kain /kain people were coming to scold/molest the girls. The Mantis early did this. He instructed the people next day that the girl's mother should give the girl a knife which was sharp. She should let her lie down with it. For he dreamed that the birds were coming to molest the girls. Therefore the girl's mother gave the girl a knife which was sharp, for he dreamed that the birds would come next day. Therefore the girl's mother gave the girl a knife which was sharp. She who was the girl's mother gave it the girl.

The girl's mother said to the girl about it, she said: "Thou should not come to play with the birds, for thou must listen to what grandfather the Mantis says to us, that the birds here come to molest the people, the girls. Grandfather the Mantis said so today. Therefore thou shalt not come to play with the bird when the bird came to the hut. For thou stab to death the bird when thou feelest that the bird is not thee.

[Insert: ko a ko a – "huste", to cough
//uhai-//uhai – "huste", to cough
Tuhain – "verkould"
Tkhamma – to sneeze
Tkhamman – sneezing (or a sneeze?)
Ssuai – to blow the nose]

For the bird would kill thee if thou didst play with the bird."

Therefore the girl lay down with the knife. Then the girl, when the bird came, lay holding it ready to stab. For she did not look, for she merely listened how the bird came rustling. She was listening to it. And she felt that the bird came to sit down here. Then the bird spoke. The bird said, she should get up. She should put flowers upon the bird. Then she stabbed the bird, the bird's … She ?plunged in the knife.

Therefore the bird did like this. It went away transfixed?. Then the people returning came together. They said, "You see that the bird it is who lies as Grandfather Mantis told them about it. "You see the bird. It is as Grandfather Mantis told us about it. You see the bird as it lies. It seems to have? flown down?. That is why it acted thus because they … It early came availing us while we had dispersed to gather. Then it flew down because it early came avoiding us. Therefore it has flown? down?. He has acted like this.

Therefore you are those that see that they are running along. For the thing there seems as if the girl were stabbing them all, as if they had not been ?advancing together. They are those whose feet are running away in all directions. They are afraid of the child who does not run after them. For she stabbed the one. She lay down. They are those who run as if the child were pursuing them, as if the child were not lying down. For the child is not pursuing them. They are

running. They go in fear, as if they had not advanced together. They are those whose feet run away from the child, for I think that the child has done this, has stabbed one of them, that they might leave off the girls' killings.

For our? brothers ?flew after the maulers when they left them, that they might kill going and coming to the girls. Therefore the brothers ?flew after the girls. The girls were fetching water for their mothers. They kill letting them disappear and they have come to kill us, as if they neared having? molested the girls. The people say, "That is why I want you to act nicely to Grandfather Mantis. For he is the one who thus dreamt about it and he told us. For he dreamt about the people and he told us about it. He spoke the truth, although he teases. He speaks the truth. We can now really see what he told us.

The people say that he lies, for the people seem to think he does not act like this. When he teases then he sounds as if he were lying. For he speaks thus because he is a man who teases. That is why he seems to be a liar. But he really spoke the truth, for we have seen what he told us about. People are wont to say he lies. We have seen that he told us about. He is not now deceiving us, for he has spoken the truth. He is not now deceiving us, for he has told the truth. We have seen the thing which he told us about, that he had thus dreamt about us. We later saw the thing which he had earlier told us about. We later saw the thing after he had in the dark told us about it early in the morning. We saw it in the afternoon.
[*!gaue ttuken – early in the morning*
!kui ttuken – "achter middag"
!kui //xa – immediately before sunset
kkuerre kkuerre ttuken – evening (near sunset)]

The !kwai !kwai or "…."
[!kwai!kwai – *This resembles another bird (black bird with a white bill), which Jantje used to see at the Breakwater, called a "Duiker", and by the Bushmen, !karriten. The !kwai-!kwai is also black, with a white bill and is about the size of the "Duiker", Jantje tells me.*]

[23 Feb.] He formerly laid the children into the net. Then the children sang about him, the children whom the Mantis had been staying with. These children put him to burn. They were those who sang of him. They said: "Mother, mother, the !kwai!kwai has taken us to kill us while we stayed at home. The !kwai!kwai has taken us to kill us while we stayed at home. Mother, mother, the !kwai!kwai has taken us to kill while we stayed at home. Mother, mother, the !kwai!kwai has taken us to kill while we stayed at home."

Then grandfather Mantis said: "Call loudly, call loudly. Call, call loudly,. Call loudly, call, call loudly. Call loudly, call, call loudly." For he wishes the children to sing loudly. Therefore he said: "Call loudly", because he wanted the children to sing loudly. Then the children's mothers said: "Thou must listen to our little ewes talk. They sound as if the !kwai!kwai had come to them, for they do not usually speak so. For they are used to be still and not to sing like this at home. They are used to be silent as we walk up listening. They do not sing at home for their Grandfather the Mantis's voice is calling. We hear it. He speaks with a deep voice [ko !khe *– said of a man who has a deep voice. Of a man who has a small voice, they say, "our brother here does not sound full."*], while the children sing. The children speak with a small voice, while their Grandfather speaks with a deep voice.

Therefore I think he is walking. He listens for us. We will return. We will see why the children are doing this, are singing. For the children sound as if their grandfather the !kwai!kwai had come to them. That is why they do not a little sing. They sound as if their grandfather the !kwai!kwai had gone to them. Therefore they make a noise with their voices at the house. Therefore they sound as if their grandfather !kwai!kwai had come to them. Therefore they make a noise together at the house. They sound as if their grandfather !kwai!kwai had come to them. Therefore they make a noise together at the house for they sound as if their grandfather had come

to them. Therefore they make a noise together at the house. They sound as if their grandfather had come to them.

We think we will go and listen to grandfather the Mantis for he is grown up. He was to stay with the children. He is grown up. We will go and listen to what he is saying. The Mantis felt that the Mantis was dreaming, that the !kwai!kwai had come in anger to the child.. Therefore the Mantis told the people the next day, that he had been dreaming that the !kwai!kwai had come and put the children into a net, while children were playing there. He came and put in the children. Therefore he, the Mantis, would stay at home with the children, for he had been dreaming that the !kwai!kwai had put the children into the net.

Therefore he who was the Mantis, he who was grown up, would stay at home with the children. He who was wise, [25 Feb.] he would stay at home with the children, for children are ignorant. And the !kwai!kwai would come to the children, because they are ignorant. They are not wise. The !kwai!kwai would come and roast them [*"brai", brae, braten*]. Therefore he who was the Mantis would stay at home, he who knew. Therefore he would pull them out of the fire. He … (continued)

LVIII-4 Bushman (K.J.) Pp. 6323-6413. 1878

*Pp. 6323-6413: 26 Feb.-10 March 1878

[Contents:
6323-33: The !kwai!kwai, the Mantis and the children
6334-6413: !gwa!nuntu and the Elephants (continued)]

[The !kwai!kwai, the Mantis and the children]

[26 Feb.] … would put the !kwai!kwai to burn in the fire. Therefore he spoke to the children. He said: "Children, roast the !kwai!kwai, for it is the !kwai!kwai." Then the children roasted the !kwai!kwai on hot stones. Then the children roasted !kwai!kwai. And the !kwai!kwai screamed with the burns, the fire's burns.

And the !kwai!kwai said: "vvvv. I always ought to look where the Mantis was." The Mantis said: "I who am the Mantis, I am here. You seem to have thought you were as clever as I am. I am the Mantis. It is I who am roasting you. I am the one who is clever." Then he told the children. He said the children must roast the !kwai!kwai and the children must not stare when he put the !kwai!kwai to roast, for it is only a !kwai!kwai. Then the children roasted with him the !kwai!kwai. He told the children, he wanted the children to know about the !kwai!kwai, for the !kwai!kwai would put them in the fire, their other little child.

For he who is the Mantis, he is grown up. It is he who stays with the children and he does not wish that the childrens' other little child should be burnt. For (his wife) /kauruwo often told him that he was not like a grown up person as if he had not wisdom, for he felt that he is used to get feathers and to fly away if he saw danger, that people seemed to be killing him. He would get feathers and fly away when he saw danger, that people seemed to be going to kill him. He used to go into the water, which is opposite the home. Then he would walk out of the water, would walk up to the house.

And the young ichneumon cried on recognising him, when he seemed as he walked out of the water, that water into which he had flown taking them, to put them in. And he walked out of the water when he had slung on the quiver. He walked up to the house. The young ichneumon cried to see him.

[!gwa!nuntu and the Elephants]
[*Related to Thankasso by his mother, Txabbi-an*]

[27 Feb.] !gwa!nuntu used to say: "Dig !khuomma, dig !khuomma", for he spoke to ttau ho. He said to ttau ho: "Art thou not eating as I am eating?" And he said: "Dig !khuomma, dig !khuomma." He said: Dig !khu.., ttau kho art thou not eating, as I am eating?" And he said: "Dig …, dig …" because it was blennerfly's (?) honey [ddoa] which he was digging.

And he said: "ttau ho, art thou not eating as I am eating?" And the child said: "I am eating as my grandfather is eating." And he laughed, because he lovd the child. And he again said: "Dig …, dig … ttau-hho, art thou not eating as I am eating?" [LH: *//kuerriten – "gezels", to converse*] And the child said: "I am eating as my grandfather is eating." And his grandfather said: "Dig .., dig … ttau-hho, art thou not eating as I am eating?" And the child said: "I am eating as my grandfather is eating."
Then he stood among the elephants [*when the elephants were people; many elephants, a herd of them it is*], as they came travelling. He stood among the elephants. He slept in the hole, while the child was above.

Then the elephants came up to the child and an elephant picked up the child. The elephants put the child into the elephant's ear, while the elephant took the little elephant out of the

elephant's ear. The elephant put down the little elephant, while she picked up !gwa !nunut's daughter's child. She placed her in her ear. She took her away.

Then !gwa-!nuntu awoke. He said: "Dig …, dig …. Ttau ho, art thou not eating as I am eating?" And the little elephant said [*The little elephant speaks in a small sharpish voice, very fast*]: "rrrr! We are not used to eat these things." Then !gwa-!nuntu listened. … and he heard that the little elephant said: "rrrr!" and his daughter's child used not to speak so. For this child said: "rrrr! We are not used to eat these things", but his daughter's child did not speak so for she [hi – *(The narrator tells me that the Bushmen use <u>hi</u> in speaking of one child when I thought there was a mistake in what I had written down)*] used to say: "I am eating as my grandfather is eating." But this child said: "rrrr! We are not used to eat these things."

Then he again said: "Dig …, dig … ttauku art thou not eating as I am eating?" And the little elephant again said: "Rrrr! We are not used to eat these things." Then !gwa-!nuntu looked at its back. "Why is the child not speaking as the child used to speak?" And the child said: "Rrrr!" as if the child were used to say "rrrr", as if the child had not been used to say: "I am eating as my grandfather is eating."

Therefore he looked at it. And he saw that it must be a little elephant, for his ears are big. Then he took up the stick. He knocked the little elephant down. He came quite out of the hole. He saw the elephants' footprints which looked as if an elephant had taken the child. And he cried about the child's footprints where the elephants had taken the child. And he sang about the elephants' footprints. And he said: "O my daughter's child's footprints are led away and I will running get the children, for my child's footprints lead away." He said, he himself would run to get the children. His daughter's child's footprints led away and he would run to get the children. The child's footprints led away.

Then he turned back for the sun was going to set. He first went home. He went to sleep at home. He told his daughter, when his daughter asked him about the child, that the elephants had come and taken the child while he (himself) lay asleep. Therefore he followed after the elephant footprints. He had turned back because he had thought he would trace the elephants' footprints at daybreak. He would follow and watch whether he should not catch sight of the elephants. Then he woke up early and got up. He did this at dawn when the place was still dark. He went to trace the elephants' footprints.

[*//happen – "boschluis" (small)*
!kuiten – "boschluis" (large)
!khi – a large thorn-tree]

And the sun rose as he went along the elephants' footprints. And the place was bare where he followed the elephants' footprints. And the sun rose. Then the sun, the sun came up giving light. Therefore he, when the sun came up giving a little light, as when he came out at the top of the hill, he saw the elephants' houses standing below. And as he walked about looking out, he caught sight of the child playing among the elephants' children.

Then the elephants' children said: "This our friend's grandfather is coming there." And the child said: "My grandfather has come, for he is used to do this. He carries feather brushes." [*ostrich feathers tied to a stick and used to wipe the eyes*] Then the elephant's children said: "Oh our mothers! – our friend here says his grandfather there is coming, for he always does so, has an ostrich feather brush." Then the elephant mother trotted up. She seized the child. She put the child into her ear and the child [DB – became membrane in slipped down inside her body].

Then !gwa!nuntu did this. He walked up. He reached them. He said he would enter the sole of the elephant's foot. Then the elephant said she would trample him to pieces. And !gwa again said he would enter the elephant's other foot. And the elephant again said, she would trample him to pieces. And !gwa again said that he would enter the palm of the elephant's hand. And the elephant said that she would clapping her hands break him. Then he again said he would enter the elephant's other right hand. And the elelphant again said, she would clapping her hands [*//kuonna – "summer"*

//na xanaken – stick mantis]
break him. Then !gwa said he would enter the elephants' eye. The elephant said that she would rubbing (her eyes) break him. [3 March] Then he
[Insert: *We who are Bushmen were once springbucks and the Mantis shot us, and we really cried (like a child). Then the Mantis said we should become a person, become people, because we really cried.*]
again said he would enter the elephant's other eye. The elephant again said, she would rubbing (her eyes) break him. Then he again said he would enter the elephants ear. The elephant said she would break him. Then he again said he would enter the elephant's other right ear. Then the elephant again said she would break him. Then he again said he would enter the elephant's nostril. The elephant said she would sneeze blowing him down. And he again said he would enter the elephants other nostril. And the elephant said she would sneezing blow him down. Then he again said he would enter the inside of the mouth. Then the elephant said the elephant would spit? him out.

Then he sprang up. He jumped through into the elephants navel. And he took the child on his back, in
[*!guara-o-!gixa or "Katrina" d. of !gubbo "Oud Koos" (son of Tointje) and Tgui-an "Dortje" (her little name was Wwi ta, d. of !kau Tkutten (g.n.) or "xuarri-o" (Boer name) and khebbi-an (g.n.)*
**Tkuttten is the name for the bone behind the ear. People hit his earbone with a stone. Therefore he is Stone-earbone.*]

the elephant's inside. Then he came out above the back of the elephant's head. He went into the clouds which had been standing above the back of the elephant's head menacing with sticks below. And the clouds sailed up into the sky
[*He it was whose clouds had to be above the back of elephant's head. It was those clouds into which he entered. Thus he went into the clouds. Then the hyenas caught sight of him just as he entered the clouds. Then the hyenas [Insert: Then the hyenas were still menacing with sticks at the place below, for they wished to throw sticks at !gwa-!nuntu. They stood holding ready to throw with sticks, sticks which they meant to throw at !gwa.. Therefore they stood holding ready to throw for they meant to throw sticks at !gwa..] said, he had really gone there into the clouds and when !gwa came out below. Therefore they stood holding sticks to throw. !gwa.. came out above and he cut and took out the elephants heart because he was angry with the elephant about the child. Then the hyenas said: "He has really gone up there. He is in the clouds. His footprints are lost there in the clouds. We no longer perceived him."*]
The clouds sailed along the sky, sailed along to his home. And the clouds descended, descended upon his home. And he jumped down and stood. He unloosed the child from his back. He set the child down. And he dipped water. He washed the child. He went and washed himself who was grown up. Then he took the child. He lay down, laid the child down, while he stuck his feather brush up in the house bushes. Then as his daughter was returning home, she said: "Father must have gone and got the child, for he has stuck in and put his feather brush, for he said he would dig and put up the featherbursh for me when he had got the child.
[Insert: *!kuken-!kuken xu-tara – cockroach* <u>*Blatta*</u>
=kakken //khu ttunu – dragon fly "naald kooker", <u>*Achna*</u>
!kwi !khe !kwa – spider …
… - It is poisonous.]
He must be digging putting up plainly the featherbrush for me. I was coming, when as I returned looking out I saw the feather brush plainly planted, for the feather brush stood there visibly."

Then she returned, reaching home. She jumped for joy about her father. She questioned her father. Her father told her about it, that he had got out of the stomach where the elephant had swallowed down the child. Therefore they had got out of the stomach. He and the child, they had

got out of the stomach. His daughter said: “I wish you had done thus for me about the child for it was you who slept.” Her father said: “My child, the old people’s chest
[*We do this when other (different) people come, we become sleepy. Therefore we say the people’s chests are touching us/influencing us, for I become sleepy. Thou shalt look around for me, for I must lie down to sleep, for I am sleepy. Thou shalt look around for me, for I am sleepy. I must lie down to sleep. Thou shalt not lie down to sleep, while I am the one who is lying asleep.*]
was that on account of which I slept when they were coming. I had not taken the child into the hole, for I lay down to sleep while the child was upon the top of the hole’s earth heap.

Therefore they saw the child sitting up there. The old woman walked up to it. Her footprints were those which I saw. They came right up for her footprints looked as if she had passed close by me. When she caught sight of the child sitting there, then she [8 March] walked coming quite up and her footprints looked as if she had past close by me. Hence her footprints were really when she saw the child sitting up there for she would have passed by me if I had taken the child into the hole, because I had gone to sleep while the child sat on top.

Therefore her footprints came close up, for her footprints looked as if she would have passed me. She would have shot me if I had taken the child into the hole. Then I should not have had to walk about, while I was following her spoor. I followed tracing her footsteps from the place where she had taken the child. Thus I followed tracing her footprints from the place where she had taken the child. My legs were stiff [*“My legs are stiff because I was chasing springbok”*], as I followed her spoor. I wanted to turn back. I thought that you would scold me about the child if I did not follow to get the elephants. I must truly go and get the child.

Therefore [Insert: *yauruken – to creak (as boots)*] I followed and got the elephants, because I felt that it was truly a little girl, an only one. She (his daughter) had not another little girl, for she is the only one. She is the one to wait on me, for I am becoming old, for she is the only one. She shall also dip up water for me, for I think that I have thus grown old. I shall not again become a young man, for I have grown quite old.

And the hyena lays down a riem/thong for me. And the hyena will carry me off if you go leaving me when I am old and worn out, for I am growing old. I think that it was love for which I followed to get the child. That was why I seem to have followed to get the child, for I felt inclined to turn back. I remembered that it was truly the child. Therefore I seem to have followed to get the child. The old woman herself swallowed the child for me. I remembered that I was cunning. Hence thou hast seen the child, for the child had gone into the stomach. I remembered that I was cunning. That is how you have seen the child. You should first feel that my smell is not pleasant, because my smell shows that we have come out of a stomach, the middle of the old woman’s stomach. And my heart is weak in consequence, because her smell is not pleasant. Therefore my heart is weak, because her smell is not pleasant.

Therefore you have seen, I have washed myself and the child. You see I have lain down because of my heart which does not feel comfortable, for I wished I should first lie down making myself feel comfortable. I should first sit down, for I do not feel as if I had sat down. Therefore I lay down. You come while I am lying and I do not feel inclined to get up. Thus you come while I am lying. I had lain down, but I had not eaten. I had lain down.”

His daughter said: “You are obstinate. Was it not you who did not act like a grown-up person, who went to sleep while the child sat above? You did not take the child into the hole. Then the elephant would not have come and taken the child. That was why you followed to get the child, that you might truly bring me the child. For it was you who slept, while you did not look after the child properly for me. Then the elephant would not have come to take the child. Then I thought you ought to follow and take the child for me, while the elephants were still near. But you did not see the child, for you had gone about searching for the elephants while the elephants travelled to another waterpit and the elephants travelled to it.

Therefore you ought to have followed up the elephants, while the elephants were still going to a waterpit which you know. But you did not see the elephants, because they travelled to

a waterpit which you did not know. Therefore you ought to have followed up the elephant, while the elephant's spoor still was fresh. For you would not see the elephant footprints if they were old. When they were old, you could not see them. You would walk letting them disappear behind and you did not see them. Therefore when they were still fresh, you ought to have followed up the elephants, following along their footprints to the water where the elephatns went to dwell."

Then !gwa… spoke. He said to his daughter: "I have nearly killed myself because I thought that the old women were still travelling, while they really were staying where they had gone to live. I almost killed myself as I hurried along while I made haste to go, for I thought I should soon see them while it was still cool, while it was still daybreak, [and] the place was still cool. Thus I went out early to see find. I wanted to come home early, while the … were still … and it was still daybreak.

And the sun showed noon when I was at home. I did not feel as if I could get up because of my heart, which did not feel comfortable because of the old woman's smell. And my heart did not feel comfortable. Therefore I lay down. The place became cool, while I lay. Therefore thou shalt cook for us. Thou must easily come back from hunting for food (as women do). I will get water, for there is not water, for I have been lying down and have not dipped out. I have been lying down. I washed the child, myself and the child. I lay down and the water was not there. Therefore I will dip up, although I am swollen [*(i.e. my legs and feet)*]. I will go and dip up, that you may cook for us. Although you did not think I wished you to cook for us, you shall first cook for us, that I may sit still, for I do not feel comfortable.

I do not feel as if I could light a fire, that the pot may boil. I must first keep still, for I do not feel nice because of the old woman's smell. I will first keep still for I do not feel comfortable because of the old woman's smell and my heart does not feel comfortable. I will eat. I will again lie down, for I do not feel as if I want to sit. For I intend to sit waitng for the pot to biol. I will then eat of it. I will then lie down when I am satisfied. And the sun will set while I lie and the place will grow dark over me as I lie." His daughter said: "That is what you did. You slept. Therefore the elephants took the child while you lay asleep, as if you thought it was home, if you had not slept and you have kept watch, kept looking out. You would have heard the elephants footsteps rustling as the elephants creaking came. Then (continued)

LVIII-5 Bushman (K.J.) Pp. 6414-6504. 1878

*Pp. 6414-6504: 10-20 March 1878
*Finished translating "The She-Rhinoceros and her Elder Daughter's Suitors,"
16 & 17 Jan. 1901

[Contents:
6414-55: The Story of !gwa!nuntu (continued)
6456-6504: The She-Rhinoceros and her Elder Daughter's Suitors]

The Story of !gwa!nuntu (continued)
[LH page: *I had thought that I would wash my hands.*]

!gwa… said: "I must have just gone to sleep. Therefore the old women must have come to me when I had just gone to sleep. For I should have gone to look out if I had slept for a long while. They must have come when I had just fallen asleep and I did not see myself lying on account of it. Therefore I did not hear them on account of it and the place became evening while I lay asleep. Therefore I did not perceive the old women on account of it, while the place became evening while I lay asleep."

Therefore his daughter said: "Thou hast always not awakened, for thou hast always seemed as if people were in the habit of coming to thee while thou didst lie asleep. For thou wert always used for the sun to come out and lie upon thee, while thou didst lie. Therefore the elephant came. Thou didst lie sleeping as if you thought it were home. Thou didst not awake as if thou wert not lying asleep on the hunting-ground, as if it were a hut in which thou didst lie asleep. As if thou wert not lying asleep on the hunting-ground, thou didst not awaken. Then thou wouldst have perceived and followed the elephant near at hand.

For thou, thou didst arise [*while the elephants had gone very far away*]. Thou didst seek about on account of it. Thou didst trace their footprints, while thou didst not perceive them. Thou didst only follow, tracing their footprints while thou didst not perceive them. Thou wouldst have thus followed them if thou hadst not been lying asleep. If thou hadst done as thou didst mean to do so, thou wouldst have dug, dug, dug. Thou wouldst have returned and not lain asleep on the veld."

The !gwa … said: "I must have become sleepy because of the old woman's chest. That was why I went to sleep. Because
[Insert: *!nu ko !kwai //nua //nuobbuko – a little bird with a long tail, found at Beaufort West [*prison] and in Bushmanland*]
I felt I was becoming sleepy I went to sleep. I did this because I did not carry the child. I should have gone to sleep at home if I had carried the child. For then the elephant would have passed me if I had gone to lie asleep at home. The elephants would pass me. Then I should not have made my things for me [got my things into scrapes] if I had only gone to sleep at home, if I had not slept in the hole."

His daughter said, "Thou dost always do foolishly. Thou dost not resemble a grown up person, for you should have returned home when you felt that the sun made the evening and you should not have gone to sleep. Then the elephants would not have taken the child, while you lay asleep."

!gwa.. said: "O my daughter! It was because I wanted to come and get wood, that was why I went to sleep a little while. I fell asleep [*"klein umbetje slaap"*]. I meant only to sleep for a little while and then get up to go and collect wood, for I wished it should be evening, for the child to come with me. That was why I wanted to go for wood when it should feel cool to the child, that the child might walk with me. For I would not go to look for wood when I was carrying her, while the child felt it hot. And she would not walk with me.

In the evening I thought she would be able to walk with me. I must walk quietly seeking wood for I was not carrying her. And I must quietly carry the wood while she ran beside me, because it was evening. And she walked along playing and she ran quietly along. For I did not feel as if I could carry her together with the wood. For I am no longer strong,
[*//ki – to suspect; //i – to possess; ...//i – not to be strong i.e. not to possess strength*]
for I feel I am no longer strong, for I feel … because I am getting quite old.

Therefore I wanted the child to walk
[6433: *... - still young (as young kittens) ... She (baby) is still young.*]
beside me, that I might carry the wood alone, because I am no longer strong. For I feel … I think that it was for love that I went to the old woman, because it was she who had swallowed the child. For I should not have come if she had not swallowed the child for me. For I did go nicely to ask to get the child and should not go to quarrel with her. She it was who swallowed the child for me, for she it was she swallowed the child for me as I came looking.

Then I became very angry. Therefore I seemed to go and quarrel with her, for I had gone nicely to her to say to her she should give me the child. It was she who swallowed the child. Then I became very angry when she swallowed the child as I came looking. Then I went to quarrel with her, for I had not come to do so, but I had gone to ask gently for the child. Then I should not have gone into her navel. For I went into her navel because the child was in her inside.

Then I ... quarrel with her. I went into her inside. I trampled it. For I should have come quietly to stand talking and she should have given me the child, that I might carry the child on my back and I go … It was she who swallowed the child for me. Then I went into her navel. For I would not have gone into her navel, but she swallowed the child for me. Therefore I went into her navel, because I thought I used always to go into her navel, for that was where the child was. For it is at her navel that the child was. Therefore I kept thinking that I used always to go into her navel. Therefore I went into her navel, because that is where the child was.

Therefore I come out on the back of her head. I trampled upon her heart, because I was angry that she had swallowed the child for me. Therefore I was angry that, when I came walking up looking, she came out of the house. She took up the child before me. She swallowed the child, as I came walking looking, while the child played before me. She came out of the house. She took up the child before me. She swallowed the child as I came walking and looking, while the child played before me. When the child thought it had seen me and the child stood still and the child looked. She came out of the house. She took the child in front of me. She swallowed the child as I walked up looking. She took the child. She swallowed the child. She stood gulping down the child as she swallowed the child. She stood gulping down the child.

Then I was really angry with her for I wished her not to swallow the child as I came walking and looking for the child. Then I came out of the back of her head, while I trampled upon her heart, while I trampled on her heart. I came out of the back of her head, while I was … her heart. I thought I would come out of her head. I should not have come out of the back of her head if she had not swallowed the child for me. For it was she who swallowed the child.

Therefore I came out of the back of her head, trampling upon her heart. I … because I felt angry. She had truly seized the child. For she had swallowed the child as I walked up looking. She had truly taken the child from me. For she was swallowing the child as I walked up looking. It was quite true, she had really taken the child from me. For she was swallowing the child.

Therefore I trampled upon her heart, because I was feeling properly angry. I should not have come if she had not swallowed the child. It was she who swallowed the child, as I walked up looking. Then I became very angry, as I walked up looking, that she had truly taken the child. Then she swallowed the child as I walked up looking. She truly had quite taken the child from me."

The She-Rhinoceros and her Elder Daughter's Suitors
[*Told to Than=kasso [previously Jantje] by his mother Txabbi-an*]

She (my mother) used to say that the rhinoceros's daughter was (?) [*Ssuai-ssuai-//a-Tuhan is the younger daughter of the she-rhinoceros, and !kwa!khe the elder, to whom the suitors came*] Driving Away (?). Therefore they were in the habit of saying, "Be quickly flying! Be quickly flying!" She formerly said that she would go to her mother, that her mother might dip out food for her, that she might eat. And she truly went to tell her mother that a man was the one who came to her elder sister.

Then her mother said: "Thou must go to fetch for me the short horn, for uncle jackal it seems to be." Then she, when Driving Away went to fetch for her the short horn, she came and put on the short horn. And she ran to the house. And the jackal sprang away from !kwa-!khe; and the … threw a stick at the jackal's … while the jackal was afraid of the mother rhinoceros.
[*The silver fox [!gwita] formerly screamed at the dust of the rhinoceros. It said that Driving Away ought to deal gently for them about it with the rhinoceros mother, when the rhinoceros mother was at peace. For this thing did not seem as if it would be nice, for the rhinoceros mother seemed to be making a dust. She was carrying away the bushes.*

Therefore the silver fox formerly said: "Thou must look at this thorntree which blows in this direction, is the one which blows coming. It was blowing across while Driving Away seeems to be the one who told her mother had been quiet. A fight must be raging there and her action … when she has ... to her mother. A fight must be raging there when a person comes to her elder sister."

The silver fox formerly used to say: "Tnai, Tnai, Tnai", while it felt that it thus sounded. Therefore it was used to say: "Tnai, Tnai, Tnai. Oh …! I wish that Driving Away would indeed deal gently for us with her mother, that child ought to be dealing gently. She goes about telling her mother of it, a fight's thing comes down when she has gone to her mother. She has been to tell her mother and ... is that which comes. And the thing does not seem as if it would be nice on account of it."]
And another jackal, it again, it come[s] to !kwa-!khe. And Driving Away, she said that she would again go to her mother, that her mother might take out [food] for her. And she went. She went and said: "Oh mother! A man is the one who is yonder with thy daughter."

And her mother again, she said: "Go and fetch me the short horn, for uncle jackal it seems to be." And her daughter again went to fetch her the short horn. And she put on the short horn. She again, she ran to the house. The jackal again, he sprang away. The silver fox again threw a stick at his …
[*The silver fox was worried about the !kwa-!khe, that the jackal was afraid of the rhinoceros mother; as if the jackal had not been the one who came to !kwa-!khe, while the rhinoceros mother would not kill him. The rhinoceros mother was the one who drove him away, that she might see whether the jackal was one who really married !kwa !khe; while the rhinoceros mother only drove him away that she might see him, if he truly married .. when he was not afraid of the rhinoceros mother. Therefore the silver fox threw a stick at him on account of it.*]
Therefore the hyena was the one who came to !kwa-!khe. And Drving Away, she again, she said: "Be flying quickly! Be flying quickly! I think that I must go to our mother, that she may take out [food] for me, for our mother stands yonder." And she went to her mother. She went and said: "Oh our mother! The man who is yonder, his head is not small. He is with thy daughter !kwa-!khe. His head is not small."

And her mother said: "Go and fetch the short horn, for uncle hyena it seems to be. He is one whose head is not small. Thou shalt go to fetch for me the short horn." And Driving Away, she went, she went to fetch for her the short horn. And she (the mother) came and put on the short horn. She ran to the house. And the hyena sprang away. And the silver fox again, it threw a stick at the hyena's … It did so on account of it.

Therefore the lynx said that he would be the one to go to !kwa-!khe. And the leopard said that he would be the one to go to !kwa-!khe. And the lynx said: "Yes, those shalt do so."

Therefore the leopard was the one who went to !kwa-!khe. And Driving Away she again, she said: "Be quickly flying! Be quickly flying! That I may go to our mother, that she may go and take out [food] for me, that I might eat."
[He – *N.B. to put this from he to ha in a note. The leopard went down to !kwa-!khe at the water, for !kwa-!khe was sitting there sifting Bushman rice. And the leopard said: "Do it in haste, that thou mayest allow us to return." And !kwa-!khe said: "Wait for me. I must sift that I may finish sifting the Bushman rice, for thou acted as if thou shalt not eat."*]
And the leopard said: "I do not intend to eat, for I do not eat raw Bushman rice. For thou must quietly go drying to place for me the Bushman rice." And then they returned home with it. And Driving Away she again, she sang. And !kwa-!khe said: "Oh Person! Thou dost seem to think that jackals and their companions they are. For a man who is different is there."

And Driving Away she said: "I wish that I should go to our mother, that mother may go to take out [food] for me that I might eat." And she went to her mother on account of it. She went and said: "Oh! our mother here, the man who is yonder with thy daughter, he does not resemble the people who have been coming, for a tall man he is. His eyes are not small. The man has lain down."

Then her mother said: "Thou must go to fetch for me the long horn. Thou must not bring the short horn. Thou must [go] to fetch for me the long horn, the real horn, for Uncle Leopard it seems to be. For thou dost seem to think that stirring will be there." [*The leopard will not be afraid of her. Therefore she says that stirring will not be there.*]

Then Driving Quite Away she went to fetch her the long horn. And she came to put on the long horn. And she ran to the hut. The …, he again, he stood and screamed on account of her dust. And she in this manner, she … came. And she placed the back of her head, while she … put it under the leopard's legs on the ground, while she pierced … up the leopard's legs from the ground. And she pierced up the leopard's legs from the ground. The leopard continued lying down.

Therefore she, when she stood with her back to the leopard, she said (sang): "My daughter's little husband!" and !kwa-!khe sprang out of the hut. She took a stick. She beating laid it upon her mother's back [tail's root]. The silver fox said: "Thou must (hast?) done in this way to mother. Mother was the one who caused the people to be afraid, the people who were coming to thee. Mother did make them to be afraid when people came to thee. Mother caused them to be afraid when they came to thee and they afraid left thee when a man came to thee. The man ran away.

Therefore I wished that she (the mother rhinoceros) might see when a man who is not a coward, he was the one who came to thee. While they told their mates about it, that a man who is a … man, he is the one who shall come to thee, he who is not a coward. He is one who will not being afraid leave thee.

Therefore the leopard early took away with him !kwa-!khe. He took her away with him, home to he (the leopard's) house. Therefore the jackals and their fellows when they perceived the leopard bringing !kwa-!khe with him, they said: "..! for !kwa is there yonder, she whom we were those who married."

The hyena said: "I had thought that I should be the one to be married to her. Her mother was the one who did not act nicely, for her mother was wont to make a fight with us when we went to her daughter. She did think to kill us. She only once seemed not to do to our elder brother. For our elder brother alone, he is the one who brings away with him, away there. She is the one whom our one companion has brought away with him, she whom I was the one who had intended that I should be married to her.

Her mother was the one on account of whom I being afraid left her, because of her mother. She is the one who did not do that which an old woman is used to do, walking gently to approach the house. She first comes to sit down, while she does not run to lift us up. She did not gently come, for she was wont to run to lift us up. Therefore I sprang away, while I desired that I

might quickly go opposite away from her. For she would, if I still sat looking at her, she would have … knocking me away, while I still sat looking at her. Therefore I quickly sprang away, while she was still coming, for she did not gently come."

The other one, the hyena, said: "My elder brother, I also did thus because I thought that she would knock me down. I quickly arose, while I felt that I do not run fast like thee who art fleet. For she would have ... making me fall if I had presently arisen. Thou didst feel that thou wert fleet. Hence thou didst quickly spring away. I arose, while grandmother was still coming, because I felt that I … For she would have .. if I had just arisen, if I had thought I had believed that she was still coming. For she came with dust and I did not perceive her come on account of the dust. She came with dust. Therefore I quickly got up, while she was still coming, that she might do thus, she follow me. Our elder brother, the silver fox, was the one who did not put me on account of my … My … which the stick hit, it still aches."

The other one, the jackal, said: "Our elder brother, the silver fox did the same to me. He threw a stick into my … as I leapt/slept? away. He threw a stick at my … its great blister. It was the one that stood in my … Our elder brother has not had compassion upon us. He was used to stand calling out when grandmother the rhinoceros came. He called there while he intended that he would throw sticks at us. He threw a stick at my … as I sprang away, while I had always been afraid of the he-rhinoceros who had been waiting at home.

He was breathing there at home, while he did not intend to go away from the house. He lay sleeping at home, while he intended to scold, frightening us if we went to his daughter. He scolded, frightening us. He was not willing to go away from home. He stayed there at home. His daughter also stayed there. She has been the one who should go to tell, while her mother did not intend that he should take her away, that he should gather food for him. She left her on guard at home, while she intended that she should stay there at home.

And when she went crying to her mother and we were as if we had forgotten her. And our elder brother, the silver fox screamed at her mother's dust. While we seemed as if we had forgotten her, our elder brother screamed at her mother's dust, while her mother was running home, while we knew not. Her …. [half sheet torn out] … about it, while we forgot her. She had gone to tell her mother. And we were startled when Uncle … called out, we were startled at it. We were startled, while her mother was not coming afar off. She near at hand was the one who came …, while we thought she still afar came, while she close at hand was there, while we thought she was still coming.

Therefore we were used to spring away, while we felt that we were startled. We were startled at her while she did not come at a distance. Therefore we were used to spring away, while our elder brother the silver fox was throwing sticks at us. He had no pity for us when he was with that mother rhinoceros. [DB] ... did not wait for her then.

LVIII-6 Bushman (K.J.) Pp. 6505-95. 1878

*Pp. 6505-95: 21 March-7 April 1878

[Contents:
6505-82: The Mantis makes an Eland
6583-95: Porcupine hunting
6578 rev: Coming of Lion
6590-4rev: Mode of eating porcupine]

[The Mantis makes an Eland]
[*Than=kasso had this from his mother Txabbi-an*]
["Translated by D.B. - 1 Dec. 1914"] [*presumably DB and LL worked together on the manuscript at some stage; *only in 1912 that LL returned to SA]

[21 March 1878] The Mantis once did as follows. /Kwammana had taken off this, a part of the shoe. /Kwammana left it and the Mantis picked it up. And the Mantis went to put it to soak in the water, put it in at the place at which the reeds stand. He went away and he came.

He came up to it. He looked. He again turned back while he saw that the eland was still little. And he again came, he came and saw the eland's spoor which biting came out of the water. And he came, he approached the water while the eland grazing went to the grass which the eland ate. And he waited sitting by the water [*He sat upon the water's bank, sat near the eland's assegai (?)*]. And the eland returned. And he perceived the eland, while the eland came to drink.

He said [*making a noise by agitating his tongue, which is still done by Bushmen in springbok hunting – (called tu-turriten)*]: "/kwammana's shoe's …" And the person [man crossed out] walked up when his father called tuturriten to him. Then he went up to the honey. He went to cut honey. He came to lay down the bag by the water. He returned home.

Then when the sun was not out he came, he came to pick up the bag. He came up while the eland was in the reeds. He called "tu tturriten" to it. "/kwammana's shoe's …" And the eland got up and left the reeds. The eland walked up to his father. His father laid down the bag of honey. He grasping went to lay down the honey's … And he kept on picking them up. He rubbed (?), (laid) them onto the eland's ribs. He splashing made them very nice. He went while he took the bag, for he sought for other honey. And he went to cut it. He again came to lay down the bag by the water.

He returned. And he again came early. He again came to pick up the bag. He again came up to this place. He again called the eland out of the water. And the eland again came out from the middle of the water when he said: "/kwa..'s shoe's …"

And the eland again walked up to him. He again worked making the eland nice with the honey's … [22 March] And he went away while the eland went back. The eland went into the reeds which were standing in the water, while he went away. And he went up to another honey and he went to cut it. He again slung on the bag. He laid the bag down at the place to which he was wont to come and lay down the bag there. He returned, again he returned. He again came early, that he might (would) pick up the bag. He came walking. He came up.

He again called out the eland from the water. He again said: "/kwa's shoe's …" And the person again stood frightened, stood frightened in the water. The person walked up to his father, for he had grown. And his father cried fondling him. And he again worked making him nice with honey's …

And he went away, while the eland walked back. The eland approached the water. The eland went back to bask in the water. And he (the Mantis) did not quickly come. And those nights became three, while the eland grew, becoming like an ox. And he went out early. The sun came up, while he walked, approached the water. And he walked up to the place to which he was wont

to come. He called the eland and the eland got up and came forth, while the ground sounded when the eland came forth. Therefore he rejoiced (sang) about the eland.

He said: “Thou! A person is yonder; /kwa..’s shoe’s .. My eldest son’s son-in-law’s shoe’s, /kwa’s shoe’s, my eldest son’s shoe’s …”, while he smoothed making nice the person, made smooth the male eland. And he went back. And he went home, while the eland walked back, biting went up to the grass, the grass which he was wont to eat. That was what he biting reached. He would go to eat at it. He would later in the evening return, reaching the water to which he was wont to return. And he slept in the water. And he early went to graze, at daybreak. And his father again came, came in the evening. He would again call him out. And the male eland again walked out of the water. He again walked up to his father. His father again went to smooth making him nice. Then he returned.

Then, when it was morning, he said to the young Ichneumon, he said the young Ichneumon should go with him, they would be two, while he deceived the young Ichneumon. And they went, they approached the water, while the eland was eating there. They went, they went to sit in the shade of the bush by which the eland’s assegai stood, where the eland would come to seize it. And he said, “young Ichneumon go to sleep”, for he was wont to deceive the young Ichneumon. And the young Ichneumon lay down, while the eland came to drink for the eland felt the sun was getting to midday. And the eland drank when the eland felt that the sun made midday and the sun was getting hot.

Then the young ichneumon covered up his head, because the Mantis had told him to cover up his head. And the young ichneumon did not sleep. The young ichneumon lay awake. And the eland did thus, the eland walked away. And the young ichneumon said “Bu !khe, bu !khe !khe”. And the Mantis said: “What does my brother seem to have seen there?” And the young ichneumon said: “A person is yonder, standing yonder.” The Mantis said: “Thou dost think ?thick it is, for very small it was. The shoe’s bit which father had dropped it was ... ?Thick it was not.”

And they returned. Then the young ichneumon went to talk to his father /kwammana about it and /kwa… said the young ichneumon should guide? him. He should go to show him the eland. He would see that the young ichneumon’s eland had no equal in beauty, when the Mantis had smoothed … Then the young ichneumon guided his father, while the Mantis was just at a different place, for he meant to come afterwards, to approach carrying to the water, while the young ichneumon guided his father to the eland.

Then they approached the eland at the water. And /Kwa went. He looked at the eland and he knocked the eland down, while the Mantis was not there. He knocked the eland down. He cut up the eland when the Mantis came. Then when the Mantis came, he saw /kwa and the others standing cutting up the eland. And the Mantis said: “Why did ye not first let me come?” The Mantis did thus. He wept for the eland. He scolded /kwa and the others, that /kwa had not first let him come. And he said, /kwa and the others had killed the eland.

And /kwa said, “tell grandfather to leave off. He shall come and get word for us, that we may eat. For food it is.” Then the Mantis came. He said he had thought that /kwa would have let him come, while the eland was still alive, that /kwa would not have killed the eland when he was not looking. /kwa and the others might have come quietly to kill the eland, while he was looking. He would first have come to the eland, while the eland was alive. Then he would have been the one to tell /kwa and the others to kill the eland. Then his heart would have been comfortable, for his heart did not feel nice about his eland. And he was the one who had formed it.

Then as he went to gather wood, he caught sight of a gall there [*His (own) eland’s gall it is.*] And he said, he would piercing break the gall. He would jump and the gall said, “I will breaking cover thee in.” And the Mantis said, he really would jump. When he had piercing broken the gall, he must jump. The gall said, it would breaking cover him in. Then the young ichneumon said: “What thing is there, that thou seemest to have seen yonder, that thou dost not gather wood?”

Then the Mantis left the gall alone. He did thus. He came carrying wood and he came to put down the wood. And he again gathered wood at the place where the gall was. He went up to the gall. He again went to say, he would piercing break the gall. He would jump. The gall again said, the gall would breaking cover him in. He really said he would jump when he had piercing broken the gall. He must jump. The gall said, the gall would breaking cover him in. He said he would piercing break the gall. He would burst. He would jump. The gall said, the gall would breaking cover him in. He said he would jump. The gall must break when he trod on it as he was going to jump. The young ichneumon again scolded him. The young ichneumon said: "What can be yonder, that thou dost keep going to it at that place? Hence thou dost not gather wood. Hence thou dost indeed keep going to that place. Thou dost not gather wood for thou dost keep going to it at that bush. Hence thou dost pretend to gather wood going, going, going. Thou will gather wood going to that bush. Thou really goest keeping on playing while thou dost not gather wood."

And /kwa said: "Thou must make haste, that we may go away when thou hast called grandfather. For the gall seems to be yonder. Grandfather has seen it. Thou must make haste that we may go when thou hast called grandfather. For
[*!kwi – "to call"; !khwi – "to break"*]
grandfather does in this manner about that thing, he does not …. For the gall seems to be yonder. Grandfather keeps going to the place where thou didst put the gall. Grandfather keeps going there. Grandfather gathers wood.

Therefore thou must manage that we may go when thou hast called grandfather to come, that we may go away when grandfather has come. For grandfather keeps on going to gather wood at the place where thou didst go and place the gall. Therefore thou must make haste, that we may go away when thou hast called grandfather to come. That we may go, that we may go away from the place at which the gall is."

And they laid (the meat) in(to the net), laid in the meat, while the Mantis unloosed his shoe. He laid the shoe into his bag [*the arrows bag which he fastened on to the quiver*]. And they went carrying while they returned. And the Mantis said: "O young ichneumon, this shoe has broken!" [*"The shoe broke (i.e.) the shoe-string"*] And the young ichneumon said: "Thou must have put in the shoe!" And the Mantis said: "No, no, the shoe must really be lying yonder at the eland's place [*where the eland had lain*], at the place where we were cutting up the eland. Therefore I must return that I may go to pick up the shoe." And the young ichneumon said, "Thou must have put in the shoe. Thou must feel inside the sack, feel in the sack's middle whether thou will not feeling find the shoe."

And the Mantis felt in the sack. The Mantis kept on feeling about for the shoe. He said, "Look! The shoe it really [is] not there. The shoe is really not in it. I must turn back to go and pick up the shoe for the shoe truly it is. I would go to pick up the shoe for the shoe really it is." The young ichneumon said: "Thou must let us go home, for thou must have put in the shoe." And the Mantis said: "No, no, no, I will really go to pick up the shoe." And the young ichneumon
[*Tkauwa – "malkop"*
Tku, !khoa e Tku – boiling water]
said, "we must go home. We really must go home." And the Mantis said, "You can go home, but I must really go to pick up the shoe."

Then /kwa said: "Do thou say to grandfather. Grandfather may turn back. Grandfather may do as he says. He may go to pick up the shoe." And the young ichneumon said: "O person, I do wish the Mantis would once listen to us when we talk." And the Mantis said: "Thou dost always talk like this. I really must go to pick up the shoe, for the shoe is truly yonder."

Therefore the Mantis turned back. He ran up to the gall. He reached it. He said he would pierce the gall, he would burst? the gall, he would jump. And the gall said he would breaking over him in. he said he would pierce the gall. He would burst? the gall. He must jump. The gall said it would breaking cover him in.

Then he pierced the gall. He burst the gall. And the gall did breaking cover in his head. His eyes became big (?). He did not see. And he was groping about. He groped feeling about. And he went groping, went groping along. He groping found a feather. And he picked up the feather [*an ostrich's feathers*]. He wetted the feather with his mouth. And he sucked the feather. He brushed off (the gall), laying the feather upon his eyes.

Therefore he threw up the feather into the sky. He said, "Thou shalt lie along the sky. Thou shalt altogether become the moon. Thou art the one who must shine at night. Thou must shining take away for the people the darkness. Thou art the one who shall brighten at night, who shall shining

[Insert: *His (the lion's) head's … when it deceives us. And when the lion is still coming, the lion's head's … comes in sight before him. It looks like himself. It looks like a real lion.*]

lighten for the people the dark. When the sun comes out, it is the one who lights up for the people all things. It is the one by whom the people hunt whilst thou art the one who brightens for the people, while the sun is the one who shines for the people, under whom people walk about, people hunt, people come home. Thou art the moon, thou dost give light to the people. And thou dost fall off, thou dost

[*yau //gi = !xowa – long. A thing which is long, it is the one we are wont to say it is not …; that thing which is long*]

living return when thou hast fallen away and thou dost living return. Thou dost lighten the people. This is what the moon does. The moon falls away and it living returns when it has fallen away. This is what the moon does. It falls away. It returns alive when it has fallen away. And it gives light. It lights up. Then we … tonight when the moon lights up all places because the Mantis was the one who thus made it. The Mantis meant to give light to the people.

Therefore we shall see the procupine, while it is still coming from a distance, while we sit at the p's hole. When we early reach the p's hole, we stop it up

[*Bushes [note within a note: a bush called !koa or "As Bush" with which the Bastards make soap] are those which we stopping up (the hole) place underneath and we close it, laying earth upon the bushes*]

We sit waiting for it. We sit looking round in the moonlight [Insert: *!ko – Milky Way; !khugen – "to perspire"*] while we look, sit, seeking the porcupine. Then we catch sight of it as it goes round. It come[s] back home. It appears black as it walk[s] approaching us. Then we quietly sit looking at it. We feel about, putting the stick near. And we run to it as it walks up to us. We beating kill it. We, for we are afraid on account of the quills, for we feel it is pricking us. Therefore we are wont to beat it, we … And we knock it down. We lay aside its tail's rattles/fat. We go back. We again go and sit down. We sit looking seeking the other porcupine, look seeking about for the female porcupine who will soon come home.

[Insert 6588: *!khoa – water; !khwa – child; !kwa – hartebeest; !kwa – leg; !kwa – bone; !kwa from …[/Xam]; !khwa!khwa – quills (of porcupine); !koa – "as bush"*]

We look, sit seeking for her. She is wont to return when the dawn becomes red. Then we catch sight of her as she walks towards us. The day is breaking because the dawn is red. She walks coming, the day breaks. And we again run to her. We beat her. We … as she is drawing

[Insert: */Xam – He (the dog) plays with things.*]

nigh to us. Then we beating throw her down, because we are afraid for her quills' burning is painful, for it resembles fire.

Therefore we are wont beating to throw her down. Therefore we fear her. We beat her. Then the male porcupine goes into a different hole, while we walk fearing her, for we see she is walking along giving us her back, intending to prick us.

[Insert: *!kauru-hho – A root scratched out and eaten by the porcupine. It is a bitter root and not eaten by Bushmen. They ** to their women (i.e. do not give them a share of the best part of the meat)*

*[** (i.e. The Bushmen in a certain part of the country, but not in my informant's part). [6 April addition] The other people who dwell where the sun sets; at that place from which Dia!kwain and his people come, it is the one where they are wont to eat up the porcupine when they have roasted the porcupine on the hunting-ground. We (exc.) do not do so, for we are wont to take home the porcupine when the springbok are not there. We cut up the porcupine and we bring the porcupine home. And the woman goes to cook the porcupine and we cut the porcupine's flesh into small pieces. And we give our women small bits of meat.*
While our wife eats the porcupine's tail, eats it alone, we gnaw a bit of the porcupine's back bone, while we pour out soup for the women. And we hunger there. We only eat gambro. We eat it together with the !kerri berries which are nice. Therefore we eat them together with the gambro. (A root which, K.J. says, resembles a sweet potatoe and which is dug out of the ground. It is called "gambro".)]

Because she is always wont to go, we shut her out, she goes. Then we stand aside. We all jump when we see that she comes, while we let her pass. Then she will go into a different hole, while we run to stand opposite to it, while we fear it, are afraid of it. We run to stand opposite it.

Then we come nearer approaching. We breaking throw her down when we see she is going to prick us. For we are Bushmen. We are always wont to look recognising the porcupine when the porcupine intends to prick us. Then she comes nearer approaching us. Therefore we shoot her on account of the quills, because we see that she comes nearer approaching us. Therefore we shoot her on account of the quills knocking her down.
[*!kui – ashes*]

LVIII-7 Bushman (K.J.) Pp. 6596-6686. 1878

*Pp. 6596-6686: 15 March to 15 May 1878
[*Blue Crane (tetrapteryx paradirea)*]

[Contents:
6596-6600: The !kuerre-!kuerre (a bird)
6600: Locusts
6601: Names of colours
6602-4: Rainbow
6603rev.: Note on poison
6604-21 Springbok hunting
6622-4: The Girl who made locusts
6625-86: About locusts
6639-46rev.: /kannu, the rain sorceror]

[The !kuerre-!kuerre (a bird)]

[15 March 1878] It is a bird. It is red. It does thus (here the speaker flutters with his hands - *first such insert) with its wings. And it, when it espies a tarru-gn [*"ackeldos"*] below, while it is above in the sky, it gently does thus (flutters with its wings). And it … when it had done thus with its wings. It would leave off when it had done thus with its wings. It would drop down and it would snatch up the … [akkedis?] It would thus do. It fly away with it.

And it would go to sit upon a tree. It would sit eating it. And it would again fly away when it had eaten it up. It would again fly up. And it would again, it [would] go and do thus (flutter with its wings) above in the sky.

Therefore we are wont to say that it … while we feel that it does thus with its wings. Therefore we say that it … on account of it, while we feel that it does thus (flutters) with its wings.
[*It eats locusts. It also eats the … ("Kochelman"). These are those which it also eats. It also eats the … so-called, on account of a little piece of white under its neck, in front, which resembles the piece of bone //kabba which forms a part of a completed arrow.*]

[Insert: Acridium ruicorne, Burmeister (Common Cape Locust with breast-spine)
It is among the locusts. It is called "springkan" by the Boers, as well as the real locusts which are smaller, K.J. says.]

[Colours] [*why only now?!]
black, white, red, blue, yellow, green, blue, shining (like glass, metal or varnished surface), dark purple, light purple, stone and dead brownish green, pinkish brown, greys and lavenders, light greeenish blues, blue greens, light blues, blues …

[Rainbow]
[Insert: *The rainbow.*
It is yellow on its place which lies above. A thing which looks red it lies underneath, while the Mantis is the one who is also yellow. He is the one who lies above, while Tkua lies underneath, while the Mantis lies above, while Tkua is the one who lies underneath. While the Mantis is the one whose part is uppermost, it is yellow; while the part which lies underneath, it is that which is red; while his part which lies above, it is the one which is yellow]
It is the rainbow. The people say Tkua to it (i.e. call it Tkua…). Therefore we who are children, we say Tkua to it, while we feel that the old people are those who say Tkua to it. Therefore we

say Tkua to it. Therefore the people say, the rainbow he stands and the rain will break. Therefore I wish that it may break for us that we might seek for springbok kids, the children might seeking the springbok kids drive them for us; for the springbok mothers they are, they do not a little fear.

[Note on poison]
[Insert: *Wet, having been made muddy. Therefore I stepped sinking into the place at which I had gone heading (the springbok). Therefore the little pan which is above (on the upper side of the speaker) it was filled.*
… "gift" poison is that which resembles !gwe; and !gwe it resembles poison.
!gwe – This Jantje has heard grows on the mountains, has a bulb-shaped root which is large and a green top. The poison is, as far as I can make out, the juice of the top of the plant, as well as of the root.]

[Springbok hunting]
Therefore I desire that the children should therefore hide themselves, for springbok mothers they are. They see afar off. Their eyes are not worn out. For one mother springbok biting stands [*She eats Tkuiten-Tkuiten ("bloem kohl"). Bushes' children which are very small, they are those which are …*]. She will perceive him. She will make the child arise [*She says e e e (grunting). And the young springbok gets up on account of it when it had been sitting down*]. She will deceiving put in the child to the body of the springbok. For she would, if she were to perceive him, she would make the child get up. She would driving put in the child to the body of the springbok. And the springbok would run back on account of it, while we should not get up to springbok. For ye feel that ye are those who are wont to cross in front of the things, while I feel that I am the one who can not run fast. Therefore I am the one who goes behind while I feel that I am the one who cannot run fast. And I am the one who goes to sit down, while I feel that the things would perceive me on account of it, if I
[Insert: *//gau-//gau (used in speaking of the wind when it blows very strongly); see VIII-8 6687- for story illustrating this belief*
!ki !kih, !nu uru – pigeon (wild)]
went behind them. Therefore I am the one who goes to sit behind [*behind the children*], while I feel that the things would perceive me. Therefore I am the one who goes to sit down on account of it. Therefore I do not shoot while the things do verily go in among ye. And ye are those who are shooting while I am the one who does not shoot, while I do not shoot, while ye are those who are shooting as if ye did not thus, ye not shoot well.
[Insert: *Tkao – "hill"; Tkao – "A handsome man" [*different emphases].*
A man who is handsome, he is Tkao, the Bushmen say Tkao to him.
A woman who is handsome, she is the one to whom the Bushmen say !koa]
And I am the one who hunger[s], while ye do not shoot well, while ye do not watch the things for me, that I might be the one to shoot. I who am grown up, that I might be the one to shoot. For ye feel that your arm [*This refers to the left arm. This arm (the left) with which he holds the bow. This arm (the right) it is the one with which he holds the split end of the arrow*] trembles when a thing is coming up to ye. When a thing is coming up to ye, your arm trembles, while ye do not grasping (the bow) stretch out your arm, while your arm does not tremble.

For thus it is that ye are wont to shoot the arrow over the thing, while ye do not shoot putting in the arrow to the thing. For we are used to shoot the arrow in under the thing. Therefore the springbok, when it startled turns its body on one side, the arrow is upon the dark stripe. Therefore the arrow is upon the dark stripe, while the arrow feels that we shot at the white hair underneath. Therefore the arrow is upon the dark stripe, while the arrow feels that we are those who shot at the white hair (underneath). Therefore the arrow is upon the dark stripe. The arrow point comes out upon the dark stripe's other side, while the arrowpoint hit the dark stripe which

lies along opposite to us. The arrow point came out at the dark stripe, which lies behind. It is the one at which the arrow-point comes out.

Therefore it (the springbok) is stained with blood on account of it (which comes out upon the white hair on both sides of the body from each end of the wound), while it trots away. For therefore it is that it soon leaves off trotting and begins to walk
[Insert: *!kuara a !kwai – One Bastard; !kuatten-!kuatten – "Bastards"; !kuarra – Koranna; !kuarra a kwai – One Koranna; !kuarra e !nwana – Many Koranna*]
for us. And we soon leave off panting on account of it, while it soon lies down for us. Therefore we soon leave off panting on account of it. For we are wont to kill ourselves with weariness, if we run to catch it when it canters. Therefore we cannot reach it on account of it when it canters. We do not reach it.

Therefore we go astray [*//gwi!ku= - "verdwaal" K.J. says*] from it on account of it. And we do verily arrive at a different place, while it does verily go to a different place. While we go astray from it, when it canters disappearing out of our sight, while we are still coming below the hill. And it first, it canters over the hill. It descends (on the other side of the hill), while we are still coming below the hill.

6622: [31 March] The owl says "Hn hn hn", it was sitting there.
[*The vultures smell badly.*]

[The girl who made locusts]
A girl once scooped up !kiusse hair (?). She threw it up. It altogether did this. It went and it became locusts. It, it became young locusts (?). And they jump? away. She takes out, she makes dust [*].

Then we who are Bushmen are wont to say: "O Children! You must, when she does this, come[s] flying, you must verily go to the place. You must go make fire …, for it is !kuisse, for the sun is setting. It seems the locusts will settle at that place. Therefore you must really go to that place, for it seems it will come to this little bit of the thing. For I am one who will early go. I am grown-up. You are children. You are those who go out late (?). You go to make a fire, because locusts or a locust swarm truly are there. Then you wish to go to make fire for them just after sunset it still is. For bushes are not at that place, that the locusts seem as if they would settle on. We must call while you make fires. Therefore the children go out late, that they may go to keep making fires. Therefore we who are big say: `Ho there! It seems as if [it is] acting like this because it is !kuisse.' "
[* - *The locust's feeler it is that goes first. An Acridiun is on it. They are those who … and they fly turning away to meet the locust body, for it feels it is fastened to the bushes, for it feels the sun is setting and the place is cold. Therefore his? feeler … Then the Bushmen call out to it. They say, "take me! Turn back the head for us softly. A person is coming there, has seated himself there" when they see that locusts are flying massed and he gets darkness because his shadow it is. Then the old people say, "O children, you must go. You must do this which it is still light. You must look seeking those, the part of the locusts that are swollen, while you do not stay with those, the part of the locusts that …" For the people feel that part of the locust the bushes are bare, visible lie inside the bushes, the locusts sitck of the bushes, sleep on the bushes.*]
Then I say: "O Children! You must gather wood at night and not sleep, for we must look around seeking locusts, for locusts truly are there. Another locust (swarm) will not come again. Therefore you shall not sleep, for you must really try to keep altogether wake and not sleep that you may gather much wood, that the wood may be plenty. Therefore thou shalt keep going about picking up wood. Therefore you must place ? because you altogether burn killing the locusts. Therefore little sister truly comes gathering. She is the one who shall carry wood, for she wishes to stand binding it for you. She … locust to the fire.

For you who turn the locusts, that the locusts may not get in the fire, may not burn up. If little sparks of the fire should fall/fly/rise, you would take them away lest they should burn up the locusts when little sister wants to … the fire. That you shall not leave alone the locusts, you shall beckon nicely to the locusts. For all the people we do not act nicely to the locusts.

Therefore you shall treat the locusts well. You shall treat very well the locusts and not leave the locusts alone. You shall go to frighten them for us that we may … You shall ?throw upon them little things with which you will startle up from a [cucumber crossed out]. For the old man does this when he makes things. He does not give to us, for the old man seems to be a decayed arm. He does not dip out (food) for us, although he owns locusts.

Therefore you must roast killing locusts, that we may have locusts that are big. For I am not a little hungry. Therefore I want you to treat the locusts very well and not to leave alone the locusts. You shall really treat them well. For the old man

[Insert: */karru [He was the maternal grandfather of "Klaas Streep" or //koaken !khe] was the one who had/owned the locusts. He brought rain. Then my grandfather went to dip up. He said: "O beast of prey! You must really consent to help us. Things are not comfortable, for it is dry. The bushes are withered. The place is not comfortable for it is white, while the bushes are withered. The place should be wet and the bushes grow fine. For the place is beautiful when it is sprouting, when the mountain tops are green."*
Then /karru would answer: "You are the one who will call out `danger' for it is when the bushes are dry." Then my grandfather answered: "You should make a fine rain to give to us, for the rain legs do not seem to sound gentle. For I have not [no?] hut, for I do this when the place is uncomfortable, when it is dry. Then I speak to you, for I feel that people are talking like this. They want me to speak to you as if they did not disperse the rain when you wet for us this place. They hide from the rains while I merely keep quiet. I do not disperse the rain. I sheltering sit down, sheltering sit under a piece of thorn tree, sheltering sit under it. I become very wet because I have no hut. And I came out underneath when he says to forward [?]. I then light a fire, then make drying myself."]

did this when I am the one who had talked to him. I wanted him to let grow for me little things which are wont to flying come to me, to this place. You must see that the locusts have settled while the sun is up, because the locusts feel that I went to tell the old man. The old man told me that the place is not all like this where we spoke to him. For I must look about (to see) where the wind is here behind.

Then I will look round when the wind is behind, whether I shall not see anything that seems as if fire burnt on the hill top. It comes out and it comes along the hill. It becomes white. The place nearby is close, while it is still coming gathering food when it feels that the sun is still high, where it feels it comes drifting along. It flies, going back, because the sun is still high and the sun is still hot. It does this, because it feels that the place becomes cool. Then it comes down, for it feels it is taking out … Therefore it does thus. Then it … and it goes floating.

The … comes back and because it comes down with a tail. And it gathers together. It will tie up to sleep. Therefore its (the whole body of locusts is here meant) trees become red. Therefore we say, "O mate [*Another person, our other mate, we call "Oh … thou shalt allow us that we may truly go to this side of the locusts, for it are [is] that which seemed as if it had the she-locusts; for this side of the locusts … is male."*], we will really go to that side of the locusts, for it is the one whose bushes are big. For this side of the locusts seems male, that part of the locust [body] seems to be the female locusts. They have eggs. For the locust which I broke [*"aff-break" i.e. afbreek*] at the place to which I had gone to get wood, it had eggs.

Therefore we will really go to that part of the locusts. For the … is the one we stand upon. We go there to that part of the locusts. For it is the one whose trees are loaded. For that part of the locust bushes are … Therefore we go there, go to the part of the locusts whose bushes are

loaded. Therefore you must … them for us, for you feel bushes are not at that place. Therefore you must get wood for us, very little bits of twigs. You must get wood for us. For you feel that this place … to have a piece of … which were dry with which you might pile up there. You piled them up. You made fire for us. You made fire at night for you felt light
[Insert: *Tkuain-Tkuain – ant (a smallish black one in the present instance); !kwa!kwa – hoarfrost; dappem ttapem – "kapo(c)" snow; !gwe yaken … - The hail is the rain's legs, the rain's liquid is descending sleet; !kuobba – "fire rain"; !khoa … A she-rain, it is the one which is a fire rain, it is the one which rains nicely; xun xun – to melt*]
it was, for you wanted to … for us.

For you felt that rain liquid was wet and the bushes were wet with dew. For dew had fallen and the fire did not kindly burn up. Therefore you do this when the bushes are still dry. You light it for us. For the fire does not burn up when the bushes are wet. For the bushes are covered with dew. Therefore you do this when the bushes are still dry. You make a proper fire in the evening, for you feel that the moon is light. And you will later go to sleep when it has set, when the moon has set. Later you will go to sleep, for you mean to wake up quickly. When the place is still twilight you will rake out the fire for us. For you want to put … when the sun rises, for … is that with which we Tkhat [*a partly articulated t as in p. … in ddat*].

For we are wont to do this. We really make the bushes burn up. Then you must put on [ ] for us. For … is that with which we … It is that with which you must ... for us when you put it on. For you feel that rain liquid is fresh. Its dew has fallen. Therefore you gather wood properly in the evening. Then you keep pulling on the wood. That wood it is which you keep pulling on so that you can rake out the fire. For you are those who see the old man. The old man does this. He does not sleep, while he does in this manner. For thou art the one who sees. The old man seems to be making a fire while we are sitting about, while we really are sitting about.

Therefore you must make a fire for us, while we do not sit. You will eat later, for you do not eat there. For that is where we sit, for we feel that we eat there. For the old man does this. He does not eat, for he means to kill locusts. Therefore he does not eat. We do eat there. Then we shall be able to knock down locusts. Then you can do this when you can eat your fill there. You do not? roast killing for us locust[s]. While you are chattering there, when you are satisfied, you will not? roast killing locusts for us. For you do this. You take no notice, refuse to get up when I sent you. When I want you to do things you take no notice.

The old man far off, his children do thus. They listen to him. They do this. They fetch wood there, while you keep refusing me when I keep sending you. You do not listen to me, for you want not to fetch water for us at night. For the locusts' thirst is not mild [*The locust[s'] thirst is not mild, for the fire feels warm. Therefore we leave the locusts alone and do not gather the locusts together and the jackal finishes the locusts off for us*]. Therefore we leave the locusts alone because of the locust thirst. We leave the locusts alone while we approach the water [*go up to the water that we may drink; go to get water when we approach the water*], while we pick up locusts which are not many.

We put them into the skin kaross and we go to drink. We go down to the water, while we go to unload the locusts. And we go and drink, drink, drink. We come away from the water, while we make the children go to drink. And they have been dying of thirst. They drink, drink, drink. They get cool, while we are getting wood there. I, who drank first, for people who were thirsty have a headache [*Headache (?) When we have been drinking water, we get headache. Our heads do not a little ache, for our heads feel as if they had been hit upon the ground on account of the water's … They do not a little ache.*] which is killing them.

Therefore we go and do not find the locusts. We had driven them away when the jackal must have finished it and the little birds. And the birds they have finished the locusts. That is why we go and do not find locusts. We say, "I did wish that the child would pick up the locusts properly. Has he not seen the jackals finish off the locusts? He must be a weakling/feeblemind

[*"swach"*]. He is not? be? sensible thing, although he sees that his mates have carried the locusts together, for they want that old man to go and be quiet while I am walking about. Then I want them to look for the locusts when the jackal has finished. For I wanted them to pick up the locusts. For they get locusts which are not on this side, even though they see their mates are ?clapping hands for the locusts for
[Insert: *//kerri (sp. & pl.) – a bird which drives the locusts (helped by a number of companions) and makes them settle in the bushes while the sun is in the sky, which they do not seem otherwise to do*]

they want that old man to go quietly, to burn getting locusts and not to play about. As I walk about the locusts are those which the jackal finished off. That old man is the one who alone goes to light a fire there while I walk about. My locusts are those which decay. I am going running about after locusts which they have over for me. For I say they altogether go picking them up. They leave them for me.

You ought not to make them fetch water at night. They are those who leave for me locusts when they go down to the water. You should not make them go to water, that they altogether carrying take it with the locusts. For they feel they are …, they are carrying together locusts for me. For they are those who leave locusts in the sun. For the locusts will not come again where the locusts have come. For a locust swarm it really is.

Therefore I want them to treat it well, for they feel that it is a locust swarm. They must keep putting in their legs, these feet are they … them out. They must give them with gambro, for gambro fights us. Therefore we preserve the locust legs [*These are what the Bushmen striking make soft*] for we feel we shall dish them out. For the winter gambro there fights us if we eat if alone, because it is not a little cold, for it is winter. Therefore it mounts to our heads. [*Our heads are like to split with gambro, for our ears sing with gambro, for the gambo is killing us.*]

Therefore we preserve locusts, for we mean to dish them up, that we may scratch to pieces for us the gambro for our heads, for gambro is wont to kill us. They (the speaker's children) are doing foolish things. Although I taught them, they did not behave sensibly when I taught them. I want them to act sensibly, for their mates/women were sensible. Then that old man was to go quietly and sit chatting, while his mates/women were those who played there as I play about for they did not act sensibly. I will keep quiet for that old man also used to sit quiet when I played about, while I saw them broken up.

Then the … did not take care of things well. Then I used to see them broken up. I acted, took care of the things, for I feel that they did not take care of the things. For I feel they did not resemble their mates, how they thus worked there. Then their father used to do thus. He went to sleep there. They did foolish things. Therefore I did not rejoice, while that old man rejoiced there. That old man rejoiced about his children, for he felt that his children used to act sensibly, while they all (i.e. his own children) do foolishly. Therefore I do not rejoice over them, for I feel used always to reach them.

LVIII-8 Bushman (K.J.) Pp. 6687-6769. 1878

*Pp. 6687-6769: 15-28 April 1878

[THan=kasso from Deacon: Not used as an informant initially and went home in Nov. 1871 after his sentence had been served. Age estimated at 21 in 1869, making him 30 in 1878. Left Vanwyksvlei in April 1877 and left his child with friends. His wife died en route as a result of a brutal attack by a policeman.
At Mowbray from Jan. 1878 to Dec. 1879: "Of particular interest are his interpretations of copies of rock paintings, such as the panel from Ezeljagdspoort (cf: L-W, Deacon & Dowson in *Antiquity* 1993), which link rock art unequivocally with rain making." (31)]

[*Loose page stuck in [why here?] records:
1871 winter - left Mowbray
1872, 1873 - at Jan Fehrs
1874 winter - left Jan Fehr having heard his wife's name, found her at Jan de Klerck's and remained there until summer had returned and New Year had come
1875 winter - left Jan de Klercks and went to Jan Fehrs
1876 - left Jan Fehrs
1877 - at Beaufort West]

[Contents:
6687-6708: The Son of the Wind
6709-13: The Wind
6713-24: Notes to above
6725-69: Windmaking and Springbok-hunting]

The Son of the Wind
[*Than=kasso had this from his mother Txabbi-an dau. of Tsatssi and =kammi*]

[15 April 1878] The son of the wind was formerly silent. And he (the son of the wind) rolled a ball [*rolled to him with a ball of //kuarri. I think that //kuarri it seems to have been, for //kuarri is that with which we roll a ball, while we wish that we might shoot, beholding ourselves for a man who shoots better than the other people. Therefore we are rolling (a ball) with //kuarri. //kuarri is at our place/in our country [!xoe]. It in numbers stands. These things are those which the porcupine eats. We do not eat them, for poison they are*]
to !nakati. He said "Oh !na ka ti! There it goes!" And !na ka ti said, "Oh comrade! There it goes!" because !nakati felt that he did not know his name. Therefore !nakati said, "Oh comrade! There it goes!" He who was the wind, he was the one who said "Oh! nakati. There it goes!"
Therefore !nakati [*The name of !nakati Thankasso seems unable to explain and thinks that it must have been given to him by his parents as he was still a child*] went to question his mother about the other one's name. He said, "Oh mother! Utter for me yonder comrade's name, for comrade utters my name. I
[Insert: *!na – The !na resembles the locust. They are large. They resemble the <u>Acridium ruficorne</u>. Therefore eyes become closed. We writhe with pain on account of their burning*]
cannot utter comrade's name. I would also utter comrade's name [*also utter the other one's name*] when I am rolling a ball to him, for I cannot utter comrade's name. I would also utter comrade's name when I am rolling a ball to him."
Therefore his mother said, "I will not utter to thee comrade's name. For thou shalt wait that father may first cover for us a hut (a strong shelter of bushes over the mat hut), [*They had a hut. She meant that the hut was small. They probably had a mat house*] father may first cover

strongly the hut. And then I will utter to thee comrade's name. And then thou shalt, when I have uttered for thee comrade's name, thou shalt, when I am the one who has uttered for thee comrade's name, thou shalt, when I have uttered for thee comrade's name [*the sense of "and thou hast again gone to play with him and hast thyself uttered it", is here understood, as explained by J.T. (?)*], thou shalt scamper away. Thou must run to the hut. Thou shalt come into the hut, whilst thou feelest that the wind would blow thee away."

Therefore the child went. They (the two children) [*i.e. !nakati and Territen !kwan !kwan*] went to roll (the ball) there. Therefore he (!nakati) again, he went to his mother. He
[Insert: *!gu !gu – d. of Tssatsi and of Tgoe-an.*
The wind was formerly a man. He became a bird. Therefore he is tied up in cloth (!xi - the word !xi means stuff, calico etc.) His skin is that which we call cloth.]
again, he went to question his mother about the other one's name. And his mother said, "Territen-!kwan-!kwan [*J. translates, "ke he is his name"*] it is his name; !gau !gaubu ti is his name. He is Territen-!kwan-!kwan. He is !gau … He is Territen …" Therefore !nakati went on account of it. He went to roll the ball there, while he did not utter the other one's name, while he felt that his mother was the one who had thus spoken to him. She said, "Thou must not at first utter comrade's name. Thou must at first be silent; if comrade is the one who is uttering thy name. Therefore thou shalt, when thou hast uttered comrade's name, thou shalt run to the hut, while thou dost feel that the wind would blow thee away."

Therefore !nakati went on account of it. They (the two children) went to roll the ball there, while the other one was the one who uttered (his, !nakati's) name, while he (!nakati) felt that he wished that his father should first finish making the shelter for the hut. And he beheld that his father sat down and then he afterwards, he uttered the other one's name when he beheld that his father had finished making the shelter to the house. Therefore he, when he beheld that his father finished the shelter for the house, then it was that he exclaimed, "There it goes! O Terrriten …! There is goes! O !gau …! There it goes!"

And he scampered away. He ran to the hut, while the other one began to lean over and the other one fell down on account of it. He lay kicking violently upon the vlei [!kou]. Therefore the people's houses vanished. The wind blew away their (sheltering) bushes with the houses, while the people did not see on account of the dust. Therefore his (the wind's) mother came out of (the wind's) hut [*Her hut remained standing, while it felt that they are/were? the wind.*] His mother came to raise him up. His mother grasping him, set him on his feet. And he was unwilling and wanted to lie still. His (the wind's) mother, taking hold of him set him on his feet. Therefore the wind became still on account of it, while the wind('s son) had previously when he lay, made dust.

Therefore we who are Bushmen, we are used to say, "The wind appears to be lying down, for it does not gently blow (i.e. it blows strongly). For when it is standing, then it is still on account of it, when it is standing. For it seems to be lying down when it feels like this (i.e. is blowing strongly). Its knee is the one which makes a noise when it is lying down for its knee does make a noise. I had wished that it might gently blow for us, that we might go, that we might ascend yonder, that we might behold yonder river bed [Tka – *This word Tka means here the dry bed of a stream; called by the Boers "lichte", K.J. says*] which stands behind the hill.

For we have driven away the springbok from here. [18 April] Therefore the springbok have gone to yonder river-bed which stands behind the hill. For we have not a little shot the springbok here. For we have shot letting the sun set at the springbok in this place."

The Wind

[*Thankasso from his mother Txabbi-an. The young wind blows because the young wind feels that his parents appear formerly to have blown; for they are wind. Therefore they blow. For the people did not talk to me about the wind's parents, for they merely talked to me about the young wind.*]

The wind (the wind's son is meant here) was formerly a person. He became a bird. And he flies, while he does not walk as he used to do. For he flies and he lives in the mountains [*a mountain hole, dwelt in it*]. Therefore he flies. He was formerly a man. Therefore he formerly rolled (a ball). He shot while he felt that he was a person. He became a bird.

Hence he flies and he inhabits a mountain's hole. And he comes out of it. He flies about. And he returns to it. And he comes to sleep in it. And he early awakes and goes out of it. He flies away again. He flies away. And he again, he returns while he feels that he seeks food. And he eats, about, about, about. He again, he returns. And he again, he comes to sleep in it.

[Notes to above] [*odd indexing from DB, as this is really the story of //kabbo's son]
[20 April] "Smoke's man" [*"Witbooi Tooren", son of //khabbo (Oud Jantje Tooren) and !kuabba-an (Oude Lies). Thankasso used to teach Witbooi springbok-hunting, being grown up when the latter was still a child*] was the one who formerly spoke to me about the wind, when he was still living with his master, Jacob Kotze [*Jacob Kotze is a Bastaard. He used to live at Hartus Kloof*]. He said that the place at which he had formerly seen the wind was Haarfontein [*Haarfontein's mountains were those in which he perceived the wind*], for its Bushman name is =koaxa, while its name which the white men [*!hu-!hu – "owl"; Thu Thu "baboon"; Thu "white man"; Thu-Thun – "white men"*] [*very little difference between the /Xam words for "white men" and "baboon"] are those who call it. It is Haarfontein.

"Smoke's Man" espied the wind at Haarfontein's mountain. Therefore he threw a stone at the wind, while he believed it to be a !kuerre-!kuerre (a certain kind of bird). And the wind blew hard on account of it. Therefore the wind did not gently blow. The wind took up the dust, because he had tried to throw a stone at the wind. The wind took up the dust, while the wind intended to fly away. The wind went into a mountain hole and the wind blew hard. The wind did not gently blow.

And he being afraid went home. He went to sit under the house's bushes (i.e. the bushes broken off and used to make a shelter for the mat hut), while he did not look to the sheep. The sheep
[!geiten – *The "Africander" sheep, K.J. says, will return home alone (the "Afrikander" sheep are those with the thick tails), but the "Farland" sheep do not return home alone, but remain where they were left. !koa is the name for "Farland" sheep or "Moff". !gei is the name for "Africander" Sheep. "Kaap Schaap".*
*reflecting Hankasso's experience as a sheep-herder; no equivalent of this testimony in J.T. or D.H.'s accounts]
by themselves, the sheep returning came, while he sat under the (house's) bushes, while he felt that he did not perceive the sheep for the dust. Therefore he went to sit under the (house's) bushes, while he desired that the dust should settle for him. He sat under the (house's) bushes, sat close under the house's bushes, while he felt that he sat warming himself, while he felt that the place was cold.

Therefore he sat under the house's bushes while he felt that he sat warming himself. And he afterward, he arose. He drove bringing the sheep to the kraal [*The sheep stand upon a flat unenclosed place, the Bastaard's sheep. Therefore the shepherd dwells on this side of the sheep (i.e. has his hut there). The wagon verily stands on this (other, opposite) side of the sheep, while the sheep stand between*], while he felt that the sun had set. Therefore he again, he went to sit under the house's bushes, while he thought that his mother would be the one who would bring food to him [*He was then a child*]. Therefore he came to sit under the house's bushes when he had brought the sheep to the kraal. He went to sit under the house's bushes, at home, while his mother who worked there [*worked at the master's, the Bastaards (Thu -*similar to term for white?)*], she was the one who would take him food.

Therefore he sat under the house's bushes while he desired that he might lie down. Therefore his mother worked and worked, and his mother took some food to him. Therefore he

ate up this little food. He lay down, while he felt that the Bastaards are wont not to give food liberally. "Silla" was the one who used to give food liberally, Jacob Kotze's wife, while she felt that she is/was a Bushman woman. She speaks Bushman [xu?]. We used, being satisfied to leave the food which she gave to us. I used to live with her (i.e. at her place). Silla and Jacob Kotze, they are those with whom I used to live.

Windmaking and Springbok-hunting
[*Related by Than=kasso*]

[23 April] We are wont to beat the bushes when we desire that the wind may blow hard. We beat the bushes [*with a stick (with a man's stick)*]. We say, "Listen! I have wished that the wind shall quickly blow hard for us that we may quickly go behind the hill. For thou art the one who beholdest (those) springbok which are coming. They are, they seem as if we should not have sufficient arrows. For the bushes are not there (i.e. the springbok are so numerous that the bushes are not visible). For thou art the one who beholdest that the bushes are not there, for it is the springbok bodies which are coming. And thou art the one who beholdest that the dust is arising on account of them.

Therefore I desired that our brother, whose wind is wont to blow hard from the North, he should beat the bushes that we might quickly go round in front of the game. For we, if we shoot at the springbok when they are running [*to shoot the springbok when the springbok are running, we are shooting arrows in among the springbok*], the arrows are wont to heal in pieces for us [*when the arrows break upon the springbok's heads*]. Therefore I wished that we should sit in front of the springbok, for my arrows are not numerous, that I should shoot at the springbok when they are running. For ye would not give me (another arrow) that ye might grasping put alongside for me of my arrows another little arrow, grasping lay alongside for me another little arrow. For my arrows are not numerous.

Hence it is that the arrows would always be three on account of it. Hence it is that ye shall [DB trans.] shoot the springbok as they run. Bu t I will lie in wait, for I want you to run round. I must lie down. For I shall be waiting to leeward so that I can lie down, because I want the springbok to see you who are shooting in the wind. Then the springbok which goes behind shall come up close because it feels it hears ?twanging/?drawing up wind [*shooting, the bowstring it is which vibrates*]. For you have cut long your fathers.

Then the springbok do this, they hear the feathers up wind. They come up close. For you have ?drawn strongly your bow. Therefore you will do this when you are shooting up wind. It will ?retreat towards me? because you know I am shooting nearby, for my arrows are not many. Therefore I will leave another arrow, for I shall want to shoot tomorrow. For I should stay at home if I felt that I had not got a little thing. Therefore I want to shoot for near at hand. Then I can leave another arrow for I feel I have really made a good wound. Then I need not run, for I feel that I have really made a good wound, while you came? dividing/driving up the springbok that you might do this, not run after the springbok to me.

You would stoop down. You would sit for you want the springbok to stand quiet, for you think I have shot all the arrows, for you know the arrows are not plentiful. For you knew I should stand looking at you as you were shooting there, for you knew my arrows were not many. Therefore you altogether drive/divide the springbok nicely for me, for you leave alone the leader, that the leader may pass in between. You divide/drive making the springbok come to me, while you do not let the springbok pass in between. That part of the springbok which is … [*the springbok part which is numerous and the springbok ?advance guard*], they will first come near to me. While you do not drive to me that part of the springbok which becomes …, you must drive to me the springbok ?advance guard which is ... While you do not let them pass in betweeen, you must drive to me the springbok advance guard.

You should drive making them leap towards me, while you want them to come near. For you feel a person who runs must be the one who waits with me. He must be the one who waits with me. He must be the one who will quickly drive making the springbok leap to me, for he feels he is the one who runs. He will ?race because he it is who runs. He is the one to race ..., because he feels he is the one who runs. He will come running fleetly forward when he sees that the part of the springbok which is … For he means to stoop down. He will stooping bring up to me the springbok, for he wants the springbok to stand quick, for he wants me to shoot the springbok while it gently canters along, for he feels he wants me not to ?aim from ?far off, that I might gently holding pass (the arrow) by the side of the bush. While I felt I was waiting to get the springbok [*said that he shoot shoot the springbok withou its known him (?)*], I should gently holding shoot past the side of the bush when I felt that the springbok came gently cantering up.

Then it does this when I shoot at this place. He in this manner moves aside. It ?circles round and it again cantering comes up. Then I aim ?from afar for I feel I want it to ?hit/divide. And it ?flies from my side here. Then I stand looking while you stooping ? place it at this side of me. I will stand looking, because my arrows are not numerous, while you are shooting as I stand looking. For it will ?not fall, for it would still seem at the place then has charmed it out [DB], that must be why it will still come out like it.

Therefore you should shoot. You should leave over another little arrow, for you feel that its body still is walking about. It does not decay. Its body is not decaying. It does not seem as if we had shot it. It comes. It does this when we shoot, it comes. It does not seems as if another springbok went crying, the springbok which comes behind. Then a springbok which comes behind it passes by as it comes up to the other, for it thinks the other is playing. Then we finish the arrows. We lay them away while we go seeking [the] arrow with which we touched the springbok. For we will pick it up, while it walks away looking in all directions. We walk away. We go to pick up the arrow. We another time go to lie in a screen [*kleine bushes – we who are Bushmen we make a screen when we want the springbock not to see us. We will shoot the springbok. It does not know us and we go, letting fly the arrow at the springbuck. Then the springbok ... forward, for the springbok feels it does not know*]. Then we are used to upright in stand it. It walks towards us. We are standing upright in it, for we feel we have not yet got a little thing, for we feel the arrow has gone astray. Therefore we are wont to leave alone the springbok which we piercing have broken. We merely rouse up the springbok which are lying down. They lay down at screen sides. That is where we pick them up. We leave made [?] them come up to the screen.

Then our mates approach us. They cross behind. They kill springbok which are standing apart. They cross approaching us when they see that we seem to have killed a springbok. Then we go to pick up the springbok, which we have dropped. We again, we go to pick up the springbok which we have made fall. We go again to pick up the springbok which we came to lie in wait for by the other springbok. We merely walk to this side of the shelter. We again go to pick up a springbok which we came to make fall, while we do not put on a cloak. For the kaross sits there, for we feel we told the other people that we should kill a springbok.

Then we put down the kaross. Then other people say, “let us now go to our friend, for that man really yonder he does this when anything has acted foolishly to him. He goes on acting well, for he has shot down a springbok. For he again, he yonder does this, he crosses over when he has knocked down a springbok. He yonder goes on like us. He crosses over. He seems to seek another springbok at that place, for he yonder crossing picks up a springbok. I think we shall see whether the springbok is really there. We will go to him. We will return home when the place is still cool, for we think we have lain in wait in the evening. For an evening it is than which there is no pleasanter time. For it is like this when it is dawn.

He is exposed to the wind in the evening. He lies to leeward because he feels that it is really evening. At evening it is that he does not stir, because evening it is. That is when he is well to leeward, for he is like this. He does not act comfortably at daybreak. It disperses at dawn. In the evening he will be well to leeward, that is when he … for he feels the place is cool. For he

feels it is evening and he lies to leeward. He … for he feels that it is evening, that is why he … Then we are wont to watch where we have lain after having gone round it, for we feel that all of it walks there leaving us. Therefore we are wont to watch where we have been lying, for we feel that that part of the springbok is walking up to that place.

Therefore we wake up where we have been lying, for we feel the springbok which eat[s] yonder is walking up to us at the place where we stood waiting for that springbok. Then we lie after having walked now. For we feel that a springbok which eat[s] is walking up to us, for that springbok is still walking coming. A springbok which grazes is walking up to us here. Then we lie down, turning back and the springbok grazes running away from us. And it does this, it runs away. Then we lie shooting and we stoop and shoot when the springbok is not far, for we have lain after walking round in ambush, while the springbok did not come from far. And all the springbok altogether ran away, while we lay in ambush for the springbok did not come from afar.

Therefore we are wont to scratch out deep a place in which we can lie, for the springbok is wont to runaway from us if we lie on top. Therefore we scratch (a hole), we scratch out a deep place where we can lie. Then we springbok does not run from us. Then we shoot the springbok while it walks up quietly. For the springbok is wont to run from us if we stand on top. Therefore we have scratched out [a place], for we wish to shoot a springbok while it comes to stand quietly. We are wont to shoot above it if it runs from us. Then it does not a little run away going ? past us when it has seen us. Therefore we scratch out deep for we want to shoot whicle it come to stand quietly.

[*//khoa – "Harrison Krantz"*]

LVIII-9 Bushman (K.J.) Pp. 6770-6857. 1878

*Pp. 6770-6857: 1-7 May 1878

[Contents:
6770-5: Words
6775-85: The Phllomorpha Paradoxa
6786-6857: The =nuturu
6813-5 rev.: Kinds of rain]

Museum, 1 May 1878

//ko//korosi – Anthia thoracica, South Africa
!nwa !ka – Mylabris, South Africa
!kwubbo – Moluris, South Africa
Tgarriten – Phymateus morbillosus, Cape Town
Tkaggen – Empusa "Mantis", or "Hottentot God", South Africa
//narra //khuken – Palphus Haworthi ("Walking Stick" Insect), South Africa
=kakken //kho ttunu – Palpares speciosus? Cape short-horned Ant Lion, Cape Town
Eschna – common Cape Dragon-fly, Cape Town
!kou – Mygnimia Capensis (Great Cape Sand-Wasp), Cape Town
!gabbaken !gabbaken – Thynnus Brownii, Westw., South Australia
//khoa !uhaiten-!u hai-ta-//goaken – Thyllomorpha paradoxa Sparrman (Withered-Leaf Inset) Hab.-Swellendam Cape Colony, 1873 [*For Song about this insect, which is sung with hand-clapping, when it passes by the fire, see p.*]
=natta xam – a red unnamed insect [*It scent is not nice*] and Mygdonia volga, L. Long-legged Hour-berg, Cape Town

Dadabasi – Butterflies
//kha ka Dadabais – Acherontia Atropos
//kha ka Tguru – "Death's Head" Moth, Cape Colony, also Attacus Atlas, Lin. [i.e. Linnaeus?], India. He says it is in Bushmanland.
!kum 0mui – Glossina morsitans (The Tstetse Fly)
!houken-!houken, !kwara – musca
Tgu !xa – Asilus, S. Africa
!kum 0mui – Bambylius analis, Fab. (?), S.Africa
!kam – Hippoboxa, Cap Winged Horse-tick, South Africa
Ttoi
!uhattea-!kuommi – Tantalu Ibis Linn., F, Nelspoort, S.A.
!ko – Blue Crane (Tetrapteryx paradisea)
Tki Tna – Eupodotis Kori. Bdh. (?), Piketberg, Cape Colony
!kauken – Otis coerulescens, Riversdale, S.A.
!ka !kauen ka !kauken
Kwakwarra – Otis afra, Lin., Malmesbury, S.A.
Kwkwara Tai-tiken aTna yauki bbu Teya; !hu-!hu
0puorrise – Cupogeranus serpentarius (?)
!kuerre-!kuerre – Tinniculus rapicoloides, S.A.
Tkui – Gypatus barbatus Cuv. [Cuvier?], Bearded vulture, Beaufort District
!xo 0pua – porcupine
//hui-yo – vulture Kolbii, lath., Beaufort
//kha – Numida meleagris

[Mowbray, 1 May 1878]
//go
!khou - …, a "water schildpad"
TgoTogken - …., a "water schildpad"

[The Phllomorpha paradoxa or "Withered-Leaf" Insect]

[2 May] The phyllomorpha paradoxa we clap our hands for it. It nods (its head), while we say, "O withered leaf insect, up, up, up go!" While we sing to it, we say, "O withered leaf insect! Up, up, up go!" while we wish that it should nod its head. Therefore it does thus (i.e. with its little ears [*Its real ears (they) are not, for its horns (they) are*], while
[Insert: *tu turuken //khoe – to slip down (as a shawl off the back of a chair)*]
we say: "O withered leaf insect, up, up, go up!" We clap our hands, while we clap our hands to it, while we feel that because our elders were those who did thus. Therefore we who are children, we clap our hands to the withered leaf insect. When we desire that it should nod its head as it walks past the fire, we clap our hands to it. We say: "You must not allow it to burn. Ye shall keep clapping your hands for it." And a little child stares at it when it beholds that it does what it is doing when it nods its head.

We clap our hands to it. We say: "The withered leaf insect is here, to whom we always clap our hands", while the little child is the one who questions his mother about what thing can it be. Therefore the little child's mother says "The withered leaf insect is here, to whom we always clap our hands while we think that we should laugh at that which it does on account of it. It nods its head when we clap our hands to it." Therefore the little child stares at it. We say: "Ye shall not allow it to burn. Ye shall let it get safely past the fire. Ye shall tomorrow, ye shall looking seek for it that ye may again, ye clap your hands for it when we want the little child to leave off crying. Because it complains of the thing which it is eating and therefore that it does not like it. We are wont to say, "Take hold of a little piece of meat, though it be small, for it is

good meat. Thou shalt take this little piece of meat that thou mayest eat it." And we espy the withered leaf insect. We exclaim, [*She (the mother) talks to her children about the withered leaf insect*] "Ye shall clap your hands for the withered leaf insect so that little brother keeps staring at it, while you distract it. He will shut his mouth, for he will not shut his mouth for food like this. He will shut his mouth and eat it if he is watching the withered leaf insect. Then he will eat while he watches the withered leaf insect. He will shut his mouth."

[Date - 3 May: *The ground has become muddy, slipping while we feel that we are losing our balance.*]

The =nuturu or …
[*By Than=kasso from his mother Txabbi an*]

=nuturu [*her name was =nuturu when she was a woman, therefore she is altogether a …*] used to dance for the children. She herself sang to herself. She sang: "Yes, yes, yes, O =nuturu. Yes, yes, yes, =nuturu. Yes, yes, yes, O =nuturu."
Then she stood erect [*And she did this. She stood arising. She stood erect for she felt she wanted to ask the children*]. She asked the children whether the people who had gone hunting had not returned. Then the children told her that the people had not come. Then she danced again and asked the children again about the women who had gone to dip up water. She said: "Have the old people not come?" A child answered: "Have not come." Then she believed the children. She said "Yes, yes" for she believed the children.

Then she danced again. Then she asked the children again about the people who were gathering ants' chrysalides [!haken – *the people who had gone to get !haken. !haken resembles "rice" (i.e. "Bushman rice"), their fat is like that of rice. !haken are food's things. There is not anything as nice as it, when it is fresh*], that is the women. She said: "Have the ant's chrysalides people not come?" A child answered, "Not come" to which she said "Yes, yes."

Then she danced again. She asked the children about the people who went hunting. She said: "Have the people not come?" The children answered, "Not come/done so." She said, "Yes, yes" and she again danced. And she asked the children again about the old people, whether they had not come. A child said: "Have not come."

And she danced again. And she asked the children and she said: "Have the old people not come?" A child answered: "The old people are coming." And she again danced. And she said: "Are they near?" And the children answered, "The old people are not yet near."

And she danced again. And she again asked the children whetehr the hunting people were not coming. And the children said: "The hunting people are coming." And she said: "Are they near?" And the children said, "They are not yet near."

And she danced again. She asked the children again whether the antgathering people were not coming. And the children said, "the antgathering people are coming." And she danced again. And she asked the children whether the hunters/deceiving people were near. And the children said: "The people are coming nearly."

And she asked the children whether the old people were near. And the children said: "The old people are coming nearby."

And she did this. [She] snatched? off her face's horns and she went and hid. And she walked along. She went. She did this. She lifted up her face, that part of her face on which her face's horns had stood. It was beautifully white as she sat, as she sat [*the people thought, "Our mate it the one whose face is beautifully white"; "mooi wit"*], as she turned up, was lifting her face. For she wanted her face to be beautifully white as she sat. Therefore she lifted up her face, for she felt that that little part of her face was really beautifully white. That was why she turned up her face.

Therefore the people who were returning merely walked looking at her face. They just gave her of the springbok breasts. She was the one to get the springbok breasts which are fat. Therefore she was the one to eat them, while the wives of those men, their wives went looking because their men had given the =nuturu the springbok breasts. And she
[Insert: *Tchuen-ttu or "Piet Baartman". He used to be at /u-//a, the Boers call it Kruis where he lived at /u-//a.*]
was the one to gnaw them, while the wives of these men ate meat, while she was the one to eat fat.

Therefore these women suffered want for they felt that it was she who ate springbok breasts. For the men felt that they had married her. They neglected their wives for her. Therefore they withheld the fat from their wives, because they married the //nuturu, for her face was pretty. Then the children told their mothers. They said: "O our mother, you seem to think when you see the person to whom your sons are giving the springbok breasts, her face's horn is not like this. They do stand there. She does nod her head nicely as she does when she has put off the thing which she keeps holding and she takes out. She sticks it on when you have gone. Then she dances for us. She does not nod her head nicely like our mothers."

Then the mothers said: "You must not tell her when we come. You must let us come, that we may come and also see. For these thing must be what you are wont to put in the ground while she [is] there. Therefore you must let us come. All the people shall come home. They will catch sight of her. They will see what it is that she does." Then the people came home from all sides, while she danced there. The people caught sight of her, while she danced there. The people came home from all directions. The people thus saw her face's horns. The people said: "Thou art like this. Thou dost also act like this. We thought thou wert beuatiful."

And a child said: "Allow me to go and pick up the springbok heart with my brother." Then =nuturu, when she found she was caught/surprised, when the child wanted to go and fetch the springbok heart with her brother, she darted away. She did this when she thought she would grasp, snatching/pulling off her face's horns. It snapped on … She went to hide her face's horns. She hid her face's horn in a bush, for she felt that she was angry with the children, because they had not told her before the people had seen her face's horns. The people gave her meat ?scraps for they said: "How is it that we seem to have started/withheld the fat from the little mother for we thought that
[Insert : *8 May 1878: 0pua0puonnu – "schwach rain" [*in Mowbray?]. A rain which is liquid is not there. It has little drops which fall. They are small when they fall. That is why we are wont to say they fall gently on the ground. When the rain is a big rain, then we say: "You ought to see that a stream of water is falling, for it seems to fall knocking down the jackal. Therefore you ought to see that a stream of water is falling down. It falls down. It nearly falls and stands. Therefore we want the children to hide for at this place. The rain seems to be lightening. It is not quiet, for it has lightened much growing larger here. For this place must be the one at which the rain does not fall gently. Therefore I want the children to hide, for it seems as if this is not a person who falls gently. Therefore he will strike us without our knowing it. He will strike as …[a penis/black, black wind crossed out]. The place is black while we do not see him coming."*]
a beautiful person she was. We only gave her fat." Another said: "Give grandmother that bone (the bone at the back of the neck), that she may go to gnaw it," for they felt that they blamed, scolded the =nuturu because she had thought her[self] beautiful. Therefore they had withheld the fat from the women, for they had thought the =nuturu was beautiful. And that other said … that thing, I have withheld from this mother meat, while the =nuturu lay cooling off for she felt she was angry. She was angry with the children who had not told her. Therefore she lay ?cooling off, for she felt that she had done as follows when she ate the springbok breasts. She had kept holding up her face. She kept on lying cooling off, for she was angry with the people because she was eating the springbok backbone, while she had been used to do this when she was

eating the springbok breasts. She had kept holding her face for she thought that her face would seem less lean.
Therefore she kept holding up her face, for she thought that the people did not yet know that her face's horn had been there. Then the children told their people that her face's horn had been there. And their people said to them that they must not speak to the =nuturu. They would come to see how the =nuturu behaved, while the children did not tell the =nuturu that they were coming, that they might see how the =nuturu in this way nodded her head. For they felt that the children thought that the =nuturu did not nod her head nicely like that.

Therefore they wanted the children not to speak to the =nuturu when they were coming. They would come and see how the =nuturu nodded her head. Then the children hid from/kept it secret from the =nuturu. They did not speak to the =nuturu. They did not do as they had been wont, tell the =nuturu when their mothers were coming. Then the =nuturu danced there because she still thought the people were not coming, when the people were coming. The people caught sight of/surprised her.

The people said: "Thou art really doing like this, nodding thy head nicely. That is what the children put in the ground when the children stared at thee while thou didst act like this there. We said that the children had been playing, but thy soft ground (the ring she made in dancing) must have been like this because thou didst act like this there, while thou didst not fetch water. Thy soft ground looks as if it fell in with a bump/dip where thou [wert?] sand dancing. Our children are those who did thus. They played, while thou wert the one who acted like … there, while thou didst not get wood. We dipped up water to give to thee to drink. We also brought wood to warm thee. Thou art the one who didst eat fat when thou hadst been going on like this."

Then her face's horn stuck fast while she was dancing there. She stood erect. She asked the children. The children told her the people had not come though the people had caught sight of/surprised her face's horn. She was dancing there. Then one child said: "Please let me go to the springbok heart with my brother." Then the =nuturu was startled. She wrenched off her face's horn, wrenched it off. She hid it. She went away. She lay down and did not stand upright. She lay in anger and did not look after the food. She lay down, lay in anger.

Then she was silent when the children said, "My grandmother, please play for us that which thou were wont to do." She was silent for she felt she was cross with the children, because the children had not warned her in time. The people had come and caught sight of her face's horn. The children had not told her when the people must be returning. And all the people were at home. They had caught sight of her when she had thought the people had not come. She was dancing there, because she still thought the people had not come when the people must have come already. That was why she was dancing there. The people caught sight of her while she had still truly thought that the people had not come. That was why she was dancing there, for she still thought the people had not come, for she thought the children had said the people had not come, while the children felt that their people had spoken to them about it, they were not to tell the =nuturu. They were to keep quiet that all the people might see what the =nuturu was like.

She nodded her head. The men did not give their wives of the fat. They should see the =nuturu. They only gave the =nuturu fat, while their … were cooking meat. Their wives went lacking, while the =nuturu was supping fat there, while their wives were eating meat because they had married. Then =nuturu on account of her face, therefore they merely gave her fat. Therefore their wives went lacking while the =nuturu was the one who kept eating fat, while their wives were eating meat they felt they had scolded their wives. They must only give the =nuturu fat. Then the women were afraid. Their women only gave the =nuturu fat, because they had said, "Take to that person for me that she may eat the thing and do not cut off any part." And the women were afraid of them. The women took the =nuturu the thing, for they thought the woman had wanted
[Insert 6840: *bobotteln TkuTa … - the bottles were broken; the cups were altogether broken (speaking of a certain wagon which was upset containing many bottles of brandy etc.)*]

them to cut the thing that they should cut off a little bit of fat. They had said: “Thou must let the thing alone, while it is whole, and not cut the thing. Thou must let the thing to the nuturu, while it is whole. Thou must not cut off a bit. Thou must take it whole to the =nuturu.”

Then the woman was afraid of the man. She took the thing whole to the =nuturu. They came to sit down, while they did not eat, for the =nuturu was the one who was eating there. They were afraid of the man [men?], for they felt they had married the =nuturu because of her face which seemed lean. Therefore they did not want the women to eat, for the =nuturu was the one who etc., while the women ate old things.

Therefore the old women said, “Oh children, see the brothers do not want the sisters to eat fat, but that person is the one to eat fat. She at whom they are yonder looking, while she keeps sitting. Therefore they do not want the sisters to eat fat. Ye must not tell her when the brothers will return, while she is playing there. The brothers shall see what she is like while she is still playing there. Then the young men who have been marrying her will stare at the =nuturu when the =nuturu is like this. They will stare at her when they have thought they loved her. They shall see getting her, for they thought they loved her for her face when they did not see what she was like. The people who had loved her, they will stare at her face’s horn for the children have told their mothers about it.”

Whereupon the mothers said, “You must not stop her when the other people return from all directions
[*Tkhuru – “drought” (?)*]
if you wish the brothers to come and see that person, at whose face they are wont to look. Therefore they will not let the sisters cut off for they keep looking at the =nuturu on account of her face. The sisters are afraid of them for they are not patient if the sisters eat cutting off. Therefore the sisters are afraid [to] let fall the thing they give the =nuturu, the thing and do not cut off a little bit. They feel that if they cut it, their menfolk will scold them. So they give the =nuturu the thing. Therefore you must let them come while the =nuturu is still dancing there.”

Then they came while the =nuturu was dancing there. They came and looked at the =nuturu. They unlosed down the springboks while they looked at the =nuturu. They said, “Thou art like that. How is it that we thought truly we would stint the mothers for a person like this. She is not at all nice. She is like this, though she used to sit making ?thin her face. But she must be like this. She must have acted like this. She is not nice. I do not wish that the mother there should therefore divide (the piece of meat) with this person who is acting like this. Therefore I want her to give this piece that she may eat it, for I used to think she was a beautiful person. But a person who is like this she must be. She is not nice. I have been stinting this person. She is a [not?] proper person, but an old person it is. She is not nice. She is really ugly. I have been stinting a beautiful person.”

Then their mothers say, “I want ye to look, for ye did not seem to understand. Ye did not seem as if I had taught ye. I did teach ye, ye were … Ye did foolish things whereas a little child has already sense when we have taught it.”

LVIII-10 Bushman (K.J.), Pp. 6858-6944. 1878

*Pp. 6858-6944: 17-21 May 1878 [*85 pages in five days!]

[Contents:
6858-78: The //kerri, a bird which eats Locusts and Locust-Hunting
6879-84: The Girl who made Stars and the Milky Way
6885-6939: The Mantis and the Koro-tuiten
6939-44: Tkua... accompanied by the Mantis and the young Ichneumon visit the house of the Tku
[DB] 6923-4 rev.: Note on feathered arrows and poison]

[The //kerri, a bird which eats Locusts and Locust-Hunting]

[17 May 1878] The //kerri flies. The locusts and the locusts go into the trees/bushes, hang to the trees/bushes at midday, because they (the //kerri) eat the locusts. Therefore the //kerri finish the locusts on account of it
[Insert: *Tkhu, Thommointi – "as far as I can make out, your spider is of the genus Misumena of Latreille" R.J.*
Tkhu !kerri … - It is poison. We die on account of it. It eats locusts.]
When the locusts have hung to the trees/bushes, the //kerri finish the locusts, while they feel that the locusts' birds (they) are. Therefore they, when they perceive the locusts, they fly to the locusts and they go in among the locusts.
[Insert: *//guakken – to …; /Xam – the wind //guakkens when it sits at this place (i.e. in the east), and it blows out here (west) when it sits at this place.*]

They are catching hold of the locusts, matching the locusts as the locusts fly along. Therefore the locusts are wont, when the locusts are afraid of them, the locusts go into the trees/bushes, when they (the birds) drive (?) together the locusts.
[Insert: *Another name for ostriches with very young ones. We are used to say "Tkhui" to it, to an ostrich which has ostrich's children which are small. We say Tkhui to it.*]

Therefore the Bushmen are wont to say, "Oh Beast of Prey! The //kerriten are with the locusts yonder. We must go to them (i.e. to the locusts at yonder place), for they will not go away." And the other one replies, "We will do so (or let us do so?), for the //kerri is with them and they will not go away on account of it. For they will again lie down (i.e. settle?) at that place yonder, for they were there yesterday, because the … was with them."

And the other one says, "We will do so. Therefore I thought that I would cover up the things in the bushes, that I might go while I had not things (with me), while I alone carried (slung on?) the quiver." Therefore the other one said, "Our mate ought to take his things, for the !kwa [*(I think that I have elsewhere heard that the !kwa is a small bush found upon the ground in a manner resembling the low bushwood on the slopes of the Devil's Bay)*] must be yonder at which the locusts are. Therefore the locusts, when the //kerri have filled themselves and the !hau sit, the locusts will be in the !kwa bushes (?), which must be dry.

Therefore we ought to take out things while we feel that we will altogether burn the locusts to death, for we feel the !kwa bushes are yonder. The locusts have gone to sit in them, for we feel the children should just ... at the little pan [*"Pannetjes-0pua*] there, for it is full. Therefore the children should just fetch water for us at the pan, for it must be full. For they feel that their mothers have collected (?) locusts, stripped the bushes of locusts, while I have done the same. For I want them to go and bring me water that I may drink, that I may ?smoke locusts, while the locusts are not decayed. We will roast the locusts on a fire, while they make a hole, that they may roast them in the fire in the hole. For the bushes are numerous, for they want the locusts not to be raw. The locusts shall roast nicely, for they are nice when they are roasted …

When the locusts are raw, the locusts do not taste nice. For when locusts are roasted, then they are nice. For they want to stamp for me locusts that I may put them away when they have roasted them. And I will put them away when they have stamped them [!khouwi i]
[Insert: *A food's thing, it is bitter. People dig it up, women folks. The !khouwi is that which comes out of the earth, grows. When the rain falls, it grows out of the earth. Its //ko – its top (i.e. the plant) which had been dry, it is that which grows in winter, while it had been dry in summer and it stop grows in winter. Therefore we are used to dig it up in winter, while we feel that the winter is that in which it is sweet. It (the winter) is that in which its bitterness is less, for it is wont in summer to be very bitter.*]

in an ostrich eggshell, that they may stamp them soft, for they want the locusts to be soft while the locusts are not … I will stamp them, stamp them. I will lie down and not walk about for I feel I am full up.

Therefore I lie down, for I feel I lie waiting for them. That they may bring me water, that I may drink quickly, bring me water that I may drink while they do not go to play there at the water. For they go =komm to get water. Therefore they ought not to spill out, when they get water. They shall quickly give me to drink, for we are not a little thirsty when we are among locusts. Then we are dying of thirst.

Therefore the little children must quickly go out, to quickly give us water and not go to play down there at the water they dip up, dip up, dip up. They come away for they want to give us quickly to drink. Therefore we loose our things when we (having water to drink) are comfortable. The things
[Insert, 6874: *(page 6874 read [presumably the /Xam text] 2 August 1880 to H.R.H.Prince Heinrich of Germany, H.E.Sir Bartle Frere, Baron von Seckendorf and Major Parr)*]

slip off here. Then we soon sling on the things, for we feel we have drunk, for the springbok are wont to walk here, for it feels its leg is not placed here.

Then we look round when rain has fallen. Therefore I want the children to dip up soon, that they may give me to drink, that I may put locusts to roast and look around. Therefore I shall hunt, while her mother shall scoop up the locust out of the hole, while I am hunting. For the springbok does this when they have been to the water. It does this when the water/rain breaks. It in this manner comes. Therefore its (the springboks') wet ground is (or stands) red, while it (the springbok) feels that a person who is wont to pass through the rain (it) is.
[*Bushmen say that the springbok passes through the rain when the springbok does not stand wet. The springbok walks passing through the rain and does not stand wet. Then they say when the rain falls and the springbok passes through the rain, "Hi there, oh beast of prey, does [dost] thou not see that the leader seems to be coming along here?"*]

The new Maiden who threw !kuin (…) into the sky, which became stars and the wood ashes which were upon it, the Milky Way
[*Thankasso from his mother, Txabbi-an*]

A new Maiden formerly, when she was angry that her mother asked her for some !kuin roots [*Her mother had eaten. Her mother asked for food, because she felt that we who are grown-up are very hungry; so she asked for the !kuin roots she had put to roast for herself.*]. She took the roots up in both her hands while the fire's ashes were on them. She took them up and she threw them up above. And they altogether became stars, while the ashes became the Milky Way, while the !kuin roots became stars.

And they henceforth stood up above in the sky. The woodash became the Milky Way. That was where it white stood. People call it the Milky Way because the woodash is white. And they call the !kuin roots stars, because !kuin is red. People call these stars, because they are round like !kuin roots. To the woodash they say Milky Way, because it is white like woodash. That is

way [why?] people call it the Milky Way, because it is white like ash. And the !kuin roots they call stars, because these are red like !kuin roots.

The Mantis and the Koro-tuiten
[*Thankasso from his mother Txabbi-an who had it from her own people*]

The Mantis formerly, when he went to hunt, he espied the koro-tuiten, as the koro-tuiten [*The koto-tuiten is a little bird. It is black. It has white feathers on its shoulders*] remained in one place flapping its wings in the air. And the koro-tuiten dropped down. It entered into a little Bushman-rice hole, while the Mantis stood looking at it. And it verily carried out the kaross [*It was formerly a man, while it felt that a !xue-//na-no (one of the early race who first inhabited the country) it was. He flew, he walked, while he felt that he was a man*], at another little Bushman-Rice hole, while the Mantis was looking steadfastly at the place which it had entered. It verily carried out the Bushman-Rice's kaross [*... felt that it scooping up had put the Bushman Rice onto the kaross*] at a different place.

And the Mantis turned the Mantis' face to it (i.e. to Koro-tuiten). Therefore the Mantis went to him, as koro.. sat nicely fastening up the kaross, the Bushman Rice's kaross. The Mantis said, "Thou shalt put thy hand under thy arm and smear my face [*anoint him with his perspiration, that perspiration which we perspire when a place is warm. Then his other man anoints us for the other puts his (?) hands into the other's armpits, into the perspiration. And the other gets it on the face when the other anoints him, that he may become like the other, that may enter the B.R. holes*], for thou dost in this manner (i.e. dost get Bushman Rice nicely), for I dig out Bushman Rice with a stick.

Therefore my hands are sore [*some places were upon his hands as he dug out Bushman Rice (i.e. on account of his digging)*] on account of it, because I dig out Bushman Rice with a stick."
[*The women dig out Bushman rice. Men dig out Bushman rice when the springbuck are not there. Other men do not dig out Bushman rice. Other women do not dig out Bushman rice. They scoop our "gambro", while the men who do not dig out Bushman rice also seek the Koraan and shoot the Koraan. They are those who spring, spring about seeking Koraan and hares.*]
Then the korotuiten spoke. He said: "Thou shouldst go up to the Bushman rice in order to sit there. Thou should make thyself see." And the Mantis said, "Thou should make me so that I see."

Then the korotuiten bird rose up. The korotuiten flew down. It went to stand above flapping its wings in the air. It entered into a little Bushman rice hole, while the Mantis stood looking. It verily carried out a kaross of Bushman rice at another little Bushman rice hole. And the Mantis said: "We have verily to do like this. I will no longer be the one to dig Bushman rice with a stick."

Then the Mantis stamped on, broke the bow [*He placed his foot upon the bow. He trod, holding the bow fast to the earth. He took hold of the bow's ear. He broke the bow (the upper end of the bow), broke off the bow when he had treading held the bow fast.*]. He tore up the arrow. He broke to pieces the quiver. He also striking it with another stone, broke into two pieces the digging-stick's stone. He striking with a stone broke the digging-stick upon which he had placed the digging stone that he might dig Bushman rice with, because he resembled the d[k?]orotuiten. He, he would enter a little Bushman rice hole when he had slung on a kaross that he might scoop up the Bushman rice into it.
[Insert: *Tnu ssai ten – Bushmen said to dwell on the further side of the Orange River wai !xe-0pua – a young ram springbok. When he first grows a horn, his horns do thus (i.e. curve over at the top in front). He grows a horn standing on his forehead and when he becomes a grown-up male springbok, he thus twists round. He twists in this manner. His horns stand on his head.*]

And he stood flapping his wings, stood, stood, stood. He entered into a little Bushman rice hole, and he really carried out a kaross of Bushman rice at another place. He did this. He went to sit down, while he held the kaross of Bushman rice fast. He said: "Allow me, why is it that we seem always to have dug? Our hands were sore because we dug, while we might have done like this."

And he again arose and he hovered flapping his wings. He again dived into a little Bushman rice hole. He verily carried out the kaross from a different Bushman rice hole, that was where he brought out the kaross. And he tied up the kaross. He turned aside, taking the Bushman rice to the water and he descended. And the korotuiten was rejoicing there while the korotuiten first descended to the water. Therefore he descended to the water while the korotioten was rejoicing there. And he went to give feed [?]. And korotuiten said: "I will first see thee at yonder Bushman rice. And thou must afterwards tomorrow rejoicing [sitting?] place for me of the new Bushman rice which thou wilt have cut tomorrow. That is what thou shall rejoicing place for me."

Then the Mantis said: "How comes it that my brother did not sooner say so thus when I wanted to really scoop up for my sister's son, /kwammana, that I might really scoop up for him?" Then the korotuiten said: "Thou ought to give me a shove, rejoicing place it for me because I was the one who told thee nicely about the Bushman rice. For thou would have done thus at the time when thou wert there, thou said that the earth did not feel nicely to thee."

And the Mantis said: "I used to know about it. We always used to act thus. We went into the little hole in the antheap." The Mantis said so, he spoke thus that he had always known. Then the korotuiten shut his mouth and korotuiten said: "Thou shouldst return home for I am also returning home to my home."

And the Mantis said: "I will do as thou dost." And the Mantis took up the bag of Bushman rice. He slung it on. And the koro... said: "Thou must seek food at this place tomorrow and we will talk here and we will both go to the water." And the Mantis went home. The Mantis arrived at home.

Then !kauru said: "O you, where has Tkaggen left the things which he first took with him, for he first had a quiver and a digging stick?" And the Mantis said: "This is the man to whom I went up where he was going into B.rice holes. He carried out there a kaross of B. rice at a different place."

Then the young Ichneumon said: "O Mantis, where hast thou left the things?" Then the Mantis said, he told the young Ichneumon he had broken to pieces all the things. Then /kwa spoke. He said to the young ichneumon, "Child, tell Grandfather it is the korotuiten whom we look at, we keep still. The things are those which we keep hold of and do not break them up. For the korotuiten

[Insert: *It of itself, it makes a sound (spoken of the lamp)*]

is always wont to do thus when even we look at it."

And the Mantis said: "Why does my sister's son, /kwa, keep on speaking thus as if he did not know that a man who is exceptionally nice he is? He wanted me to go out to him tomorrow. I shall hovering flap, flap, flap my wing. I shall dive into an exceptionally nice place." Then /kwa said: "You can let Grandfather be, for grandfather has not given food to korotuiten for we do act so. For we are used, when our friend speaks nicely to us, we place food for him."

Then the Mantis said: "He did speak to me about it. I felt that he had got plenty of B.rice." And /kwa said: "Child, tell grandfather we always place food for koro.. Then the earth is soft, for the earth will be hard if we do not give food for koro.. and koro.. is angry, and the earth is hard for us."

Then the Mantis again went out early to meet korotuiten, which he went to get Bushman rice [*they dug, they killed the ant's chrysalides as they went in*]. He went along. Koro.. early hovered flapping his wings. He dropped down. He dived into a little Bushman rice hole. He there carried out a kaross at another Bushman rice hole. Then the Mantis went up to a Bushman rice heap which he had seen near. He hovered flapping his wings. He dived into the Bushman rice

hole. He thence carried out a kaross from a different Bushman rice hole. He carried the kaross up to a bush. He put down the kaross. He sat tying up nicely the kaross. He went away. He went arriving at other Bushman Rice. He again, he hovered, flapping his wings. He entered as a Bushman Rice hole. He verily thence took out the kaross at another Bushman Rice hole. He went to put down the kaross. He sat down. He sat tying nicely up the kaross. Therefore he poured Bushman Rice into the bag. He verily went here.

He perceived other Bushman Rice. He again, he flapped his wings. He again, he entered a Bushman Rice hole. He thence … took out the kaross at a different Bushman Rice hole. He went to put down the kaross. He sat down. He sat tying nicely up the kaross. Then he descended to the water. And when koro saw that he descended to the water, koro.. descended to the water. And the koro.. came up to the place at which the koro.. had laid down the bag. The koro.. said: "Yes I think you should do this. You should share with me."

Then the Mantis said: "Stop, my brother, why does my brother speak so? when he has filled up the Bushman rice he speaks so." Then the koro said: "O person, you ought to divide with me [*He meant that the Mantis should divide the "Bushman Rice" which he had got, with him*] for you are a man to whom I spoke nicely when you did not feel happy. For you were saying why was it tha the ground did not feel comfortable to you."

Then the Mantis said: "The other one sounds as if he were drunk (lit. had eaten a certain kind of poison), for the rice is that of which I spoke, that

[Insert: *A feathered arrow; arrows which have feathers; sharp; sharp arrows which have not feathers, they are !khau. People poison (sharp pieces of bone for the ends of their arrow) with !gweten. !gauokaken is red, while poison is black. Then the people feather their arrows for the people make a !khau of the poison arrow. Then the people break the springbok for the people feel that they have no feathers and they fly in the midd.. and they do not see them go*]

I would go and put it down." And the korotuiten said: "Thou shalt do so. Thou wilt then see tomorrow that the place will again thus hurt thee. For thou oughtest to act so, as we have given to thee."

Then the Mantis did so. He went back. He returned to the people's house. Then the young Ichneumon said: "Hold, hold, my grandfather the Mantis is full." Then /kwammana spoke. He said: "First leave off. Thou shalt ask grandfather whether grandfather did what I told him to do, whether grandfather spared with korotuiten?" And the Mantis said he had not done so, for he had thought that the korotuiten's bag was full.

And /kwa said: "Child, tell grandfather, speak and tell grandfather we are wont to stare with korotuiten, even if korotuiten's bag is full. We share with him. For he always gets angry and the earth will not open." Then the Mantis said: "The place is not a place at which we want to play, for he had been diving into a hole." Then /kwa was altogether silent, for /kwa felt that he had spoken.

And the Mantis early woke up. He early did thus. He went and seeking Bushman rice which he had been placing it. And he went along. He reached the Bushman rice. He went and hovered flapping his wings. And he hovering flapped his wings. He dropped down. He did as follows. He thought he would dive in. He scraped off his brow (the left one). And he cried with the pain of his eyebrow.

He again got up, for he thought that he did not seem to have entered the hole well. He again got up. He again hovering flapping his wings. He dropped down. He again crushed in the front of his head (at the top) while the blood came out. And he got up. He limped home. And the young Ichneumon said: "Oh! Oh! [!khe !khe! – *Jantje translated this !khe !khe, by "Allemagtig!"*] who can have done thus to my grandfather the Mantis?" And the Mantis told him about it, how he had really scraped off his brow when he meant to enter a B. rice hole.

And /kwa spoke. He said to the young Ichneumon, “Child, tell grandfather I told him to share with korotuiten for he should have thought that the earth would not open and let us in, if korotuiten were angry, if we did not divide with [sift out for –DB] him.”

Then the young Ichneumon spoke to the Mantis. He said: “Father wishes me to say he told you to divide with korotuiten, for the earth would not open and let us in if korotuiten were angry.” For /kwa felt that he had thus spoken to the young Ichneumon and the young Ichneumon had told the Mantis while he was quite silent. Because he would not speak in haste, he had told the young Ichneumon about it. He was silent, altogether silent.

Then he told the young Ichneumon he must leave the Mantis for he heard that the Mantis was obstinate, for the Mantis wanted to go out with them when /kwa and his people were going to meet other people, when /kwa went to his people to visit them, for he was visiting the proteles, because she was his grandfather. The Mantis said he would go with them. He told the young Ichneumon to tell the Mantis to stay quiet. The Mantis told the young Ichneumon, he would be with /kwa.

/kwa said: “Child, you must tell grandfather we are going to see grandmother proteles.” The young Ichneumon said: “O my grandfather the Mantis! Father wants me to say we are going to see my grandmother Proteles, for Granny Proteles’ hut is not near. Therefore you should keep quiet.” Then the Mantis said, he insisted he must be with /kwa. He always used to be with /kwa wherever /kwa was. And the Ichneumon said: “You must keep quiet.” Then /kwa said:
(continued)

[*!kwa !kwa – ice*]

LVIII-11 Bushman (K.J.) Pp. 6945-7031. 1878

*Pp. 6945-7031: 21 May-15 June 1878.

[Contents:
6945-77: Story of Tkua's visit to the house of the Tku (Proteles) with Tkaggen and Tni-0pua (the Young Ichneumon) (continued)
6978-7014: !gaunu tsaxau, the Baboons and the Mantis (to be continued)
7015-31: /kute !gaua and the Mantis (to be continued)
6945-55 rev.: Note on various foods and the protection of the rain for a fungus
6790 rev.: Note on certain Bushmen etc.]

Tkuammana's visit to the House of the Tku accompanied by the Mantis and the young Ichneumon (continued)
[*By Than=kasso from his mother Txabbi-an*]

[Insert: *=kaiten-ssin //a – (expression used with reference to the rain-clouds)*
!gu !gu, Tku kwai – a dark-coloured fungus growing in Bushmanland; not eaten by the people
!nu tu – round things resembling potatoes, eaten by the Bushmen, and taken out of the earth with a stick. They are not deep down and the ground rises up a little over them. They have neither top nor roots, as far as I can understand, and grow in the sand.
!gu !gu … - The !gu !gu grows out of the !haken. It resembles a beacon. Therefore the people, when they are digging it, the !haken upon which the fungus is standing, they, when they are digging it, they clean it (the !haken) from the earth. They put it in otherwise (i.e. separately) into the bag (a small bag slung on by a strap over the right shoulder and hanging on the left side of the body in front).

That !hakan which the Tku-kwai is with, it is that which they separately put to the small bag, while they … the !haken which is clean (i.e. has not Tku kwai upon it). It is that which they put into the bag, that !haken which is clean. It is that which they put into the bag. Therefore they, when they return, they go to take off the small bag. They give to an old woman the small bag and the old woman takes hold of the small bag. She puts down the small bag. She brings a ostrich breast bone (i.e. as a dish). She unlooses the small bag. She pours out the !haken into the ostrich breast bone. She brings another ostrich breast bone. She taking up (in her hand) divides the !haken. She takes to another old woman one part of the !haken, while she also sets down for the old man (her own husband) the other !haken.

Therefore they are wont to say, "O Child! I feel that it is fungus (meaning that they will not give the child to eat of it). Ye go to the hunting-ground, for ye seem to think that the rain will not … [DB – bewitch?] a youth and he is not able quickly to go home. For ye do not quickly return. Ye seem to think that we do not quickly return when we behold that fine clouds are going along. We quickly return. For a person whose clouds quickly come up, he is the one who is there when he beholds that we are on the hunting-ground.

Therefore we are wont quickly to return, for he (the rain) keeps us away opposite to the house, while we want to go to the house, that we might be afraid in the house, while we had intended to go to the house. He keeps us away opposite to the house and we go into the bushes, while we had intended to go home. And we go into the bushes opposite to the house. And we are cold, while we feel that we have no kaross.

Therefore we, when we have not a kaross, we go into a porcupine's house, for thus it is, we save ourselves alive on account of it when we have entered a porcupine's house. For we are suffocated with the liquid of the water when we pass through the water. Therefore we are wont to go into the porcupine's house, while we feel that the porcupine's house is that by which we save our lives when we have entered it.]

“Thou shalt allow Grandfather to accompany us for Grandfather does not listen.”
Therefore he accompanied Tkua on account of it. And they went. They arrived at the house of the proteles, while Tkua begged his grandmother/aunt the … that his grandmother/aunt the proteles should give to him another (the other?) little proteles, while his grandmother/aunt was inside (the house?), while she felt that she is wont to do so.

Therefore the Mantis, when he was coming to this place, he saw the proteles’ spoor. He exclaimed, “Stand, stand, my grandson Tkua seems to think that it must be a (?) proteles.” Therefore Tkua looked towards the young ichneumon on account of it, while he wished the young ichneumon to scold the Mantis, that the Mantis should be quiet (i.e. silent). Therefore the young ichneumon exclaimed, “Oh my Grandfather the Mantis! Thou always dost in this way, when we are coming to people’s house.”

And Tkua laid down the things. He sat down, while the Mantis said, “The people whose footmarks are here, where are they?” Tkua sat. Tkua exclaimed, “Oh! my grandmother! Come out! that thou mayst give to me, that I may holding roast for myself.” And the mother proteles came out. She came to sit in front of the opening. She sat looking at the Mantis, because she did not usually see the Mantis. Therefore she looked hard at the Mantis on account of it.

And Tkua exclaimed, “I have begged thee that thou mayest give me, that I might holding remove from myself the other dust, for thou seest that I have become white.” And the mother proteles exclaimed, “Oh man there! My children are not grown up, for they are little.” And Tkua exclaimed, “Dost thou think that I do not feel my body and that the dust burns?”

And the mother proteles went in. She did not speedily come out, while she was thinking inside (her abode) that she did not want to give the child. And she took hold of a little proteles. She came out grasping it, because a lean one it was. She, holding, gave the little … to Tkua. And Tkua took hold of the little proteles. He cut and broke it. And he laid down the little … And Tkua collected firewood on account of it. And Tkua came and put down the wood. He dug out a fire. He dug out, dug out. He put wood on the mouth of the hole. He put stones upon the wood and he made a fire with his tinder-box, while it blazed up.

And he singed the little proteles. And he took it out. He … it and he skinned it. He skinned it, skinned it. He put it down. He went to the fire. He scratched dividing the fire. He put down the little proteles. He put hot stones upon it. He closed it up with earth. And he made fire above it. And he arose. He sat down, while he sat waiting until the little proteles should roast. And he arose and went towards it. He whisked it out. He shook off the ashes, shook off the ashes. He put it down to cool and he lifted it up. He cut it up and he gave to the Mantis its heart. And they ate. They put away pieces of meat, because they wished to put away for the women, because the women were hungry. Therefore they put it away for them.

The Mantis then he turned to go back to the proteles. He turned back. He went to the proteles’ house. He reached the proteles’ house. He went and laid down his things. He gathered wood. He dragged up bushes. He put down the bushes. He scratched out the dust from the middle of the fire [*i.e. the fire which Tkua had formerly made*]. He put the bushes on the fire. He put stones to heat upon the bushes. He made a fire with his tinderbox [*the fire had died down*]. He made it blaze. And when the fire blazed up, he said: “O my grandmother! Come out, give me a little thing which I wish to take it.”

The proteles was in and was not willing to come out. He (the Mantis) sat waiting for the mother proteles. And the Mantis was alone, for /kwa had gone home. The Mantis was alone. Then the Mantis sat waiting, waiting. He again said: “O my grandmother! Come out. Give me a little thing which I can take, that I may holding it rub off the dust.”

Then the proteles came out. And the proteles did this. The proteles did not come out. The proteles stuck out her head, while her body was inside. The proteles sat looking at the Mantis. Then the Mantis looking sat, sat, sat. The Mantis said: “Why are thou staring at me? because I wished thee to give me a little thing with which I can wipe off the dust?”

And the proteles looking sat, sat, sat. The proteles went in and the proteles did not talk with him. The proteles went in, while he sat waiting. And the proteles took a little proteles which was a girl, a girl proteles. The proteles holding brought her out. And the proteles holding gave her to the Mantis. And the proteles held the little proteles fast, as she gave the little proteles to the Mantis. Then the proteles thought that when the Mantis caught hold of the little proteles, the proteles would try to catch the Mantis, because the proteles was holding the little proteles with the proteles' other arm.
[Insert: *//gabbe-Tka – a name given to "Piet Titus" on account of a crooked hand which he had in consequence of a gun accident in which a ball went thro' his hand. He is a black man, son of a black man named "Tits" [Titus?] and a Bushman woman named Ssaun-an, daughter of //yerri !kwa, a Bushman. //gabbe Tka speaks Bushman very well.*]
Then the proteles tried to catch the Mantis with the proteles' other arm. The proteles put the Mantis on the fire. The proteles brought the Mantis onto the fire, for the proteles was holding tightly to the young proteles. The proteles knocked the Mantis onto the fire which the Mantis had shown her.

Then the Mantis said: "O blisters! Children of the hartebeests, you must ... !kau … you must go," for he wished to fly out of the fire and he thus flew away, for he flew to water. He descended, because when the water came near. And he flighted. He popped into the water. He said: "our companion the person has really done this." [*He was talking to himself. He spoke to himself because he was rejoiced that he had flown away*] When he said this, he said: "O blisters, oh dear, that fire there into which the proteles mother put me, it was hot."

And he came out of the water. He picked up the kaross. He threw it over his shoulder. He picked up the quiver. He slung on the quiver. He thus went towards home. He thus came moaning while he found the house. The /kwa said, he scolded: "Go round and tell grandfather, I wanted grandfather to come quietly for he seems to think that we are account… again to return to the proteles when the proteles has already given us a little proteles we do not return. For the proteles is wont to act like this to us." Then the young Ichneumon said: "O my grandfather, the Mantis' father wishes to say that he told them to come quickly, for the proteles is wont to act like this to us."

[Insert: *!kuomman ka to-0pua – "bank" (like that on the side of the railway)*
*Hin yauki //gi//giten – "It was long" (speaking of the train on the 24th May) [*visible from Charlton House?]*]

!gaunu tsaxau (the son of the Mantis), the Baboons and the Mantis
[*By Thankasso from his mother Txabbi-an, who he thinks had it from her mother =kammi, who was Tsatsi's first wife*]

[24 May] !gaunu-tsaxau formerly went to fetch for his father sticks, that his father might take aim at the people who sit upon their heels. He fetching reached them, as they went along eating. Therefore the baboon which feeding went past him, he was an older baboon, he was the one to whom !gaunu-tsaxau came. Therefore he questioned !gaunu on account of it. And !gaunu told him about it that he must fetch for his father sticks, that his father might take aim at the peole who sit upon their heels.

Therefore he (the baboon) said: "Come to listen to this child." And another one said, "First going child yonder. I listened to the … first going, I listen to the child yonder."

And he reached them. He said, "What does this child say?" And the child said [13 June], "I must fetch for my father sticks (bushes) that my father may take aim at the people who sit upon their heels." Then the baboon said, "Tell the old man yonder that he must come to hear this child." Then the baboon called out, "Hie, come to hear this child." Then the other one said, "First going I listen to the child yonder."

And he came up to them. He said, “What does this child say?” And the other one answered, “This child, he wishes, he says (has come) to fetch for his father sticks, that his father may take aim at the people who sit upon heels.” And this baboon said, “Tell the old man yonder that he must come to hear the child.” Then this other baboon called out, “O person passing across in from, come to listen to this child.” Therefore the other one said, “First going, I listen to the child yonder.”

And he came up to them. He said: “What does this child say?” And the other one answered: “This child wants, he says, to fetch sticks for his father, that his father may take aim at the people who sit upon their heels.” Therefore the baboon exclaimed: “It is ourselves. Thou shalt tell the old man yonder that he shall come to listen to this child.” Therefore this other baboon called out: “Ho, come to listen to the child.” Then the other one said: “First going, I listen to the child yonder.”

He came up to the other people on account of it. He said: “What does this child say?” And the other one answered: “This child, he wants, he says to fetch for his father sticks, [*He had sent his son, that his son should go to construct things for him. I think that they were sticks (bushes). He wished his son to go and make them for him, that he might come and work them in order that he might make war on the baboons.*] that his father may take aim at the people who sit upon their heels.”

[Insert: *Tkai iten-i – to splash upwards (as mud or water)*]

Therefore this baboon exclaimed (with a sneering kind of laugh), “Oho, it is ourselves! Thou shalt quickly go to tell the old man yonder that he may come to listen to this child.” And the other one called out: “O person passing across in front, come to listen to this child.” And the other said, “First going, to listen to the child yonder.”

And he went up to the other people. He said, “What does this child say?” And the other one answered, “This child, he wants he says, to fetch for his father sticks, that his father may take aim at the people who sit upon their heels.” Then that baboon, he felt that he was an old baboon. Therefore he said, when the other one had said, “This child wanted, he said, to fetch for his father sticks, therefore the other one (the old baboon) said, “What it is ourselves; ourselves it is, ye shall strike the child with your fist.”

Then they were striking !gaunu-tsaxau with their fists on account of it. They hit with their fists breaking his head. And another hit with his fist, knocking out !gaunu’s eye and the child’s eye in this manner sprang (or rolled) away. Then this baboon exclaimed: “My ball, my ball.” Therefore they began to play a game at ball which the child died. The child lay still. They said (sang), “And I want it. Whose ball is it?

[*The Baboons make use of a click which seems to be a mixture of the cerebral and lateral clicks, which I therefore mark !/*] And I want it. Whose ball is it? And I want it.” The other people said: “My companions ball it is and I want it. My companions ball it is and I want it”, while they were playing at ball there with the child’s eye.

The Mantis was waiting for the child. Therefore the Mantis lay down at noon. Therefore the Mantis was dreaming about the child, that the baboons had killed the child, that they had made a ball of the child’s eye, that he went to the baboons while the baboons played at ball there with the child’s eye. Therefore he arose. He took up the quiver. He slung on the quiver. He said, “rattling along, rattling along” [*The arrows they were, the arrows which were in the quiver. They made a rattling noise because they stirred inside it. Therefore he said, “rattling along, rattling along.”*] while he felt that he used formerly to do so, he used to say, “Rattling along”. Then when he came into sight,

[Insert: *!kwai.. – tadpole; ... young frog; ... – frog; ... - Common Filed Cricket (Gryllus capensis)*
!xoro ka =kunn – The pipe’s oil (speaking of a tobacco pipe)
//guru – “sloet” or deep ditch
... - a gutter]

he percieved the baboons’ dust, while the baboons were playing at ball there with the child’s eye.

Then the Mantis cried on account of it because the baboons appeared really to have killed the child. Therefore they were playing at ball there with the child's eye. Therefore when he came into sight, he percceived the baboon's dust, while the baboons were playing at ball there with the child's eye. Therefore he cried about it. And he quickly shut his mouth. He thoroughly dried the tears from his eyes, while he desired that the baboons should not perceive tears in his eyes, that he appeared to have come crying. Hence tears were [no longer?] in his eyes, so that he might go to play at ball with the baboons while his eyes had not tears in them.

Then he running came up to the baboons, while the baboons stared at him because they were surprised at him. Then while the baboons were still staring at him, he came running to a place where he laid down the quiver. He took off his kaross. He put down the kaross. He grasping drew out the feather brush

[!nabbe – *17 May 1878 The !nabbe – The tail-hair brush or Bushman pocket handkerchief. We fix in the Caama fox's tail. We also fix in the !khwi's tail. We also fix in the jackal's tail. The jackal has an ugly tail; also the Caama fox's, for they have not a flowing tail like the Thabbe who has a flowing tail. It is so, the !khwi's tail has no equal in beauty when we fix it in. For the Caama fox has a tail that is not small, its big tail seems as if his body were not …*
The Driedoorn's twig it is, we cut it off and we pare it. We pare it very nicely and we hollow it out, for we wish it may stand firm in it. Then we put into it the !khwi's tail when it is warm. We put into it the !khwi's tail. We lay the !khwi's tail to heat for we do not want the !khwi's tail to decay. The hair shall not fall out. And we take it out. We put it to dry. Hot earth is that on which we lay the !khwi's tail to heat when the sparks are not there, for we do not want the sparks to burn up for us the !khwi's tail. Therefore we are wont to put the !khwi's tail to heat on hot earth and we cover over other hot earth.]

which he had put into the bag. He shook out the brush. He played with … the ball. He called out to the baboons, why was it that the baboon were staring at him, while the baboons did not play with .. the ball, that the baboons might throw it to him. Then the baboons looked at one another because they suspected why he spoke thus. Then he caught hold of the ball when the ball had merely flown to another baboon when this (the first) baboon had thrown the ball to the other. Then the child's eyes, because the child's eye felt that it was startled smelt on account of his father's scent. It went playing about. The baboons trying to get it, missed it. Then one baboon, he was the one who caught hold of it. he threw it towards another. Then the Mantis merely sprang out from this place. The Mantis caught hold of the child's eye. The Mantis snatching took the child's eye. Then the Mantis whirled around the child's eye. He

[Insert: *Tkitten-Tkitten – the name of a small bird found in Bushmanland (a blackish ?); The call of the Tkitten-Tkitten is "Tkoroka tchuarri, Tkoroka tchuarri.*
Hin … - They eat …; "Bushman Rive" it is, "Bushman Rive" heads, that and "Bushman Rice's" …It … the "Bushman Rice", while it feels that it is summer and the Bushman Rice will fly on account of it. And they eat the "Bushman Rice's" … when the Bushman Rice's rain has fallen
Explanation of !hau-!hau
Missing one's aim it is; that the other might not kill. He [DB makes a charm] that the other one may miss his aim. He (the first man) throws with springbok's bones, while he [works a charm] the other one. Therefore he throws with springbok's bones, that the other may miss his aim like himslef, while he feels that he (himself) misses his aim. The other man is the one who kills.]

anointed the child's eye with the perspiration of his armpits. Then he threw the child's eye towards the baboons. The child's eye ascended. The child's eye went about in the sky. The baboons beheld it above as it played about above in the sky. And the child's eye went to stand yonder opposite to the quiver. It appeared as if it sprang over the quiver, while it stood inside the quiver's bag. [*He tied, placing a little bag at the side of the quiver. Therefore it is the quiver's bag, while it feels that it is a little bag which is tied at the side of the quiver. He had laid the bow upon it. It was the one that he tied, placing it by the side of the quiver. That bag, it was the one that the child's eye was in. That bag it was the one laid the bow upon.*]

Then the baboons went to seek for it. The Mantis also sought for it, while the baboons sought for it. Then all the baboons were altogether seeking for the child's eye. They said: "Give my companion the ball." The baboon whose ball it was, he said: "Give me the ball." The Mantis said: "Behold ye. I have not go the ball." (continued VIII-12, p. 7065)

Tku-te-!gaua and Tkaggen

[*Than=kasso from his mother Txabbi-an. He thinks that she had it from her mother and father, =kammi and Tsatsi*]

[29 May] !ku… once made fires at the lairs. And he entered the fire. He carried out cats and the cats had not their equal in beauty. /ku picked up a fire stick. He walked up to a lair. He lighted a fire in the lair. He entered the fire, while the fire felt cool. The fire did not feel hot, because it felt that he was the one who had taken the fire. Therefore the fire did not burn him. The fire also did not boil/singe his apron for he was dressed in a cat skin [*a black cat it was*], which was like the west wind [*wwurri to Tkuagen – the west wind's clouds*]. He did this when he had made a fire at the hole. He said: "…"

And he sprang going into the fire and he drew out cats. He laid them down. He took out a knife. He skinned them. He skinned opening them. He put earth on their skins. And he picked up a fire stick. He went along to another lair. He went and made fire in it. He again sang, "Tku-te ….." [*He kept on passing over the fire. He kept coming out of the the fire while he was still singing*]. And he sprang into the fire and he drew out cats, such cats as had no equal in beauty when he took them out of the fire. And he laid them down. He skinned them. He cleaned them. He put earth on their skins. He took a fire stick.

He walked up to another lair. He again made a fire there. He again sang and he again jumped into the fire. He again drew out cats. He again skinned them. He collected them, collected cats' skins. He rolled them up and he put them on his shoulder, because he was going home. And he really went home because the sun was setting for he felt he was going to sleep. And he early took a firestick because he sought lairs which he has seen. These he sought. And he went and fired them.

Then the Mantis, as the Mantis came along, espied him as he was making fire there. And the Mantis went quite up to him. And as the Mantis came looking, he jumped into the fire. And the Mantis said: "Blisters and blister them, he lifts off. What person can be doing the jumping into the fire?" And the Mantis saying this came. He drew out cats which had no equal in beauty. And the Mantis said: "Thou, I wish to know what things they are not." And the Mantis said, "Thou really must give me another cat, for thou art covered with cat skins. Thou must give me another cast."

And /ku said: "Thou shalt go up to a lion which stands there. Thou shalt make a fire. Thou shalt look." Then the Mantis said: "Thou shalt give me another cat, for that fire is burning me." And /ku said: "Look out! Go back, go and make a fire. Feel whether the fire will burn thee."

Then the Mantis picked up a fire stick. He went up to a lair. He made a fire in the lair. He said: "…", for he … /ku because /ku had said he must say: "…" And he jumped into the fire. He drew out cats. He laid them down. He took a firestick. He walked to another lair. He again made fire.

LVIII-12 Bushman (K.J.) Pp. 7032-7118

*Pp. 7032- : From 31 May to 19 June 1878
*Translated: 7032-65 - translated after departure of narrator about Sept.;
7066-94 - translated after departure of narrator about Oct. 1880;
7095-7103 - previously translated; 7103-18 - translated after departure of narrator in Oct. 1880.

[Contents:
7032-64: Tku and Tkaggen (continued from VIII-11)
7065-94: !gaunu… (the son of the Mantis), the Baboons and the Mantis (continued from VIII-11)
7095-97: The man who ordered his wife to cut off his ears
7098-7103: How the !gabbaken-!gabbaken (the Mason Wasp) punished his wife for making personal remarks
7103-13: The Lynx, its flesh eaten by Bushmen, but not by the Bushman women, the manner of hunting it etc.
7114-8: The !kau who brought home his own flesh
7108-10 rev.: Fat, the manner of dividing it etc. (in illustration of the expression !gwi ti !kwin)
7111 rev.: Note – The !ka ka Tkhueten or ….
7111 rev.: Note regarding Bushman houses. Sticks for the framework made from the //na or "Taaibosch." The houses made by the women and the shelter for the houses by the men
7074-6 rev.: Note regarding the children of the Mantis
7033-4 rev.: The Mantis, the giver of names to places
7033 rev.: Note regarding the expressions … and … (as applied to the flight of bees)
7032: Note various expressions for being angry]

Tku-te… and Tkaggen (continued)

[31 May 1878] He again sang like Tku … He sprang into the fire. He again, he drew out cats. He drew out
[Insert: *!ha - to be angry with another person; Tuaiten … - displeased when we are angry with another person; !kwan-a - to be angry; Tguken ttai - to go away displeased; … - Grandfather/Uncle seems as if he were punishing me for he does not cook for me, for he remains in his hut; … - Grandfather/Uncle is the one who does not … me, that his thinking strings may …, that he may recover (his temper?); … - to sigh; … - to yawn; … - we are Tkerri when we are comfortable with each other; we quietly laugh here when we are comfortable with each other*]
out cats. He laid them down. He again, he took fire because he … that the fire did not burn him.

Therefore he was not willing to skin the cats on account of it. He drew out cats. He laid them down. He took fire. He went to another … while he felt that he was … Therefore he was not willing to skin the cats. Therefore he drew out cats. He laid them down. He took fire
[Insert: *The Bushmen say, "The bees …" when the bees fly along in a body. They (the Bushmen) say that the bees … One bee, it is that which goes.*
The Bushmen say that the Mantis was the one who formerly called the names of the places (i.e. gave the places their names)
Thi !hoa - (the name of a certain place)
Thi !hoaken is "Rietfontein", because it formerly had many reeds, while //xu-//kum-we is Moddel's Rivier", that is its name by which the Europeans [Thu] call it.
The Mantis was the one who said Thi !koa and he also said //xu //kumm-we. Therefore he would come and say //xabba to "Zout Rivier"]

while he felt that he …, that the fire did not work for him and that the fire felt cool. And he gathered together the cats, while he felt that he intended to skin them. Therefore Tku… came to him, while Tku… came to him to look at the cats which he had. Then Tku .. asked him for the cat which he himself beheld. Tku .. asked him for them. Tku exclaimed, "Thou must give me these two cats." Then the Mantis exclaimed, "I cannot do so. The cats which are here, I had thought that I would talk them to Tkua. These are those ."

Then on the morrow, he again came to burn … and he sprang ... the fire. He drew out cats. He walked taking them along. He laid them down. He took fire. He went to another //nu … [*They, i.e. //nu's of sticks/bushes, of very small branches, and the striped mice put gran? inside; that is that with … the place where they slept. They also make grass shelters (?) and the Bushmen call them Tgua, while they feel that they are grass. The … those which make shelters of sticks, while the striped mice are those which make shelters of grass. The … is black, while the striped? mouse has stripes (?)*]
He went to burn it. He again, he sprang … the fire. He again, he drew out cats. He laid them down. He again, he went to another … He again he reached it, set it on fire. And again, he sprang into the fire. He again, he drew out cats. He laid them down. He took up fire. He again, he went up to another shelter. He again, he set it on fire.

Therefore when he felt that the cats had become numerous, he gathered together the cats while he felt he intended to skin the cats. Therefore Tku came to him. Tku again came to him when Tku saw that he appeared as if he were going to skin. And Tku came to him. Tku came up to him. Tku exclaimed, "Thou must give me of the cats which lie there, their other cats; for I let thee have yesterday's cats. These cats they are those of which thou must give me their other cats."

Then the Mantis exclaimed, "Of these cats, I had intended to make a kaross. These are those. For thou seest that my kaross is like this". Then Tku exclaimed, "Thou shalt give me these cats, their other cats. Then I shall behold thee with regard to the new cats [*while he would not beg from him, would not again beg from him, while he felt that the Mantis had just given to him of other cats*] whose shelters thou shalt presently come to set on fire. They are those with regard to which I shall come to behold thee". The Mantis exclaimed that he would not do so, for he had not yet made a kaross, for he had intended that he would make a kaross, for he had not made a kaross.

Then Tku exclaimed, "Thou shalt give me these cats, their other cats, for thou didst say so about the cats for which I asked thee. Thou didst say so." Then Tku exclaimed, "Thou shalt give me these cats, their other cats." Then the Mantis exclaimed, "Thou soundest as if thou wouldst be obstinate when I tell thee that I have not a kaross." Then Tku exclaimed, "Oh man! Thou shalt give me these cats, their other cats, for thou wouldst … how the thing which the fire feels like [*The Mantis shall exclaim, why is it that the fire is violent towards him and the fire is burning him*], for thou dost speak in this manner while we are wont to give to each other."
The Mantis said to him that he had always known the entering of the fire (i.e. how to enter the fire). Then Tku exclaimed, he said
[*Tkua - the name of a certain kind of little bird*
//nuruku Thin - to become loose and full of (as the iron at the bottom of the heel of a boot)
//kuan ttuppem Thin - to become loose and fall off
0puai yyu !kui - to come off as the brass top and cover of a glass inkstand]
"Wait! Thou shalt feel the fire tomorrow. Thou dost seem as if thou dost think that the fire will not scorch thee."

And the Mantis excalimed, "This is a lie. Thou knowest that the fire feels cool." Then Tku exclaimed, "Wait! Thou shalt when thou hast taken away these cats and thou hast gone to lie down, thou early awakest on the morrow, thou early comest, thou comest to set on fire, thou seemest to think that thou shalt rightly enter the fire. For these cats shall be burnt up, while the fire is badly burning thee while thou thinkest to enter the fire."

And the Mantis excalimed, "The other one seems to be deceiving us!" Then he went. He went to sleep. He early took fire. He early went to the shelters which he had remarked. He early

went to them, while Tku remained at home because he was wrath with the Mantis. Therefore he remained at home on account of it.

Then the Mantis went. He reached the shelter. He set on fire the shelter. He again, he sang as Tku had done, had sung to him or to himself?. And then he sprang going into the fire. And he … went into the fire. He exclaimed, "Oh ..! Oooooh! Children of Hartebeest! Go! Go!" And he descended, popped into the water.

And he exclaimed, "Our mate! … the man has done thus!" He, when he had thus spoken, he said, "Oh blister! Oh dear! Oh dear! Oh dear! Oh dear! Oh dear!" [*(making a noise on account of the pain in which he was from his …)*], while he … on account of the fire's blisters, while the fire burned. He said that he would not again set on fire shelters, for the fire was burning him as the fire had done yesterday. Therefore he took
[Insert: *The adventure with Tku appears to have taken place subsequently to that with korotuiten, for in one (verbal) relation of it, Thankasso told me how Tkua, on the return of Tkaggen on this occasion, alluded in a speech made to the ichneumon, to the former similar misconduct of Tkaggen as regarded korotuiten.*]
up his things. He returning arrived at home.

Then the young Ichneumon exclaimed, "What person can it be who has thus burnt my grandfather the Mantis?" Then the Mantis told the young Ichneumon that he himself had been the one who had burnt himself when he sprang into the fire, while he felt that the fire had felt cool yesterday, Therefore he had sprung into the fire on account of it.

Then Tkua exclaimed, he said to the young Ichneumon, "Go round [and] tell thou grandfather that grandfather is the one who does not appear to have given to Tku the other cat. For we are accustomed to do so when we desire that the fire might peacefully cool to us, that we might peacefully be going into the fire. For the fire is wont to burn off our skin if we do not give to Tku the other cat, if Tku becomes angry. Therefore we are accustomed to give him the other cat."

Then the Mantis exclaimed he had felt that Tku possessed a quantity of cats skins. Then Tkua exclaimed, "We are wont to give to him even should he possess a quantity of cats skins. Because thus it is wont to be that the fire does quietly feel cool for us on account of him. We in peace are going into the fire. For the fire is wont to do thus, the fire [is wont] to burn us if we do not give him (Tku) the other cat."

!gaunu tsaxau (the son of the Mantis), the Baboons and the Mantis (continued)

The baboons said: "Give my … the ball!" The baboon whose ball it was, he said: "Give me the ball!" Then the baboons [*(should this be sg or pl.?)*] exclaimed that the Mantis should shake out his bag, for the ball seemed to be inside the bag. And the Mantis exclaimed, "Behold ye! Behold ye! The ball is not inside the bag! Behold ye!" which he was grasping the child's eye. He shook the bag. He said, "Behold ye! Behold ye! The ball cannot be inside the bag!"

Then this baboon exclaimed, "Hit Grandfather/Uncle. Then the other one exclaimed, "Give my connexion [//yen] the ball!"

[Insert: *//yaiti – a name used to the mother of the man or woman who is married to a daughter or son of the speaker*
//yen – name used to the father of the man or woman who is married to the daughter or son of the speaker.
These terms are also used to the fathers and mothers of the husbands and wives of the speakers' sisters and brothers,
//ya !kui – a name applied to a person's father-in-law and mother-in-law, and apparently to some other relationships by marriage.

!xa (sing.), !xa-!xa-dde (pl.) – Two men from different families who marry two sisters or two brothers who do so
!khwi – the brother of a woman's husband is her !khwi
… - Our father-in-law is one of whom we make our … We also make our … of our mother-in-law. We also, when a little girl, we make our younger sister-in-law of her i.e. our younger (wife's) sister]

while he struck upon the head of the Mantis. Then the Mantis exclaimed, "I cannot have the ball!" while he struck upon the baboon's head. Then they all were striking the Mantis with their fists. The Mantis was striking them with his fists.

Then the Mantis, the Mantis exclaimed, "A uuuu! Children of the Hartebeest! Ye must go! (be gone?) Ye must go (be gone?)" while the baboons beheld him ascend, while he flew up, while he flew to the water. Then he popped into the water on account of it, while he exclaimed, "Our companion, … the man has verily done so!" Then he walked out of the water. He sat down. He felt in his bag. He took out the child's eye. He arose and walked on while he grasped it. He walked reaching the grass at the top of the water's bank [Tkan-hun-a-sse – *It is grass, the grass which stands upon the top of the water's bank. It is that to which the Bushmen say Tkannun-a-see*]. He sat down. He exclaimed, "Oh! …! (at the same time putting the 1st finger of his right hand into his mouth against his left cheek and drawing it forcibly out) the eye being in the palm of his right hand, shut down by his other fingers, while he put the child's eye into the water. Thou must … out that thou mayest become like that which thou wertest." [*He desired that the child might live, that he might living return to life*] Then he arose and walked away. He went to take up his kaross. He … it. He took the quiver. He
[*!huru - a hairy insect about the size of the great spider shewn to him by Mr. Trimen. To a !huru which is large they say, ttui-ttui-ttuippens.*]
slung the quiver on (i.e. over his shoulder) and he thus, he returning went while he returning reached the house. Then the young Ichneumon exclaimed, "What person can have done thus to my grandfather the Mantis, on account of whom the Mantis is covered with wounds?"

Then the Mantis exclaimed, "The baboons must have been those who killed grandson !gaunu tsaxau. I went (speaking very sadly and slowly here), while they were playing at ball there with grandson's eye. I went
[*I (the narrator) think that the children of the Mantis appear to have been like this. They appear to have been three. For ywe-Tnan-//kain-tu (a little daughter) is here (shewing the little finger of the left hand), while !gaunu-tsaxau is here (shewing the third or "ring" finger), while the young Mantis is here (shewing the middle finger of the left hand). He is the one of whom I think that he was probably there. He is the one for? whom the procupine formerly was laying the =oro to heat, and the porcupine took out =oro which was red.*

And the porcupine said, "Grandfather's tongue feels just so." And the young Mantis, when the porcupine exclaimed, "Grandfather's tongue feels just like this," the young Mantis exclaimed, "Yai! Yai …aii!" Then the porcupine exclaimed, "This child, he resembles his father the Mantis because he is the son of the Mantis. He is the young Mantis. Therefore she said/he does so.]
to play at ball with them. Then grandson's eye vanished. Then the baboons said that I had it. The baboons were fighting me. Then I was fighting them and I thus did, I came flying."

Then Tkua exclaimed, "I desire that thou shouldst say to Grandfather, why is it that grandfather continues to go among strangers?" Then the Mantis exclaimed, "Canst thou think that longing is not that on account of which I went among the baboons?" while he did not tell Tkua and the rest that he had come to put the child's eye into the water. Then he stayed there when he was not going to the water. Then he went while he went to see that he might behold the place at which he had put it [ ] the child's eye. And he approached gently, as he desired that he might not come making a rustling noise. Therefore he gently came.

And the child heard him, as he did not approach gently from afar. And the child sprang away. It splashed into the water. Then the Mantis laughed about it, while his heart yearned towards the child. And he returned, altogether returned. Then the child grew. It became like it had formerly been. Then the Mantis came, for he came to look. And he thus walking came. While he came walking and looking, he espied the child as the child sat in the sun. Thus the child heard him as he came rustling along.

The child sprang up. The child went into the water. And he stood, stood, stood looking. He went back. He went, he went to make for the child a … and a … He put the things away. Then he put the … into his bag, also the … He thus, he went. He thus, he came. He approached gently. And when he gently came, he espied the child lying in the sun as the child lay in the sun yonder, opposite to the water.

Then he gently came up to the child. And the child heard him, as his father gently came. And the Mantis, when the child was just going to get up, the Mantis sprang quickly forwards. He caught hold of the child. And he was … the child with his scent. He, the child [?], said, he said, "Why can it be that thou art afraid of me? I am thy father, I who am the Mantis. I am the one who is here. Thou art my son, thou art !gaunu … I am the Mantis. I am the one whose son thou art. Thy father is myself." And the child sat down and he (the Mantis) took out the … He took out the … He put on the child's … He put on the child's … He put on the child's … Then he took the child with him. He thus did. They returning went along. They returning reached the house.

Then the young Ichneumon exclaimed, "Who can it be who comes with the Mantis?" And Tkua exclaimed, "Hast thou not first heard that grandfather said that he had gone to the baboons when they were playing at ball there with the child's eye? while grandfather seems to have played sticks opposite to us. His son comes yonder with him." And they returned and reached the house.

Then the young ichneumon spoke. He said, "Why did my grandfather the Mantis first say that the baboons were those who killed the child, while the child is here?" Then the Mantis said, "Hast thou not first beheld (that) he is not strong? because I formerly came to put his eye into the water, while I desired that I might behold whether the thing would not accomplish itself for me. Therefore I formerly came to put his eye wet into the water. He came out of the water. Therefore thou beholdest that he is not strong. Therefore I have intended that I should wait, … that I may behold whether he will not become strong."

The man who ordered his wife to cut off his ears

[*Thankasso from his mother Txabbi-an. He thinks that she had it from her father Tsatsi, and that he probably had it from his mother Dderruken*]

[21 June] He … [*I am the one who does not know his name, for the people did not tell me his name, for the first people they were. Therefore they did foolish things on account of it*] told the wife (his wife) to cut off his ears, for his younger brother's head('s skin) had been cut off while his younger brother's wife had verily shaved his younger brother's head.

Therefore the wife cut off his ears, while the wife had said that she would not do so. He was the one who insisted upon it. Therefore the wife cut off his ears and he screamed on account of his skin, while he was the one would have the wife to do so, for his younger brother's head(skin) had been cut off, while his younger brother had verily had his head shaved, while his wife shaved off the old hair.

[*ttumm-ttumma – sharp (applied to the bill of a bird)*]

How the !gabbaken-!gabbaken punished his wife for making formal remarks

[*Thankasso from his mother Txabbi-an. He thinks that she must have had it from her mother =kammi*]

[*The !gabbaken flies and is to be seen in summer near water. Thankasso has seen it in our garden at Mowbray. It is rather smaller than the … or =kakken-//kho-ttunu.*]
[22 June] The !gabbaken… [mason wasp] he formerly, when he went along, when his wife was going along behind him, the wife said: "Oh! my husband! Shoot for me that hare!" [*He formerly was a man. Therefore he had a bow. Therefore he shot his wife, while he did not shoot the hare.*]

And the !gabbaken laid down his quiver on account of it. !gabbaken said, "Where is the hare?" And his wife said, "The hare is lying there." And !gabbaken took out an arrow on account of it. !gabbaken thus he went stooping along. [*We are wont to go stooping along, while we desire that the hare might quietly lie hidden (knowing that people were at hand and lying still hiding, thinking that it will be passed by)*]. And his wife said, "Set down thy kaross. Why is it that thou art not willing (hast not thought?) to lay down thy kaross?"

Therefore !gabbaken went along, unloosing the strings of his kaross. He put down his kaross. Therefore his wife said, "Thou art like this! [*She found fault with the man's appearance, with the middle of the man's body which was slender. Thus Tkueiu she found fault with the man's appearance on account of it.*] Thence it must have been that thou wert not willing to lay down thy kaross on account of it."

Therefore !gabbaken went turning to one side. He took aim at his wife. He shot hitting the head of the arrow on his wife's breast(bone) [*breaking her breast-bone*]. And the wife fell down dead on account of it. Therefore he exclaimed, "Yi ii hihi. Oh! my wife!" (crying) as if he had not been the one who shot his wife. He cried that he should have done thus, that he had shot his wife. His wife died.

[The Lynx …]

[26 June] Lynx food is nice. Its odour smells. Therefore the Bushmen throw sticks (?) at it in order that its odour may leave it. They keep throwing sticks at it from windward [*at it from the windward side (?)*] and they cut off its skin, while they roast its flesh. We ourselves are those who eat the lynx, all of us, Soppi and also Gau-tarro, but Tchoru is wont to … [eat?] the lynx and also his brother =kammi-ttu, while !gubu is one who eats the lynx; and also !kwani and also Kkwain and also Datten-to and also !herri and also yanisso and //khabba-Thin, //goo-ka-!kui (Smoke's Man) also.

Our women do not eat [*Thankasso says that the women do not eat the flesh of the lynx on account of its smell*] the lynx. For we ourselves are those who eat the lynx, we who are men, while the women do not eat the lynx. For they … the lynx, while we are those who eat the lynx when we have running caught hold of it, when it had run away and we chased it. And we cut off its retreat. And it again, it turned back.

And the people [*a; observe the use of a and ha here, referring to !ke*] who had just run in different directions, they were level with it, they lay hidden. And this man, he drove it. And he shot it. And another man was the one who exclaimed, "Our brother! Thou dost thus when this lynx it

[Insert: *!gwi ti !kwin is (i.e. means) "oer skit". We say that he with fat, he may leave for himself the other fat which he does not … finish the fat, that fat with which he shall again rub himself. For the Bushmen feel that they are wont to be poor people. Therefore they always do nicely with the fat.*

If an European [Thu] gives them a little piece of fat, they always render it. And they put it upon a dish (an ostrich dish). And they bring a tortoise shell. They set it down and they take a spoon (of springbok or sheep horn). They … [put] out other fat upon the tortoise shell. And they bring another tortoise shell. And they put upon the other tortoise shell another part of the fat. And they take this fat. They give to this other man of it and they come to take the fat which is here.

They give some of it to this other person while they feel that they are poor people. Therefore they are wont to divide fat into small quantities.]
it runs along and it falls down dead. They go up to it. They look it all over. They say, "Ho there, the lynx yonder there is not one be at fat like it [?]" Another man says. "Oh Beast of Prey (?)! Therefore it was that [ ] desired that the children should be … the lynx which had been in the ravine which goes along here."

And the other man exclaimed, "That lynx, it must be yonder, which I once was aware of jumping on springbok when … along the ravine, it ran away from me. I chased it. It vanished from me." And the other one exclaimed, "Oh! Beast of Prey! Therefore it was
[Insert: *!ka-ka-Tkhueten sticks. A spider it is. The people say that its legs are long. Therefore the people say !.. sticks to it.*
They (the women) make house's sticks from it (the //na or "Taaibosch"). They work them, sticking them into the earth. The women are those who make (lit. work) houses, while the men make a shelter ("scherm" for the house), while the women make the houses.]
That I wished that that child might … be with me, for I do not run easily. Therefore I wished that it might … be with me, that it might running catch for me a little thin, for I do not easily run fleet."

The !kau ( ) who brought home his own flesh as food
[*Thankasso from his mother Txabbi-an*]

[29 June] !kau [*He was a man of the early race. Therefore it was that he cut off his flesh*] was used to hunt ascending the Txao. He sat looking around, seeking for a whirlwind. And he espied a whirlwind as it came. And he arose, … the Txao.

He exclaimed , "Kku wi wi". He went into the whirlwind and he cut his own flesh. He cut off his thigh. He set it down. He cut off his other thigh. He set it down. He cut off his shoulder blade. He put it down. He cut off his other shoulder blade. He also cut off his head. He took out his entrails. He cut off his liver and his kidneys and he cut off the back of his neck, and his neck and his back.

Therefore his wife would say, it is a veritable quagga to his own flesh, the ..'s flesh. And he packed up [DB: slung on] his flesh and he carried it. And he took his head. [*His head resembled a quagga's head (i.e. his cut off head). Therefore his wife must have thought that a real quagga it was.*] He put it on the top of the other meat. And he carrying returned home. He carrying reached the house. And he unloaded himself. His wife unloosened the strings of the

LVIII-13 Bushman (K.J.) Pp. 7119-7205. 1878

*19 June-7 July 1878
*DB translation

[Contents:
7119-56: The !kau who brought home his own flesh (continued)
7156-8: Song of child in above
7158-7205: The !koa]

The !kau (lizard) who brought home his own flesh as food (contined)

[29 June 1878] net. He … out his flesh. And his wife cut into slices the man's flesh. And when it was daybreak, he hunted, climbing up where he was wont to climb.
[Insert: *!kumm-0mui – the name for the little insect which flies and is found in Bushmanland. It does not bite people.*]
[Insert: *I think that Aquilae's rain water it must be, for the clouds seem like Aquilae. That is the cloud which comes here. It used to have a … It resembles Alpha Aquilae/Altair, while the cloud which really comes this side resembles Aquilae ? It comes behind. The white men think the country/place has grown old. Then the summer is quickly coming in [?]*]
And he was up there and sat looking round for a whirlwind.

And he saw a whirlwind coming and he rose and entered it. He exclaimed, "Couee". He went along in the wind. And he went to cut off his flesh in the middle of the whirlwind. He gathered his flesh together. He slung it on. He carried it. Carrying it he arrived at home. He uunloaded. His wife came out. His wife untied the net. His wife rolled out his flesh. And his wife next morning cut it in slices while he went hunting. He climbed up the part of the mountain [Txao – Brinkkop crossed out] that he was wont to climb up. He looked about up there, for he sat looking for a whirlwind. And he saw a whirlwind coming. He exclaimed: "Cooee". He went into the whirlwind. He cut off his flesh. He came out behind the whirlwind. He slung on his flesh. He carried it. He brought it home. He unloaded [it]. His wife arose and came out. His wife untied the net. His wife rolled his flesh out. Then his wife spoke on the morrow when he was going hunting. His wife said, "Thou must be with thy father tomorrow, that thou mayst see what father is bringing. He comes carrying when he has gone out, gone hunting."

And he climbed up the Brinkkop mountain. He was up there, while he sat looking for a whirlwind. And he saw a whirlwind coming. He said, "Cooee", as he ran along. He went into the whirlwind. He cut in the whirlwind at his flesh. And he gathered up his flesh. He slung it on. He carried it. He returned carrying it. Then when his wife saw how he came carrying, the wife said, "thou must be with father tomorrow." Then he carrying reached the hut and he unloaded. His wife sat, while his wife did not offer to untie the net. And he said, "loosen the net, for my chest aches." And the wife sat.

Then he was the one who went. He untied the net. And he did the same on the morrow. He hunted. And the child said he would go with him. And he said, "Thou must stay quiet at home." The child said, "I want to be with daddy" (in a crying tone). His father said: "Thou must be quiet, for the place is not near." Then the wife said, "Thou must let … with thee, for this day is the one when son is wont to be with thee." Then the lizard said, "I said, son should stay at home for fear he should be afraid of the quaggas."

Then the child went with his father. They climbed up. Then when he was sitting up there, he saw a whirlwind coming. He told the child, he said, "Thou must take the kaross and lie wrapped up. Thou must hide thy head for the quaggas are coming." Then the child took the kaross. The child lay wrapped up, while he arose. He arose and said: "Cooee …" while the child

put down the kaross. The child saw his father as his father ran away. And the child saw his father go into the whirlwind.

And his father, when he again saw his father, his father came out behind the whirlwind as the whirlwind went on. And his father rolled together his flesh, while the child looked at him. And he rolled away, hiding his flesh. He went to the child. He went to say, "Let us go that I may go and carry the quagga's meat."

And the child was with him. They thus went together. They went up to his flesh. The child walked on looking at the ground, for the child was seeking the quagga's spoor. The child did not see the quagga spoor. And the child thus went secretly as he went to seek the quagga's spoor, while he could not see a quagga's spoor. And his father said, "Come take this scrap (of liver?) and swallow it [*This is what Bushman do, they swallow when the liver is raw*]. And the child did this. He came running. He (the father) took his scrap of liver. He gave it to the child. He said, "Take this scrap of liver and eat it. We will go."

Then the child took the scrap of liver. He held it. And he said, "Eat, eat the scrap." And the child said, "I am holding the scrap of liver, for I am thirsty. I will eat later when I have drunk." And he said, "Thou shouldst eat the scrap." The child said, "I will not eat the scrap of liver, but will keep the scrap. I will go and drink and afterwards eat the scrap."

Then his father carried (the load) and he thus returned home. Then the child went lagging behind his father's back. He went to pick up a stick, grasping break off a bush. He pierced rolling it in his father's scrap of liver. He rolled up the scrap of liver. And he sang, "Run, run, roll up, lizard scrap, lizard scraps." Then his father said, "Oh dear, leave off. Why is it that thou dost not want to eat the scrap?" And the child said, "Why does father talk like that, because I am singing." And his father said, as he approached the hut, he said [*whispering here*], "The child really seems to have suspected. He says, `running roll up father's scrap.'"

And he reached the hut. He unloaded while the child hid the scrap of meat in a bush. Then the child did thus when his mother wanted him to eat. He drank refusing the food. Then he did this when his father said, "let us go." He did not want to go, but stayed at home. He kept refusing his father and he stayed at home, while he, father, went hunting. He stayed at home. Then he spoke. He said to his mother, "Oh mother, thou seemest to think that it is not [thy] husband's flesh that we are eating. For thy husband did this as I sat looking. He saw dust that was coming. He went into it. He ran out behind it, while I did not see quaggas. Thy husband ran in it and I looking, watching thy husband, went into the dust. And he walked out behind the dust, while I saw no quaggas."

Then his mother said, "It must be father's flesh which we have eaten." The child said, "thy husband's flesh it must be which we have been eating. We must go away to my grandfather's people, who shoot real quaggas, for it must be husband's flesh which we are eating."

Then his mother ?stamped on the man's flesh of which she had made meal. She threw it away with the flesh which she had sliced up. And she went away, while the man was on the hunting ground. Then the man returned. The man came and missed her when she had gone. And the man came seeking about, while the man rolled up the meat. The man said, "Oh friends! What person can have done this, has broken up for me the quagga's meat? And my wife is not here, and I do not know what seems to have done [?] as he went about seeking his wife.

The song of the child (in the preceding story)
[*This song is sung with the mouth, and not sung to the //ha*]

Run along. Roll up lizard's scrap of meal, lizard's scrap of meal's ?eyebrow. Run along. Roll up father's scrap of meal, father's scraps of eyebrow
7157-8: untranslated

[The !koa]
[*"Nettson" – a man of the early race he was. Therefore he ate his flesh like the other, the lizard. He ate his flesh as the other, the lizard, did.*]

[2 July] The muishond used to stand upright. He looked at the west. He said, "Great West seems to be coming yonder to see whether I am hungry." And he said, "O my grandfather, the knife does not bite that I may cut off." And he said, "saa" as he cut off his thigh's flesh. And he put it to roast. He did this when it was roasted. He took it out. He beat (the ashes off) it and he sat eating it.

Then he went out. He sat down. He stood upright. He again looked at the west and he sat down. He took a knife. And he again said: "O my grandfather, the knife does not bite, that I may cut off, that I may cut off. The knife does not bite, that I may cut off." And he exclaimed "ssaaa" as he cut off his thigh's flesh and he put it to roast. Then he took it out. He sat beating it. He sat and ate it. He finished it.

He went out. He sat down. Then he again stood upright. He looked at the west. He said, "Great West seems to be coming yonder. What am I to eat?" He brought a knife. He exclaimed, "O my grandfather, the knife does not bite, that I may cut off, that I may cut off. The knife does not bite, that I may cut off." And he exclaimed, "Ssaaa" as he cut off his thigh's flesh. Then he put it to roast. He took it out. He beat it off. And he beat it, beat it, sat beating it. And he finished it.

He went out. He sat down. Then he again stood upright. He looked at the west. He exclaimed, "Great West (wind) coming yonder, what am I to do when I am hungry?" Then he fetched a knife. He said, "O my grandfather, the knife does not bite, that I may cut off. The knife does not bite, that I may cut off." Then he exclaimed, "Ssaaa", as he cut off his thigh's flesh. He put it to roast. Then he took it out. He sat down for he wanted it to roast. Then he did this when it was roasted. He took it out. He beat it off. He beat it, beat it. He sat eating it and he finished it.

He went out. He sat down, for he felt he had just eaten. Then he just went out. He sat down. Then he stood upright. He looked at the west. He said, 'Great west coming there, what am I to eat when it is like this?" Then he sat down. He took out a knife. He said, "O my grandfather, the knife does not bite, that I may cut off, that I may cut off. The knife does not bite, that I may cut off." Then he exclaimed, "Ssaaa" as he cut off his skin. Then he put it to roast. Then he took it out. He sat down. He felt it was still wet/cooking. Then he took it out. He sat beating it. He ate it. He finished it. He went out. He sat down. He stood upright. He looked out at the west and he said, "Great west coming there, what am I to eat?" And he sat down. He took out a knife. He said, "O my grandfather, the knife does not bite, that I may cut off, that I may cut off. The knife does not bite, that I may cut off." And he exclaimed, "Ssaaa" as he cut off his skin. Then he put it to roast. Then he went out. He sat down, while he watched it cooking, that it might roast. Then he took it out when it was cooked. He beat it. He sat eating it when he had beaten it enough, when he had beaten off the ashes. Then he sat eating it. He ate it up.

He did this when he had eaten it up. He went out. He sat down. He stood upright. He looked at the west. He said, "Great west coming yonder, tell me why I am hungry?" Then he sat down. He took out a knife. He said, "O my grandfather, the knife does not bite that I may cut off. The knife does not bite that I may cut off." And he said, "saaa", while he cut off his thigh's meat, for he had to scream about the skin. That was why he said, "saaa". And he put it to roast. And he took it off. He sat down, while he waited to cook it that it might be done. Then he took it off. He beat it. He beat off the ashes. He beat, beat. He sat eating it. He finished it.

He arose. He sat down and he again stood upright. He looked at the west. He sat down. He picked up a knife as he said, "O my grandfather, the knife does not bite, that I may cut off, that I may cut off. The knife does not bite, that I may cut off." And he exclaimed "saaa", as he cut slicing off his thigh's flesh. Then he put it to roast. He went out. He sat down. He took it off. He sat beating it. He sat eating it. He finished it. He went out. He sat down. Then he stood

upright. He looked at the West. He said, “Great West coming there. What am I to do? I am hungry when it is like this?” Then when he had said this, he sat down. He took out a knife. He sat sharpening the knife. And as he sat sharpening the knife, he said, “O my grandfather, the knife does not bite, that I may cut off. The knife does not bite that I may cut off.” And he exclaimed, “Ssaaa”, as he cut off his thigh’s flesh. It became small as he was cutting it. It became small. He put the flesh to roast. He went out. He sat down, while he waited, sat cooking the flesh, that it might cook. Then he took it out. He beat it, beat it. He ate it. He finished it.

He went out. He sat down. Then he stood upright. He looked at the west. He said, “Great west coming yonder, say what am I to eat?” Then he sat down. He took out a knife. He said, “O my grandfather, the knife does not bite, that I may cut off, that I may cut off. The knife does not bite that I may cut off.” Then he said, “Ssaaa”, as he cut off his thigh’s flesh. He put it to roast. He went out. He sat down, while he waited for it to cook. Then he took it out when it was cooked. He sat eating it. He finished it. He went out. He sat down, while he sat thinking that he had just eaten flesh. Then he stood upright. He looked at the West. He said, “Great West coming yonder, what am I to do when I am hungry?” Then he sat down. He took a knife. He said, “O my grandfather, the knife does not bite that I may cut off, that I may cut off. The knife does not bite that I may cut off.” He exclaimed, “Ssaaa” as he cut off his buttocks. He put it to roast. He went out. He sat down, while he sat waiting for it to cook. He did this when it was cooked. He took it off. He beat it. He sat eating it. He ate it. He finished it. He went out. He sat down, for he felt that he sat thinking that he had just eating meals.

Then he arose. He looked at the west and said, “Great West standing yonder, what am I to do, I am hungry?” And he sat down. He took out a knife. He said, “O my grandfather, the knife does not bite, that I may cut off, while he sharpened making the knife bite, that he might quickly cut slicing off his thigh’s flesh.” Then he exclaimed, “ssaaa” as he cut slicing it off. Then he put it to roast. He went out. He sat down, while he sat waiting for it to cook. He took it off. He sat eating it. He finished it.

He went out. He sat down when he felt he had done eating, for he sat thinking that he had just cut off his flesh. Then he stood in fear. He looked at the west. He said, “Great West standing yonder, what am I to eat?” And he sat down. He took out a knife. He said, “O my grandfather the knife does not bite, that I may cut off that I may cut off. The knife does not bite, that I may cut off.” Then he exclaimed, “Ssaaa” as he cut slicing off his thigh’s flesh. He put it to roast. Then he put it to roast. He went out. He sat down, while he sat waiting for it to roast. Then he took it out when it seemed cooked. Then he sat eating it. Then he finished it.

He went out. He sat down, while he sat thinking that what he should do, that is what he sat thinking. They stood upright. He looked at the west wind.

[*… - i.e. south-east; the quagga knuckle (that is the meat of the knuckle) i.e. north-west; !kau oken – north-east, (as far as I can understand this wind is so called because it blows from the mountains)*].

He said, “Great west yonder, what am I to eat when it is like this?” He sat down. He took out a knife. He said, “O my grandfather, the knife does not bite that I may cut off.” He sharpened the knife. He exclaimed, “ssaaa” as he cut slicing off this thigh’s flesh. Then he put it to roast. Then he went out. He sat down, while he sat waiting for it to cook. Then when it seemed cooked, he took it off. He beat it, while he beat off the ashes. Then he sat eating it. He finished it. He went out. He sat down, while he sat thinking that he was getting small, as he was cutting off himself.

Then he arose. He looked at the West. He said, “Great West yonder, why am I hungry when it come like this, why am I hungry?” Then he sat down, while he exclaimed at the west wind. He went out. He sat down. He took out a knife. He said, “O my grandfather, the knife does not bite that I may cut off, that I may cut off. The knife does not bite that I may cut off.” Then he exclaims, “Ssaaa” as he cut off his thigh’s flesh. He put it to roast. He went out. He sat down when he had put it to roast. He went out. He sat down. Then he took it off. He sat eating it. He finished it.

He went out. He was thinking that he had nothing that he could cut off. He stood upright. He looked at the west. He said, “Great west yonder. What am I to do? I am hungry.”

[*I think that she (/xabbi..) did not tell me what the muishond did when he had eaten his body, but I think that the muishond must have let alone his flesh, his body’s food’s flesh. He must have gone to a different place. He seems to have gone where he could hunt mice.*]

LVIII-14 Bushman (K.J.) Pp. 7206-88. 1878

*Pp. 7206-88: 8 July to 12 Aug. 1878
*Translated (excepting pp.7267-8 rev. a fragment of 3 pages giving the names of various bones in the frame of the springbok)

[Contents:
7206-9: The Death of the !kau (a Lizard of the Genus Agama)
7210-3: Remarks by Thankasso upon the preceding tale
7213-4 rev.: Note regarding the occasion upon which it was related to him by his mother Txabbi-an
7215-7: Places of the Bushmen
7218-20: //xuobbeten and the Lion
7220-35: Wind, weather and springbok-hunting
7236-40: Springbok ewes and lamb's cries
7241-59: Doings of the Springbok and springbok-hunting
7257-9rev.: 7260-75: !nanna-sse
7292, 7296rev.: //kara and tto
7275-6, 7279-80: How tto is obtained
7269-71 rev.: Tsatsi's treatment of bones
7271rev.&7277: //Kabbo's treatment of bones
7278: Bushman names
7281-6: Unsuccessful Springbok hunting after death of companion
7287-8: Sorcerors shoot invisible arrows (continued)]

The death of the !kau (a Lizard of the Genus Agama. "Chiefly found in rocky and sandy places." Many species distributed all through South Africa)
[*The !kau or "Kochelmann" was a !kwe //na sso !kui. The mountains mentioned in this myth/legend are large ones and near Titten Thin.*]

[*Thankasso from his mother Txabbi-an. Txabbi-an killed for me a leveret and I came crying to her, while I thought that they (i.e. his mother and maternal grandmother =kammi) should therefore seek hare's children, for they were those who had killed for me the leveret. And she soothed me on account of it. Therefore she told me that which the … had formerly said.*
Tsatsi was the one who caught hold of and took up the leveret on the hunting-ground and he brought it, while it was alive. He came and gave it to me. And I played with it. I set it down. It ran. I also chased it. And I went, catching it and I came and set it down. It again, it ran. And I again, I ran, chasing it. And I went catching it. I came and put it down. It again, it ran. And I again, I chased it. And I again, I was catching it. And I came and set it down.
Txabbi-an said that I should leave off the leveret's play, that I should kill it, that I should lay it to roast. I was not willing to kill the leveret. She said that I should leave off the leveret's play, that I should kill it in order that I might lay it to roast. I was not willing to kill the leveret, while I felt that it did not do nicely … it, when it was gently running, gently running along. It did thus (shewing the motion of its ears) while it was gently running along. It did not do nicely … it and it went to sit down.
Therefore they sent me to fetch water, for I was the one who quickly came away from the water, while I did not go to play in the water. Therefore I went to fetch water on account of it, while I tied up the leveret. And I went to fetch water.
Therefore they killed for me the leveret, while I was at the water. They killed for me the leveret. Hence I came and cried on account of it, while I had thought that they would let alone for me the leveret. For they had deceived me. They sent me to fetch water, while they had intended to kill for

me the leveret which I had thought that I would let alone, while it should, let alone, live. They had killed it for me.
Therefore I came and cried on account of it. They said that we should not again we see another leveret, while I said that they should seek for me some hare's children. They said, we should not again we see another leveret. Therefore they soothing … me with the !kau, while they thought that I should listen to them when I had shut my mouth, I should quietly listen to them.]

The "Kochelman" formerly sung: "For I therefore intend to go, passing through !guru Tna's pass. And I therefore intend to go, passing through Txe-!khwai's pass. For I therefore intend to go, passing through !guru-Tna's pass. I therefore intend to go, passing through Txe-!khwai's pass."

And he, when he was passing through, the mountains [Insert: *!hu – red sand*] squeezing broke him when he intended to pass through, while he seemed to have thought that he would springing pass through the mountain's pass, which was thus (shewing the 1st and 2nd fingers of his left hand in a forked and almost upright position). Therefore the mountains thus caught hold of him, the mountains bit breaking him. Therefore his forepart fell aside. It fell over and stood still. It became !guru-Tna, while his hinder part fell aside. It fell over and stood still. It was that which became Txe-!khwai.

Remarks by Thankasso on the preceding story
I think that he seems to have been going to the red sandhills, that he might come to live at the red sandhills. For I think that the shallow pools which lie among the red sandhills, they seem to be those to which he had gone, in order that he might come to dwell at them. He seems to have gone to !kaugen-Tka Tka (the name of a certain pool) that he might come to dwell at it, for I think that !kaugen… is that which is near to this place.

He is the one which he, when he came passing through, he came along the "vlei", that he might ascending pass along the side of the hill. And he altogether descended into //na-//kuarra (the name of a certain river). And he altogether went down the bed of the river to !kaugen Tka Tka. !kaugen Tka Tka was the one to which he descending went. That is the one at which he went to dwell. It must be the one to which I think he seems to have been going. He broke (in twain) when he seems to have been going to it.

Further note by Thankasso regarding the Leveret
[17 July] She (Txabbi-an) said to me that I should not play with meat, for we do not play with meat, for we lay meat to roast. For the leveret is not a little fat. Therefore we kill it. We lay it to roast while we do not play with it.

[Places of the Bushmen]
//gubo. People (i.e. Bastaards) call it "Blaauwpits", while they feel that it is black, for slate they are.
//kabbo (Jantje Tooren)'s [place] is //gubo ("Blaauwpits"). And he altogether in front (?) [went forwar.. crossed out], he possessing went along the place. Therefore he had !khui-tten and //xau ka !khwa (rushes (?) water). He had //xuobbeten [*//xuobbeten was a woman. A lion was the one which killed her and the lion carried her down to the water. The water's real name is that which I do not know, for I newly came to the place*]. And he altogether possessing went along. He had Tunn.
Therefore he dug out at //ka-ttu (the name of a place near //gubo) on account of it. He dug out, laying a deep pit fall (for game) at it. Therefore an ostrich was slain at that pitfall, because my father-in-law's pitfalls were surpassingly good ones.

[*//xau – "rushes" (?)*
… - to peel (as rushes)

… - grass-ears' beard (resembling the beard of barley)
//khu "mole" – such as are found at Mowbray which are not like those which are found in Bushmanland, Thankasso says, which (latter) make houses which are high of earth
… - "crooked"
… - "A big stick"]

[//xuobbeten and the lion]
[*Thankasso from his father-in-law //kabbo*]

[14 July] Her name was //xuobbeten. And a lion grasping took her out, while she slept. The lion killed her, bit breaking her head. And the lion took her up in its mouth. The lion carried her down to the water.

Therefore the people (i.e. the Bushmen) called the water //xuobbeten, while they felt that the lion was the one who had carried the person down to the water, while the lion felt that the water was that which had bushes, had … [!kwana – *The !kwana they have their thorns. Their thorns are like this (shewing a bent forefinger). They are very short. They scratch wounding us. Therefore we, we are covered with blood when they scratching divide our flesh. Therefore we were covered with blood when we did not wear trousers, when we ran after the porcupine by night, when we got into the bushes, while we felt that we did not perceive the … at night. !kwana is the name for a large tree and a little bush, both of which have hooked thorns*] Therefore the lion carried, taking her down to the water, while the lion felt that bushes to which it should carrying take the person, they were not there. For a flat, it was. For water is that which has bushes.

Wind, weather and springbok-hunting

The rain's //koro (a strong and cold wind so-called), the rain's wind, when the wind lies in this place (i.e. the East), lies in the East, the people call it //koro. Therefore the people say, "Oh, mate (lit. beast of prey), art thou the one who felt that rain's //koro? Therefore I feel as if I shall be wet, for I am wet when the wind will not move from the East. Therefore the rain falls for me inside the house [*The house opening being to the East*], when the wind is in the East. Therefore I wish that this person (i.e. his wife) may turn the house round, that we may verily dwell facing this place (i.e. to leeward). For the wind does not feel as if it would leave the East.

Therefore she (my wife) must quickly turn the house round, that we may verily dwell facing this place (to leeward). For my arrows are wet. Therefore my bowstring breaks on account of the rain. Therefore I shall not shoot with the (the speaker's) children at these springbok, as if the springbok which travelled, coming behind the hill which lies here, they had that which I should remain at home on account of it. As if I had not intended that I should jog along [*An old man it was. Therefore he said that he should be jogging along i.e. not running fleetly on account of it*] behind the children tomorrow.

For openings/spaces/gaps [*One opening is there (lit. "sits") … is that at which we shooting the springbok run, while … is that at which we shoot the springbok, the springbok coming while the springbok do not know us, while the springbok feel that we are lying down and the springbok do not perceive us*] among the springbok were not there. Therefore ye shall give me a bowstring, for my bowstring is broken. For I dwell, facing the rain. Therefore the wind lies opposite to me on account of it. Therefore my bowstring breaks on account of it, while I had thought that I would go in the darkness. [*To go in the darkness among the springbok by night, he went to make a shelter of bushes by night. And he made a shelter of bushes by night. He lay down. He lay in wait for the springbok, while he did not become visible, while he felt that the springbok are wont to sneeze at us by night. One male springbok it is which is alone*] For I am one who is not fleet, that I should run across in front of the springbok, that I might run with the children.

Therefore I had intended that I should go in the darkness, that I might go to lie in wait to the leeward. Therefore it which is here (the herd of springbok) it will, when the children shoot to windward, it is the one which will be on this side. It will go to leeward.
[*The springbok resemble the water of the sea. Therefore [when?] the springbok come in numbers (?) to the place which is here, the springbok cover the whole place. Therefore the Boers' gunpowder becomes exhausted, that and the balls.*]
Therefore this child, she will, when the children (the boys) are still asleep, she will take a firestick [*The cold is that on account of which she takes the firestick, while she thinks that she will quickly make a fire, if she feels that she is cold*], while she thinks that she will scream at the place which is here, the place at which the wind is, while she thinks that the (herd of) springbok which had been sitting at this place, it would spring away to leeward.

For I will go to the dry watercourse's place yonder, which it (the springbok) goes along. It (the watercourse) has springbok footpaths or tracks [*!guara – footpath; !guarra – knife*]. These springbok footpaths, they are those in which I
[*Tara – "ravine", "kloof"; Tara Tara – "ravines", "kloofs"*]
shall go to sit, while I feel that these (springbok) footpaths, they are those which it (the herd of springbok) intends to take, while I think that I will early sit looking about for a male jackal which I intend to kill, while I feel that they (the women) [*while I feel that the women have not yet startled the springbok. Therefore I sit looking about for a jackal on account of it, that I might see it as it comes trotting along. (The Bushmen do not a little laugh at the jackal, at the jackal's intelligence, that and the jackal's timidity. These are those which they do not a little laugh at the jackal on account of them.)*], they have not yet startled the springbok. For they wait until the sun is warm, while they do not quickly drive forward the springbok, while the place is cool. [*He (the man) says that the children quickly drive forward the springbok, while the place is cold, while he does not wait for the springbok while the springbok are asleep. (He is contrasting the better doings of the children in this espect with those of the women who talk at home instead of setting out.*]

Therefore the springbok, while the springbok feel that the place becomes warm, the springbok disperse while the springbok feel that the place becomes warm. Therefore the springbok scatter/disperse [*"uitmakar"*] on account of it,
[Insert: *... - water's waves; ... - hail (small hail); ... - hail (large)*]
while the springbok feel that the place becomes warm, because they (the women) [*The women had not been willing that they should therefore leave off talking, that they might quickly drive forward the springbok while they were talking there, that they might quickly drive forward the springbok while the place had not become warm*] were not willing quickly to drive forward the springbok. And the springbok disperse. The springbok do not go on nicely as the springbok come. The springbok turn back, passing on each side (of the woman) as the springbok come.

Therefore I have not been able to shoot on account of it, while I had thought that the springbok would come to me, that I might have shot. I am not able to shoot. Therefore I have thought that they may drive (the springbok) forward for me in the evening, that I should shoot. [*He says that two women, they shall drive forward (the springbok) in the evening. These women, they are those on account of which springbok go on nicely. For one woman, she was the one who drove forward in the morning and he is not able to shoot on account of it.*] For the evening is that at which it (the many springbok) goes to leeward, while it feels that the evening [*(Can the literal translation of evening be "cooling"?)*] it is (?), while they desire that I might shoot. For the springbok do so when the place is warm. The springbok do not do nicely.

Therefore they (the women) shall drive forward for me when the place is cool. Then it [Insert: *=hana - rootlet (fibrous); rootlets; its (i.e. the plant's) root; its (i.e. the plant's) flesh*] (the springbok) goes nicely on account of it. For the arrow … I should miss, I should return home. I should go to sit down."

[*They (the Bushmen) say, "This arrow, it has not flown nicely, for I have missed with this arrow." Therefore the other man says, "Why does my cousin (?) say so? When the arrow … for the arrow is very good." And the other (the first) one says, "Oh beast of prey, the arrow is nice, the arrow's … when I pass my fingers along the arrow.*]

[Springbok ewes and lambs' cries]
[*By Thankasso*]

The mother springbok is wont, when she trots along, when she has a springbok kid which is little, she grunts as she trots along [*while she feels that she protectingly takes away the child, she grunts when (or if) the child plays*]. She says "a, a, a, a", as she trots along. Therefore they (the springbok) make a resounding sound (?) on account of it, while they feel that they are numerous, while the springbok's children also cry (bleat), while their mothers cry (grunt).

Their mothers say, "a, a, a". The springbok's children say, "me, me, me, me", while their mothers say, "a, a, a", as they grunt. The springbok's children say, "me, me, me, me", while their mothers say "a, a, a, a", as they grunting go forward. Therefore we are wont to say, "Oh beast of Prey,
[*Therefore the Bushmen say, "Oh Beast of Prey, it (the herd of springbok) seems as if it will arise, for thou art the one who beholdest the springbok's children. For thou art the one who beholdest. The springbok's children seem as if they would arise (they had been lying down, or as Jantje expresses it, "sitting")*]
thou art the one who hearest that the place behind, it is, it resounds (is resonant with sound). Therefore I said that I would sit here. For these male springbok which stand, they are those which will go passing behind you, while they feel that I am lying down. And they do not perceive me. They will go passing behind ye, while ye have gone behind (the hill). They will go passing behind ye."
[*"When I sit imitating the springbok, then I cough on account of it."*
"It (the wind) sounds as if it blew hard against the mountain, while it feels as if it would (again) blow hard in the night.]

Doings of the Springbok and Springbok-hunting

The male springbok which stand (eating very small bushes), they are those which are old rams [*27 July 1878: The Bushmen say about the old springbok males, "Oh Beast of Prey! Thou art the one who beholdest this person who goes along. It does not understand (i.e. does not fear), while it feels that its kidneys (?) are bitter."*], while the mother springbok go forward. They go (being startled by the men). Therefore the springbok which were standing (eating) [*i.e. the other springbok, at the other side of the herd, oppostie to the position of the men*], the women startle them. Therefore the springbok which the women have startled, they (lit. "it") come in among these male springbok, while they behold that these male springbok stand (eating). Therefore they come in among them.

They (the old rams) are those which go forward. They calling (i.e. grunting and lowing) go in among the springbok mothers, as the springbok startled come (i.e. those which the women have startled). They go to the female springbok, while they call to them. Therefore we say, "Oh Beast of prey! That male

[Insert: *27 July 1878: When the … is thus, they (the Bushmen) say, "Oh Beast of Prey! The … throat is really that which comes here (i.e. meaning the coming of the springbok themselves), and my ears are deaf on account of it."*
//guakken-i, ssuken-i - to spring (as a springbok)
!khi - "cap" (for the head)

The people say that the springbok resemble the Milky Way when a white springbok is there. Therefore the people say, Thi-gusa to it (i.e. to the white springbok). They also say that the number of springbok resembles the stars. Also [they] say !guara-!guara to it. Therefore they say, "Oh Beast of Prey! I have espied a !guara-!guara (i.e. a white springbok) at the place to which I ran (after a wounded springbok). At this place, I went and espied a white springbok, as the white springbok went forward." Therefore this other man, he, when he assents to the other man, he says, "Oh Beast of Prey! these things, they are those which the springbok which come to us here, they have not that which I should possess arrows on account of it, as if my arrows were always numerous. They (the springbok) have not that which we go away as with (?) arrows. For we go away, as with the bow alone." (On account of the great number of springbok, their arrows will be exhausted). The springbok are not numerous, for they are few. Therefore the people say, "small troops to them on account of it. A small troop is here. It is round. It is the one which vanishes away, while I have not shot."
The springbok are not numerous when a white springbok is not there, for the springbok are small troops when a white springbok is not among the springbok.]

springbok, it is the one which calling turned back for me. The leading springbok mother seemed as if it would have come up to me, while I had thought that I would let the springbok mother go on, that I might shoot her daughter which followed her. He (the male springbok) went forward from the place at which he had been eating. He calling, turned back for me the springbok mother, while the young springbok ewe which was with her mother, she was beautiful.

Therefore I had been thinking that I would let her mother go on, that I might shoot her (i.e. the daughter). For a beautiful young springbok ewe she was. She was the one whom I had thought that I would kill. This male springbok, it … It called to them for me.
[Insert: *!yam Tkuerri – "halle" (a kind of shot, such as is used for shooting the korhaans and the hare)*
*… - he (a certain farmer, Jan te Klerck) kicked him [*K.J.?] over.*]

Hence they (the springbok) verily go along on this side of me, while the springbok mothers (i.e. the other springbok mothers) are those which come to me. Therefore I shot a springbok mother which conducted. It had a young springbok which was little. I shot it (i.e. the mother), while I felt that I did not perceive a springbok which was a young springbok without a child [*a springbok which has not child i.e. young one*]. Therefore I shot a springbok which had a child, while I felt that I, when I lay looking, I lay looking at the springbok [*He lay in wait. He looked through the bushes which he had made a screen (a low screen of very short bushes)*].

All the mother[s] were conducting young ones. Therefore a springbok mother which was conducting a young one [*The springbok bears only one child at a time*].

[Insert: *… - He (Scamper) was chasing, nearly catching them (i.e. the neighbours' cats)*]

[*No title]
[29 July] When a springbok kid is little, it is the one which follows its mother, while its elder sister follows it (the little kid). And her brother follows his elder sister. Therefore the people are wont to say, a young ram springbok to a male springbok, while they feel that a young ram springbok it still is, while it feels that a young springbok it is.
[*The Bushmen say, a little springbok … to a male springbok, a little male springbok. A little springbok which is still young, that which newly gets its horns, its horns newly come out, the people say a little springbok … to it, while the people feel that it is still young, while its elder brother is the one to which the people say a young ram springbok. They feel that it is a male springbok.*

The tips of a little male springbok's horns curve over towards his face, while they feel that they are newly coming forth. Therefore they curve over towards his face on account of it. While a young springbok ram is the one whose horns' tips curve over towards his back, while he feels that he is a grown male springbok, while he feels that he has twisted. Therefore his horns curve over towards his back; the horns' tips.]
It, when it has grown up, then it is tall, long, while its younger sister is short.

She is still a young ewe springbok, while its elder sister which is grown up, she is a springbok mother. She is the one to which the people are wont to say a "springbok woman". Her children are two and they follow her. She walks by the side of her mother (i.e. of the elder springbok mother which is her own sister) [*Therefore the people are wont to say "First-Heads" to them.*]

Therefore we are used to say (exclaim?), "Oh Beast of Prey! This springbok mother is the one who came up to me. She was startled at me when she perceived me lying, while she felt that she was coming up to me. Then all the springbok were startled, turning frightened away, while I had not shot, while I had thought that I would shoot a springbok mother which walked following her mother [*Another springbok which had no springbok kids*]. This springbok mother (i.e. the old one), she walked going in front of this (other) springbok mother (i.e. the younger one).

Thus she was startled at me. Thus, that springbok which I had thought that I would shoot, it was startled. She (the younger one) was startled by the other one's being startled, while I had not shot. And I was taking aim at her, while she turning aside, she went. And I therefore shot at her from afar. Therefore I shot her thigh on account of it.
[*If the springbok were near, he would shoot the springbok's ribs behind the shoulder, and the arrow head would come out on the other side of the springbok's ribs behind the shoulder. Therefore she (the springbok) sticks the arrow-head into the ground as she runs, on account of it. She drags the arrow-head along the ground, while she wishes that the arrow-head may come out. And she sticks the tail of the arrow into the ground (i.e. the other end), while she wishes that the arrow may break. Therefore she sticks the tail of the arrow into the ground. Therefore the arrow breaks on account of it.*
She verily runs, laying the arrow-head underneath and the arrow-head drags along the ground on account of it. Therefore she, when the arrowhead comes out, she also turns her body. She also runs, laying the other end of the arrow underneath, while she desires that the arrow may break.]
Therefore the forepart of the arrow goes and lies down, and the arrow's tail goes and lies down. Then she goes gently (?) … on account of it, while the arrow's tail goes and lies down, while she feels that the arrow has been that on account of which she ran so fast. Then she goes gently (?) on account of it. She stops (i.e. leaves off running). She walks. And she lies down (lit. "sits"), while she feels that she is faint.

Therefore the Bushman calling (in a certain manner) arises, while he
[*He says (giving a very peculiar liquid kind of call), while he wishes that the springbok may soon lie down (to die), while he feels that the other one was the one who said he must call to the springbok. For a clot of blood (?) would get into the springbok, the springbok would not lie down. They would lose the springbok, while he (the other one desired that the springbok may soon lie down to die) call.. The Bushmen verily call to the springbok, while they desire that the springbok may quickly lie down (to die) for them, that they may eat. They call, following the springbok (i.e. running after it). Then the springbok feels that the springbok dies.*]
wishes that the springbok may quickly lie down, while the other one (the other man) was the one who told him quickly to call to the springbok.

Therefore he calling arises, while he desires that the springbok may quickly lie down. For the springbok goes along, while the springbok does not intend that the springbok shall quickly lie down to die. The springbok goes forward. The springbok goes staggering along. Therefore the other one (the other man) says that the other one (the man who shot the springbok) must call to the springbok, while a clot of blood does not get into the springbok.

[*It is blood. It is a clot of blood. It is that which lies in the wound. Then the springbok does not lie down (to die) on account of it, if a clot of blood has lain in the wound. And the springbok continues to go forward. The springbok is not as if it were wounded.*
Therefore the Bushman says, "Oh Beast of Prey! that springbok is the one on account of which I turned back. Its wound was a good one. It (the springbok) was the one whose ribs behind the shoulder on this side I shot. The arrow-head came out on the other side. It standing continued to look at me. It looked like a living springbok. It did not look as if it were wounded.]

[!nanna-sse]

[*!nanna-sse - Thankasso explains this word in the following manner: They (the Bushman people) put nicely aside the bones, while they do not throw with them. They put down the bones opposite the entrance to the hut (the place to which the huts' mouth is opposite, they say the hut's face's ... to it). And they go, they pour out, putting down the bones at it. Therefore they say, "Heap of meat bones" to it, while they feel that this place is the one to which they go. They pour out, putting down the bones at it.*]

They pour down the bones by the side of a bush (!nabba-0pua) at the place to which they go. They put down the bones at it. And another person who lives opposite gnaws, putting the bones into an ostrich breastbone [*The breast-bone of an ostrich is used as a dish*]. He, when he has finished gnawing the bones, he takes the bones. He goes to pour down the bones at this place.

[*One house, it has its own heap of bones. Another person also has the other person's heap of bones. Another person, he also has his own heap of bones; the springbok which he kills, their bones.*]

And they again, they, when they boil the other bones, they again, they gnaw [*"biting off the flesh from the bones"*], putting them on the ostrich breast-bone dish. They, when they have finished gnawing the bones, they

[Insert: *... - give to another person of the springbok*
... - kill for another person springbok (used apparently in the sense of giving some of the meat to others)]

[3 Aug.] they take the ostrich breastbone upon which the bones are. They go to pour down the bones opposite to the entrance of the other one's hut. The other one (i.e. the neighbour living opposite) also, when he boils, he, the bones which he gnaws, he goes to pour them down opposite to the entrance of the other one's hut

[Insert: *... - I have put it (the mousetrap) in the sun, on a tree.*
... - It (the wind)'s backdraught it is.
... - new bags]

upon the other one's heap of bones [*The other one who has killed the springbok, his heap of bones*]. He goes to pour down the bones at it. Another one also, when he has gnawed the bones, he also goes to pour down the bones opposite to the entrance of the other one's hut, upon the other one's heap of bones. And they also

[*Explanation of the use of <u>hi</u> here: Another man it is. I feel that he has a wife and children. These children, they are those for whom he cuts the meat. He cuts meat. He cuts off for this child (a bag), this piece of meat. He cuts off for this other child (also a bag), this other piece of meat, while the woman cuts off meat for the little girl.*

[6 Aug.] The women do not eat the meat of the springbok's shoulderblades, while they ... the men's arrows, that the men might quietly kill. For we find (?) when we miss the game, the place is not nice. For we are ill when we miss the game, when we shoot our death, when we are going to be ill. Therefore we become ill on account of it.]

a different man, he when he also boils, he also gnaws, putting the bones upon an ostrich breastbone. He also comes to pour down the bones, opposite to the entrance of the other one's hut.

They also, when they cut up a springbok, they also

[Insert: *The springbok possess invisible magic arrows. Therefore we are ill on account of the springbok. Therefore the children which are little, we are not willing that they should play upon the springbok skin. For the springbok is wont to get into our flesh and we become ill. And the springbok is inside of us and we become ill on account of it.*
Therefore we do not play with springbok's bones, for we put nicely away the springbok's bones, while we feel that the springbok is wont to get into our flesh. The springbok also possesses things which are magic sticks. They, when they are in us, we being pierced fall dead.]
take out the stomach, while they cutting open the springbok take out the stomach. They go to shake out the … [stomach?] opposite to the entrance to the other one's hut (the one who killed the springbok). They go to shake out the //a upon it (i.e. upon the other one's heap of bones). They (having well washed the stomach) come to ladle in blood to the stomach. They take up blood with their hand [*one hand*]. They ladle in blood to the stomach with their hand, while they turn with their hand (holding the right hand like a scoop), make the tortoise-shell with their hand.

They ... the blood which has spilt, that lies upon the earth [*the blood which lies (lit. "sits") upon the earth, it is*], they also take it up (with the earth on which it lies), for it and the bushes upon which the blood is. They go to put them down opposite to the entrance of the other one's hut (i.e. the hut of the man who slew the springbok). They also … the bones, from which the children (breaking them) eat out the marrow. They also collect them/gather them together. They go to put them down opposite to the entrance to the other one's hut.
[Insert?: *This shoulder is that which joins the shoulder blade, the head of the shoulder-blade. The upper bone of the leg joins the tail of the shoulder and the part of the upper bone of the leg at which the springbok's knee is. And the lower bone of the leg is above it. The lower bone of the leg which is in front, it is the one which stands upon the upper leg bone.*

Thus the springbok's knee is above it, while the lower bone of the hind leg, it is the one which stands upon the hind knee. It (the hind knee) is above the end of the upper bone of the hind leg, while the head of the upper bone of the hind leg joins the head of the …, and the … fat stands above, that fat is that which the people call the springbok's knee-… A little bone which is round (i.e. the fat of it), while the other end of the [DB] … joins the head of the … which join the hip-bone.

They are in that part of the hip which is thus concave. Their … is in it. That … it stands on the head of the …, that is what joins … Therefore that part of the …, the thing's end, lies along it. It is the …'s head, while the … is really there. It is near to a thing's … That …, it is that [which] sits above the tail root, that is where we cut it off. It sits above the tail root. The tail root is what the tail stands on.]
They, the shoulder blade bones, they, when they have gnawed them, they put them away in the house, while they intend that the dogs shall not crunch them, while they feel that the other man (who shot the springbok) would miss the game (in shooting). They take to the other man (who shot the springbok), the upper bones of the forelegs, while they intend that the other man's child shall go to eat out the marrow from them; for the other man was the one who killed the springbok.

Therefore they take away to the other man the upper bones of the foreleg. The shoulderblade bones are those which they gnaw. They put them away in the sticks of the hut. They (i.e. the sticks) are those into which they put them. They cut off the springbok's back of the neck. They take it to the other man (i.e. the one who killed the springbok), while they boil the springbok's back. They gnaw its bones and the tail, which their wife shall put away,
[Insert: *Tuhaiten – A heap of bones (springbok bones, gemsbok bones, hare's bones, porcupine's bones etc.). My grandfather (Tsatsi) was one who put away in the sticks of the hut, the upper bones of the foreleg, and the shoulderblades, and the springbok's …, while they (my grandfather Tsatsi it was) felt that our first finger (of our right hand) is wont to have a wound when we are shooting. If the dogs eat the springbok's …, our first finger has a wound.*

We do not know how to manage when we pull the string, when we are shooting. Therefore we sew our finger into a cover (skin which has been rubbed and made soft, it is), which

the wife cuts out. She sews it on for us. We put our finger into it and then we pull the string on account of it, while we feel that our finger is inside. We are shooting, when we lie in wait for the springbok.

Hence our finger has a wound when we shoot lying in a screen of bushes, when the springbok comes up to us as we lie, while the springbok feels that the springbok are very numerous, when we have gone by night (among them, making a shelter behind which to shoot). Therefore that male springbok, he verily comes out from this place. He walks, coming up to us. We shall shoot him. He goes running. He goes to lie down (to die), while we are inside the screen of bushes which we have made.]
that the wife may rub, making soft, rub, making soft, for him bags. That he may go to get things when he bartering goes to another man.

He goes, giving of them to another man, when the wife has rubbed, making soft for him springbok's skin bags. The wife rubs, making them soft for him. He folds them up. He lays them into the (his own) bag and he goes to the other man. They (the man and his wife) go to give them to the other man. And the other person (i.e. the other man's wife) also gives to her (the first man's wife) tto which is red. She (the woman who gives the tto) also gives together with the tto //hara (a certain stone which is both hard and soft),
[*//hara - //hara is that which is black. People (having mixed it with fat) anoint their heads with it, while tto is red. And people rub their flesh with it when they have pounded it. They pound it, pound it, pound it. They rub their flesh with it. They pound //hara. They anoint their heads, while they have first pounded tto [*called by the Korannas !nou]. They first rub their flesh with tto. And they pound //hara.*

They anoint their heads. They anoint very nicely their heads, while they desire that their hair may descend (i.e. grow long). And it becomes abundant on account of it, while they feel that they are anointing their heads, while they desire that the hair may grow downwards, that their heads may become black with blackness, while their heads are not a little black.

And they return (home) when they come away from the other man, while they feel that they return to their house, while they tell the other person (i.e. the woman) about it, that the other person shall make ready for them more //hara and tto. For he (the man who took the bags) also goes. His wife will go to rub and make soft bags, bags which he will also bring to the other man, while the other (man's wife) shall also put aside for him //hara, when the other (the other man) collects //hara.

And the other man comes to put aside for him //hara, while she (the wife of the man who brought the bags) also rubbing makes soft, and puts away for the other bags, while she tells the other (woman), that the other must also bring to her //hara, and tto. For she is the one who went to the other and will not be coming to the other (soon again), for the other one is the one who must come to her. The other one shall go to receive the bags when the other one takes to her tto. Therefore the other one also does so. She takes to the other one tto and hara.]
while the other one (i.e. the one who with her husband brought the bags) feels that she gave to the other one bags.

[9 Aug.] Therefore the man also gives to the other man his own bags, he who is the man, his own bags. And the other man also gives him some arrows, while he (the man who brought the bags) feels that he wishes that the other man may give him in exchange some poisoned arrows, that the other man may give him in exchange some poison (i.e. some poisoned arrows). Therefore the other man gives him in exchange some poison (i.e. poisoned arrows).

Tto, "Rooi Klip"

[11 Aug.] The Tto is in the mountain, the tto mine. The people say that the tto mine is in the side of the mountain. The people say tto mine to it. The people are afraid of it (i.e. of the sorcerers

who live by the mine), while the people feel that people are there (sorcerers). They (the sorcerers) make a house there. [Jantje thinks their houses are small holes, like mouse holes].

Therefore the people are said to pound tto. They anoint themselves when they collect tto. And they are said, when they go to the tto, they are said to throw stones at the tto mine,
[Insert: *//hara sparkles. Therefore our heads shimmer on account of it, while they feel that they sparkle, they shimmer [!yarraken – to shimmer (as water in the sunlight)]. Therefore the Bushmen are wont to say (when the old women are talking there), "That man, he is a handsome young man, on account of his head which there are none handsome equal to it, with //hara, its blackness".*

*They say, "handsome young man" to him. "His head (has) not handsome (ones) like it, for his head is like the !khi" [*The !khi has not thorns and bears berries]. (A tree it is. It is in our land. It is the !khi. It is large. A great tree it is. It is not a little numerous in our land. The //kerre and the !khi.*]
while they wish that the sorcerers may hide (themselves), that they may quietly go to get the tto, while they feel that the sorcerers dwell at the tto mine.

Therefore they are said to take stones. They throw stones at the tto mine, while they desire that the sorcerers may hide, that they may go in quiet to get the tto [*for they would be ill, if the sorcerers saw them*]. And they go to get the tto, tto, tto. They also get the //hara [*The //hara mine (lit. mouth or opening) is situated differently. The tto mine is also situated differently*]. They also put aside the //hara, and the tto, and they return home.

[Inserts:
"Dream" ("Oud Jantje Tooren") was one who threw away bones. Therefore I did so, while I felt that I had married into them (i.e. into that family). I threw out bones, gave to the dogs the shoulderblade bones, while I felt that my father-in-law, "Dream", was the one who had done so. Therefore "Smoke's Man" ("Witbooi Tooren, the son of //khabbo) does so.

=nain !khe – The name of a certain Flat Bushman who died of illness and who possessed //kerri-yau, and kunnu and xoro-//wa
//kuen-an – his wife (very very old)
//kai ttu – their eldest child (a son), dead; was living still in 1871
sse-an – their second child (a daughter)
xooken – their third child (a son), killed by Korannas
=ni !ke – their fourth child (a daughter)
!xin or "Dirk" – their fifth child (a son)
!kwa-ttin – their sixth child (a son), dead of illness
!kwa-ttin – a brother-in-law of "Jacob Bastaard" (or !kwani) and a younger brother of !xin. His (kwa-ttin) arms became helpless. Therefore he loosed hold of the things which he held. The springbok which he carried fell off, while the springbok felt that his arm fell down, his arm which he had laid over the springbok's leg.]

Unsuccessful Springbok Hunting after the death of a Companion. Means employed to make it more fortunate.

The Bushmen are not wont to kill the springbok, if their companion has died, while they … [*we resemble a bad shot (i.e. a person who shoots badly)*] They do not kill. They miss (their aim at) the springbok. The springbok also does not die. The springbok bites the wound, while … The springbok is like a springbok which lives. The springbok is not as if it had a wound.

Therefore the women are wont to smoke the arrows for us with "boochoo", while they put boochoo (upon hot embers) to burn and they make cuts on our shoulders [*with an arrow head removed from the arrow and sharpened*]. They make cuts on our shoulders. They suck our blood.

They spit it out into a springbok horn. And they, when the springbok horn becomes filled with our blood, they put boochoo to burn. They put upon the boochoo our blood to burn, while they wish that the springbok may lie down (to die) for us. They shave these parts of our heads [*our temples (?), places which are here (shewing me in a direct line from the temples on each side, backwards)*]. They shaving make a path at these parts of our heads, while they desire that the springbok might also come straight up to us; for the springbok have not done so [*The =nututr was the one who is said to have done so. She said "N-n", while the children were those who said "Have not done so." [?]*]; for the springbok have been passing on our sides.

We were shooting at the springbok from afar, while the springbok were not near. Therefore the women shave (certain parts of) our heads, while they desire that the springbok may come straight up to us, while they feel that the springbok pass on our sides, while they wish the springbok to come straight up to us. Therefore they shave nicely our heads, while they work/operate upon us nicely, while they desire that the springbok may come straight up to us.

Sorcerers shoot with invisible arrows, causing illness
[*By Thankasso, from Txabbi-an*]

[12 Aug.] The sorcerers are wont to shoot a person. Their arrows we do not perceive them come, for we feel pain and a part of ours it aches. And we do not feel nice. We feel as if we were weary. Therefore another person questions. He says, "Why does our brother not do nicely? And he does not stir? And this other person, he says, "I have not questioned our brother"

[Insert: *Tkain yau – a plant growing near the Railway station at Mowbray.*
… - They were grubbing them up. They were those which did not seem as if they would come out, for they were not a little numerous.]

[*Fragment]
[*Loose, handwritten by Lloyd]

Japanese used shoulder-blade of a deer for purpose of divination
p. 35: Pallas found a similar practice among the Kirghiz. The shoulder-blade of a sheep was here employed ("Man sagt das Schulterblatt musse blos mit einem Messer eingeschabt und nicht mit den Zahnen beruhrt sein, weil es dadurch zur Zauberei untuchting werden soll. Nachdem man dem Weisages eine Trage vorgelegt oder sich derselbe etwas in Gedanken vorgesetzt hat, legt er das Schulterblatt auf das Feuer und wartel[t?] so lang bis die platte Seite allerleg Risse und Spalten bekommt, und aus diesen Sinien weis sagt er". Ihre review remarks presently that "divination by the … in a burnt shoulder-blade is probably a practice derived by both Kirghiz and the most ancient conquerors of Japan from common ancestors".
See Westminster Review, New Series, no. 107, July 1878. II. The Mythology and Religious Worship of the Ancient Japanese.

LVIII-15 Bushman (K.J.) Pp. 7289-7375. 1878

*Pp. 7289-7375: 13-28 Aug. 1878

[Contents:
7289-95: Sorcerors shoot with invisible arrows (cont.)
7296-8: Goodlooking person ill
7298-7303: Sorcerors like lions
7304-6: What sorcerors cut
7307-63: /kuken /u/u nu
7364-75: A !karaken killed by a lion]

Sorcerers shoot with invisible arrows causing illness (cont.)
[*Thankasso from his mother Txabbi-an*]

[13 Aug.] about which part of him it seems to be, for he seems to be ill. For he is not used to act in this manner, for he does not stir. For he has continued to lie down, while he did not do as if he were the one who first used to awake and make the fire. [14 Aug.] For he has continued to lie down. The child (the child of the sick man) has been the one who made the fire, while he did not do as if he had been the one who used first to awake. The sun arose, while he lay. He seems to be ill. Therefore I want him to tell me which part of him it seems to be."

Therefore the other person (the sick man) exclaims, he says, "Oh! Beast of Prey! Thou seemest to think that it is not this part of me which does not gently ache." And a different person exclaimed, "I wish that Grandfather should speak to Grandmother, that Grandmother should doctor him, that she should take out that thing. For thou dost not do nicely, that ye might quietly be comfortable. For thou dost not do nicely. For the grandmothers are thus, they are not willing quickly to do a thing."

Therefore the old women "snore" on account of it. They take out things from us, the things which had hurt us when they snore us. They take out things. They say, [DB] "Thou must wish that the thing shall not do this, kill thee with a blow/knock [*It is a bruise*] on that part". Then she snores … does not feel nice, but later it will make him feel comfortable. He must not again … like that.

[A goodlooking man]
[*Thankasso from his mother, Txabbi-an*]

When a person who is goodlooking is ill, he is always taken care of, because he is goodlooking. Then the old women say: "I think this child must be taken care of, so I think you must go and fetch water. He must keep quiet, for I do not want to send him to the water [*because some part of him is ill*], for he might be worse if he fetched water. So I think he must keep quiet. I do not wish him to fetch water."

[Sorcerors are like lions]
[*Thankasso from his mother Txabbi-an*]

[DB] A sorcerors are like lions. Their eyes are alike [*looking it is – the sorcerors look to see if they can find a handsome person. Then that man falls ill. Therefore people take care of it*] when a person is goodlooking. Then that person falls ill and dies. They seize him. Therefore the person dies, because they are seizing him. Then people say that man
[Insert: *!xuanna – "Jagdt Drift", the name of a place which was rather near to //khabbo's place, and to Tuherre's place !ho kwe*]

is ill again. He seems to get better and then he gets ill again. Then the man dies because they keep coming to shoot him.

Therefore the dogs do not sleep, but keep on barking at the sorcerors who are coming to shoot the person who is ill. Then, though the thing is new which strikes the man, he dies of it, of the arrow with which they shoot him. They shoot killing. They lay the person dead. That happens when people are snoring the man. Although they are taking things out of him, he is very ill. He does not look as if they had taken anything out of him, for the sorcerors shoot at him under the people's noses. Then his heart falls. Although they are snoring him, his heart falls down.

[What sorcerors cut]
[7304: *Thankasso heard this from //khabbo, !kuobba-an, Tgui-an, //kuen-an and also Tgui-an's mother kkebbi-an, who were all !giten*]

I have heard that the people think that some sorcerers eat people. Some eat locusts which other sorcerors have collected for them [*they make them eat them*]. Others collect human beings for the others, people who have died. They make them eat a person, some of his flesh. They also make them eat locusts and flies. These are things which they make people eat. When a person had died, then they make people eat of him.

The Story of TkukenTuTunu
[*Related by Thankasso who had it from his mother Txabbi-an*]

[19 Aug.] Tkuken-Tu-Tunu [*(one of the early race of people). Therefore he eat [ate?] people. (For a description of the Tkuken Tu-Tunu of the present day, see pp.7312-5 rev. A Tkuken…, larva of Aloa, a genus of Arctiidoe (Tiger Moths) (see LVIII-22, p. 7980 where name is entered)*] is said to have spoken to a girl when the girl was going to get water, spoken to the girl. He exclaimed, "Look! take for me this ostrich eggshell." And the girl said, "Look! Bring it to me, that I may put it in here (in the bag)."

And Tkuken… is said to have said, "Thou mayst go away, Sswai [*His manner of cursing it was, and he spat with it*] yonder [*He cursed the girl, that the girl might die for him, that he might eat her, for the girl was not a little fat*], thou shalt come back ill from the water with thy head." And the girl is said to have been ill, when she came back from the water. And Tkuken is said to have bound up his head when he beheld that the girl had bound up her head. Tkuken is said to have been also ill [*"snored" her, the people who do not[?] "snore", they were those who drew off the pain [*"To draw off the pain": when we warm our hands by the fire, and we draw off the other one's pain.] (rubbing her with fat), [from?] those who do not "snore". While the people who do "snore", they are those who "snore"*] when he beheld that [what?] the people were doing to the girl.

And Tkuken is said to have died first. And the people are said to have buried him. And the girl is said to have died on account of it [*on account of her head, which ached, when/because Tkuken was the one who had cursed her*]. And the people are said to have buried the girl on account of it.
[*see p. (7316?D.B.) for portion at first forgotten and added later by narrator*]
He went to scratch out the girl. He cut her up. He eat [ate?] her (or was eating at her?). And he when he had eaten up the girl, he is said to have said, "O Caterpillar! Do so, do so, lift me up. Who yonder does not seem to be listening at the big hut, lying there [*while he is said to have been following (the spoor of) the people (who had gone to another water)*]. O Caterpillar!
[*Tharriten – (a bird found in Bushmanland which eats locusts. It s size resembles that of a crow. It also eats flesh and will snatch out a kidney from the hand of a little child at the hut.*]
Do so, do so, lift me up. Who … does not seem to be listening at the big hut lying there."

And he is said to have unloosed his load [*his things*], when he had reached the people. He is said to have unloosed his load. He made a hut. He made a hut, hut, hut. He finished making the house. He sat down. And the girls are said to have been going to fetch water. And he is siad to have exclaimed, "…! Take for me this ostrich eggshell." And the girl is said to have exclaimed, "…! Bring it to me, that I may put it in here to her bag."

Tkuken is said to have exclaimed

[Insert: *Concerning the Tkuken … which is found abundantly in Bushmanland.*
A real Tkuken, when it is a …, it is on the bushes like spiders. It has a web on the bush on which it is. It feels that it is not alone, for they are many. Therefore they fill the bush. They … things which they eat. They descend from the tree. They are on the ground, while they feel that they eat grass. It is a thing which they eat.

Therefore they crawl into the grass. They also eat the bush tips/foliage. It (the …) is black. Its belly is red, while its head is white. Its body is black, while its belly upon which it goes, it is that which is red, while its head is white. It is hairy. It is soft haired (?), while it feels that its hair is not thick. Therefore its name is Tkuken [little/fine hair?] on account of it. And its hair is that which pricks us and we scratch the place. Therefore we are afraid of it, on account of it.]

"…! Begone! Thou shalt come back ill from the water on account of thy head." And he is said, when he beheld that the girl came back very ill from the water, that the girl had bound up her head. He is said also to have bound up his head. He first then was ill. [*He feigned to be ill. He was well. He was not ill.*] He quickly became ill in haste. [21 Aug.] He quickly died when he heard that the people said that this girl seemed as if her heart were about to fall.

And Tkuken while the people first, the people buried him [*while the people felt that he first, he died, while he died deceivingly*]. And he is said, when the people were burying the girl, he is said to have said, "The old pot must remain, for I … the old pot must remain, for I … the old soup brush must remain, for I … the old kaross must remain, for I … the old bed must remain, for I … the old ostrich breast-bone must remain, for I …

[Insert: *//guaiten – to crawl (as a child on hands and feet)*
kkwri – to glide (as a snake)
!gouken – to crawl (as a caterpillar)
Thu – (a short snake found in Mowbray)]

And he is said to have come out from the grave, when the people had travelled away (end of addition which had been forgotten).

[He] quickly died, and the people buried him. And the girl soon died, while he was already buried. Therefore he is said, when he beheld that the people were travelling away, he is said to have said (singing): "The old pot must remain. [*He sang, while the people were yet there. Therefore he said that the old bedding must lie (remain) etc. He said that the people ought to leave some things for him*] The old pot must remain, for I lie in the old house. The old soupbrush must remain. The old soupbrush must remain, for I lie in the old home. The old ostrich breast-bone must remain, for I lie in the old house. The old kaross must remain, for I lie in the old house. The old bed must remain, for I lie in the old house.

And he is said, when the people were gone to have gone to scratch up the girl, he gathered together the things which he had wanted that the people should leave for him [*while he felt that he must inhabit the house from which he had died; that was the one which he would enter*]. He took the pot. He also took up the soup-brush. He also took the ostrich breastbone. He also took up the kaross. And he is said to have cut up the girl, while he felt that he came into the hut, that hut out of which he had died. That was the one which he came to enter, that was the one to which he brought the girl. He came to cut up the girl at it [*He laid her down outside*]. He put away the girl's flesh at it, while he intended to be taking flesh, that he might boil it, that he might eat.

And he is said, when he had finished eating the girl, to have followed the spoor of the people. He said: "Oh! Caterpillar! Do so, do so. Take me. Oh! caterpillar! Do so, do so. Lift me

up. To whom the people do not seem to be listening at the big hut lying." And he is said to have reached the people, while he shut his mouth when he drew near to the people. He is said to have unloosed his load. And he is said to have made a hut. He is said to have sat looking on. He is said to have continued to look at the old women going to fetch water, while he did not draw near to them, while he verily waited, watching for the girls. And he is said, when he beheld that the girls were those who were going to fetch water, to have sat, looking for a girl to whom he should call, making her turn towards him.

And he is said, when he espied a girl whom he beheld that she was fat, he is said to have exclaimed: "… passing in front! Take for me this ostrich eggshell. Take for me this ostrich eggshell, that I may make cool my heart" (i.e. assuage my thirst). And the girl is said to have exclaimed: "O e ya! Bring it to me, that I may put it in to my bag." And he is said to have exclaimed: "O e ya! Begone! Thou shalt come and give me to drink" [*upon her return from the water*]. He is said to have exclaimed [*whispering here*]: "Ssuaite yonder! Thou shalt come back ill from the water with thy head."

And he is said, when he beheld that the girl had bound up her head, he is said also to have bound up his head. He is said to have quickly become ill in haste. The people also doctored him. He quickly became ill in haste. And he is said, when he heard that the people said, "this girl, she is fainting", his heart quickly fell down (i.e. he died) when he heard that the people said, "this girl,she is fainting." It is said that his heart quickly fell down and the people went to bury him. And when he saw that the people thought the girl's heart was falling down and the people were burying the girl, he sang: "The old pot must stay. The old pot must stay, for I lie in the old hut. The old soupbrush must stay. The old soupbrush must stay, for I lie in the old hut. The old ostrich breastbone must stay, the old ostrich breastbone must stay, for I lie in the old hut. The old kaross must stay, the old kaross must stay, for I lie in the old hut. The old bed skin must stay, the old bed skin must stay, for I lie in the old hut."

And the people travelled away. And he rose up there. He went to scratch up the girl. He lifted her up and carried her into the hut. He laid her down. He cut her up. He put away her things, put away the girl's things. He dipped up (the water), for he wanted to boil (the meat). And he came and boiled, when he had fetched water. He lighted a fire. He poured water into a pot. He put the pot on to boil. He cut up the meat into it, for he wanted the meat to cook. And when the pot was boiling, he snatched out the meat. He took off the pot.

He set [let?] the soup to cool. He sat eating. And he ate (till it was) finished. He took the soup. He poured the soup out into the ostrich breastbone. And he picked up the soupbrush. He sat supping the soup. He finished supping up the soup. He put away the breast bone, stuck up the breastbone in the side of the hut and he lay cooling himself, for he felt his stomach was full. Therefore he lay cooling himself. And he lay, lay, lay coooling himself.

He rose up, for he felt he ought to get wood. And he got wood and he came dragging the bushes. He came and put down the bushes. He built up [*putting into the fire the branches of the bushes (for he wanted these bushes' branches to burn up/smoke when they felt they were burning)*] the fire, for he wanted the fire to rise up. And he blew up the fire. He kindled the fire. And when the fire was burning up, he fetched the pot. He poured water into the pot. He put the pot on to boil. He cut up the meat into it, because he felt he had been alone. For he felt he was alone in the hut where the people had been, while the people had gone away. And he felt he was still eating the girl. And when he had finished eating the girl, he followed the people. He took up the people's spoor.

He said: "O caterpillar! Do so, do so, lift me up! Who yonder does not seem to be listening at the big hut there!" And he shut his mouth when he came near the house. He shut his mouth. He went up to the people. And he put down his load. He made a hut. He made a hut, hut, hut. He finished making the hut. He sat down. He came out. He looked about for the people who were going to dip up. He looked at them and when he saw that the old women were going to dip

up, he looked about, as he sat seeking for a girl to whom he could call, that he was thirsty. And he caught sight of a girl.

He said: "Ho there in front, take this eggshell for me." And the girl said: "Ho there, the thing is not here, that I may put in the eggshelll. Do thou bring it to me, that I may put it in here." And the caterpillar said: "Thou canst go on. Thou shalt come back from the water suffering from thy head." And the women went on to the water. And the girl whom he had cursed said: "O my mates! My head is really aching badly. Therefore I want you to let me go home." A girl bound up her head. She [He?] sat watching till the women left the water. And when she [he?] saw that the girl had bound up her head, whom he had cursed, he also picked up a strap. He bound his head.

He went away into the hut. He lay down and the sun set, while he lay. The place became dusk as he lay, while he was ill. And he was not a little ill. And day broke as he lay. The sun rose as he lay. The sun became hot as he lay. And the sun again set as he lay. [*The sun set above him while he lay*] And the people kept going to look at him, for the people saw he did not seem to get up. And the people went to find out whether he were really ill. And he was really ill when he heard that the people thought the girl's heart seemed about to fall down. And he quickly let his heart fall. And the people went to bury him. And the girl's heart feel down later, when he had been buried.

And when he saw that the people were making a start, for the people thought they would travel away because their hearts were not comfortable on account of the girl who had died, so they were going to leave the place. Then he said: "The old pot must stand. The old pot must stand, for I die in the old hut. The old soupbrush must lie, the old soup-brush must lie, for I lie in the old hut. The old ostrich breastbone must stand, the old ostrich breastbone must stand, for I lie in the old hut. The old bed must lie, the old bed must lie, for I lie in the old hut. The old kaross must sit, the old kaross must sit, for I lie in the old hut."

And he arose, for he felt he did not see the people. The people had descended (the back of the hill). And he arose. He went to the girl. He went to scratch out the girl. He took out the girl. He lifted up the girl. He carried the girl up to the hut. He laid the girl down. He cut the girl up. He finished cutting up the girl. He put away the girl's flesh. He fetched the water vessel [xabba – *an ostrich eggshell it is*]. He went to dip up. He came from the water. He came to put down the water eggs. He took up the strap. He fetched wood. He went to fetch wood. He fetched wood, fetched wood, fetched wood. He strapped on the bushes [*We usually sling on the bushes. We pile up the bushes on a strap, which we lay on the ground. We pull the strap across the bushes and fasten it up. And we make a sling of part of the strap and put our head through it and we take one end of the thong and put it into the other end which crosses our throat, where we lie the thong. We put in the other end. We tie it across the other. And the bit of the thong which lies below our throat crosses our chest. We fasten it there. Then we stand up and carry the bushes. … loop in the middle the strap's middle loop it is, we put in our heads.*].

He strapped on and brought the bushes to the hut. He put down the bushes. He lighted the fire. And he brought the pot. He poured water into the pot. He cut the meat up into it. He put the pot on the fire, for he wanted the pot just to cook her, that he might soon eat, for he felt that he was hungry. So he wanted soon to eat. Then when the pot was boiling, he quickly snatched it off, because his inside pained him and he was hungry.

[Insert: *… - He (the dog) is changing his coat. He is losing his childhood's hair.*]

[A !karaken killed by a lion]
[*By Thankasso, from his mother Txabbi-an*]

[28 Aug.] A lion was once facing the sun, as he sat in the sun, that the sun might quickly set for him, that he might go to people. He was basking in the sun. Then he did this to /a !karaken [*A Bushman woman she is. Her younger sister it was, whose name I do not know. Also her parents,*

for these people were first there, they were. The place where she was killed by the lion is near //ku-kko, which was Tsatssi's place].

/a !karaken and her people came, while he was at the grove [*thick as bushes, they (the !nabba or "DrieDoorn") have not a place through which we may look. Therefore the lion goes into them, the lion sleeps lying in them, while he lies sleeping at the //yerri ["Dua-doorn"] which stands among them.*]. They put down their loads opposite him. They gathered wood, for they felt that the sun was setting. Then the lion came out of the grove [*Many driedoorn trees they call a wood. Driedoorn that are many but stand alone, they call a grove*]. He went to lie in the shade, for he went seeking the evening's shade, for he felt he wanted to sit looking seeking for a thing which he might knock down. Then as he looked in this direction, he caught sight of /a !karaken and her people come [coming] to get wood on the hill [Tkao]. And he sat crouching while he waited quietly, lest they should see him.

Then /a !karaken's people came and laid down their loads opposite him. They did so when they felt that it was evening. They gathered wood. And he passing at the side approached the grove. He saw /a !karaken's party/people. He went on behind it to the grove. He was facing the sun while he sat in the sun.

And /a !karaken's little sister caught sight of him. She said, "O my sister, what is that at the grove?" And her sister said, "Hi, leave off getting wood for us, for the evening's jackal yonder is not usually small." And her little sister said, "O friend leave off looking at the thing which is not small. It will not leave the grove as the jackals is wont to trot out when it is in the bushes. For a male jackal is not small."

Then the lion came. When the lion saw that the sun had gone down, the lion came stealing up approaching them. Then the lion laid himself to keep warm at that screen of bushes. And when they went to lie down because they wanted to sleep, the lion came out. Then lion came up to them.

The lion carried off /a !karaken. The lion dragged her away. The lion did thus. He bit, laying her down. And the child arose, while the lion was still biting her sister. And the child ran in that direction, while the lion was still biting her sister. And the lion killed her sister. The lion ran to seek her, while the lion missed the place where he had perceived her. The lion missed it. The lion ran to seek, looking for her. And the lion did this when he had run about looking for it. The lion quickly drew back, while the lion came to the person whom he had bitten to death. That was the one whom he went to take up. He carried her off to the grove.

Therefore the people say "/a !karaken's grove" to it, for they feel that the person whom the lion dragged off to the grove was called /a !karaken.

[*[29 Aug.] I did not a little fear that grove, for I felt that my grandfather used to say that the lion used to seek about there for us, when he saw us come, and he lay in wait for us. For the lion does not sound friendly/act nicely, but the lion lies in wait for us. When he sees us, then he awaits us. We do not come at a distance. Then he wants to be a red ball [?] to us, as we escape death. Our mouth is not able to speak to him. My grandfather used to do this when he was a bow's man. For he talked to the lion.*]

[Letter - *loose sheets of letter in /Xam with separate English translated version]

Charlton House
Mowbray
30 July 1878

Oh Old Woman!

At what place didst thou grow up?
Thou shalt utter for me thy place's name, the place at which thou didst grow up.
Thou shalt tell me the place at which thou didst grow up, that place it is the one from which thou comest out. That place at which thou dost seem to have dwelt, while thou wert yet a child.

And of what people hast thou made they companions?
And thou must utter for me the names of thy people, thy father's name, and thy mother's name.
And thou must also utter for me thy children's names.
Then thou must utter for me thy father's name and thou must utter for me thy mother's name.
Thou must also utter them (i.e. the names of thy relations) for me.

And thou must utter thy name, the thing which thy name seems to be like. And thou must utter thy Bushman name, thy name which thy parents uttered. That is the one which thou must utter.
And thou must afterwards utter thy European name, while thou first dost utter thy Bushman name.

Then I shall be able to hear by it, whether thou art a Bushman, if thou speakest Bushman. Thou must utter thy name. Thou must also talk Bushman's language. Then I shall be able to hear whether thou art a Bushman, if thou dost in this manner talk. Thou shouldst speak sounding like me, with Bushman language [Txam ka =kakken-=kakken].

LVIII-16 Bushman (K.J.) Pp. 7376-7462. 1878

*Pp. 7376-7462: 31 Aug. to 16 Sept. 1878
*Pp. 7457-9 and note on pp. 7456-8rev. and 7460 recto, translated 8 Aug. 1898.

[Contents:
7376-93: Porcupine hunting
7393-400: The little porcupine
7401-2: Words
7403-5: Treatment of bones
7405-8: Habits of porcupine
7409-17: Method of cooking and eating porcupine
7418-28: Rain changes people into frogs
7428-31: Porcupine's hole
7431-3: Digging for porcupine
7431 rev.: Rain's animals
7434-48: Woman of early race carried off by Rain as a bull
7449-51: Rain protects frogs
4448-50 rev., 7452-6: Habits of jackals
7457-9: Children do not eat jackals' hearts
7456-8 rev.. 7460: Note to above
7461-2: Rain as eland shot by man of early race (cont)]

[Porcupine hunting]
[*Thankasso from personal experience*]

[31 Aug. 1878] They (the Bushmen) do not break the porcupine's bones (i.e. leg-bones) [*Its leg bones (i.e those of its four legs)*], for the porcupine will not come out, for the porcupine stays in the house
[*When its legs are lame, it does not come out. Therefore we do not break the bones of the porcupine's legs. For we pick them, we put them down on the bone heap, put them very nicely down, while we desire that the porcupine may quietly come out.*

A porcupine which is alive, it does not come out. We go and stop up the entrances upon it. We continue to wait for it, while it remains inside, while we think it has gone to seek food. And it comes out when we have gone away. It biting breaks itself out from the bushes with which we stopped up the entrances for it. And it travels away to a different house, it goes to inhabit.

Therefore we, when we come to seek about, we exclaim, "The porcupine must really have remained in the house, for the porcupine has biting, broken (a way) out for the porcupine." Therefore we are wont to exclaim, "I thought that this porcupine was not a "decayed arm", for the porcupine is one who gives [lives?]. It is not a "decayed arm". Therefore I have thought that the porcupine must really have remained in the house. For the porcupine would have returned home." The day dawned, while I sat looking for the porcupine.

All the porcupines do not come out, if we break the porcupine's leg bones, those of the porcupines which we kill], and we stop up the entrances while the porcupine is inside, while we think that the porcupine has gone out.

Therefore we continue to wait for the porcupine, while the porcupine really (?) remains in the house, while we think that the porcupine has gone out. Therefore we sit listening, while the porcupine strikes quills against the stones inside. We become angry when we hear that the porcupine is striking its quills against the stones inside (its hole). Therefore we, when the day has dawned, we vexed arise, while we are displeased. Therefore we go to scold the women. We go and exclaim, "This person (the wife of the speaker) she is the one who does not scold the

children. The children striking break the porcupine's bones. The porcupine is the one which remains at home. The porcupine causes me to hunger. I thought that the porcupine had gone out, while I felt that the porcupine's spoor lay by the sides and in front of the house. Therefore I went to stop up the entrances, while I really stopped up the entrances upon the porcupine, while
[*Tkainyau – Stobaea ..?*
//kann-//kann – "Krieboom"; The Krieboom's stem is white. A large tree it is. It has thorns.
!khui – the name for a large tree, plentiful in Bushmanland and having thorns and very small flowers
//goa – the flowers found on this tree and loved by ostriches and sheep are so-called]
I believed that the porcupine had gone out. I went and stopped up the entrances.

Therefore I desire that they (the women) may work nicely upon me [*shave for him the top of his head, that the porcupine may go out to seek food, that the porcupine may return for him*], for they are those who did not scold the children when the children played with bones at the house. They (the children) striking break the porcupine's bones at the house. Hence I wish that they (the women) may therefore feel hunger, while I return empty-handed, for they seem to think that we striking break the porcupine's bones. For a kua-kuassi-kuiten [*They (the Bushmen) also say that the "Tgip" is an elusive thing, while they feel that we seldom perceive the "Tgip", for we continue verily to behold the "Tgip" footmarks. A real kua… does not exist, for those things which people do not perceive, they are those which the people call kua..; the "Tgip", kua.. and the porcupine.*] it is. It will not come out if we are those who break its leg bones.

They (the women) behold that it does not go out when the place is light [*It does not come out when the sun is up, for it remains within. The summer is the time when it is wont to cool itself at the entrance of the house. The winter is the time when it remains inside. Therefore it does not quickly come out, and it comes out in the middle of the night's back. The summer is the time when it is wont to come out, while the evening's sky is yet red.*], for it is wont only to go out at night. The night is the time at which it comes out. It goes to seek food. It eats about.

Therefore we go after it. We go to stop up the entrances and we wait for it at the house, continue verily to listen at night, if the night be dark (i.e. has no moon) [*When the moon does not shine, then people say night-darkness when the place is dark*]. We verily continue to listen, while we listen seeking it. And we hear it when it rustling comes. We continue altogether still, sitting motionless, while we do not stir. And we hear that it sounds as if it were near at hand. And we look towards it, while we feel that we hear its breathing. And we look towards it on account of it.

Therefore we perceive it as it black stands [*black at night*], as it listening stands by the house. Therefore it questions (making a panting noise) as it listens to our hearts which beat. Therefore we charge it when we perceive it black stand, while we feel that it is wont to become white [*It becomes white, notwithstanding [Its tail quills are white. Therefore it becoems white on account of them, for its back's quills' stems are those which are white, they feel that it turns (them), it sets them upright] that we sit looking at it, while it turns back towards us. It vanishes and we run, looking about for it.*]. It vanishes before our eyes. We continue to run, seeking for it about.

Therefore we charge it, while we behold that it still is plainly visible. Then it comes forward on account of it, while it approaches the house (i.e. its hole). Then we, with an easy mind [*Because his heart is comfortable when the porcupine comes towards him, he, with an easy mind, strikes at the porcupine*], continue to be afraid of it [*are afraid of it*]. We strike it [*with a long stick*], while we feel that it
[*Tkerruken Tku ssi – wild dogs*
Tkan-a n – chased me
=kainyatara – a small yellow bird, numerous in Bushmanland and also seen at Mowbray]
comes to attack us. We retreat. We afterwards, we turn back. We come to strike it when we behold that it verily turns aside. We attack it. We come to strike it. We
[Inserts: *!gwiten – silver fish*

[5 Sept. 1878] The rain falls, laying down plenty, when food becomes abundant; and the locusts come out; and uintje [DB] comes out, its green top lifts up the ground
Tkai iten-i – to splash up (as mud when wagons traverse it, or as water when we throw a stone into it)]
spring away when we behold that it comes to attack us. We spring away from it. We again, we come back to it, and we strike, knocking it over. We hold
[*khi-sse – to read a message by ?*
… - we speak to another person when we send a message by another person, we tell him the things which he shall do]
down to the earth with the stick, its tail's rattle [*openings which make a rattling sound, and are among its tail's quills, at the end of its tail. These openings are called Tkerriten by the Bushmen*]. We hold it down, while we feel that it makes a noise. And we lift off the stick from it when it (the rattle) becomes quiet.

We carry it (the porcupine) to the house where we had been sitting. We lay it down. We wait seeking for another porcupine, the female porcupine. She is the one who returns later when the morning becomes red.
[*The summer is when the porcupine does so. The winter's porcupines are those who return in the middle of the night, while the summer's porcupines are those which come back when the dawn becomes red. Therefore the she-porcupine comes back when the sun has come out. Therefore she trotting comes, as she hastily comes, in order that she may quickly enter (her hole). Therefore the sun shines upon her. Therefore we sit beholding it, as we happily sit, because she comes when the sun has come out, while we feel that the place is light.*]
Therefore she does not stand to listen, because she feels that the sun will be coming out. Therefore she continues to come along, while she hastily comes, that she may quickly enter the hole while the sun has not yet come out.

[The little porcupine]

[5 Sept.] A little porcupine is the first to return home and another little porcupine continues to follow the other one. It returning comes. And we come to kill it. And a little porcupine which is older, it returning comes. We come to kill it. And another little porcupine also returning comes. It also is older [*we also kill it; we await its father*].

And we await its father. And its father returning comes. And we come and kill him. And we await its mother, the female porcupine. She who is the one who later returning comes. She is the one whom we come and kill.

And we make a fire, while we intend to pluck them [*taking out the quills; to pull out the quills*]. And we singe them and we cut them open (taking out the entrails and the liver). We take the porcupine's children which are very young. They are those which we
[Insert: *… - Scamper does not seem (?) to tire when he barks*]
bake, while we feel that we shall put them away for the folk at the house, that they may quickly go to eat. And we pack the porcupines up in the net, and we carry them, carry (on our backs) the net [*Women are those who carry things on their backs, fastened by a riem which they put over their heads, the ends of which they attach on each side of their necks). Men carry things on their backs supported by a sling over each shoulder.*] for the porcupines are heavy.

And we return home. We carrying, arrive at the house. We unload. And the woman [*The wife of the man who killed the porcupines*] arises and comes out. She unlooses the net. She gives to the other people the flesh of the porcupine's children which is cooked. And she takes up the she-porcupine. She gives to her father, our father-in-law, the she-porcupine, while she boils the he-porcupine. While we lie asleep, for we feel that we have not been able to sleep, while they boil there above us, while we lie asleep, while they distribute [*distribute to the other people. They give to the other people porcupine's meat*] the porcupine's boiled flesh.

[*They (the women who boils the porcupine) take up this thigh of the porcupine. They take it to another person (a neighbour who lives opposite). They take up the porcupine's shoulder. They take to this other person (a neighbour living at the side) the porcupine's shoulder. They come back. They come and take up this thigh of the porcupine. They take to this other person (i.e. another neighbour) the porcupine's thigh.*

And the woman (the wife of the hunter) eats the porcupine's tail, while we (the hunter) eat the porcupine's other shoulder. This porcupine's shoulder is that from which we cut for the children, while the other person who boiled the she-porcupine (i.e. our mother-in-law), she takes up the whole side of the she-porcupine. She gives it to the other person (to another relative, a neighbour). She returns. She comes and takes up the porcupine's thigh. She takes it to this other person, while she eats the porcupine's tail, while the man (her husband) eats the porcupine's shoulder.

She also puts down for the other people soup. The other people eat the soup with a brush, while we eat another part of the soup and we give it (soup) to the children.] And we awake, we eat. They put out for the other people soup.

[Words]
[6 Sept.] scapula, head of scapula, humerus, head of humerus, condyles, radius, head of radius, ulna, olecrinon, ligament, tendon …

[Treatment of bones]

Our mother-in-law treats the porcupine's bones like this. She picks them up, gathers them together. She takes the ostrich breast-bone on which the bones are lying and empties it opposite our hut door. She pours out the bones there, the rib bones and the porcupine's back bone, also the tail and forelegs and the arms, and the porcupine's skull bones. She empties them all out opposite our hut door.
And our wife also collects this male procupine's bones, puts them on an ostrich breast-bone and goes to empty them out.

[Habits of porcupine]
[*Thankasso, personal knowledge*]

[8 Sept. eveng.] We men do not eat porcupine tails. For they bewitch his return [?]. The porcupine is wont to seek food. He goes quite away. He goes and eats there. He returns to another porcupine hole.

And we wait and wait. And wake up at daybreak, while we are waiting to get him. We wake up early and look at the sides of his home, seeking his footprints. Then we see his footprints are fresh. We say: "The porcupine must be seeking food, for these are fresh footprints." We say: "The porcupine must have smelt me otherwise he would come. For the wind is just right. The porcupine is grazing to windward. The wind has not changed in the night. Daybreak has left the wind in the quarter where the porcupine is grazing."

[Insert: *Thankasso from Txabbi-an.*
[10 Sept.] A girl does not eat porcupine's tails. She merely eats its body, because a place in the porcupine's tail is white. That piece is what men call a danger signal. It is white, its skin is white. People say: The danger signal beats for us, as it is grazing about. Therefore a girl does not eat a porcupine's tail, because these things are what the rain seeks. The rain snatches at them. Therefore old people eat these things. When a girl gets her own hut and is married, then she eats the porcupine's tail.]

[Method of cooking and eating porcupine]
[*From Txabbi-an, and from personal observation of Tsatsi, //kabbo, =kabbe, and =nein !khe*]

We Bushmen cut up a porcupine like this: we take off the porcupine's side. We put it down. We also cut off its other side. We put it down. Then we slit the porcupine's back. We cut away one side of the back, then the other side. And we put them down, for we wish the flesh to be plentiful, for there are many. Then we cut up the porcupine's sides and we do the same to its other side. We cut it off too. We also cut off its tail, for we want there to be plenty of meat, so that everyone may get porcupine meat, for the people are hungry.

Then the woman cooks the porcupine, its meat, because plentiful. When she finished cooking the meat and it is done, she takes one thigh and gives it to another person. She also takes the porcupine;s forefoot. She goes to give it to someone. Then she takes a bit of the back and gives it someone. She comes and takes this thigh and gives it someone. She comes and takes the procupine's forefoot and gives it someone. She takes the other bit of the skin of the back and gives it someone, while she eats a bit of the skin and the porcupine's tail.

We men gnaw the porcupine's backbone, for we want the wife to give more to the children who are crying with hunger, so we men merely gnaw the backbone. Then the wife cuts up the rest of the skin of the back for the children. She eats a bit of the skin and the tail, while we gnaw the back.

[Rain changes people into frogs]
[*Thankasso from his mother Txabbi-an. He thinks that she probably had it from her mother =kammi*]

[9 Sept.] They think that the old people say that the rain wants to kill us when the rain is angry with us. The rain attacks the hut angrily, and the hail beats down on us, and breaks up the huts. And the cold wind [sserre - *wind it is, it resembles a whirlwind*] gets into the people. It drives out the people.

And this man, because of whom the rain is angry with the people, is the one whom the cold wind first lifts up and carries off to the sky. And he goes playing about on the sky. And he comes out of the sky. He goes into a pond. And he is in the pond. He becomes a frog.

And the people, one after another go out, and ascend the sky. The cold wind makes them ascend the sky. And they keep coming out of it and falling into the pond, where they become frogs, while their karosses become springboks. They roll, they thus shake out the water from their skins, while the sticks become bushes and branches, while the arrows altogether stand about, the quivers also stand about. The quiver skins, of which people have made the quiver, become springbuck, as the quivers stand about. They get their ears while the rain altogether turns into a pond, because the rain's body has gone into it.

That water it is that is angry, when it is new water, if we throw stones at it. Therefore the girls must not throw stones at the pond, for we who are old people have ordered it. Therefore when a girl approaches the wet rain and falls gently, then she grinds buchu. Then when she approaches the pond, she scoops up buchu. She strews the water with buchu. When she has strewn buchu on the water, she comes to darken the water's things which are on top with red haematite. For the rain does not a little love buchu, for buchu smells. It glides gently along, when it smells things which are unequalled in scent.

Then we go to dip up. We take out the water nicely. But if a girl approaches it and does not act nicely it thunders while the clouds are not there [*the dawn becomes red, it dies*].

[Porcupine's hole]

[11 Sept.] The porcupine's house is stone. The inside of the house is earth. The hole is that which is earth, while it feels that the anteater is the one who fashioned it. It (the anteater) also scratches it out along yonder. It makes the throat of the hole meet another hole's throat. It breaks through.

[DB] Then it does this. It fights along and it comes out, burrows out of the ground, burrows like a scorpion spider from the ground. And it altogether here scratched broadening it. And he altogether fought along to the place where he had made the breastbone meet/set. Then he slept there. Then he scratched flattening it. Then he slept there.

[Digging for porcupine]

We are wont to pluck off the porcupine's quills at the porcupine's home. And we pack them nicely together, for we wish them not to blow about [*When the wind blows in among them and the wind blows moving them*]. Therefore we put them together, place them nicely. Then we take a bush. We put it on them, while we put in the stomache with the quills, also the entrails. And we put the bush on them. We put it nicely so that the wind will not blow among them, that they may not disperse.

[Insert: *[12 Sept.] The cobra, the puffadder, the tortoise (Testudo geometrica), the great water tortoise (Testudo leopardis) are things which the rain puts aside as the rain's meat. Therefore Bushmen fear them not a little. These are things which the rain throws at us, because it is a strong thing.*]

A young woman of the early race of people carried off by the rain, in the shape of a bull
[*Thankasso from Txabbi-an*]

[12 Sept.] The rain formerly courted a girl, when the girl stayed at home, while she felt that she was still ill. The rain smelt her and the rain came out on account of it, while the place became misty [*resembling a mist. The people thus said to me, namely that the rain's breath used to shut out the place, when he came out to seek food, he [came to] eat about, the mist was there*].

And he thus, he courting came, because he courted the girl on account of the girl's scent. He thus, he trotting came while the girl lay, while she holding laid her child upon the kaross, she lay. And she lay smelling the scent of the rain, because the place smelt nicely, while the place felt that his (the rain's) breath was that which shut out the place [*The rain's scent it was. The people say that there is no scent as sweet as his. Hence the people say, it smells nicely. His breath is that through which he coming passes.*], that through which he coming passed. It was like a mist.

And the girl espied him, as he walking came, as he … And the girl saw him, as he walked coming past her at the side of the house [*He resembled a bull, while he felt that the rain's body he was*]. And the girl exclaimed, "This man who [*The narrator explains that it is a "xoro gwai"*] can he really be coming to me?" while he [*His ears they were those which he laid down, while he felt that he ...*] … stood [*while he felt that he stood before the door of the house*]. The girl took up in her hand "buchu", and the girl threw "buchu" upon his forehead. And the girl arose. And the girl pressed (the "buchu") down upon his forehead with her hand. The girl pushed him away.

And the girl took up her kaross. The girl tied it on herself. The girl took up her child. The girl arranged/held [*She seems to have put down for the man (her husband) the child, because she felt that she would not survive; for she would living go, go , go, go, she would go to become a frog (or toad?), because the rain intended (that she should) go to the water-pit, the water-pit which was the one from whence he came out, he courting went.*] the child very nicely. The girl holding/arranging [DB] it very nicely laid the child down upon a kaross. She, covering it, laid the child away [*at the hut. She laid it down, while she thought that she should die and go to become a frog*].

She mounted the rain and the rain took her away [*while the rain felt that the rain was going to the rain's home, the pit from which he came out. Therefore the young woman said, he should go to let her sit down. The people say that the rain's bull goes out from his pit, and the pit becomes dry, while it feels that the rain has gone out, the rain's bull. Therefore the pit dries up on account of it*]. She went along. She went along looking at the trees. And she went along. She spoke. She said: "Thou must go to the tree standing yonder, the one that is big. Thou shalt go and set me down at it, for I ache. Thou shalt first go to set me down at it."
Therefore the Rain trotted, taking her straight to the /kuerriten-/kuerrriten [*It is a large tree found in Kloofs*]. And he trotted up to /kuerriten … And the young woman said: "Thou must go underneath close to the stem of the tree. Therefore he went underneath, close
[*The River-bed-people are those who call the dassie's home a "hole"*]
to the stem of the tree. The young woman looked at him. The young woman took out buchu. She rubbed him with it [*rubbed his neck with "buchu". With dry thing they rub. Therefore they are wont to say that they rub with them. If things are wet, they are wont to say that they anoint with them.*].

Then the Rain went to sleep on account of it. Therefore when she saw that the Rain slept, she climbed up. She stole softly away. She climbed up. She climbed along the /kuerriten… And she descended at a distance. She in this manner stole softly along, while the Rain continued to sleep. She afar, softly returned home, while the Rain awoke behind her back, when the Rain felt that the place was becoming cool.

He arose. He walked away. He went away to the middle of the spring from which he had courting gone out, while he believed that the young woman was still sitting upon his back. He went away. He went away to the water. He went into it while the young woman went along. She went to burn buchu, while she was green, while she smelt strongly of the scent of the //khou. [*//khou – a fungus; her own scent it was which resembled that of the //khou. The //khou is a thing belonging to the Rain*] She was rubbing herself, while she rubbed taking away the scent of the //khou from herself. The old women who had been out seeking food were those who came to burn horns, while they desired that the smell of the horns should go up, so that the Rain should not be angry with them. [*Her (the young woman) understanding was that with which she worked the rain nicely. And this was why all the people lived who would have been dead, all (would have) become frogs (?toads)*].

[Rain protects frogs]
[*Thankasso from his maternal grandfather Tsatsi*]

[14 Sept.] The Bushmen do not kill frogs, while they feel that the rain does not fall if we kill frogs. And a drought
[*A drought is that on account of which the country waxes white. The bushes become dry from the drought. When the rain in this manner falls (i.e. as it has been doing in the winter of 1878 at Mowbray), food will become plentiful. Therefore the people say that the rain falls bringing plenty. And the people do not do nicely with the locusts and the springbok (i.e. do not put them nicely away).*

Therefore the people say, "I wish that thou shouldst therefore work nicely the thing, so that thy plenty may not be like the jackal. He is the one who does in this manner. He buries meat when he is satisfied. He comes. He bites off. He goes. He buries meat. He come, he bites off, he goes, he buries the meat. Therefore he buries the meat. He comes, he bites off, he goes to bury a lung. He again, he comes, he comes to bite off the ... he goes to bring it. he comes ...{Habits of jackals}] comes if we are those who kill …, while the rain falls not. And the place becomes dry.

Therefore the Bushmen become lean on account of it, if the rain does not fall. And the springbok are not there on account of it. The locusts are not there. And the locusts vanish/disappear. The springbok also vanish. The Bushmen eat gambroo [*"gambro"*, *rising

accent on last letter]. It is that whose plants are there. The Tkaken plants vanish, the Tkuiten is that whose plants are there. The gambroo also dries. Therefore the Tkhi kills us, we are intoxicated. [*Some people the Tkui kills. Therefore we take the porcupine's ... while we feel that we must take it out, that we might smell it. Then the Tkui does not injure us. Other people are as if intoxicated with Tkui.*]

[Insert: *...kuerre kkuerre – The ... is round.*
//kuerre (found in Bushmanland) resembles the //kuan //khoa //kuerre (said regarding an iris found 15 Sept. 1878 between Mowbray and Observatory, white, with metallic-blue eyes and purple edges to them)
Tkai-an (a daisy-like flower found in Bushmanland) resembles the //khoa Tkai-an (said to little wild daisies found near Mowbray in Sept. 1878)]

[Habits of jackals]

… to bite off the skin, he goes to bury it. And he comes to take the springbuck's leg. And he brings it. He goes to lay it down. And he goes to drink because he resembles a man. He goes to drink. He comes to look round seeking something. Then he gallops away in the evening. He runs up to it, for he thinks he smells the wind's mouth. And he smells the thing, and smelling it he goes up to it. He goes to pick up the thing. He runs to put down the thing as he goes. He will eat it there to the leeward. And he goes to crunch up the leg to leeward. He leaves off. He runs to put it down, for he seeks the place at which the thing is lying, that he may get it.

That is why we say: "The jackals sound as if scent were there. They bark [kkakkakken - *They speak when they say this to their mates. They say kak kak kak kak, when one is talking to another. Then we say, "O beast of prey, the jackal is really barking there, so thou must quickly go softly to the place. Thou shalt bring for us the springbok chest, if it is still whole, if the jackal has not finished it. Then we go softly for we feel that the jackal is wont to do so. Therefore we go gently in the middle of the night, for we feel we will go up to them, while they are still there*] at each other at night. They must be hunting springbuck. For he goes into the wind. For he is a person who runs against the wind. For he acts like this when he goes smelling along. He goes into the wind. When he comes running silently, he runs against the wind."

[Insert: *Thankasso from his maternal grandfather Tssatsi.*
He (Tssatsi) had bought dogs from /gappem-ttu and /gappem-ttu gave him a dog. And he took the dog. He tied the dog on account of it. And he took the dog away, while he held the thong with which he had tied the dog. He first had fastened the dog. And when the dog ... the thong, he ... the dog and the dog was killing jackals.

And [he] skinned the jackal. And my grandmothers dresses the jackals' skins. They dressed them. They sewed them. It ... a jackal and a ... He brought them, he skinned them. And he made a kaross for /gappem-ttu, a jackal's kaross, while he wore the ...'s kaross, the ...'s skin. And he took the kaross to /gappem-ttu, the jackal's kaross, while he felt that /gappem-ttu had been the one who gave him a dog. Therefore he made a kaross for /gappem-ttu, while he made for /gappem-ttu ... Therefore he gave gappem-ttu the kaross, and /gappem-ttu also gave him a pot, while he ... to my grandfather the jackal's kaross.

And my grandfather returned home. Therefore my grandfather was used, when he was boiling a jackal, he was wont to say: "Thou seemest to think that we eat jackals' hearts, for we become cowards." Therefore we did not eat the jackals' hearts on account of it. For my grandfather did not eat the jackal. He was only used to boil for his ...the jackal.]

[Children do not eat jackal's hearts]

They (the Bushmen) feel that a little child is accustomed to be timid. Therefore a little child does not eat the hearts of jackals, while they feel that the jackal does not a little fear, for the jackal runs away. The leopard is the one whose heart the little child eats, he who does not fear.

For a little child becomes a coward from the jackal's heart, he … fear. Therefore we do not give to the little child the jackal's heart, while we feel that the jackal is wont to run away when he does not see us, when he has only heard our foot's rustling. He runs off, while he does not look towards us.

The Rain in the form of an Eland, shot by one of the early race of people and the disasters which followed

[*Thankasso from Txabbi-an. He thinks she had it from her mother =kammi*]

[16 Sept.] A man [*I do not know his name, but he was one the "Early Race"*] once hunted the Rain, as the Rain was biting there, when the Rain was like an Eland. He hunted approaching the Rain. And he came and lay down. He shot the Rain. And the Rain sprang aside. The Rain did this. The Rain ran away while he walked away.

He went to pick up the arrow. He meant to go and put it back. He went and picked up the bag, the bag which he had hunting taken with him. He had laid it down.

[*c – Tna, Tya …*
q - !khoa, !noa …
x - //kha, //na …
**orthography for Bantu clicks*]

LVIII-17 Bushman (K.J.) Pp. 7463-7549. 1878

*Pp. 7463-7549: 16-21 Sept. 1878 [85 pages in 6 days!]

[Contents:
7463-72: The Rain in form of Eland shot by one of early Race (cont.)
7473-7519: The Girl of the Early Race who killed the children of the Rain
7520-1: The occasion on which this story was told
7522-6: The drought which caused Thankasso's parents to starve
7527-41: Young man of Early Race put into mouse skin and becomes a lion
7542-9: The Mantis, the Mice and the Beetle (cont.)]

The Rain in the form of an Eland, shot by one of the early race of people, and the disasters which followed (cont.)

[DB] That bag was the one which he picked up. He put in the arrow with which he shot at the Rain. He returned. He lay down to sleep. Early next morning he told the people that he had shot the Rain.

And they followed up the Rain. They went to trace theRain's footprints. They were following them when a mist came up. They followed the Rain's footprints. They
[Insert: *!khoa ka sso – the Rain's lungs?maggots?. They do this when the Rain falls. They come out. They run about. Thay are all red.*]
followed the Rain's footprints up to the Rain. They caught sight of the Rain lying and went up to it. And they cut up the Rain. They kept cutting off meat. They kept putting it to roast. The meat kept vanishing being burnt up from the fire. They did this, they went to take out the meat. They went to turn over (the ashes) looking for the meat at the place where it had been roasting. It was burnt up. They, they went roasting, and all the meat vanished from the fire.

Then they did this. They meant to take out the flesh. They went to turn over the ashes seeking to get the flesh, while all the flesh had been burnt up in the fire, and the fire burnt out. The fire died down. Then this old man said: "I did think I would walk, while this eland's meat was finished?, but I have not eaten it though I roasted it. So now I will go while its flesh sits there." And another answered: "We will do so, for we did not know what sort of eland it was. Therefore let us go, for it is an eland whose meat we do not eat."

Therefore they walked away, while the Rain shut them in. When the Rain saw that they were making ready to go, the Rain shut them in. And the Rain's navel shut them into the hut. While they said they feared the hut, the Rain's navel shut them into the hut, and they sat waiting for the Rain's navel. And they worked at a pond. They worked. They became frogs. They jumped past, while the people of the hut felt that they became frogs. They jumped at the hut, jumped past the people [*I think there were many*] who had followed the spoor [*went to trace the Rain's spoor*]. He worked a pond. He had been on the hunting ground. He worked making a pond.

[The Girl of the Early Race who killed the children of the Rain]
[*Thankasso from his maternal grandmother =kammi*]

[17 Sept.] A girl [*I do not know her name, for one of the early race of people she was*] once, when her mothers had walked out, she went out and she peeped, for she looked about seeking her mothers, lest they might see her. And she looked around. She saw that she could not see the people. She went to the water. She glided along, she rode upon the water's bank.

She said: "Snake/ripples? twirl the water", while she did this to the water [*moving her right hand backwards and forwards in the water*]. She said: "Snake/ripples twirl the water." And a waterchild [*the water's child resembles a calf. That was why they came out of the water when*

they thought it was a girl] sprang out (as a fish does) and she caught it. And she pulled it out. She beat the head. She hit it bang [*with a stick*]. And she put it over her shoulder. She at once jogged along bringing the waterchild home.

She laid the waterchild down. She gathered wood quickly. She looked round to see if the people were not coming. And she quickly brought wood. She came and put it down. She quickly lighted a fire. She quickly put down the waterchild to roast. She put it down. She looked round. And she cut up the waterchild. She quickly roasted it. She quickly placed it on the fire. She looked round seeking the people. And she quickly took up the waterchild, took it off the fire. She shook (the ashes off) it. She ate, ate, ate, ate. She ate up the waterchild, and she made the fire very tidy. She swept away her footprints. She made the sides of the fire quite tidy.

She lay down and her mothers came as she lay. Her mother came to give her food. And she ate. She quickly left off eating, for she felt she was satisfied. And they slept there when the sun had set. And the people awoke when the sun rose. The people sought food. And all the people had gone out to seek food.

She arose. She peeped. She looked around. She stood quite upright, for she wanted to look well around, not to come out if the people could see her. And she looked around there. She picked up her stick. She thus went along. She went to the water, went to sit. She went and sat down. She said, "Ripples twirl in the water." And a waterchild sprang out. There was none so fine as it. And she nabbed it. She pulled it out. She hit its head. She hit it bang. She quickly threw it over her shoulder. She quickly jogging along reached home [*Because she felt that the rainchild was not light, therefore she did thus (i.e. jogged or shook) as she ran along*].

She quickly laid it down. She gathered wood. She look[ed] around, for she did not want the people to see her, for she wanted to be the first to see the people coming, see her mothers coming for they would say, the other old women would say: "Look, why is daughter playing about there?" Therefore she fetched wood. She looked around. Then she came to light a fire. She lit the fire. She unpacked the waterchild, unpacked it, unpacked up, unpacked it. She cut it up. She roasted it. She put it on the fire. She quickly took it off. She shook the waterchild. She ate it. She did this to the waterchild's bones, picked them clean. She putting them into the fire, roasted them. And she finished the waterchild. She swept away her footprints. She swept up the sides of the fire nicely.

She lay down and her mothers came as she lay. And her mother came to give her food. She told her mother that she did not feel inclined to eat, but she would eat later, next day. And her mother put aside the food. And her mother brought her food early, which they had left standing for her to eat. And the people sought food, while she was alone at home.

And she peeped, while she looked seeking the people, peeped out of the hut's opening, for she did not want to come out while the people could see her, for the people would say: "She ought not to do so." And she looked around for a little, she looked well around. And she took her stick. She went to the water. She reached the water. She went to sit down. She made ripples in the water. She said: "Ripples twirl in the water." And a wterchild sprang out. And she nabbed it. She pulled it out of the water. She beat its head. She beat it bang. She quickly slung it over her shoulder. She quickly jogging along reached home.

She quickly laid it down. She fetched wood. She fetched wood. She looked around for she looked about lest the people should see her, as she gathered wood there. Then she quickly unpacked the waterchild. She quickly roasted it. She put it on the fire. She sat waiting till she thought the waterchild was cooked. Then she quickly took it off, for she meant to eat, to eat it quickly, that she might quickly lie down, lest the people should come to her while she was eating there. And she sat eating. She ate. She looked around. She roasted the waterchild's bones. She roasted, for she wanted them to burn up lest her mother see them. And she finished the waterchild. She tidied up the fire nicely.

And she lay down and her mothers came home while she lay. And her mother came to give her food. And she ate. She soon left off eating the food. And the sun set. And the people slept. And day broke. Her mothers went to seek food. All went to seek food.

And she peeped. She looked around while she looked well about. And she took her stick. She quickly hurried down to the water. She went to sit down. She said: "Ripple stir the water." And a waterchild came out. Then she seized it. She hit its head, hit it bang. She quickly slung it over her shoulder. She quickly jogging along reached home. She quickly picked up bushes. She lighted a fire. She quickly unpacked the waterchild. She roasted it. Then she roasted, put it on the fire. She took it off the waterchild. She took it off. She ate. She looked around. She ate. She looked around. And she finished the waterchild. She tidied up the fire nicely. She took away her footprints.

And her mothers returned, while she was laying down. And her mother came to give her food. And she said that she did not feel inclined to eat. And her mother took away the food. And they slept. And day broke. And her mother gave her the food which she and put aside for her. And she ate it. And her mothers went to seek food. And she went out. She peeped. She looked about and she saw that she did not catch sight of the people. She came quite out. She took her stick. She went to the water, went down to the water. She sat down. And she said: "Ripple stir the water." And a waterchild came out. And she pulled it out. She hit its head. She hit it bang. And she quickly took the waterchild. She quickly jogging along reached home. She laid it down. She gathered wood. She brought bushes. She came, put down the bushes. She lighted a fire. She unpacked the waterchild. And she put it to roast. She covered it over. She sat waiting till she thought it was done. Then she took it off. She shook it. She ate. She ate in haste. She ate the waterchild up. She tidied up the fire nicely. She removed her footprints. She removed her footprints when she meant to lie down.

Then her mothers came home when she was lying down. Then her mother came home. Her mother said, "I wonder why the fire is alive? when I have otherwise come to put on wood, the fire had gone out", for her mother suspected that she had tidied the fire. The fire did not seem to be going out.

Therefore she did this. Next day she put in a big end of a bush and she went to seek food. And her daughter arose. She kept looking around. She took her stick. She went to the water. She hurried down to the water. She reached the water. She sat down. She said: "Ripple stir the water." The waterchild did not come out quickly because it was a grown-up waterchild. She made ripples in the water for the waterchild would not come out soon, because a horned Rain-child he was. And the waterchild's horn poked out. Then the waterchild came out and she seized it. She beat its head. She hit it bang. She picked it up. She jogging along reached home. She gathered wood. She unpacked

[Insert: *!kummin-!kummin - (same in sing and pl) millipede (of a large kind), black with many legs (which are reddish); it crawls and curls itself up when touched. About 9 inches long or so when curled.*
Kuakuatten - to break and fall off (as a piece of plaster from a ceiling)
0pua 0puain - to break into rings (as the dry skin of a millipede)
//kerrissi !kau - centipede?
... - It has poison. Therefore it is wont to burn up]

it. Then she cut up the waterchild. She roasted it. Then the fire spluttered [*water came out of the fire, because the Rain was angry with her. The narrator describes how the water bubbled up at the sides of the fire, like the boiling of water in a pot*], because the fire felt that a waterchild which was grown up it was. And the Rain was angry with her. Therefore the fire spluttered. The fire went out, for the fire felt the Rain was angry with her. [*Water came out of the ground, because*

the Rain was angry with her. Therefore water put out the fire when she lighted a fire.] So when she lighted the fire, the fire went out.
Then a whirlwind [*Tgaumm - clouds (only used in the plural, apparently)*] came from behind. The whirlwind neared the hut. Then the cold (?wind) drove along lifitng her up. The cold (?wind) carried her up. She went up, sailing along the sky. She went into a pond. She became a frog. And the people who were seeking food came. They became frogs, for the whirlwind driving brought them. The cold wind blew them up. They popped into the pond, while the huts' mats/bed became springbok. The sticks became bushes, while the bedskins became springbok, because the people had become frogs.

The occasion on which the preceding story was related to Thankasso
[*Txabbi-an ...*]

They said that I must leave off crying to them when I complained that they gave to me a thing (i.e. a piece of meat) which was small. Therefore I cried to them about it, while I felt that I was still
[Insert: *!xen or "Dirk", son of =nain-!khe (who is dead) and //kuen-an (who is very old and has white hair). =nain-!khe's place was //kerriyau. He also had xoro-//ua. These places are on the other side of Titten-Thin.*]
hungry. Therefore I cried and they gave to me a piece of meat which was large. And they told me that which the early race of people had formerly done. [*//koaken =kakken told me. They educated me, that I might understand, for foolishness is that on account of which a little child cries. Therefore we who are Bushmen, we do not put away (meat) for our children. For we eat up the piece of meat. And we say to the little child that the only piece of meat is that which it is eating.*]

[The drought which caused Thankasso's parents to starve]

=kammi was lean with starvation, starving with leanness' drought. Drought prevailed. My grandfather also was lean with starvation. My grandfather almost died, did not a little die. Drought it was that he was starving from.

The ostrich were not a little numerous, and the quaggas and the gemsbok and the hartebeest. These things did not approach him, that he might shoot. For we live/revive, we who are children, when we shoot the gemsbok and the ostrich. We also run down the steenbok in the sun. It gets up. It is afraid and the sun kills it.

And it therefore it is wounded for the sun is killing it when it suffers from the heat, when it falls from the sun, when it is stealing away. Then we hit killing it with a stone when the sun is also killing us. And we reach home where there is water. Then another whom the sun has really destroyed goes to faint, because the sun has really killed him. Then he goes to faint at home. Then people watched cooling him. Then he recovered his breath when he had finished. [*"crie ha ka asem"*]

[Young Man of the Early Race put into Mouse skin and becomes a lion]
[*Thankasso from his mother Txabbi-an who he thinks had it from her mother =kammi*]

[20 Sept.] The children [*children of the Early Race they were, I do not know their names*] once cried "upp" to the fieldmice [*The fieldmouse has not another name, for it is a "mouse". Its holes are many in a flat place. The mouse resembles a lion. It is wont to wave about with its paws (holding up his two hands in front of his chest). It sits on its hind feet. It says, "tssi, tssi" when it waves its paws. It eats bushes. Its teeth are like a porcupine's. It is wont to "gnaw" off bushes.*] They shoot at them. They saw that they are not fat mice, for the other is a youth with whom they plotted. They would put him into the fieldmouse skin.

They cried “upp” to the fieldmice. They shoot at fieldmice. And they killed a fieldmouse. They skinned it [*“sak slagt”*]. They put in the other (to its skin). They saw that the other did not go in well, for the other stuck out, the other would not go in. And they again cried “upp” [*Explanation of !kuppen !kuppen – They say “upp, upp, upp”, (making a noise in their cheeks by closing their lips, swelling out their cheeks and suddenly drawing them in). They do this with the hand. They say “upp, upp, upp” when they startled fieldmice and when the fieldmice have gone out and want to go in. They call “upp, upp, upp, upp”. Then the fieldmice sit listening quickly and as the fieldmice were turning back, they sit quiet.*]. They shot at the fieldmice. And they again skinned a fieldmouse which was big. They skinned it.

And they put the other into it. They held the other very firmly. And they said: “Trot away”. And the other trotted away, while the other became a lion. And they said: “Do thou lie down over yonder. Then thou shall stand still for us, where thou didst … us.” And the other lay down. And this one said, for he felt that he feared the other, he said: “O my companions, let us take out our brother.” And another said: “We must leave our brother alone, for our brother’s sister-in-law has mocked him. She has been scolding our brother.”

And the other threatened them. They ran away, while the other chased after them. They said: “It is ourselves, it is ourselves.” And the one said, “I told you, you should take out our brother for us.” And another said: “We must leave brother be. Our brother’s brother’s wife did this. She scolded us. She was “plaguing” our brother. She will see.”

The other went into the reeds while they went home. And the other’s brother’s wife said: “Look over there, look over there, where are the people?” And the children said: “We have left comrade, while comrade was in the reeds. Comrade did not stand still, but seemed as if he wanted to kill us.” And the other’s brother’s wife said: “Look over here, look over here. Comrade seems to be here.” And they led the other’s brother’s wife to the reeds into which the other had gone, while all the people went together.

And the children said, they called out: “O people, ye should really go out to a flat place, for comrade no longer seems like he used to be.” Then his brother’s wife [*an “ackeldos” lizard she was, a red lizard. The “ackeldos” lizard was once a man. He is red. He is long. It is about the length of Jantje’s hand with forefinger extended*] said, “Come out, come out, come out of the reeds there, in which thou hast entered. Then her younger brother-in-law broke out of the reeds. He ?threatened those of the people who had come, for he did not see his brother’s wife.

Then he saw his brother’s wife. He altogether went up to her. He ran up to her. He ?sprang aside seizing his brother’s wife. He laid her down. He bit his brother’s wife’s head. He broke it, while the people said, “Why have ye done this to comrade? Are your brtohers not therefore gently (?). Have ye therefore put comrade into the fieldmouse skin?” While the child carried off the brother’s wife. He carried off his brother’s wife to the reeds in which he had been.

[The Mantis, the Mice and the Beetle]
[*Thankasso from his mother Txabbi-an. He thinks that she had it from her mother*]

The mice used to be people. They were those who were not strong. Therefore the beetle [*ju: pronounce the j as in French jour. The ju in those days was a man*] killed them on account of it [*the striped mouse was strong, therefore the striped mouse’s stick said xett-tte-tte-tte*].

Therefore the Mantis was dreaming about him on account of it. The Mantis said that the striped mouse was the one who should go to seek food (Bushman Rice) in this part of the riverbed, for he had dreamt that the Beetle was scolding keeping along this part of the river bed, together with the long-nosed mice.

Therefore the striped mouse arose early. The Striped Mouse went far from the houses in the part of the River bed which
[*!khumm – ball; … skin it is of which people make a ball*]

the Mantis said that the beetle was keeping along. Therefore the Striped Mouse's wife did thus when the Striped was far off. She sat up above, she sat in the sun, because she was waiting for her husband. Then she saw the beetle come. [*She (the wife) was alone.*] She said: "My husband came out. Thou seest a man comes."

Then the Striped Mouse came out. The Striped Mouse came out of the hole. The Striped Mouse said: "Why does the beetle first come yonder?" And the Striped Mouse took out two knobkerries. Then the beetle did as he was wont to do. He came playing with the Long-nosed Mice. The beetle said: "Get out of the way! The beetle is throwing", and he threw "Habbu-pu …", letting fly the stick, while the stick was not small.

Then the Striped Mouse said: "The Beetle is throwing, Get out of the way." The Striped Mouse threw [*the Striped Mouse's stick, for it was not really the Striped Mouse (that said so) but the Striped Mouse's stick*], letting fly back to the Beetle. And the Beetle said: "Get out of the way, the Beetle is throwing." The Beetle threw "Habb ppu ppu ppu ppu," letting fly.

Then the Striped Mouse said: "Get out of the way! The Beetle is throwing." And the Striped Mouse threw "xett tte tte tte tee", knocking down the beetle. Then the Striped Mouse said: "I am myself", killing by a big blow, freeing my friends." Then the Long-nosed Mice came to life, lived (?) (cont)

[*[3 Oct.] //kabbeten-Tkou – the name of a grass found abundantly in Bushmanland. It is that which resembles this thing (i.e. it is like this, it resembles feather bushes. This thing (i.e. the …) its green top is different, its green top resembles the //khoa !kouwi, its green top seems as if it had a fleshy root. It resembles the //khoa !kouwi.*]

LVIII-18 Bushman (K.J.) Pp. 7550-7638. 1878

*Pp. 7550-7638: 21 Sept. to 12 Oct. 1878

[Contents:
7550: The Mantis, the Mice and the Beetle (continued)
7551-2: Men who hunted Lions with bones
7553-88: Further details of same
7589-92: Clouds and Wind
7593-5, 7602-7: Koranna Commando destroyed by //ua
7594-5 rev.: Sneezing
7596-7: Note to a story of the Mantis, the !kwai !kwai and the children
7598-7601: Food eaten by Bushmen
7608-25: Girl of Early Race who married a Baboon
7626-38: The !kau carried of by a Lion (to be cont,)
7630rev.: Lion turns into man]

(cont.) [21 Sept. 1878] whom the Beetle had come to kill. They came to life.
[*2 Oct. 1878 – They used to say: "My head, my head", when they jumped up. They picked up the bushes, used for wiping the face. Then they gathered together. Then the Striped Mouse was the one who married the mouse, while they were behind the Striped Mouse.*
People say, the Flat Bushmen's bushes are of grass, a grass which resembles brissles. People say jackals' tails to grass which is small. People say hyena's tails to grass which is big.]

[Men who hunted Lions with bones]
[*Thankasso from his maternal grandmother =kammi*]

[23 Sept.] They once hunted a lion. And they went and saw a lion. And the lion charged them. He threw striking a lion's face with a bone.
[Insert: *Tgui – gum (arabic); … - people eat it. The people of //kaiten sso !keten do not a little like it. They live at Kenhardt's dry riverbed [*Kenhardt in /Xam version as well]*]
And his younger brother also knocked down that lion when he knocked down that lion. And they cut up the lion [*They seem to have cut up the lion with knives*]. They carried the lions' flesh. They went to slice it.

And they again were two. They hunted lions. They went and found lions' spoor. They saw that the lions' spoor was fresh. They followed it right up. They

[Insert: *13 Oct. [*added then after notebook written up, on rereading?]:*
//ku //kumm – a green flag-like plant found in Bushmanland, similar to the … with a red flower and with a fleshy root, the latter which is eaten by Bushmen
Tnunu-ssoaken – fibrous root (of the above)
//kuerre - … They are found near water. Found in Bushmanland. A rush-like plant with a yellow flower, which resembles an iris.
!kuiten … - !kuiten is in my father-in-law's country, for our country has not waterpans, for our country waterpan is wont to be alone, and is at it. !kuiten resembles //kuerre. Its bush flowers are also much the same. Bushmen eat the !kuiten bulbs.
main – a root found in water. People dig them out, women. They dig them out of the water because they are in the water. Therefore they do this when they have dug them up. They wash them, wash off the clay. They take them home. They cook them. They give them to their mates.
Tuha – waterpool. The water's lightning is … They have … Therefore people say /uha to them when bushes are many. Then people call them /uha.]

followed up the lions' spoor. And the lions threatened them. And he knocked down a lion, while his younger brother knocked down a lioness. And they cut up the lions. They carried them to the hut. And they carrying reached the hut. They unpacked. They sliced the lion's meat. They dried it.

And they again hunted. And they went hunting. They went to [hunt] and saw lions and the lions charged them. And he threw driving up to the lions, while his younger brother also knocked down that lion. And they cut up the lions. As they cut up the lions, they carried them. And they brought them home. And they unloaded. They sliced it. They dried it.

And they did it again, when day broke they went hunting again. They went hunting. They hunted. They went and found a fresh lion's spoor. They traced it. They followed it. And they followed it up to the lion where the lion was lying. The lion charged them. And he knocked the lion down while he younger brtoher also knocked that lion down. And they cut up the lion. And they cut up the lion. They carried it home. They brought them home. And they went to unpack. They sliced it.

And when day broke, they hunted lions. They went hunting. They went and found lions. The lions charged them when they came up to the lions as the lions lay asleep. And the lions charging came up to them. And when a lion wanted to seize him, he hit the lion's face. He beat it through. And his younger brother also knocked down a lion.

Then he (the elder) stayed at home, while his younger brother went hunting alone. His younger brother went hunting alone. His younger brother went hunting. He did not say. He had yet seen a lion. He went hunting, went hunting, went hunting. He went, found lions and the place was not near. And he went and saw lions. And the lions charged him. And he did this because he wanted to do as he was wont to do, to throw hitting the bone on the lion's head.

Then the lion jumped towards him. The lion seized him. The lion killed him. And his brother waited for him. Then his brother said there, he said his younger brother's wind was like this, for he seemed to have killed a lion. While the children said, their fathers wind seemed to be like this, for the lion seemed to have killed him. They the children went away with their mother when they felt that many nights had passed without their fathers returning. Therefore they went away, while their uncle was alone at home.

Then he sang, "O my little brother, my little brother's wind feels like this when my little brother has killed a lion." And he said, "Brother, brother, can these be stars?" when the lion's eyes came shining as the lion approached him while he sang, "My younger brother's wind feels like this, when he has killed a lion!" He said: "Brother, brother, what can that be? Stars must be shining above me." He sang, he said: "Brother, brother, what is it that stars are shining above me?" while the lion's eyes shone as they approached him, for there were two lions.

Then the lions walked up to him. The lions seized him. He cried, "Ai, ai, ai, auuuu." The lion dragged him out of the hut. The lion bit him to death. And the lion carried him off. The lion took him away. The lion went and ate him up. Then the lion seemed to have finished him. The lion went. He formerly said, "Oh my younger brother! Hn [*He sang; he accompanied the singing*] My younger brother's wind is wont to feel like this when he seems to have killed //kuamma [*The early race of people were those who called the lion's name with //kuamma, while they felt that they hunted the lions. They killed the lions, they eat [ate] them. Therefore they said //kuamma to them, as if they every day hunted lions.*]

While the children said, "O father, father's word [?wind] feels like this when a lion seems to have killed him." And their uncle said: "O hi there, ye o dear! Leave off. Why do ye speak like this, for father does so when there are two lions?"

[Insert: ... - *"bantam", its whiteness (some particular kind of marking, in this instance of a kitten's skin)*]

That is why he will not come. He does so because he seems still to be slicing lion's meat, because he wants it to dry. He will come." Then the children's mother said: "We will go away, for a lion

must have killed father. You see that father does not come and a lion must have killed him. Therefore let us go. Uncle will quietly stay there. We will go. He can stay there quietly at the hut."

Then the lions traced his younger brother's spoor. They followed his younger brother's spoor. They followed his younger brother's spoor up to the hut in which he had lived. And the lions heard him singing there. And as he was singing and looking out there, he saw the lions' eyes shining approaching him. Then he said, they were stars. The lions seized him while he thought they were stars.

[Further details of the same]

Bones they are. They make knobkerries of them, because they have many of them [*because they have ostrich bones and giraffe bones*]. Therefore they make kerries of them and they hit the lion with them. They knock down the lion, for they feel they will do so when one bone has broken the lion's head. They will do this with another bone. They will also knock the lion down. The lion would not have killed his younger brother if he had been there, but the lion did so when he stayed at home.

His younger brother also acted foolsihly. He only had ostrich bones which were not hard. Therefore they broke, broke falling off the lions' head. Bone which are hard are those which knock the lion down, striking the lion's head. Then the lion did not get up again, for the lion felt they had knocked him down with a giraffe's [bone]. They knocked him down with it, while the other knocked the lion down with a giraffe's … Then the lion stayed dead, for he felt that the pat of the giraffe's head of which they made a knobkerry's head, it struck the lion's skull.
[Insert: *//khau, Tha – "rush", "rushes"; //noro – to eat out*]

Then the lion stayed dead. Then he stood hitting the lion [*struck him, kept striking him, for he thoguht that the lion might be feigning death*], beating him to death. He saw that blood came from the lion's ear. Then he stopped. Then they carried elephant's bones, hunted with them because they had hunted with giraffe's bones. And they put them away at home, while they took the elephant's bones that they might also knock down a lion with them. These bones are hard. They would also knock down a lion with them. Then when a lion charged them, they threw striking the bone on the lion's head, the elephant bone on the lion's head, while his younger brother also hit striking the elephant's [bone] on the lion's head. Then they cut the lion up.

[Clouds and wind]

They are clouds. People say, "it is a man's liver" when the cloud is black and the wind is in the west. The wind is cold when it is in the west. Then people say: "It is a man's wind."

Another one goes to the east. His wind does not feel as if it waited, for it comes from the east. It is east wind.

My wind was not pleasant like it, as it is the north wind, for it feels warm when it blows away the east wind. It is in the north when I kill the ostrich. There is no wind so pleasant as it. It blows gently. It murmurs gently from the north. Then I put down my kaross, because the wind feels warm. I take off my kaross, because the wind is in the north. There is no wind so pleasant as it.

[*ttaou-ttaou – a bird found numerously in Bushmanland*
!uhatten-!kuomm – a long-legged bird found in Bushmanland
… - to knock oneself, to run against a post; Scamper … - Scamper ran round the post.]

The Koranna Commando slain by the [//ua]
[*Thankasso from his maternal grandfather Tsatssi*]

[27 Sept] The (otocyon) fox [*The fox (otocyon) was once a person when he fell. He was one of the early race. The beasts of prey were once people. They became beasts of prey because of the lynx and the anteater. These were the ones who did this, they cursed each other because of the little springbok's doings, they cursed each other.*
All things were once people] once said, "- - -, Thou art thinking, thou art awake/a mist? Thou art thinking, thou art awake, - - -, thou art thinking, thou art awake." Another [*All things were once people*] was eating there, while he said, - - - "Thou art thinking, thou art awake", while he had said, [Insert?: *... coming out of the earth, she (the anteater) peeped*] - - - Thou art thinking, thou art awake. Thou art thinking, thou art awake."

Then the male Kora who should have lain watching for him, went to sleep as he lay watching there. He shut his eyes, while the other alone lay watching for him, while he stayed, stayed, stayed there. He stayed, stayed, stayed there, while he felt that he said, "- - - Thou art thinking, thou art awake." Therefore the Kora who had lain watching for it shut his eyes. He slept.

Then he did this when he saw that the Kora was asleep. He took away the Koranna's knives. He carried them together on his breast [*carried them on his breast (left), for he felt they were not light, for he felt they were many*]. He carried them away. He went to tell the other people that a ?warparty [yao] was sleeping at his home. The other people acted quickly. The other people quickly [ ] other knives, that they might go quickly to stab the Koranna, while the Korannas were still asleep. Then they gathered together. They crept up to the Koranna. Then they stabbed the Korannas. They killed off the Korannas with the Koranna knives. Then the Koranna remained dead, as they lay asleep. The foxes stabbed them.
[*... - One spearhead/blade/arrowpoint; ... Many spearheads/blades/arrowpoints.*
[9 Oct] Note by narrator: I think that the blades of which the Kafirs now make assegais, they seem to have been, for the Korannas also used to have them when the white men [Thu] had not travelled there, (namely) to our place. They (the Korannas) bought guns with cattle, while they felt that they had not a little cattle.]

[Insert: *It is sneezing. That girl is the one whose name is called Tkumma, therefore she sneezes. That is what Bushmen do. So when they sneeze they say: "O beast of prey! Our brother must have called my name, for I am sneezing here." Another answers: Our people must be speaking of me, for I am not sneezing (intentionally), but this sneeze will come back. I can not sneeze it away."*]

Note to the Story of the Mantis, the … and the Children
[*Thankasso from his mother Txabbi-an*]

[3 Oct.] When the Mantis put the !kwai!kwai to roast, he said: "I am here, I killing raise the friends' children." [*The Mantis it was who, when he killed the !kwai!kwai, wanted the children whom the !kwai!kwai had come to kill, to live again. They had died.*] Then the children lived again. The children became as they had been in their mother's huts.

[Food eaten by Bushmen]

[*!nuanna, "axoort", a gurk/gherkin?; //kuakken, //xamkin, "axoort"*]
Bushmen are wont to eat the !kouwi, also the !kusse. They also eat the //kuakken. They also eat !nuanna. They eat !kerri roots in the winter. Winter it is when they eat !kerri roots/bulbs, because winter it the time when the !kerri roots are sweet. The !kerri are not sweet in summer, for the !kerri goes to crunch crunch [*When it rustles (whispering this word), then it goes crunch crunch. It sounds like a thing that is dried up if we eat it.*] in summer. Therefore they do not eat !kerri when it is summer.

For the !kerri berries are those which we eat in summer when the women pound them. The women pound. They take off the ?husk, /string [*they are sinew*], make come off the husk with the sifter. Then they will pack up the !kerri. They pack the !kerri into a bag, while the !kerri has stones, for they want later to make the !kerri nice at home, taking out the stones. [*!kerri berries stand dark, not a little black. They resemble what corn does when a horse treads the corn.*]

[Insert: *Tuennin – heaving; … - our liver is heaving when we are going to vomit [kkwakken]*]

The Girl of the Early Race of People who married a Baboon
[*Thankasso from his mother Txabbi-an*]

[9 Oct. 1878] Little girls they said, one of them said, "It is //hara. Therefore I think I shall draw a gemsbok with it." And another said, "It is tto. Therefore I think I will draw a springbok with it." Then she said: "It is //hara. Therefore I think I will draw a baboon with it."

Then the baboon sneezed, when the child spoke his name. When she was a little girl he sneezed. And the baboon suspected first because he sneezed when the child was becoming a maiden. Then she went to lie down. [*Note by Txaken-an 31 March 1884: The bottom of her back [Her buttocks crossed out] became ribs hand (?hard), for they had no buttocks for her ?period was not there.*] Then the baboon first suspected. He went to look at the hut. He saw her as she lay. Then he sat down. He sang: "Splash the face's surface, lying wet, our face's ?shape," for he wished the girl's face to become like his.

Then he returned to the other baboons and when day broke, they climbed the hill [!kou] behind which the hut lay. And he climbed up. He saw the hut. He saw that the people were not at home. He went in. He came to the girl. He came and sat down and sang: "Splash the face's shape, lying like our face's shape." And he returned, for he did not want the people to see him. And when day broke, he climbed up there. He saw the hut and he saw that the people were not a [at?] home. He went in, went to the girl. And he came up to the girl. He sat down. He sang: "Splash the face's middle, lying like our face's middle …."
[Insert: *//yuarre – some kind of baboon or monkey with a long tail and smaller than a ThThu. //yuarri – respect (?); … to respect (?) our mother-in-law and out father-in-law*]

And the girl's face became changed to be like him, for he kept coming. He changed the girl's face. He would come and sing: "…." And he returned. Then he climbed up the hill when the people were at home. Then he went in, while the other baboons lay about on the hill and waited for him.

Then his mother-in-law was talking with her daughter. Her daughter was rigid, while she held the kaross firmly [*Note by Txaken-an 31 March 1884: Then her daughter's breasts were not there, for she resembled the baboon's breast*]. Then her daughter slipped out of the kaross. She said: "Ye spring to visit" as she ran up to the man. His mother-in-law said: "It is a bad man. He must be the one who has done this to the child", while he said: "O mother-in-law. Stop [!kheya], stop, for the hill has not a place where thou canst climb up. Stay behind on a soft place/bed, for these are rocks. They have no place where thou canst climb up. But [thy] daughter can climb up."

Then he went to meet the girl. He took hold of the girl and he led her to climb up the rock, for he felt that the woman still was unused [played at] climbing rocks. He led her up while his mother-in-law went to cry there. The other people said: "O my friend, thou dost seem to think we had not brought up the little child, so that it should be wise. Thou art one who goest about weeping with longing as if thou didst think we had not taught the little child that it should understand. But this little child is like this. It does foolish things, because it grew up there without our teaching it. It grew up there."

[The !kau carried off by a lion]
[*Thankasso from his mother Txabbi-an*]

[12 Oct. 1878] He [*The Agama lizard it is*] once did as follows, when his wife said: "O person, come forward, for a thing which sounds comes to stand waiting at the bushes." He had said: "Go backward down, for our earth's ditch's gemsbok it is." The wife said: "O person, come forward, for a thing which sounds stands waiting by the bushes." He said: "Ho there, leave off deceiving, go back", for he wanted the wife to come to him, [that] he should quietly go on eating Bushman rice.

He said: "O person, go back, why do ye act like this when we are talking to ye, while I tell thee that our earth's ditch's gemsbok it must be, which we are wont to see. It always acts like this. It stands waiting at the bushes. Why do ye talk like this? And dost thou not respect our earth's ditch's gemsbok?"

Then his wife went away, while he went into the hole. He went into the hole. He ate in the hole. He seized the ants eggs ?cocoons [//noon – *Bushman rice's maggots' houses into which they go. Then they stick up their hind quarters. Then they make cocoons. Those were what he seized and broke up. He put down the cocoons*] … as he ate out the maggots which were running out of his hands' holes between fingers. Then the lion stole up to him because
[Insert: *It (the lion) (both male and female) is wont to make itself into a man. It puts its tail over its head when it goes to the vultures, when they vultures are eating a springbok. It trots along like a man, when it trots to the vultures, while it feels that resembles a real man. (This does not refer to the story, but is related of lion in general.)*]
the lion felt that the lion had seen him when he went into the hole. Then the lion hearing went up to him. The lion peeped over, for the lion felt that the lion stood outside in the sun. Therefore the lion felt that the lion stood outside in the sun. The lion peeped over.

Then the lion's shadow went over before him. It fell on to that part of the hole to which his face turned. And he did this when he said, "abbebem". He caught sight of the lion's head's shadow, as the lion's head's shadow's ears they were, for they were like this. That is what they were like. On the part of the hole on which it fell and he stood at it. Then he did this when he was just going to do this, to say "Abebem" as he put the B. rice to his mouth. He saw the lions eared head's shadow.
[*Our shadow, we say our shadow, lying to it.*
The bushes shadow. Then we say, "O beast of prey, the sun must really be setting, for the bushes head's shadow is not short. His head's shadow's shade, his head's shadow, a shadow it is.]
Then he said, "Ai, is that my head's shadow?"

And he did this with his head (i.e. put it to the left side). And the lion did thus with the lion's head (i.e. put it on the opposite side to the right), while he (the !khau) did thus with his head (i.e. put it on the other side, to the left). Then he said, "Look what is it?" Then he did this. When he glanced at the place above the hole's bank, he espied the lion standing above. He said: "Oh dear, a man must be there." And he said [*he snapped his fingers at the lion*]: "… turn aside, peep at this maggot which I am fat. Dost thou … thou wilt overcome me? but ?this hole which stands there to it, I shall go in when I come out of this hole."

Then the lion stood aside. The lion listened to him and he jumped out. He ran to the hole. The lion ran after him. And the lion snatched missing him as he entered the hole. And he entered the hole. (cont. on 7728)

LVIII-19 Bushman (K.J.) Pp. 7639-7727. 1878-

*Pp. 7639-7727: From 22 Sept. 1878 to …

[Contents:
7639-42: Notes on chippings
7643-56: The two Lions, the Lizard, the Blue Crane, the Rhebok and the Black Crow (cont.)
7657-70: Doortje and her Mistress
7671: Dirk
7672-5: Notes on Bushman dialects]

[Notes on chippings]

Heading: Chipping No. 4 [*Thankasso*]
[22 Sept. 1878] These things (i.e. the dots in the middle of the top line of No. 4), they are those which resemble that which people are wont to do to our heads with tto [*called by the farmers "rooi klip"; the Bastaards are those who say (i.e. call it) !nou*]. They put dots with the forefinger of the right hand on our heads. They come to put dots upon our foreheads. Our foreheads resemble the hunting leopard. They have spots.
[*A horse with a white forehead, the Bushmen call a "Blespaard", when the white hair is upon its forehead.*]

[*//auro-//auro – concave*
kkuerre-kkuerre – round
//kerriten-//kerriten – cylindrical (as a round covered box or a round covered inkstand)
!gappem !gabba – oblong (as an oblong paper-weight, a penbox, a piece of indiarubber etc.)]

These things (i.e. figs. 3 & 7 of Chipping No. 4), people make them like a mat sieve. They make like laths of these things [*sticks they are from the "Dreedorn"; "lath" ("lat") (*cloth?)*]. They, in this manner, make them [*The women are those who make them*]. Hence they resemble a mat sieve (a vessel used by the Bushman women for sifting Bushman Rice, etc.). They are like this. They have their frames. They resemble a mat sieve. They (the makers) are those who have not tied them, so that they might resemble a real mat sieve. For they are different looking. They resemble things which are different.

[Insert: *Snakes are those to which the people say "//kerriten dde", while they feel that they have poison. The ants which dwell in the valley (?), we call //koken-//koken, while we feel that they are thus (like those in a picture in Little Folks called "Red Ants"). They run very fast.*]

The Two Lions, the Lizards, the Blue Crane, the Rhebok and the Black Crow (cont.)

[Jump from 22 Sept. 1878 to 11 Dec. 1879!!] stood open. The rhebok again, she was visible. The lion !gu came forward. He caught at the rhebok. The stone again, it covered the rhebok. !gu again, he stood exclaiming with pain on account of his skin [*His skin ached, while he felt that the stone of which he was catching hold, he did not gently catch hold of it.*] The stone again, the stone opened over the rhebok. The rhebok again, she was visible.

!haue-ta =kou, when he thought to bring out the rhebok with his (the lion's) foot, the stone came down upon his foot. He was screaming there about his foot which was fast in the stone. He took out his foot, while his foot's skin remained in the stone. They (the two lions) left Tke-dde [*Her name with which she was a person was Tke-dde*], while they thought that Tke-dde should leave the //horu. They went. They went to lie down at a little distance to sleep.

And her aunt the //horu said, “Thou must go arise, thou shalt go to aunt Black Crow, while uncles are still lying down.” And the rhebok arose. She went to the Black Crow. Her aunt the Black Crow drew her up with a thong to the house [*A house it is (was?). I think that the …[house] may have resembled a brick house; the house was smooth.*] made of branches. She (the rhebok) was above there, while !gu left !haue .. !gu said that he did not intend to follow the spoor of Tke-dde.

Therefore !haue … followed Tke-dde’s spoor. He found the rhebok’s spoor. He followed it up. The Black Crow saw him coming. The Black Crow pulled up the rhebok. The rhebok was above there with her child, while the Black Crow had heated a stone (down below) [*put the lower part of the stone into the earth. She made a fire over the stone. The fire was down below (the Black Crow’s house). She heated the stone and the stone became red*]. The stone heated, heated, heated. The stone being heated became red.

And then the lion came up to them. The lion exclaimed, “Oh! my wife! When shall I ascend?” The rhebok exclaimed, “Thou shalt ascend at this place. For that which I ascended, thou shalt ascend.” The Black Crow exclaimed, “Come and sit here, that I might go to sit yonder, where thou sittest, that I might give thy husband the thong.” And she threw down the thong.

And the lion took hold of the thong. She (the Black Crow) drew up the lion. The thong broke. The lion fell from above. The lion hit his head on the stone [*i.e. on the hot stone, the point of which was standing up out of the earth, in the fire*]. The rhebok exclaimed, “My husband! My husband!” They [*the rhebok and the Black Crow*] again, the Black Crow threw down the other part of the thong.

The lion caught hold of the thong. They again, they drew up the lion. The thong again, the thong broke. And the lion fell down from above. The lion (fell) piercing the back of his head. The stone piercing came out at his forehead, while the stone felt that the stone had been heating and the stone was hot. Therefore he (the lion) died. The Black Crow let down the rhebok.

Tgui-an and her mistress, Trina de Klerck

[*Thankasso* - *what was his own relationship to de Klerck, an employer?]

[18 Dec. 1879] We were sleeping in one place, one house. And “Doortje” [*“Doortje”, whose youthful Bushman name was Wita was the wife of “Koos Toontje” and the daughter of !kiu-Tkutten and Kebbi-an. The name of her father and paternal grandfather’s place was Tkau or “Jagdpan”*], when she first got better, she said, she told us that Trina [*the wife of Jacob de Klerck of Klerksfontein*] was beating her about the washing of dishes [*two dishes*]. That she did not wash the dishes, that she (“Trina”) might give out food to the people, two people (two men), for the people were two, “Piet Rooi” and “Hendrik”.

[*The mistress did not wait for her, for she was still drying the mistress’s things. For she also did not see nicely that she could quickly take up the things. For she looked well, that she might take a thing up nicely, that she might not take a thing which one thing stood upon another thing and the things break on account of it, the cups. “Trina” did not a little beat “Doortje’s” child.*]

I am the one to whom “Trina” said that “Doortje” was the one who struck her. [*It was not true, for the mistress was ashamed before the mistress who scolded her about “Doortje” [The wife of “Klein Koos” Klerck]. Old “Koos” Klerck also scolded his son’s wife*]. “Doortje” was the one who said to me that the mistress was the one who had beaten her about the washing. The mistress had stood upon her. The mistress was trampling her.

And she (“Doortje”) came to the house. She became insensible, because the mistress had been beating her, the mistress stood upon her. The mistress had been trampling her. She had arisen, while she was still warm. She came home (to her house). And she, when the wind was cold, she became cool. She became insensible, insensible. We lifted her up. We put her into the house, while she breathed not. And the place became dark as she lay, while she could not breathe.

"Koos" [Toontje] cried there, while the mistress said that "Koos" was deceiving. For (she said) "Doortje" did not want to work. Hence she lay from laziness [*When a person does not work, they (the Bushmen) say, "our elder brother takes no notice of us (of what we ask him). He is one who works not."*] I who was there, I beheld that "Doortje's" breath was gone (her heart had fallen). She was insensible. She breathed not. When the place was thus (night), she recovered her breath, when the place was thus – night it was.

[20 Dec. 1879] The beating which they first beat "Doortje", Sara was the one who said it was a thong with which "Trina" beat "Doortje". And the white man (Jacob Klerck) was the one who was beating "Doortje" with a reed, a …'s reed [*A reed which is large. It is the one to which people say //hui !ka ka !nwa, that reed to which the white man says "Bambush" (*sjambok?) [Thu, pl. ThuThun – white men]*]. It was the one with which the white man was beating "Doortje". It was the one on account of which "Doortje" fainted. Sara was the one who said so, she who was there.

The beating at which I was not present, that when they beat "Doortje", it was the one about which "Doortje" said that she did not see well. Doortje also said her master beat her on the veld, because of a sheep which she did not know about. It was that about which her master beat her [Insert: *!kuamma – to recover*] on the veld, because her master thought she had taken away the sheep. She did not know the sheep, for the sheep there were not few, for the sheep were many.

When her master went to …, he saw sitting eating up the sheep. And her master went to the … Her master went to look at the sheep. Her master went to her, for her master saw that the sheep was ?fat. Her master went to her. Her master went and beat her. She also said that she fell down. She was at home.

[24 Dec. 1879] //kuen-an. Her son is !xein. He took care of her. The White man's name for !xein is "Dirk". He is my grandfather Tsatsi's younger brother.

[Notes on other Bushman dialects]

The Berg bushmen, I understand their language. For our fellows they are. Their language is different. They talk like us, the other part of our langauge. We hear their language, understand it nicely.
The River bed people also do so. We understand their language.
The mountain people who come from the Schietfontein ground, their language is different. We understand their language. They also do the same. They talk.
The Tke //en, we listen to their talk. Part of their language resembles the Nama language.

7676-7727: Blank pages

LVIII-20 Bushman (K.J.) Pp. 7728-7816. 1878

*Pp. 7728-7816: 12-31 Oct. 1878

[Contents:
7728-45: The !khau carried off by a lion (cont.)
7746-9: The Rain sorceror //kunn
7750-2: Concerning different Bushmen
7752-6 rev.: Butterflies and sorcerors
7757-62, 68-74: The Bushman Doctor
7763: The !kuerri man and the Rain
7764-7: The //kerri
7774-85: !kaua doro and the Lion
7786-9: Scene of above
7790-7812: The Mantis and the Ticks
7812-6: Mantis and //khwai hemm (cont.)]

[The !khau carried off by a lion (cont.)]

[12 Oct. 1878] … hole. He (giving exclaimed "n hu!", giving a little laugh), "turn aside, that hole is the one to stand at. It is the one to which, when I leave this hole, I go into. Thou canst peep at this fat maggot with which I grow fat, so that thou shall not overcome me." And the lion stood behind him. The lion threw him in the hole's middle with earth.

And he leapt out of the hole and he escaped from the lion, while the lion was still listening to him at the hole. He ran between reaching the place for he raced [*go running fleetly. That is what we always say: "Our brother is alone. He runs fast, while I am not able to be fleet"*]. And he ripped into the hole, while the lion snatched missing him. And he said "I told thee that thou shouldst not think thou couldst equal me. But that hole is the one thou must stand at. It is the one which I shall enter when I leave this hole." And the lion stood aside. The lion listened to him.

And he sprang out of the hole, while he escaped from the lion, listening to him spring out. And the lion stood aside. The lion glanced at the hole's middle. The lion missed him. And the lion looked all round. The lion caught sight of him as he went. And the lion ran after him, while he had nearly arrived at the hole. And the lion ran to catch him, as he had almost arrived at the hole. And the lion snatching missed him as he went in. He said: "I told thee that thou shouldst not first look at the maggot with which I make thee fat, that thou wouldst not be able to equal me." And the lion stood behind him, the lion listened to him.

And he sprang out of the hole, so he escaped from the lion, while the lion did not see him, while the lion was still listening to him. He quickly got out while the lion was still listening at the hole. He got out. He ran away. And the lion stood, turned aside. The lion missed him from the middle of the hole. And the lion espied him as he went there. The lion ran after him as he had almost arrived at the hole. And the lion ran up to call him. And the lion did this when the lion thought he would spring seizing him. The lion snatched missing him, while he entered the hole. And he said: "I told thee that thou shouldst not seem to think thou wouldst be able to equal me. but that hole standing nearby, it is the one to which I go in when I leave this hole. I will later enter it."
And the lion stood back from him. The lion listened to him. And he sprang out, while he escaped from the lion, while the lion was just listening to him. And the lion stood turned aside. The lion missed him, while he was running away. The lion ran after him. The lion ran to catch him as he reached the hole. And he nipped in while the lion snatched missing him, but that hole was not long/deep. He did not stay to make it deep. And the lion stood behind him. The lion listened to him. And he sprang out. he ran away. He thus ran away. And

[*... - Its smell is like the "Taaibosch"; Tka Tka ssi dabbo – a plant bush*]
the lion stood turned aside. The lion missed him. And the lion espied him as he went. And the lion ran after him. And the lion snatched missing him.

He went in while … his death. And the lion seized pulling him up, while he cried out. He cried as the lion carried him off. The lion bit him to death. The lion carried him off to a grove. The lion went to eat him up. The lion sat till he finished him. The lion went away.

[The rain sorceror //kunn]
[*I have seen him. I saw the rain which he made to fall.*]

[15 Oct.] He used to make the rain fall. His (//kunn's) rain verily raining came out from the west. It verily went northwards, while he felt that he was this place's man (pointing northwards). A mountain (Bush) man he was. Our man he was (i.e. of our family) [*//kunn was my uncle. My real uncle he was not. He was a relation of Ttsatsi's, Jantje's maternal grandfather. He was one who did not a little love me*].

They (//kunn and those with him), they verily dwelt at that place (i.e. to the north). We verily dwelt at this place (i.e. to the east), at the place from whence the sun comes out. [DB] I did not know //kunn's father nor his mother. I did not know them. //kunn was a real old man, was a very old man when I was still a child. He was then a very old man. Therefore he is dead now. [*He was alive when Thankasso came to the Breakwater. On his return to his country afterwards, he heard that //kunn was dead.*

And another man "Old Bakkis" also died, while he was alive when we came to the Breakwater. He was alive. He lived at "Harrison Krantz". We say "Harris Krantz", while we feel that we do not talk Dutch. "Oud Bakkis's" other name was "One nose", while he felt that his brother-in-law was the one who had, biting, broken off his nostril.]

Two of //kunn's children
=kakken-ki-ttai was the one whom I knew. I think that he is still living there, for he was a child. His brother is dead. =kakka-!ke died of illness.

[Concerning different Bushmen]
!kauru-ttin married /kuken-kkumm. He loved me not a little. For he loved me truly. A Kafir killed him. Then "Willem" married /kuken-kkumm.

"Oud Baartman" resembled a "Bastaard" in height. His other name was Taro-(h)o, his youthful name, while his grown up name is !kui-!kaxu, because Tuain-an chased him with fire when he married her, because Tuain-an did not want him. That is why she chased him with fire.

[*//khabbo's place]

!xuru - A boulder which is white. One stone, it is. It stood thus (i.e. like the stand of a white table lamp). Therefore people say a white boulder to it, for they feel it is white. It stands on the ground, stands on the dry river bed/vlei/"Lichtepan" [*leegte]. It stood on the edge of the "lichte" [*leegte]. The white man's name is "Hartloof[*p?] Kloof".

They are not round, for they are like this. They stick fast to its fellows, so that road [is different – crossed out] it is like this. [Its] ?mountains are flat, they are like this (pointing to a sheet of paper). [*with reference to top of the Strandberg?] My father-in-law's place it is, //gubbo, where to which //ua-/hain took //khara-//kam.

Then he left //khara //kam. He really went to the mole's pit, people call it Oud Bastaard's pits.

[Butterflies and sorcerors]

[17 Oct.] Butterflies kill us, going into our bodies. And witchdoctors snore us, drawing them out and sneeze them out of their nostrils when they are killing us, making us ill. Then the witchdoctors snore us. [*Then they make it warm [the heart fall crossed out], while the sun is not yet high, when the illness comes. The people are well, then they are ill. All the people are ill.*]

I did not know what had happened, for my ear felt sore. My ear hurt badly and my head ached. My face smarted. My head did not feel as if I could stand. So I lay down. Then /xu-an [*The name of a Bushman Doctress who cured Jantje's ear*] snored my ear. She took out butterflies and said they had been in my ear hurting me. When she had done so, I felt that my ear was well, and my head which had ached, my face which had ached, were well. Then I went hunting.

The Bushman Doctor

[*By Thankasso. I beheld the people, the doctors who are dead*]

[19 Oct.] A doctor [*A male doctor and a female doctor*] does this when he "snored" a person. He takes out a lion. He bites people. The people take hold of him. The people grasp him tightly, that he may not escape (from them), in order to run away. And the people give him "buchu" to smell, and he sneezes out the lion. And he takes out (from the other person) harm's things [*"sticke" {?"stucke"}. They (the Doctors) say wood's things, the things which are like a stick. They (the wood's things) are very pretty when I formerly beheld them. These things (pointing to the picture of a cat), are those which also are illness's things. They are those which harm us.*], those which he will sneeze nicely out. And the person recovers in consequence. The person hunts peacefully if the springbok are there.

The man was a medicine man. The women was not a medicine woman. Her husband was the medicine man. But that man's wife is a medicine woman. The man is not a medicine man. That other one is a medicine man. The man is medicine man, his wife is also [a] medicine woman. They both are medicine men, the woman a medicine woman is one, the man a medicine man. Thus do the /Xam Bushman. [*first time /Xam used in translated text]

He (the Doctor) makes a noise like an owl. He says "hn hn hn" when he takes out an owl from a person. And he goes to sneeze it out. He comes to "snore" the person. He extracts sticks. He sneezes them out. He is used also to sound like a lion. He says "Han-a, Han-a", because a lion does so. The lion sings:
[7763-7 untranslated: Contents: The !kuerri /nan and the Rain; The //kerri]

"Han-a, Han-a", and he says, "hmm hmm". And the people near him and follow the sound to him. And they go and take out buchu. They give him buchu to smell and he sneezes out the lion. And he comes, he comes to snore a man. Afterwards he extracts things which are sticks. And when he has taken them out nicely, [he] goes outside and sneezes them out.

Then he comes and snores the man. He wakes him up. Then he gets up and says his snoring is not strong. He feels as if, when a lion is killing him and his snoring is not strong, his snoring is weak. He will become well, for his snoring is not … And the man recovers.

Then people say: "I wish grandfather would quickly help us, for when he does so, we feel sure he will do it nicely and we go away." When the man who is really ill is the one whom people snore, the sorceror says the illness has got hold of our brother. He is really ill. He is so ill that he does not feel as if he were going to get well quickly, for he is very ill. He feels he will still suffer. His snoring does not feel as if he would quickly recover.

7774-89: untranslated [!kaua doro and the Lion; Scene of the above]

It is a rock. It stands at the side … The rock stands upon a bare place …
[7786 LH: *!kou was the one who showed us the rock, while he felt that the place was his. I was not yet grown, for I was a child. The people mentioned the name of the place (that is of !kou's place). !kou sounded as if he said !gao-sse.*]

The Mantis and the Ticks
[*Thankasso from his mother Txabbi-an*]

[30 Oct. 1878, transl DB, Oct. 1919] The Mantis once visited the Ticks. The Ticks saw him coming and the Ticks went into the sheep's wool. And he came, while the pots were cooking, while the fires shine. Then the Mantis said: "How is it that the people are away while the pots are cooking? The fire is shining while the people are not there, while the fires are still shining, while the people have vanished when the people saw me coming."

Then he tasted a pot as he saw that it was fat. Then he sat down. He tasted the pot. Then he said he would first eat. He would go and drive a sheep, for the people were not there. Then a young tick appeared to him. He sat down nicely by the fire and did not stand. Then the Mantis said: "Ai, Ai, Ai, Ai, where do you come from?" And a big tick came sliding and he also did not stand. And the Mantis said: "Thou, where do you come from? That I did not see you coming?"

And when he had said this, the Ticks tied shut the houses, while they came round. And the Ticks tied him up while he said: "It was sorcery that I did not see our friends coming." And this Tick, when he appeared, he beat him. He flew up on account of it. And that Tick beat him. And all the Ticks together beat him. And he felt pain in his skin. He said: "O heart - Aauw, O hartebeest's children! You must come. O bag, you must come!"
And he went fluttering down to grow strong again. He plunged into the water. He said: "Our friend spits out. A man is thus wet." And he painfully got out of the water. He picked up his things, because his things had come to lie upon the water's bank. The things had come to lie there. The quiver and the kaross and the bow and the stick. The things appeared as if he it had been who had leant up the things against a tree, although the things themselves had come to lie down when he went in the water.

And he walked out of the water, walked up to the things, took up the kaross and the quiver and the bow. And he returned moaning (or whimpering?) to the house. And the young ichneumon said: "Who has done this to my grandfather, that my grandfather's skin is covered with bruises?" And he whimpered saying: [*He curses them*] "They are bad people. I went to the house when they were not at home. It is they who have beaten me, and I did not know that they had come out, for I did not see them come, for they become many. And that man when he appeared to me, beat me, and all the people togetehr beat me."

Then /kwa said: "Tell Grandfather that they are Ticks, and we remembered it when we go to their house. For when they see us coming, they go into the sheep's wool. Therefore we do this when we go to their house. We go up to the sheepskin. We feel in the sheep's coat and we feel till we find the Tick. We take out the Ticks. We put the Ticks on the fire and they altogether burn there, all the Ticks. And we go to drive off the sheep. We drive them back to our house."

Then the Mantis said his day should soon break for him. He would quickly go. Then the day quickly broke. And he went. He said: "Rattling arrive, rattling arrive" [*while he went rattling the quiver. Then he said: "Rattling arrive, rattling arrive," because it is the quiver which rattles with the arrows which are inside*]. And when the Tick saw him coming, the Ticks hid in the sheep's wool. And he trotting arrived at the Ticks' house. He went feeling in the sheep's wool and he took out the Ticks, put the Ticks on the fire. And the Ticks were altogether roasted. The Ticks altogether cried while he went and picked up the things.

The Ticks said: "O friend, you seem, you have not said that it was /kwa who taught you." And the Mantis said: "It is a lie, [I] think you I must have forgoteen I am clever, always was … I

acted thus because I forgot." Then he went to drive the sheep away. He took the sheep back to his house. As /kwa had said, he had talked to the young Ichneumon. The young Ichneumon had told him about it: "We leave the Ticks' pots alone and do not dip out of their pots, although fat is in them [*They take out meat, dipping the meat with a wooden spoon. The Boers call is "uitskep", the Bushman says "warra"*]. We look at the pots which are cooking. We drive away the sheep and do not help ourselves from the pots."

[Mantis and //khwai hemm]
[*Thankasso from his mother Txabbi-an*]

The Mantis once said that the Porcupine should go to her father. The Porcupine was the one who said that she would not go to her father, for her father was not a small man. That he might come to their home, for she had not food, food sufficient for her father, for her father always swallowed things, while her father felt he did not drink eggs' (i.e. eggshells') water, for he himself steps to the water. And he comes out of the water. He comes back to the things.

Pots which the people give him to cook with, when the pot is set aside, he swallows down the pot which is on the fire while the pot is hot. He spits out the pot when the pot has no food. He swallows another pot, spits it out when its inside is white. It does not seem as if food were in it because the soup also has been poured down into //khwai hemm body. He goes to take from the peoples' house the peoples food. The Mantis said: "You must go to father. Father shall come to me, for we are grown up, are always used to visit each other ... (cont. 7906)

LVIII-21 Bushman (K.J.) Pp. 7817-7905. 1878-

*Pp. 7817-7905: From 23 Oct. 1878 to ...

[**Should this Notebook not be read as a kind of museum diary over the period 23 Oct. 1878 to 8 July 1878, runs across other Notebooks, recording vocabulary accumulated on a series of visits]

[Words, inside cover: *!hai - "meerkat"; !guatten - a kind of lizard; !kuin Tkuarri - a little bird with a red bill and very short legs; =kagara - a bird resembling the kuru //kaitau (a shrike); //kerri - a little bird which eats locusts*]

[Contents: (*here again as entered by DB not LL)
7817-25: Names of Insects - Notes on some of them
7826-7: Reed necklace used to cure child
7828-49: Names of plants, stones and animals and notes on their use]

Museum, 23 October 1878

!hai- Cynictis Ogilbyii; !kao – Suricata zenick, "meerkat"; !kwa – Zorilla striata, "muishond"; !gwiten – Canis variegatoides; //ua – Otocyon Lalandii; !khou – Mellivora, "Ratel"; Tkuerre, also called Sciurus selosus; =go – Pedetes Cafer, "Springhaas"; //ko – Oreotragus Saltatria, "Klipspringer"; !goa – Rose Quartz

[*26 Aug. 1879: !kuken !kuken xu tara – an insect. It is in the ground. Its face is that which is at the top of its hole. It bites. It is poison.*
Tkuatten – it is an insect in the ground, earth which is soft. It is also poison. It bites. It has antennae.]

!nu !nurussi – Brachycerus (African Ground Weevil); !nwa !ka – Zographus oculator, Mylabris; !kwubbo – Moluris; //ko //korosi //go – Manticora; //ko //korosi – Anthia thoracica; //na xauken – Palophus Haworthii ("Walking Stick" Insect); !gwe ta dadabassi – Papilu Demoleus; Bara xam – Julodis [*It is eaten by Bushmen*]; Zshu – Ateuchus; !nubba juaiten – Leocaeta; =nuturru – Cleonus glacialis (?); !kauru – Chrysomela.

!kana – Scorpion; !huru – Scorpion Spider, Galeodes; //kerri ssi !kau – Centipede; !khoa ka sso ken – Ixodes; Tku – Groundspider; !kuken !kuken xutara – Blatta; Tyerriten – Hetrodes; !na – sort of Acridium; =go – an animal found abundantly in Bushmanland, which walks on its hind legs (rather springs along on them), and comes out at night; !na – Phymateus; =enn //kao//neiro – Acridium; =natta xam – Lygaeus (Plantbug); Tnuatten-Tnuatten – Cicada; !ka !kabbe ta !kwa – Myrmeleon (Antlion); !khoi – Pepsis (sand wasp); !kumm 0mui – Nemestrina longirostius; !kuomm – Pangonia; zshu – Cetonia; //kaxai Txa – Epiphysa

!nu !nurussi – Brachycerus [*Tied on the throat of a little child when the latter is ill with a cold [or] with another illness (very hard back to pierce)*]

[24 Oct. 1878] **The Brachycerus used as a means of cure for little children**
[*Thankasso from his mother Txabbi-an and personal observation*]

The Brachycerus is the one on account of whom a little child recovers, while it (the Brachycerus) is the one who eats the illness. Therefore they (one of the women) tie it on [*on the little child's neck's hollow*], while it (the Brachycerus) is living. And then they unloosing take it off [*when*

they see that the little child seems about to recover]. And then they go yonder and put it down opposite to the side of the house, while they desire that it may take away the illness. Therefore they go yonder to put it down opposite to the side of the house, while they desire that the little child may become well. It is the one which takes away the illness, while the little child recovers. And the little child plays about on account of it.

The same insect not used again when another child is ill

They (the child's mother) altogether let alone the Brachycerus which they had tied upon the little child. They altogether let it alone. They behold other Brachycerus [*They behold them, they leave them alone, they (the Brachycerus) quietly stands about)*]. If another little child also becomes ill, then it is that they take another Brachycerus on account of it, one which is different (i.e. not the one already used). And then they come and tie it on the little child.

A necklace of reed used to cure a little child's cold
[*Thankasso from personal observation*]

They (the women) burning break off pieces of a reed with fire, and they twist ligament (?). They thread the ligament into the pieces of reed [*many little pieces*]. When they have twisted the ligament, they thread the pieces of reed. And they put round the little child's neck [*They wind the reed (necklace) round the little child's neck*] the reed (necklace) as we do with beads. They put it round the little child's neck in order that the little child may recover from the cold, while the reed is that which cuts the cold.

[*A reed is not a little sharp, for a reed cuts deep into us. It is as if a blade was that which had cut us. It does not a little burn, for it feels as if fire had burnt us.*

Quartz also does not a little burn when it cuts us. For quartz formerly cut deep into "Oud Stoffel's" foot when he was running over an old hut, as he was heading (a herd of) springbok. The place along which he was running seemed as if he had been wounded on account of the blood. His foot stuck fast to the shoe and when he unloosed the shoe, he grasping pulled off the shoe from the sole of his foot.]

[Names of plants, stones and animals and notes on their use]

[4 Jan. 1879] TgoTgoken - a kind of tortoise or turtle, the shell of which Jantje has seen in the possession of Mountain Bushmen and Kenhart Bushmen
//kan - bird with a bill like a duck's, white wings, yellow (or yellowish) back and breast and long legs. Lives by the water. Seen lately at Mowbray.
Thommin-dde … - Spiders' egg-bags
Tgua - a little plant (having tiny thorns), tasting like liquorice and eaten by Bushmen for food, also for colds and coughs. The thorns are scraped off. The part above the ground is eaten.

[5 Jan.] koro ka 0ho [*Thankasso from Tsatsi and observation*]
Jackal's plant, a little plant found in Bushmanland having thorns and red berries. Used as a medicine for dogs (as an emetic) when ill. Also used if a dog does not kill jackals, if the dog is afraid of jackals. We take the jackal's plant on account of it, its berries, and we crush them [*squeeze or crunch them. Our hand is that with which we crush them.*] And we pour water into the tortoise shell upon them.

And we, when they have wet the water, the water is bitter [*the water also becomes green from it*]. We pour the water into the dog's mouth and the dog swallows it. And the dog vomits. Therefore the dog kills jackals on account of it, while the dog had been afraid of jackals.

xau-xau - a thing which makes a tearing noise when we eat it. This (xau-xau) is pronounced in a distinct whisper, not out loud.
!kwan-Tgerre - The name of a grass found in Bushmanland, eaten by springbok
=kabbuken - a bush found abundantly in Bushmanland. A part of it is used as tinder resin which is clear, comes out of the stem of branches. It used by violin players among the Bushmen and the Bastaards.

[10 Jan.] !ga - frog; Tkain - young frog; !kuirri - a white stone found in Bushmanland; ssa-!noa-Tka - a kind of black stone found in Bushmanland; Txuomma - a kind of stone found in Bushmanland, powdered and used in dressing skins by the Bushman-women. It is said to be white..
Tkou Tkou - It resembles a brick. It is earth. It is hard. It is like a stone.

[12 Jan.] 0puerre - a fruit resembling an acorn, growing on bushes about the size of peach and apricot trees, in Bushmanland. Boiled and eaten by Bushmen.
Tkue Tkuerrie - The name of a bush found in the ravines of a red mountain on this side of Kenhart called "Rooiberg" by the white men

[15 Jan.] //khou - Muis Pumilio (common striped field-mouse of the Cape)

[28 Jan.] //go //go ka !kauwi - "This egg is apparently that of a gecko lizard of the genus Playdactylus" (signed) R.J. 31-1-79

[2 March] //guatten – wild cat; Tkukente – anteater; !xo – porcupine; Thu Thu – baboon; Tga – hippopotamus; !kou Tko – wildebeest; ddo, also Thabba – zebra; //khwi – quagga; Txerru – wild dog; 0puorrisse – secretary bird; //khua sseten – chameleon; !ga – frog, toad; !goe – tortoise; !khou(h) – water ditto; Tkhuirri – "paxwax"; //kerriten ti – a snake (a general term); //khe //khe – a best of prey; !kwa – hartebeest; !koin – steenbok; //ho – bag; Tui – net; !kuken – boots etc.; !nuin – kaross; =ko – salt

[*Now in museum or out? Both Mowbray and in museum: to live, to die, to hunger, to thirst, to escape, to return, to turn back; rheebok, sleet, lightning, thunder, today, tomorrow, morning, noon, afternoon, kuerre-kuerre-tuken – evening (when the sun has not yet set) [*The mountain's shadow extends over the houses. It lies in the middle of the river; then it is evening*]

!kanna-0pua – young scorpion; kukuku Tkhe, !kanna – scorpion; !nummiri – "Pietje Canary", a caterpillar of a common South African butterfly, Acroea Horta. It resembles the !kuari-a wai but is not quite the same

[13 May] … and it stands on its legs which are behind. It stands upright like a man; //kha ka Tgoro – Aloa Amasis (one of the Arctiidae or Tiger Moths) in Kora Hottentot Tu//nabbos.

[4 July] //hoe – Corvus segetum ("Swart Kraai"); !yagen – Corvus scapulatus ("Kraai"); //xuru – Corvus albicollis ("Swart Kraai); !kuara yani – Juida Australis; //ku, =yi – Colius Capensis; Tko ka toi toi – Campicola pileata; kuirri kuirri – Saxicola pileata; Tka kau – Saxicola Castor; //khou //khou – Drymoica subruficapilla (DB adds: grey-backed grass warbler); !kauken !kauken – Drymoica Flavida (DB adds: yellowbreasted bush-warbler); Tgo Tgo ken – Chersina angulata ("Schilpad"); //go – Testudo pardalis ("Leopard Tortoise") ("Groot Schilpad"); !goe – Testudo geometrica ("Schilpad"); Tkappem – the larger unnamed tortoise standing by the !goe ("schilpad").

[8 July] A tortoise it is. The people call it Tkappem, while they feel that it is large. The old woman say that girls did not eat it, for it is the rain's tortoise. And the rain is wont to be angry with us about it. Therefore an old woman is the one who eats them. Her head is white. She who is very old, she who is quite an old woman. This tortoise is fat, not a little fat.
[*//xui – to drive away from water*]

!nuruken – a caterpillar

(Copied here from XXI 10398-401 rev.)
!guatten – Lizard, Eueprepes carinatus
!gabbaken !gabbaken – Mason Wasp (?genus Lyrops)
=enn ko //nein – grasshopper (small)
/kuken /u /unu –
!kauru-wwo, /kaggen /aiti – Mantis (a young female of Mantis religiosa, Linn.)
/hun /hun (an insect which eats skins) – Dermestes larva
kau kau ssi – "Hunds Foot", Mesembryanthemum edule, Linn. (Jantje also calls the Mesembryanthemum acinaciforme (Linn.) by the same name)
!nau ssi !kauro-!kauro – crimson flowered plant, Mesembryanthemum
/kan tssi (K.J.) – Tribulus terrestris L. (small plant with thorny reeds)

7848-7905: Blank

LVIII-22 Bushman (K.J.) Pp. 7906-94. 1878

*Pp. 7906-94: From 31 Oct. to 17 Nov. 1878

[Contents:
7906-56: Mantis and Ticks and //khwaihemm (cont.)
7957-8: Song of Rhinoceros Mother
7959-61: /xen and the Steinbok
7961-9: Dust signals
7970-4: !nussa Bushmen
7995-7: Some Bushmen pictures
7978-82: The /goo or =gebbi-gu and notes on Bushmen tribes
7983-93: Notes on Bushmen pictures
7994: White springbok]

[Mantis and Ticks and //khwaihemm (cont.)]

[31 Oct. 1878] in order to lath [?] and to laugh when we are grown up." The Porcupine said: "she should not go to her father, because … had not food for her father that she should go to him." The Mantis said: "You must go to father, quickly go to father, for his cousin he was."

Therefore the porcupine went to her father, reached her father. She went and said to her father: "Cousin really wants you to go to him. You visit him." And //khwai… said: "Is there food in your house? Is not the food sufficient?" And the Porcupine said she had not food, for that man had made her run to her father." And her father said: "Return return, for I will go. I will go to yonder man, for he truly must have food, that is why he calls me." And the Porcupine returned, came back.

And [*"uitskeer", "fish", cursing*] the Mantis said to her: "Why does my son's wife act like this, that she does not bring her father?" And the Porcupine said: "Ho there, wait a little for cousin, for he has said he would come. You shalt sit looking up to that place, the hill yonder, for you seem to think cousin's shadow will not first come out, while he still comes behind."

Then //khwai… did as the Mantis had told him. He visited the Mantis. Then the Mantis did thus. He sat looking. He saw the other's shadow when the other's shadow came over the hill. The other's shadow, the Mantis sat looking come from behind the hill, because the other was coming out. Then the Mantis said: "Stand, stand, what is shading thee? It comes to the house as if it were there? Where is the clouds that it should shade the house?"

Then /kwa … said: "You must tell grandfather, grandfather must be quiet for the food must lie, that the other may eat." Then the Mantis said: "Why does my son-in-law /kwa act in this manner when I merely wished to ask what it is which shading comes to us?" Then the Young ichneumon said: "O person, O person, you really should do like this." The Mantis said: "Why does the young Ichneumon act like this when I asked: what thing sounds like a man who comes to us."

Then //khwai.. as he spoke thus, came out from behind. And the Mantis said: "Hand stand, my son's grandfather, does he not seem to be?" Then the porcupine said [*speaking in a low voice*]: "Cousin comes yonder. He is visiting you." And the Mantis said: "A thing like this it is. It is not a person, for it is a thing like this, he is."

Then the procupine said: "My father is coming yonder. He is approaching." Then the Mantis said: "Does your father look like this? Why is your father like this?" Then the Porcupine shut her mouth and was silent as her father came up to him.

And when //khwai came to that place, he trotted up to the pot which stood cooking at the fire. And the Mantis said: "Blow, o blow wu wi au my chest, stand stand." And when //khwai had done thus, he spit out the pot. The Mantis said: "Ah Ah." And //khwai again trotted up to the meat

which was in the soup. And the Mantis said: “Look where the ostrich breastbone stood.” And //khwai spit out the breast bone when he had done with it. And //khwai did thus when he said: “O /huntu you must really care for me. I will take the stick that I may … this man.”

And //khwai did thus when this pot was put on the fire. //khwai trotted up to it. And he said: “Blow, blow, my hands. O /huntu! Leave me this pot or we may want.” And /huntu said: “Shut your mouth and sit still, for you were talking here. You wanted cousin to come.” And the Mantis said [*In Bushman it is as follows: “Shut thy mouth, that thou mayest sit still, for thou wert talking here. Thou didst want thy cousin to come to thee.”*]: “You should put meat aside, for you see the things are likely to be swallowed.”

And //khwai when he had done thus said [*speaking in a low key*]: “Hnnn, has little mantis called me?” And the Mantis said, “O /huntu, you must listen. You really must quickly look for a stick for me to ward off this man. He seems as if he would swallow us.” And //khwai laid his tongue on him when //khwai trotted up to the meat which was on the ostrich breast bone. //khwai laid his tongue on it. And the Mantis said: “Blow, blow on us.” And the Mantis scolded the porcupine. He said: “You really should take away this man from me. Your father is, for seems to be coming to me.” And //khwai trotted up to a skin on which meat was lying. And the Mantis said: “You really must see that I have no more food, for you really must see the skin has been ?swuled.” And because //khau [?] was angry that he acted thus to //khwai, //khwai swallowed /kwa. And //khwai swallowed him (the Mantis). Then he said: “/kwa, pierce cutting //khwai’s body.”

Then when //khwai swallowed a pot which was hot and soup which was hot, which poured down on him, he said: “Blow, blow I hi hi hi …” He said, “My son-in-law o /kua yonder place where you sit, how does it feel for it is burning here.” /kwa was silent because he felt the Mantis fault it understand [?] this one had happened to him, for the Mantis’ doings. Therefore he was silent.

And //khwai went to the water. And //khwai early went to drink where the water tasted brackish. And he again said: “O tooth iiii…, my son-in-law, o /kua, I really am dying at this place. You should pierce cutting for us grandfather’s body, that we may get out of the cold which feels like this for I am perishing with cold.” Then /kwa said: “You should be silent. You should sit still and not sit cursing there, for it is your doing for which this has happened to us.” The Mantis said: “Do not do so. You always say be silent when they do not think of your doings. You say `be silent’.” And /kwa was silent, altogether silent.

Then the Porcupine ordered her son. The Porcupine said: “First you shall go and look for father, so that you may be able to take out for us father from grandfather.” Then the Porcupine put a spearhead to heat at the fire. And the spearhead became cold. And she took out the spearhead when it was red and she put it burning into young /kwa’s ear. The spearhead went k-k-k as it hissed in his ear. She said: “Grandfather’s tongue is like this, it does thus.” Young /kwa sat still, while his ear smoked. She took out the spearhead. She put it to heat. The spearhead became red. And she also put it burning into young /kwa’s other ear. She said: “Grandfather’s tongue is like this, grandfather’s tongue is like this.”

She put the spearhead to heat. The spearhead became red. She took out the spearhead when it was red. She put it burning into young /kaggen’s ear. And young /kaggen said: “O blow, ai ai”. And the Porcupine said: “This man is one who resembles his father the Mantis. He should have sat still, for he it is who will startling fly up for you. And grandfather will swallow you because of his screaming. You who are to go, shall not yourselves go startled to get out of the way of grandfather, for you seem to think grandfather’s tongue stands. And when you go, you must look about. Grandfather must be at home, for … is at home and you should go quietly, while you look whether … is at home. You must go quietly, and you should turn back if you see that … is at home, when you see that … is at the water, then go to the house. O children, you must stand well before grandfather, and not startled flinch away from Grandfather.”

Then the children went. The children went looking. The children said: "We can go to the house, for the grandfather seems to be at the water, for …[ddummo] is in the water, for our mother told us to do so." Then the children went to their grandfather's house. They went and sat beside the house. And this child sat at this side of the house. The other sat at the other side of the house. Then this stone which their grandfather would go to, go right up to, it sat there. They in this way sat at the sides with the opening of the house, in between where their grandfather would pass in. Then their grandfather when he came, perceived them as they sat by the house. [*tssou – a certain long black snake which makes a noise like bees as it goes. It spits at people; … throws with its liquid; … It was still whole (the vultures not yet having eaten); … Its bone, dried flesh, its bone's dryness (?); in pieces; our head is in pieces; to split up (as an old bone); An old bone it is.*]

Their grandfather said: "What stones can these be which have grown out of the earth by this house?" And he said [*quickly agitating his tongue*]: "xoou", while he laid his tongue on the children [*whispered utterance here*]. He said: "What stones can these be which have grown out by this house?" He said [*quickly agitating his tongue*]: "xaou". He said [*whispered utterance here*]: "What stones can those be?" He said "xaou" as he laid his tongue on the children. The children sat like stones, because their mother had told them [*The little Tkwa and his younger brother*] to do so when their grandfather burnt them with his tongue. They sat there and their grandfather said: "What stones can these be which have grown out at the house?"

Then he shut his mouth, for he saw that they were stones. Then he shut his mouth. He walked up to the house. She went quite in. And the child on this side cut into his body. His younger brother also cut into the other side of his body. And /kwa… fell out. And the Mantis, then the Mantis said it was he who had piercing cut himself and also /kwa. He said: "Tell me why were we in the other's body?" He thought that he went in blackness. /kwa seemed as if he would sit a little wiping off the darkness from his face when the children came to their father.

Then this child thought he would spring away. He could return to his father when he saw that his brother was returning to his father. They rubbed firmly their fathers face. And they led their father along. And his younger brother said: "We should take grandfather." His brother said: "Should you not wipe grandfather's face as our mother told us to do when we took grandfather." And they brought home their father and grandfather.

The Story of the Mother Rhinoceros

[*Thankasso from Txabbi-an. I think that her (T-xabbi-an's) mother is the one who seems to have told her. Therefore she is the one who also told me.*]

7957-8: untranslated
[LH: *rubbing one forefinger past another, backwards and forwards*]

/xen and the Steinbok

[*Thankasso from !xen, son of =nain-khe and //kuen-an. The latter was a younger sister of Tsatssi's*]

/xen (or "Dirk") was the one who was formerly afraid of a steinbok mother [*The people say that the steinbok is said to pushing break off our knee(cap), the bone of our knee. Therefore "Dirk" was afraid of the steinbok on account of it. He beating the ground with the end of his bow, threw dust into the steinbok's eyes*], while the young steinbok was little, the young steinbok was wet. And the steinbok came towards her when he missed his aim at the steinbok. And he striking (on the ground with the end of his bow), threw dust into the steinbok's eyes, while he desired that the steinbok might be afraid of him, while he felt that he was afraid of the steinbok.

[4 Nov.] The mother steinbok licks the young steinbok, while she desires that the young steinbok may become dry on the surface. And the young steinbok stands upright on account of it. It sucks, while it feels that its coat becomes dry on the surface.

A man who becomes faint from the heat of the sun on his way home, throws up earth into the air, so that those at home may see the dust and come to help him
[*Thankasso from Txabbi-an and personal observation*]

A man is wont when he is returning home, he when [*Dying it is on account of which a person throws up earth into the air*] he feels that he does not seem as if he will reach home, he throws up earth into the air, while he wishes that the people at home may perceive the dust. And the person who is looking around, standing upright [*The man's wife it is, because she feels that her husband has not returned home, for she sees that all the people have returned home*], she looks around, while she feels that the sun is not a little hot. She stands upright. She looks around [*while she feels that the old man (her father) is the one who said, "My child, thou doest not stand upright, that thou mightest looking around seek for husband. The sun is hot, for the sun scorched me as I came hither, as if it were not still morning, the sun scorched me"*].

And she, when she stands looking, she perceives the dust. She exclaims, "Some one seems to be throwing up earth there." And the people run, run out of the house [*while they feel that they are numerous*], while they exclaim, "His heart is that on account of which he throws up the earth. Ye must quickly running go, that ye may go quickly to give him water, for it is his heart. The sun is that which kills him. It is his heart. Ye must quickly go to give him water." For the people feel that all the people run to the man. They go pouring, to cool the man with water [*... - to pour (as water); pour water upon our brother; to pour upon; to pour water into (as into a dish); to pour in (as into a narrow opening); to throw away dirty water*]. And he first sits up [*He was lying down on account of his heart*], to remove the darkness from his face, for the sun's darkness resembles night.

[Dust signals]

[*In response to a picture; photographs?]

[6 Nov.] [*People who are strong to hear the sun, they are those who run after springbok which are alive (i.e. unwounded) springbok. They run after them in the sun and the springbok vomit on account of it. And they turn the springbok chasing take the springbok to the house.*] Women's doings, it is not; for men's doings, it is. They (the men) feel that they chase things [*run after a wounded springbok, run after a springbok which we have shot. A springbok which is wounded, they call ... To springbok {wai a yauki – the <u>a</u> is used here because they are gathered together} which are not wounded, they say, living springbok*], chase the springbok. And they when they feel that they are tired with running, the sun hurts them when they are tired. Then they go staggering while fatigue it also it. The weariness goes out and they become cool. Then they go staggering along on account of it, while they go along becoming cool, while they were previously warm, while they feel that they still perspired. Therefore they go staggering along on account of it, while they do not feel as if they shall reach the house. Therefore they go to sit down on account of it. They throw earth into the air, throw earth into the air for the folk at home, while they intend that the folk at home may perceive the dust.
[*//kosa – An invalid; ... - A person who is ill, he is an invalid.*]

2.

[9 Nov.] I think that they are Tnusa Bushmen [*Thankasso has not seen the Tnissaiten himself. "They (the Tnussaiten) seem to be Bushmen. I think that they resemble the Korannas; for they have assegais with which they stab."*]. For they are thus; they have things which the Bushmen do not wear, all the Bushmen whom I have seen. The Har Rivier's Bushmen (from Kenhard) wear catskins [carry spears crossed out], because they are Berg Bushmen. Therefore they wear catskins [carry spears]. The Har Rivier's Bushmen wear a Dasseskin. Some people wear a jackalskin, while other people wear a dasseskin.

The red things and the white things are like beads which people weave. They do so to them. They resemble the eyes of the beads when we look at them. This thing (the ornament on the lower part of the body of the third figure in the top row, to the left of the spectator) resembles a caama fox. It look[s] as the fox is wont to do.
The /nu-ssa Bushmen are wont to shoot at the sky, sending up the arrow to fall down upon us. Therefore they shoot turning back upon us, while we look after the arrow which goes up to the sky, and we fear them for we feel that they do not sound as if they were standing but are falling for their feathers shoot out.

[Insert: [Grass Bushmen] *The Grass Bushmen are those whom I have formerly seen, while I felt that Jacob Kotze was the one who had travelled away to their country. Kort pens, the place which they (the white men) call Kortpens; its Bushman name the people call Tkou.*
The Grass Bushmen's country is that which is full of grass. The grass covers it, its hills. It is white with grass.
The Grass Bushmen talk Bushman. They are those who do not nicely talk the Bushmen's language. The stammer (?) the language.]

3.

[10 Nov.] The people are fighting, for they seem to be attacking each other. This man (i.e. the one on the horseback, armed with a bow and arrow) has stabbed. He seems to have pierced this man, while this man seems to have stabbed that man for the spear tip stands at the others throat (?) leg (?).

[*!guerriten-de – This white hair of the springbok was a springbok sorceror. He had got a springbok. He is the one who has cut off the springbok head. And he also skins the scalp. He thus sews a scalp cap which resembles a things ears when he has capped himself with it. Thus they stand up like this while he sits (holding up the thumb and little finger of his left hand and bending down the three middle fingers)*]

The language. They ask for tobacco. Therefore they say when they ask us for tobacco. They fear the white men. They come to the white man. They disappear. We no longer see them when they thus tramp away to the water at which the white man is [not added] living. They go to dwell at it. They are wont to say, they take out the pipe from out hands. I think that they seem foolish. Therefore they are afraid.

[*//yuan //yuan – the name of a certain small bush, found in Bushmanland on the flat, eaten by the springbok. It resembles a bush found on the Devil's Peak slopes at Mowbray, bearing a white ball-like flower, as found in Nov. 1878*]

The Tgoo or =gebbi-gu

[12 Nov.] They [i.e. the Grass Bushmen) call (like the male ostrich). [*!kauru – to call as the female ostrich; she is the one who says, "Kkurr, kkurrr", while the male is the one who calls*] The

women clap their hands for them. They call (like the male ostrich) to the women. The women are those who dance. They (the men) call (like the male ostrich). And this woman goes out (from the dance). She stands [*being weary*], while two other people (i.e. two other women), they came forward in among the men call (like the male ostrich). They call excellently (like the male ostrich) for their throat sounds like a real ostrich, while the women are those who sing, while the men call (like the male ostrich).

Tkuken Tutunu - Larva of Aloa, a genus of Arctiidoe (Tiger Moths)

The Grass Bushmen are not tall, for they resemble children. They are the children of shortness, while they feel that they resemble children. They are very little. A man whose head is white, he who has become grey, he resembles a child.
The place which people call "Bushlice" [*"Bushlice" lies in one river. It, it stands on this side, while Tkoro-tten lies yonder behind in the other river which stands behind the back of the hill*], it is the one at which I formerly beheld them, that and the place's other part [*Its Bushman name is Tkoro-tten. It resembles a dried horn, which people call Tkoroken*], a place which people call "Kammak-sak." I think that the place of these Grass Bushmen, it seems to be "Kammak-sak", for they live at it. These Grass Bushmen, they are those who are tall. Their face … is different. They (the Grass Bushmen) are yellow.

[13 Nov.] The people had not a place through which we could go [*We did not perceive a gate (passage?) which we might pass through*]; for the people stood fast in the entrance of a little gate which was thus (holding the thumb and the 1st finger of the left hand together at the top).

5.

[*!kabbe – "band"*]
[14 Nov.] I think that they appear to be Bushmen, for they resemble the Mountain Bushmen. [*The (the "Mountain Bushmen") do not live on a mountain, they live on the ground. They live on the part of the mountain which is behind. They fetch water behind the mountain. They stand and dip up the drink, getting water. The men are those who go to the mountain when they want to shoot a klipspringer and a steenbok and a duiker. They also shoot a rock rabbit with the things with which they shoot. They have mud huts which they … They live behind the mountian. The mountain is like this mountain. They thus dwell there. They run like baboons when they run on the mountain. They … stones when they run on the mountain after the springbuck. Then they kill the springbuck because the springbuck walk under the mountain.*]
They are like these things in their legs. They are Mountain Bushmen. Their thong is here where they follow one another round. They have made a chain. They join the beads of bones, while they pierce the beads. The Har Rivier's Bushmen and the Mountain Bushmen are those who make these things. Women do not make these things, for the Har Riviers Bushmen are those who make these things, also those from the other side of Kenhart and the Har Rivier's people. They are those who do these things. They …

[*Another picture]

I think these cuts are because they are black [*They (certain Kafirs) are black; we do not perceive their eyes when they are at a distance; for they are dark.*]. They are like ashes. They look as if people had been cutting there. They are like that.
[*… - the fire dies down when the fire is going out …*]

6.

[15 Nov.] I am the one who does not well know whether these people [*(the 2 running in the middle row of figures)*] are Kafirs. They seem as if they are going away in fear, for their legs are thus. They seem as if they were running away, following this person (a man to the spectators' extreme left of the picture), for they are those who are thus. They seem as if they were altogether following this person. Perhaps he is going hunting. This man (the smallest of the human figures in the picture) seems as if he intended to strike that man (the tallest figure in the picture) with his fist.

Therefore this man is going to strike. For this man (the smallest figure), his face is towards that man (the tallest figure), while this person (the figure to the extreme right of the spectator), she is the one who dissuades that man (the smallest). For this person, she scolds that man. She says, "Ye shall not fight." For this person, she crosses her arms in front of her body. She seems as if she, scolding, dissuaded that man (the smallest).

This thing which resembles a dog, for it is thus. It is the one which I do not well know, whether it be a dog. For it is different formed (?). It does not resemble a dog. These people (the two little figures in the middle row to the spectator's right), they are those who are like women; for they are not like men. These things are like pigs. The male pig is here (i.e. the first of the three), while the female pig is here (the second); the little male pig is here. Therefore his chest is large and his head, while the afterpart of his body is small.

[*tteriten – the skin on the back of the neck of the male gemsbok*]

7.

I do not know whether a beast is that which is here [*i.e. the black animal at the bottom of the picture, to the spectator's left*]. It is like a bull, for it is thus. It is the one which I do not well know whether it be a bull, for it is like a bull. I do not know this thing (the animal painted in red), for I think that an eland seems to be here. It is the one whose horns are many (having mistaken the double outlines of them for four separate horns). I do not know this thing (the outlined animal over the red one), for it has its ears. It is like a gemsbok, but its horns are not here.

[Insert [Horns]: *All gemsboks have horns. The female !kudou has not horns, for the male !kudou is the one who has horns. The male hartebeests have horns. The female hartebeests (also) have horns. The male rhebok is the one who has horns. The female has not horns. All springbok have horns. Another springbok's other horn breaks off, the other horn is hole. The people call it a one-horn. Another springbok whose horns are loose, they are turning forwards, they hang over its forehead, the people call it … The bones of the horns are not in its head, for they are merely in the horns. The skin is that which is holding on the horns. It is that which is upon its skull.*]

The slaying of a white springbok will cause the other springbok to disappear
[*Thankasso from his maternal grandfather Tssatssi*]

A springbok which is white, people do not kill it, for the people look at it, while the people feel that the springbok are wont altogether to disappear. The springbok will not come to a place where a white springbok has lain dead. All the springbok altogether go away. Therefore the people look at a springbok which is white, even if it be near to them.

LVIII-23 Bushman (K.J.) Pp. 7995-8083. 1878

*7995-8083: 18 Nov. to 23 Dec. 1878

[Contents:
7995-8004: Notes on Bushman Pictures
8005-10: Dream and Rain
8011-17: Flood at Victoria West
8018-20: Jackal clouds
8021-9: Mode of addressing rain
8030-1: Horns burnt for rain
8032-3: Girls and rain
8033: //khabbo a Mantis man
8033-9: Doings of Mantis when an Eland has been wounded
8040: The poison of the Puffadder
8041-53: The Ratel and the Girls
8054-67: The Making of Clay Pots
8067-75: Tactics in Springbok Hunting
8075-7: Lion can turn into other things
8078-80: Owl foretells coming of lion
8080-3: Wild cat when killed turns into lion]

8.

[18 Nov. 1878] This thing, it is like the rain-bull. I am the one who thus thinks, for I do not perceive its head. Therefore I think that a cloud seems to be here. For the thing [*the animal looking body*] which lies above, it seems as if it were in this thing [*the human-like looking body*]. For the people formerly said that the rain-bull is in the clouds. For its tail is thus. It resembles the thing which comes out of the clouds, it comes out.
[Insert: *!kerreta-hhemm – They (the people) say … to rain which does not a little thunder which only thunders, which does not fall*]
The people call it the rain's tail. Therefore I think that the rainbull it is. For the things which are here [*The points which are merely outlined here*], they are those which I do not know, whether they be rain (lit. "the rain's legs") [*The rain which we drink, that is what the people call the rain's legs*]. For the rain is thus when the rain falls in our country [!xoe]. When it gently rains, when it gently rains [*The people say a weak rain seems to be yonder, for it seems as if it has not its liquid; when the rain is like mist, the rain-liquid is not large, it is weak*] in our country we say: It seems to rain gently yonder, for it is like this, it seems as if it were making damp the ground.

No. 9 of the Bushman Paintings copied by Col. Durnford in the Drakensberg

[20 Nov.] [*standing figure to the spectator's left of picture*] A Kafir it seems to be. For he has put a thing on his head. They seem as if they may be travelling, for he has put a thing upon his head. The Bushmen do not do so, for the Bushmen carry things with their bodies. They do not put things upon their heads, for they carry things [Tkammainya – *I do not understand why he gives me Tkammainya here*] with their bodies. A woman carries skins (by means of a thong), while a man carries the net, that into which he puts things, while a woman carries skins (by means of a thong), which she binds together [*ties/binds them*]. She carries them (by means of a thong). The Kafirs are those who do thus. They put things upon their heads.

I do not know well if this be a dog [*the quadruped in the picture*], for a dog it is (seems to be). For the Kafirs other dogs are like this [*For the Kafirs other dogs are similar, those which the people call the wind's dogs*]. They resemble this thing which is here. This person is sitting. She stretches out this leg. Her other leg is not here (that is not visible). This person [*The standing figure in centre of picture in frame*], she is the one whom I know not whether she is standing. She holds down her one arm, while she does thus with this arm; holds it up. This person [*Figure to right of spectator of picture*] he is lying asleep, for he has thrown up his arms. He seems to be lying on his back.

[Dreams and rain]
[*Thankasso from his mother Txabbi-an*]

They [*I speak of the old men. Tkannu and the others, they were those who did so*] were dreaming that the rain would fall. Hence they told the other people that they were dreaming that the rain would fall. And the rain came up. The rain-clouds came out, while they felt that the wind was north. They came out. Therefore the rain fell. They [*A man who had dreamt about the rain*] said: "Oh Beast of Prey! Let us now return home, for I have been dreaming that the rain fell, that rain about which I dreamt, that it was an angry rain, for it did not a little lighten. For I was dreaming that it lightened very much at us. We remained hidden [*on account of the lightening*]. Running water came into us (i.e. into the houses). I was dreaming that I made a channel for the running water [*with a stick tipped with a horn, but without a digging-stick's stone*], when the running water came into me, while the house was filled with it.

I called to the rain there [*call out to the rain; calling out in the rain. They say: "…, …., …, hold … making fire for me the rain-liquid," while they desire that the rain may gently fall*], while I desired that the rain should gently fall for me. For the rain-liquid shut out the houses. My house fell down [*broke to pieces*], while they (the houses) felt that they were thoroughly wet. Therefore I called to the rain on account of it, while I desired that the rain might gently fall, for the rain-liquid shut out the house (i.e. all the houses).

[Flood at Victoria West]
[*Thankasso from =kuken-an, and also from his wife Ssuabba-//ken. The latter was at Victoria West at the time of the flood.*]

I was listening to =kuken-an. She was the one who said that "pots" were those which were attached to the rain's body. Their "pot" was that which fell down in the midst of Victoria West, the brick houses [*because the brick houses are in the middle of Victoria West. A ravine it is, because rain which came angrily to the people by night it is. Therefore the Bushmen do not a little fear the darkness's rain. They make a great (lit. a male) fire, which is not small, while they desire that the rain clouds may divide; when they behold that this rain, it does not a little lighten, it does not a little thinder. For the darkness's rain's doings are not nice.*]

I was listening when Sara (his late wife) was here, to that which she spoke. She said about it, Sara said, that the rain was not strong [*Therefore she did not think that the houses would break to pieces. She also did not think that the people would be killed. The river-bed (?) was filled with water.*] The water filled the houses. The houses were altogether
[Insert: *//guatten-tsaxau-ka!hu – The Cat's eye's waterhole (on the other side of Tku !khoa or "Sondak-Pan")*]
washed/carried away. Another house broke in the upper part. It came crashing down upon the skulls of the people. [*… - to crush it (as a little moth); … - to crush (as a person's skull)*]. The people (i.e. other people) were yonder being altogether carried away by the water. They and the houses' things, while the "pot" was the one which fell down among the houses.

It (the water) altogether yonder carried away the sacks of wool [*The Bushmen say that the water flows/runs carrying away all the things*] with those pots. The pigs were yonder carried away with the sheep. The house-things which had been stored up, the houses which the water broke to pieces. They all altogether went with the people. The people screamed, sounding as if they should get (lit. see) what. Sara said that the thing sounded like a bell [*A sorcery's bell it was, a rain which kills people, its bell. "Dortje" said that the rain's body was that which the people unloosing put down into the midst of Victoria (West). Therefore the houses were carried away on account of it.*] which people are striking.

The thing sounded !kam, !kam, !kam, !kam, !kam, !kam, !kam, while she listened, while it (the water) felt that all the people were being carried away, carried away, along in the middle of the river-bed, while they (the people) felt that the rain-liquid was that which took them away. It (the rain-liquid) was that which carried taking away all the things, carried taking away the people, and the dogs, and the pigs, and the sacks of sheep's wool. I think that chests [*sg. kkeis "case" (probably from "kist")*] will also have gone.

[Jackal clouds]
[Than=kasso from observation]

[25 Nov.] They say jackal to clouds which are black. Therefore they are wont to say: "Oh Beast of Prey! [*The man says to his wife: "Oh Beast of prey! Thou shalt make nice the house for us." The woman is the one who says: "Oh! my husband! Thou shalt bring bushes, thou shalt cover in for the house, for I was lately drenched/soaked. I do not desire that I might be again drenched/soaked." For the rain does not feel nice when we are wet. For when we are quietly dry, then the place is comfortable.*] Thou shalt work nicely for us the house; for thou art the one who beholdest the jackal which lies, lies in the south. It (the rain) when it thus does, it goes along, it intends to turn back (to the North-east from whence it came out). It turns back, while it feels that it returning goes. Therefore thou beholdest that it (the rain) lays down jackals (i.e. clouds).
[*... - clouds piled upon each other*
...- to mass together (one upon the other as clouds), when the clouds ... each other, are one upon the other.
... - a name used by the Bushmen for one large cloud
...- the beetle is throwing
...- get out of the way (?)]
It, when it turns back to the North-east, we shall not know what to do for it. For I am cold, for I am one who has not a kaross. Therefore thou must make nice for us the house.
[*They (the old men, the old women and the young men, but not the young women) also say rain's hair to the clouds when the clouds are red. Then they say rain's hair to them. When the clouds are white, then they call them ...; they are white, clouds which are white, they are soft.*]

[Mode of addressing]

The old men, they are wont to say: "Oh Beast of Prey! Thou art the one who beholdest (that?) white clouds [*... - clouds they are*] which go along, they are." And the other one say: "Oh! Beast of Prey! They (i.e. the clouds), when they do so, they
[*... - He shall put on his things (i.e. garments)*
... - to refuse to go out (?)
... - to take off (as a coat)
... - to one cloud, the people say: "Thou art the one who beholdest the little hair (i.e. one little cloud), which blows along yonder; and the rain (clouds) seem as if they would come out."]
float along. They intend to become black. Therefore I desire that this child may arise, in order that he may pick up !kwa [*"asbush" – they (the farmers) make soap with it (i.e. its ashes are used in*

soap-making)] that he may make a shelter (for the house)." The old woman (that is the second old man's wife) exclaimed: "Leave off talking! I say that thou shalt arise [*The woman tells the man to leave off sending the child in order that he may get up, that he may pick up …*]. Thou shalt make a shelter for the house, for my companion here, her husband alone. He does like a young man, he continues to be making a shelter for the house, while the wind is blowing through the inside of my house, while thou art screaming here about the rain [*The man is the one who talks about the rain (instead of silently sheltering the house with bushes); that is why the woman reproves him*], while thou
[Insert: *Tkana – the name of a Bushman woman who lived at Titten Thin [i.e. Strandberg]. Her husband's name was //gweten//gweten. She was very short-tempered.*]
dost not make a shelter (for the house), while thou ceasest talking. For thou seest that a jackal appears to be coming." [*Jackal-like clouds (the tops of the clouds are those to which the people say jackals). Jackals (i.e. jackal-like clouds) seem to be coming.*] Another person (i.e. another old man is here meant) is the one who exclaims: "Thou beholdest that the thing (i.e. the rain clouds) becomes black; undeneath they become black [*while they feel that the rain is falling (there, in the distance, when it looks so dark)*] yonder, while they feel that the thing (i.e. the cloud) which goes along outside (the other clouds), it seems as if it would first stop. For it thus does. It seems as if it would stop in order that its leg may come out (i.e. the rain-liquid). For it thus does
[*11 Dec. 1878 … - It makes a jangling noise, because it is metal; … - to rustle (as paper); … - to crackle (as stiffer paper); … - (thou) strikest, knocking it; …- to rattle (as brass rings on a brass hook); … - to jingle (as a bunch of keys);*
Tka Tka - another kind of tapping noise
=ku =ku - to make a thumping sound
!ko!ko – a knocking; "nett nou ma xa [maak?] rain"
!ka!ka – the sound of knocking as a paper box, one out of "stone"]
it seems as if it will //koroko (?). For it seems as if it intended to become black, as if it had not newly gone along."

Therefore this old man, he exclaims: "I always wish it to do so [*in order that the springbok may come, while they feel that they do not a little love the rain. They are afraid of the rain, if they are in the hunting-ground. They are very much afraid of the rain if they are in the hunting-ground. If they are at home, they are not afraid of the rain; for they love the rain the springbok; the springbok are those of whom he speaks*]. The children shall look up the valley (a river bed?), for he (the springbok) will trotting come. Therefore the children shall look up the valley, for a man who loves the rain he is. He will trotting come, while he intends that he may walking drink.

Therefore the children shall look up (the valley), in order that they may surround [*they intend that they may shoot the springbok*] it (the herd of springbok), while they stick ostrich feather bushes in the ground (in a row) outside of it (of the herd) and they drive it towards the ostrich feather bushes [*ostrich feathers they are; male ostrich feathers. They do not a little smell from the things with which they work the feather bushes. Hence the springbok are afraid of the feather bushes*], while they intend to lie down, while it (the springbok) comes away from the feather bushes [*the springbok are afraid of the feather bushes*]. It (the springbok) runs to leeward and they (the men) beat for each other on account of it (the springbok), while they wish that they may shoot near at hand, while they do not let (the springbok) pass their mates.
[*… - to scold*
… - mucus from a dog's nose
!nou !nou – letting alone
!nou !nou … - letting alone is that on account of which springbok pass through between the people, while they (the people) let alone for each other
…- to mend (as boots)

Tgui – to mend (as stuff or a skin kaross)
They take themselves out from their skin and then it is that the outer envelope is that which remains. They also say that it peels, taking off the old skin.
… - one skin
… - many skins
… - The dry surface-skin is that which comes off, while its skin remains. Therefore there is not (anything) beautiful like the …]

[Horns burnt for rain]
[*Than=kasso from his maternal grandfather Tsatssi*]

[4 Dec.] They (the Bushmen) are wont to burn (the outer covering of) horns, when they wish that the rain(-clouds) may divide, when they behold that that rain seems as if it would make war. Hence its darkness resembles night. It (the rain-clouds) become green. Therefore they burn horn [*… - Two horns, they are those which they put to burn; … - springbok horns*], when they behold that the rain(-clouds) was green, they exclaim: "Ye shall immediately burn horn for us, in order that the rain clouds there may divide for us; for it (i.e. the rain clouds) becomes green."
[*Its scent is that which it does not smell nicely. Hence they desire that the horns smoke may arising, be above in the sky, in order that the clouds may divide; for the rain would be angry with them if they went about (playing) outside (the house), while the rain came. Therefore they must hide (themselves), while the rain is yet coming (along).*]

[Young unmarried women and girls must be silent and hide from the rain]
[*Thankasso from his maternal grandmother =kammi*]

[6 Dec. 1878] Young (unmarried) women (women and girls) are wont to be silent when they feel that they are hidden on account of the rain, while they feel that their mothers are those who say that they must hide, while the rain is yet coming (along). And the rain comes, while they are lying down hidden; for
[*An old woman is the one who speaks. She says to the children about it, that she used to go into the house, when she was an unmarried woman.*]

//Khabbo ("Oud Jantje Tooren"), a "mantis' man"
[29 Nov.] My father-in-law had mantises. He was a mantis's man. (8033)

Doings of the Mantis when an eland has been wounded
[*Thankasso from his maternal grandfather Tsatssi*]

He (the Mantis) does not love us if we kill an eland. For he comes to pinch our ear, while he wishes us to exclaim: "Iff! (sharply drawing the breath inwards); ti, ti, ti, ti, ti." And he goes to the eland on account of it. [*He goes to make the eland live, to rouse the eland, because he wishes that the eland may get up. And the eland goes along, the eland goes to make water, death's urine which it had not thought to pass. Therfore it standing makes water. It goes forward, it eats.*] He goes to strike the eland's horn and the eland arises. The eland eats, while the eland feels that the cloud altogether lives, on account of his (the mantis's) doings, when the eland had been dying and the eland had gone to sit fast, while the eland felt that the eland was dying, because the eland felt that the eland had been wounded with posion, and the eland eat [ate] not.

Therefore the Mantis he goes to the man who shoots the eland. The people say that he goes to the man. He goes to try the man's bowstring. He tries/feels that the bowstring is tight, that the bowstring is not loosened. Therefore he leaves alone the bowstring. He pinching stands inside the man's ear, because he wishes the man to exclaim with pain in order that he (the Mantis) may

go and make the eland live, that the eland may arise. For the eland altogether sits still, while the eland feels that the eland will die, while the eland feels that poison is that which kills the eland, that poison with which the man has shot the eland; while it (the poison) feels that it wet comes off the shaft (leaving the latter bare of it.) It (the poison) attacks the things arteries. Therefore it takes hold of the thing's heart's arteries. It is that which bites, killing a thing, at the thing's heart, and the thing vomits on account of it.

[*The people say that he first made the eland; the hartebeest was the one whom he presently made (after the death of the eland). Therefore he did not a little love the eland and the hartebeest; for he made his heart of the eland and the hartebeest (that is, he loved them very dearly); he did not a little love the eland. The gemsbok was the one whom he did not love nicely. He is not visible there; for people do not perceive him. He is troubling (?) the people.*

The man who shot the eland, he is the one whom he (Tkaggen) is troubling; because he wishes that the man may exclaim "Ti, Ti, Ti, Ti, Ti." He does not love the gemsbok; for hares are those which we are in the habit of seeing when we shoot a gemsbok. Those hares they are those which do not stir (they seem tame) because they wish that we may kill them.

We look at them, because we feel that his hares they are. He desires that we may kill the hare, in order that the gemsbok may live. And the gemsbok lives (i.e. recovers) on account of it, if we kill the hare, while the gemsbok feels that he (the Mantis) is the one whom we kill. He (the Mantis) is the one who becomes a hare, because he wishes that we may kill him, in order that the gemsbok may live for him, while he feels that he formerly did so. He became a wounded hartebeest, because he intended the people to cut him up.]

The Poison of the … and of the Puff-adder

[3 Dec.] The poison-fluid of the … does not stir (i.e. it slowly comes out). The puff-adder is the one whose poison-fluid is liquid [*fluid which flows like water*]. Therefore it is the one which swells us [*The puff-adder's poison is that which swells us*]. The … is the one whose thing dies, while the thing swells not, because its poison-fluid does not stir (i.e. flow quickly).

[*... - to shake (a knot unloosening it)*
... - to throw out (dust)
hhobbo – to shake (a dog)]

The "Ratel" … and the girls of the early race

[*Thank=kasso from his mother Txabbi-an. He thinks that =kammi gave it to Txabbi-an*]
The "ratel" was the one for whom the girls formerly clapped their hands, while he danced. And he …, and the girls exclaimed:

[*8 Dec. 1878: Jantje said to some white found on a bush (said by one of our maids to be snake's saliva): "The people formerly said that it was the dung of the moon. I think that it is the bush's sap." (He said that Txabbi-an told him so.)*]

"n, n … [*(as if smelling)*]. And he was dancing, again he danced. The girls were clapping their hands for him. And he again stood still. He was … And the girls exclaimed [*(as smelling something)*]: "N //kerre …". And he again, he danced. The girls were clapping their hands for him. He again, he … And the girls again exclaimed: "N, …"

And they returned home, while they had no food (with them), while they had not food which they had sought. They merely carried on their backs bags. They put down the bags, brought back bags while the bags were light/empty, while the "ratel" sat waiting for them. And they reached the "ratel" [*again they did so on the morrow*]. They came to sit around. The "ratel" arose. The "ratel" danced, whilst they clapped their hands for the "ratel". The "ratel" … And they exclaimed: "N! …" The "ratel" was dancing. The "ratel" said: "hn, hn, hn, hn" [*making a sharp grunting noise*] as he dancing stood. He said: "hn, hn, hn, hn, hn, hn" [*making the same*].

Therefore the mothers of the children exclaimed: “This child who is a little girl, she shall accompany her elder sister in order that she may behold the thing to which her elder sisters go. For the child sees that her elder sisters do not bring food. For her elder sisters merely bring back dust.” Therefore the child went with her elder sisters on the morrow. They went, they went to the “ratel”. And the child sat behind her elder sister’s backs. [*He sat with his back towards him. They sat with their backs towards us. ....- to stand with one’s face towards, ... - to stand with one’s back towards*]
The “ratel” stood upright, the “ratel” was dancing. The “ratel” danced, while the child sat looking. And her elder sisters clapped their hands for the “ratel.” The “ratel” stood dancing. He stopped. He … and the child when her elder sister exclaimed: “N, “, the child exclaimed: “hhm! [*shutting her mouth tight, and expelling the breath thro’ her nose as if smelling something unpleasant*] Ya!, these things are those to which ye come!” as the child sprang away. The child thus she ran away, while the “ratel” chased, [*while the “ratel” felt that the “ratel” was angry, because her elder sisters did not thus speak to him; for the child was the one who came and exclaimed thus to him.*] her, while her elder sisters sat.

The “ratel” came back to them. The “ratel” reached them. The “ratel” came (and) … killed them. They were killed. They were all killed. And the child went to tell her parents that her elder sisters went to a thing whose smell was not nice. [*I think that it merely sings when it says, “Hn, hn, hn, hn, hn.”*]

The Making of Clay Pots
[*Thankasso from personal observation*]

[14 Dec.] The women dig [rock?] removing the earth which is above [*It sticks to our fingers (as the stem of a grass called =karre and found abundantly in Bushmanland, dug when green and not dry)*], removing it. And they only dig out the earth which is below. And they scoop it out. They put it into the bag. And they sling it (the earth) over their (left) shoulder. They take it home. And as they are returning, they go along plucking up grass. They only pluck male grass. They bind it up. And they take it to the house. And they
[27 Dec.: *Description of the earth from which pots are made.*
The earth resembles stones which have thing[s] which are as if they glitter. They are those which the earth of which the people make a pot, contains things which are like them. The earth is red.] pound the pot [*i.e. the earth of which they make the pot*], pound making it soft [*pound, making it like sand. They put it upon a skin (a whole skin, which has not holes in it; a springbok skin)*]. And they pound the grass. They also pound making soft the grass. And they put the grass into the earth. And they make wet the earth. And they
[*The earth is red, the earth to which the people go, which they dig up. They call it pot’s hole, while they feel that they digging make a stick’s hole at it. Therefore they call it a pot’s hole.*] they wet the earth and they make the earth very nice, and they mould the earth [*They work it; they work, making a pot of it*]. And they, when they have made the pot’s lower part, they holding break off the clay. They rub the clay between their hands [*Earth it is. It is dry. The people pound it dry. And they sift it, sift out the earth which is soft. And they pouring out put down the earth which is hard (to be pounded again at another time). They pouring out put down the soft earth upon the skin.*]. They put the clay down (in a circle). And they smooth very nicely the clay (with a piece of bone called !kau). They moulding raise the sides of the pot. And they smooth it, smooth it, smooth it, do it very nicely.

They put it to dry [*they wish that it may dry*]. And they make a little pot which is small, that there is not one handsome like it. They anoint the pot with fat, while they desire that the pot may not split. Therefore they anoint the pot with fat, while the pot is still raw, when the pot has just newly dried, and the pot’s inner part (i.e. the inner layers, not the inside) is still raw, while

they desire that the pot may dry, when the pot has fat (upon it inside and out). And they put the pot to dry (in the sun).

They make a little pot. They make it very nicely. They set the little pot beside the large pot. And they take up the other part of the clay. They also make it wet. They mould it. They mould it very nicely. They set it down. They also make another little pot, a little pot which is larger (lit. "grown"). And they put it to dry. When the pot dries, they also prepare gum [*white gum found on the !khou or "Doorn Boom." The !khou does not grow where Jantje lived, but where Tkann, or "Jacob Line" lived.*
The !khou's "eyes" are black, i.e. black gum. The people call them !khou dung, while the people feel that they come out from the stem of the !khou]. They pound it (between stones). They pound it. They pound making it fine.
[Insert: *... - to claw (as a dog at the door); ... - clawed at the door; ... - net, pl. nets, !kuabba-an ("Oude Lies") was the one who made nets*
!gabba – the name of a plant the leaves of which lie on the ground. It bears a red flower. The Bushmen prepare some adhesive substance from the portion of the plant between the skin and the upper part of the root)]

They take it up in their hand and put it into the pot. And they pour in water (to the new pot). It (the gum) boils, while it feels that the gum which adheres is like …[*They smear the pot outside (with gum taken out with the spoon made from springbok horn with which they stir the gum boiling inside), while they desire that this gum may adhere to the pot outside*]. And they, if springbok are there, a man kills a springbok. They pour the springbok's blood into the (its) stomach, and the man brings back the blood. He takes the blood home. And the wife goes and pours in the blood to the new pot. And she boils the blood and when the blood is cooked [*... - to make "pap" of blood; ... - clot; clots; liver; livers*], she takes the pot off the fire. She takes the blood out of the pot with a springbok-horn spoon, and she sets the pot down, while she wishes that the blood [*(i.e. the blood remaining in the pot)*] may dry.

And she [*The man makes springbok's arrows, makes them straight. The woman moulds pots ... - one who works badly; one who works well*] again takes the pot and she pours water into it. She boils meat. And they do not strike with a stone [*break bones with a stone. The Bushmen do thus, because they do not possess an axe. They put a bone upon a stone which stands upon the ground, while they grasp a stone which has a sharp edge, they hit with it; hit, dividing the bone, because they intend to boil it, in order that they may gnaw it*] when a new pot is on the fire, because they desire that it may not split.

[Owl foretells coming of lion]

[*An owl believed to foretell the coming of the lion.*
[22 Dec.] My grandfather (Tsatssi) used to say that an owl is wont to come to us, when a lion is coming to us, for it comes out in front of the lion when the lion is coming. Therefore my grandfather used to throw fire at the owl, if an owl came at twilight. He threw fire at the owl, while they felt (he and other old men who were wont to do the same thing) that they wished the owl to go, that the owl should go (and) tell the lion that the people threw fire at him. Thus my grandfather spoke about it.

He also did so, about flies. He told us that a little child should not exclaim: "Hmm! Hmm! (shutting the mouth tightly and forcibly sending out the breath thro' the nostrils). Ya!" if a fly sat in front of his nostril. For the fly always goes to tell the lion that the little child makes light of the lion. Hence the little child continue to grow, grow, grow. We become a grown up person,

while we do not perceive it (the lion). Therefore we, when we are grown-up, we come right upon it. Therefore it attacks us, it does thus, it comes to fight with us.

The people make bows from the Taaibosch. They do not make bows from the "Hakkis Doorn", and the … and the …, they do not make bows from them.

Ssuobba-//ken was taught to make pots by Txu-an and Kkos-an (the latter was an elder sister of !kuobba-an's, and the former Txu-an, was an elder female relation on the same side of the family i.e. on the side of suabba//ken's.]

Tactics in Springbok-Hunting
[*Than=kasso from personal observation*]

This man (i.e. the one who stands at 5.), he has ostrich feathers upon sticks in(to the little bushes), a large stick of ostrich feathers (upon it) here (6.), because he wishes that it may look like a man who stands; that the springbok may see it when the springbok go towards the (lesser) feather brushes. For the springbok would, turning back, pass behind him, while he was driving the springbok for the other people [*drives the springbok in order that the springbok may run among the other people. He does not a little run along, for he passes the foremost springbok while he desires that the springbok may not pass by on one side of the man who came to lie on this side*]. The springbok would, turning back pass behind him, where he had stood calling them. He runs forward from it.

Therefore he sticks in a … at it (at 6.). He goes, also to stick in a little …. which is shot (at 7.), while he intends that he will the little …. that is very little, that is
[Insert: *Ttain – a certain kind of lizard found in the holes of porcupines*
… - Its paw holds fast to the stone (that is all its paws)
//horu – another kind of lizard
!khau … (see VIII-)
!guamma ggerri – a name used to a large male !khau, apparently in derision
Ttsatssi did not like such things to be teased.]
the one with which he drives the springbok, while he desires that the foremost springbok may run passing through, may run passing by. The man who lies behind (at 9.), he is the one to whom he (the man who drives the springbok) intends the foremost springbok shall run. Therefore the springbok
[*… - The man who lies …; the man who lies to leeward. He lies … whose head is red (this is an expression applied to the man who lies to leeward i.e. at 8.)*]
that man, he shoots the springbok which follows the foremost springbok. The springbok divide nicely, while the springbok feel that the springbok which was following the other one, it turns aside. It darts aside, while the springbok which has been following it, it
[Inserts:
… - a long but not thick snake, not poisonous. It kills mice and lizards by twisting itself round them
… - parents
… - missing one's aim
//hou ya – Bushman name for a white vulture
!xu !gei – Bushman name for a large bird, a little larger than a blue crane, with long legs and long bill. It is very white, excepting its wing feathers which are black. It eats locuts and millipedes. It comes from the Orange River when the rain falls.
!kummin!kummin – millipede
… - a smaller kind of millipede
…- the noise made by an arrow in missing an aim]

it turns aside (in the opposite direction), while they feel that they springing aside, divide, at the noise of the arrow on the other one's skin, that and the feathers, which do not sound as if they stopped.

[*We do not utter a …[added later star man's] name, a person who is …[added later star's man], his name. For my grandfather (Tsatssi) used to say, "Grandfather yonder who walks at !nau" (the name of a certain water pit in the hills). He also to "Jantje", he said, "Grandfather yonder who walks at the Zout Rivier. He also to his younger brother, "Oud Piet Baartman", he said, "Grandfather yonder who has Tu-//a"*]

//kkuru-//kaitau – Shrike
[(What it says when it deceiving the little birds, so that they may come to it)]

"kkuru-//kaitau, //kaitau,
I am a little bird,
I am the kkuru-//kaitau
I am a little bird,
I am the kkuru-//kaitau"

[*I used to see my grandfather (Tsatssi) roll the … Than=kasso from personal observation.*]

They roll the …, bind the ostrich (body) feathers [*long black feathers, ostrich feathers*] upon the DrieDoorn's stick. They become many and they pound red stones (//ka, not tto). They paint the …'s sticks [*paint them red*]. [20 Dec.] And they make ready the dried skin of a springbok's chest. They thread into it little thongs [*Thongs (they) are. The children of thongs (they) are. The Korannas call them !ka*], and they put away the … They put away the …

They dig up //kuain [*(the name of a little thorny plant (somewhat resembling a juniper). Its stem is that which the people call //kuain, while they feel that it does not a little smell. Therefore the people smoke it upon the … The people say … to the … stem which is in the earth.*] They roast //kuain (so that they may smoke and not flame up). They lay the //kuain over the …'s smoke, while the //kuain's smoke ascends into the !koaken.

[*Ttaro-hho was his youthful name. His grown-up name (!kerritu-ddi ta ka Tke) is !kui !ka xa. Ttuain-an threw fire at him when he wished to marry her. This is how he obtained the name, having been badly burned. He is said to be a bad man.*]

The Lion has the power of turning itself into other things
[*Than=kasso from Tssatssi and !kui (or Ttarro-kho) or "Bartman Bastard"*]

[22 Dec.] The lion turns itself into another thing. It becomes a hartebeest, becomes like a hartebeest, while it desires that we may head
[*Tku-koro – the name given by the Bushmen to a lion who does not understand, and who comes to the huts to kill people*]
it [*It also becomes like a person (in a kaross). We who are children, we do not say "lion" to it by night, for we say "Tkerre-Te" to it. We also say the thing whose head's darkness it is, because we feel that it goes by night, while it lay sleeping, while the sun was up. They say that the darkness is its shadow. The children call it (i.e. the lion) lightening … (?), when the sun is up. They, by night, they also say lighting … (?) to it, while they feel that it (the lion) is wont to think that slighting is that on account of which the little boys call its name, with its slighting. Therefore the children say lion to it. Therefore we continue to grow, grow, grow, grow. We become a grown up person,*

while we do not perceive it (the lion). Therefore we, when we are grown-up, we come right upon it. Therefore it attacks us. It thus does. It comes to fight with us].

And it, when we lie in wait for it, when we lie in front of it, it, when it comes up to us, it becomes a lion. Therefore terror kills us, when we see that a lion is that which walks coming up to us. And we have nothing with which we can do anything, while we feel that it does not do nicely if it perceives us, for it slays us.

[continued] ... complains of the bad smell of the lion [*lion's flay, they come out from the lion*]. Therefore the lion exclaims: "How big is he?" The fly exclaims: "He is a child." And the lion exclaims: "Has he grown?" The fly exclaims: "He
[Insert: *!kann – a fly which is found with the ostrich. The ostrich's !kamm is black. The !kamm of beasts of prey are yellow. They are also red.*]
is little." And the lion exclaims: "Leave him alone, that he may grow up." Therefore, when we are grown up, we come (unexpectedly) upon a lion, when a lion is lying down. Therefore our mouth is black with fear, with terror, with alarm [*Our mouth is not light on account of terror*].

A Wild Cat, when many have been killed by a person, changes itself into a Lion and kills the slayer
[*Than=kasso from his maternal grandfather Tssatsi*]

My grandfather was the one who said so, namely that a cat (a wild cat) will turn itself into a lion. Those cats which we killed [*Dogs are those which kill (wild) cats, while they feel that they are those which scenting them arouse them*] when the sun was up, those cats, they turn themselves into a lion, when the sun has set, and the place becomes dark. They come to drag us away, while we lie asleep when they have turned themselves into a lion. And they come
[Insert: *[24 Dec. 1878] I dreamt (lst night) that "Soppie" and the rest were those who were being sent. They were prisoners. Two white men were there, as well as many Kafirs. Two Bastaards spoke Bushman. They and two Bushmen, … and his elder brother …(his white man's name is "Swartmann." … is "Daoud"). Those people they are those whom I dreamt that those people are those who speak Bushman. They should talk to Gantarro and the other, Bushman's language. For Gan-tarro and the other do not understand Dutch.*]
to drag us away, while we lie asleep, because we feel that we have not perceived the lion's spoor. Therefore we sleep there, while we do not lie listening. We sleep there. Therefore the lion comes to drag us away
[*!hauken – to say Ou Ou like a Korhaan*]
while we are sleeping, while we feel that we have not seen the lion, that we should lie listening. [*For we do not sleep on account of the lion, for an old man is wont to arise. He makes a fire and he again lies down when the fire is burning. And he again, he arises. He pushes a stump into the embers, because he desires that it (the stump) may smoke. Therefore he lies asleep when the sun is up.*]

… - tree stump; tree stumps; one tree stump; one tree or one bush

Note to pp. 8074 regarding the way in which … were smoked

First, they dig (with a stick, horn-pointed) [*Men dig with sticks which have not digging-stick's stones (upon them). They are those with which men dig*], making a little hole. They put live coals into it. And they put … upon the live coals [*They turn the skin in which the !ko!koa ken have been put, upside down, over the hole in which the live embers and the //kuain were put*], while they desire that the … may quietly smoke, while the … does not flame up. For … would burn the … if fire were to flame up, if they (the …) flamed up, when they were roasted. They (the Bushmen),

grasping put the springbok skin (over the fire). They put a stone upon the place when the … sticks are, while they intend that the smoke should only go out through the ostrich feathers.

LVIII-24 Bushman (K.J.) Pp. 8084-8172. 1879

*8084-8172: 9-19 Jan. 1879
*Translated over 4 days from 27 March 1879 to 1 April 1879

[Contents:
8084-8169: The Lioness and her Adopted daughter
8169 rev.: Names of colours]

The Story of Tssi-!kuara Thin
[*Than=kasso from his maternal grandmother =kammi when he was a child; also from his mother when he was older*]

[Insert: ... - *"The wind is now still"*]
The lioness formerly espied a woman. She killed her and she bit, dividing her abdomen. And she exclaimed: "Oho! Oho! A little female child it seems to be! She whom I should altogether keep, I should altogether nourish her." And she said: "Biting-Torn-Away" to her. And she altogether kept her. She nourished her. She altogether nourishing reared her.

And "Biting-Torn-Away" became a grown-up girl. And she, when "Biting-Torn-Away" became a grown up girl, she (the lioness), when she perceived some children descending down to dip up water, she (the lioness) exclaimed: "Permit me to go down to those children at the water." And "Biting-Torn-Away" replied: "Oh our mother! Thou shouldst sit still, that I might be the one to dip up water." And her mother said: "Thou shouldst sit still, that thou mayest fetch wood for us."

And she (the lioness) put the eggshells (into the net). She …, she did in this manner, she went. She when she felt that the children drew nigh, she sang: "N !kau ke, !gabbaken, !kau ke, N !kau ke, !gabbaken, !kau ke." She walked, coming up to a child who yonder sat at the side. She said: "What person's gemsbok's … may (they) be?" And the child answered: "Our fathers' gemsbok's …"

And the lioness walked. She sang: "N !kau ke, !gabbaken, !kau ke !kau ke," while she went to another child. She went up to it. She exclaimed: "What person's gemsbok's … may (they) be?" And it answered: "Our father's gemsbok's …"

And she walked … She went to another child. She sang: "….." She went up to the child. She said: "What person's gemsbok's … may they be?" The child again, it replied: "Our fathers' gemsbok's …" And she walked …, being displeased. And she sang: "…" [*this time singing slowly*]

And she walked up to a child who sat beside the other one, who yonder sat at the side. She [*"Our brother who is there, is ... with speech, he ...*] asked: "What person's gemsbok's … may they be?" while she felt that she was displeased. The child replied: "Our fathers' gemsbok's …" And she exclaimed [*stammering on account of her displeasure*]: "Why do ye speak in this way about it? The old men … who do not a little kill they are!"

And she walked … She went up to a child who sat at the side, she who was timid. She said: "What person's gemsbok's … may (they) be?" And the child answered: "My brother's gemsbok's … they are." And she (the lioness) exclaimed: "Yes, yes, thy brother must come, come in the evening, he must … come when the sun is high, so that he comes. He must … come at night, so that he comes soon, if he early comes tomorrow, while the sun has not yet come out." And they put away the eggshells. They carried the water, they returned home. And the children went along rebuking the other one. They said: "Why is the folly of this our companion such? She has … told the lioness that her brother was the one who killed the gemsbok whose … are those which she has round her neck. [10 Jan. 1879] She … has told the lioness about them. Will she not feel the want of her brother? The lioness will deceive here brother, in order that she may kill him

if her brother goes to her." Then they returning reached home. They went to tell their mothers. "Our companion there has told the lioness that her brother was the one who killed the gemsboks whose … she had put round her neck." Then their mothers [*The children's mothers*] said: "Why is it that (your) companion speaks foolishness, she has talked to the lioness about her brother? And what will my companion [*Another old woman whose son it was; her daughter was the one who told the lioness*] here do for longing? For her daughter has told the lioness.'"

Then the old woman whose son it was, she said that her son should go, for his grandmother !kwa-!kwa was there, and also his grandmother !kwa-!kau. [*According to information given by the narrator, /han=kasso, !kwa-!kwa and !kwa-!kau are the respective names of two trees (or bushes?), the wood of which can crackle very much when burning. They seem to have been people, as well as trees, in this story.*] Then the young man … a knife. He went. He in this manner, he walked along, walking went to the house while the lioness sat. The lioness saw him as he came. He walking reached the house.

The lioness when he, in this manner, walking came, the lioness said that "Biting-Torn-Away" should sit near to her: "BitingTorn-Away! Sit near to me, that husband may sit near." And "Biting-Torn-Away" exclaimed: "This person must shut her mouth!" And the mother lioness said: "What is `Bitng-Torn-Away' sounding as if she scolded me about? when the young man was the one to come."

And !kwa-!kwa exclaimed: "Crack! Crack! Crack! Crack! Crack! Crack!" from out of the fire. And she, when !kwa-!kwa said: "Crack! Crack! Crack! Crack! Crack!" from the fire, she cried out: "Oh me!" And !kwa-!kau exclaimed: "Crack! Crack! Crack! Crack! Crack!" And she (the lioness) cried out: "Oh Burns! Oh me!"

And she moved further away. She sat down. She said: "Biting-Torn-Away!" get up and go. Thou must … for us at the place yonder." "Biting-Torn-Away" replied: "Thou shouldst get up and go, that thou mayest fetch wood there, … for thou art always wont to do so. Thou art always the one who makes the fire." And she said: "Why does `Biting-Torn-Away' speak in this manner? I had thought that they would be those who would make the fire." [*because she thought that she wished that the young man should get up and walk away, that the young man might in this manner, go along picking up wood; and then she would spring out of the house, while she did that which she was wont to do to the gemsbok; that she spring pouncing upon the young man*]

"Biting-Torn-Away" said: "This person … thine eye upon him, he whom thou must see that he is ill. He is not able to fetch wood on account of it, for thou seest that he has bound up his … He is not able to fetch wood on account of it, for thou must fetch wood." And she [*the lioness*] went out. Her daughter said: "Thou shalt only go to get wood at that place, to get wood … while thou dost not … get wood here (at the back of the house)", while "Biting-Torn-Away" felt that she wanted to get wood behind the house, while she felt that she intended to pass behind the back of the house, in order that she might, when she had gone behind, she might … out from the back of the house, that she might seize and carry off the young man.

Therefore "Biting-Torn-Away" wanted her to get wood …, in order that they might see her, that they might look at her, when she was getting wood there, that she should scold her. "Biting-Torn-Away", when she (the lioness) had gone to get wood, "Biting-Torn-Away" spoke. She said to her husband about it: "Thou seemest to think that the person who has gone yonder, thou shalt perceive her come; for she will steal up and take thee, while I do not know it. Thou must understand her properly. Thou shouldst also not go to sleep. For thou seemest to think that she will not carry thee off, if I have gone to sleep when she has gone yonder to get wood there."

She got wood, she got wood. She looked at the house. She ceased to get wood. She stood looking at the house. And "Biting-Torn-Away" exclaimed: "Why is it that the person who is yonder stands looking at the house, while she does not get wood?" And she answered: "Why is it that "Biting-Torn-Away" speaks thus when I am looking around?" And she, getting wood, …. she in this manner went along getting wood.

"Biting-Torn-Away" spoke. She said to her husband: "The person going along yonder, I do not wish thee to forget her; for thou shalt understand her properly. [13 Jan. 1879] Thou must, when thou art lying down, thou must lie grasping the knife, that thou mayest stab her. For she will carry thee off." While the lioness was getting wood there, "Biting-Torn-Away" spoke in this manner. She talked there to her husband about it. She wished that her husband should understand her mother properly, for her mother would carry him off, while her mother was getting wood there.

She said: "Thou must look at her, at that which she has done about it. She yonder stands behind the bush while she is not getting wood. She will disappear behind the back of the bush, so that we shall not perceive her come, for she will come stealing up to us, while we are still looking at the place at which she had been getting wood." "Biting-Torn-Away" exclaimed: "Why dost thou stand behind the bush's back, whilst thou art not getting wood?" She answered: " What does "Biting-Torn-Away" say while I am rubbing my eye, because a bush/stick is that which has gone into my eye?" She, getting wood, passed by the side of the bush. She laid down the thong. She placed the

[*kkuobbo – a black man*]

wood she had collected upon the thong. She carried the wood upon her back. She thus did, she came carrying the wood upon her back. She came walking, came walking, came walking. She walked cooling herself, while she felt that she intended … to steal up to him, while she felt that she walked looking while the young man sat.

Then "Biting-Torn-Away" exclaimed: "Why is it that this person does not walk quickly? She should allow me to lay wood to burn, for the fire is out." She (the lioness) replied: "Why does `Biting-Torn-Away' speak in this way when my feet are those on account of which I do not walk?"

!kwa-kau, when she spoke in this way, !kwa-kau said: "Crack! Crack! Crack! Crack! Crack!" to her, while the fire seemed as if people were those who were throwing fire at her. And she cried: "Oh me! I want to know what thing can it be which is here?" !kwa-!kwa when she had just said this, !kwa-!kwa said: "Crack! Crack! Crack! Crack! Crack!" to her. And she cried: "Oh me! I am thinking what thing it can be which seems to be in the fire."

She put down the wood and passed into the house. When she sat down, she sat close beside "Biting-Torn-Away". "Biting-Torn-Away" exclaimed: "Why does our mother sit upon me?" She answered: "Why does "Biting-Torn-Away" speak thus, when I am sitting nicely by her? And she, when the young man was the one who wanted to come, she scolds me as if I had not been the one to allow this young man to come."

"Biting-Torn-Away" said: "I scolded thee, while I wished thee to sit farther away from me, while thou didst not come to sit close beside me." !kwa-!kwa, when she had thus spoken, !kwa-!kwa said: "Crack! Crack! Crack! Crack! Crack!" to her (i.e. to the lioness). She cried: "Oh me! Oh me!" She moved away. She sat down, while she was angry about it (namely), why could it be that the fire was throwing sparks at her. She, when she had talking sat, sat, sat, sat, she let off speaking. She sat motionless, while she did not speak, while she sat thinking about the attacking … of the young man.

"Biting-Torn-Away" said: "Why does our mother sit motionless?" She replied: "Why does "Biting-Torn-Away" speak in this way when I sit suffering with my head?" !Kwa-!kwa when she thus spoke, !kwa-!kwa threw sparks at her. She cried out: "Oh me! Oh me!" !kwa-kau threw sparks at her, when she had just cried "Oh me!" about !kwa-!kwa, !kwa-!kau threw sparks at her. She cried: "Oh me! Oh me!" She moved away. She sat down. And when the sun set, they slept. She was not willing to sleep. When she had put down her head, she lifted up her head. She looked above "Biting-Torn-Away" and her husband in the house.

"Biting-Torn-Away" exclaimed: "Why does our mother stare at me?" "Why does "Biting-Torn-Away" speak in this way, when I am scratching my ear?" !kwa-!kwa when she thus spoke, !kwa-!kwa threw sparks at her. She cried: "Oh me! Oh me!" !kwa-kau, when she had just

cried, “Oh me!” about !kwa-!kwa, !kwa-kau threw sparks at her. She cried: “Oh me! Oh me! Why is it that I must be flown at by sparks in the darkness?” When she had lain, lain, lain, lain, laid herself close beside “Biting-Torn-Away”. And !kwa-kau covered he with sparks. And she cried: “… Oh me!” as she writhing with pain went. !kwa-kau, when she laid herself back again (where she had been), !kwa-kau again she covered her with sparks. And she again, she cried: “Oh me! Oh me!” while she writhing moved away.

And the day broke. The young man arose. He made the fire. “Biting-Torn-Away” also arose when her husband arose, while she felt that she wished to sit down, sheltering her husband so that her mother might … her, she who sat in the middle. That she might therefore sit, shutting off her mother from her husband. Then when she (the lioness) early in the morning sat looking, she espied a gemsbok as the gemsbok … came. She exclaimed: “Oh `Biting-Torn-Away’! Look! Thou shalt go to the place which is here, thou shalt steal up to the gemsbok at this place.”

And “Biting-Torn-Away” replied: “Thou shalt thyself get up and go, for thou seest the young man. He is ill.” And she exclaimed: “Why does `Biting-Torn-Away’ speak in this way? Because therefore it is that I had wished the person who wanted to come that he might therefore steal up to a thing accustomed to hunt a thing.” “Biting-Torn-Away” said: “This person, he is ill. Thou must arise and go, that thou mayest do that which thou art always wont to do.”

Then she
[Insert: *hhe hhemmi e !ku – two shirts [*from hemp]*
hhemm (sing.) – shirt
bbu-bburuken kue - (pairs of) trousers
bburuken koe (sing) – a pair of trousers
//gweiten – to crawl
... - when we do not feel strong]
went away. And “Biting-Torn-Away” said: “Thou must quietly sit looking. Thou seemest to think that we should … perceive her, if the gemsbok were to come nigh?” She hunting went, she hunting went. “Biting-Torn-Away” said: “Thou must look.” And she (the lioness) became small. “Biting-Torn-Away” said: “Thou must look at her, she becomes small.” And she (that is to say) her little piece, became small. And her head became large, as she looked at the gemsbok. “Biting-Torn-Away” said: “Thou seemest to think that she will not, when she in this manner looks, she intends that she may vanish in that place yonder, we shall not soon perceive her. For we shall merely be looking at the place yonder, for it is the one where her head’s little piece shall become black (invisible?) standing at it. That is the one which we shall be looking at.” Then her mother’s head’s little piece became black, yonder as she was looking at the gemsbok.

“Biting-Torn-Away” said: “Thou must sit looking. Thou seemest to think that she does not, when she does in this way, we perceive her head, her head, when it in this manner has vanished, we shall not soon perceive it. For we shall be only looking at the gemsbok. For her head altogether vanishes. For the gemsbok is that at which we shall be looking, while the gemsbok goes up to the place at which her head became black. Thou must quietly sitting look.”

Then she, when “Biting-Torn-Away” sat looking with her husband, she (the lioness) sprang up from the place where she had been lying. She sprang pouncing upon the gemsbok. “Biting-Torn-Away” exclaimed: “Look thou at her! She has done in this way while she lay upon the gemsbok, while she lay upon the gemsbok, while she was biting at the gemsbok’s …” [*was biting at it, while she desired that she might, biting, break it*].

She sprang off the gemsbok. She, in this manner, she yonder went to lie down, while the gemsbok alone stood staggering there [*was on the point of falling down*]. And the gemsbok lay down. And “Biting-Torn-Away” said: “Ye must quickly allow us that we quickly go to her, while she is still with the gemsbok. For she would, if she were to come to us at the house, she would not go out of the house. For she would be angry [*“kkwai” – angry {I believe this is intended for the Cape Dutch word*] in the house, if I said she should go to the gemsbok. Therefore we will quickly

go to her, while she is still with the gemsbok. And then, she will remain quietly with the gemsbok, when she sees that we have gone to her."

Therefore they went to her. They thus did, they went along, while they approached her. She sat looking at them, as "Biting-Torn-Away" and the others came. She sat nearly chasing closing her eyes. "Biting-Torn-Away" came walking and looking at her. "Biting-Torn-Away" said: "Look thou at her! She sits nearly closing her eyes. She wants to hunt us. We shall not see her come, for we shall be walking and looking at the gemsbok." "Biting-Torn-Away" exclaimed: "Why is it that our mother lies down? … as if she stared
[*//kuonna //kaie – noon, midday*]
at me coming." "Why does "Biting-Torn-Away" speak thus when I am tired? I had thought that I would lie cooling myself", while she sat upright.

And "Biting-Torn-Away" and the other went up to her on account of it. She (the lioness) exclaimed: "Oh `Biting-Torn-Away!' Thou shalt tell thy husband that thy husband may cut up the gemsbok." "Biting-Torn-Away" answered: "Thou shalt do that which thou art wont to do. Thou shalt take out the entrails of the gemsbok that thou mayest carry on thy back the gemsbok; that thou mayest go to cut up the gemsbok at the house when thou has carried the gemsbok whole." And she answered: "My daughter, my … does not feel as if I could do so, for thy husband must cut up the gemsbok."

"Biting-Torn-Away" said: "Thou must take out the entrails of the gemsbok, that thou mayest … the gemsbok." Then she did so; she took out the entrails of the gemsbok. She took out the stomach. She laid the stomach down. She took out the bowels. She laid them away. She took up a thong. She laid down the thong. She … the gemsbok. She put her head into the thong. She lifted up this part of the thong. She put it in. She twisted them in. She took up the other part of the thong. She put it in. "Biting-Torn-Away" was winking at her husband. She (the lioness) exclaimed: "Biting-Torn-Away! Take hold of me and lift me up." "Biting-Torn-Away" winked at her husband, because "Biting-Torn-Away" wished that her husband should act speedily. Then "Biting-Torn-Away" got up and walked forward. "Biting-Torn-Away" took hold of her mother's arms. She, when she was helping her mother to rise, she grasping lifted up her mother's arms. Then the young man walked forward. He pierced her … He pierced that part of her … which was exposed. He plunged the knife into it. Then she cried: "What pain! "Biting-Torn-Away" Oh!"

And the young man quickly snatched bringing out the knife. He again, he pierce her … while she was crying "Pain! Oh `Biting-Torn-Away'! Pain!" "Biting-Torn-Away" was holding her mother's arms. And when she saw that the blood came out of her mother's mouth, that and her mother's nostrils, she loosed hold of her mother's arms. And she exclaimed: "Ye
[*… - To think, to suspect (?); … - Thinking it is; to sit thinking; thinking, to sit; to sit thinking*]
must quickly untie and remove her [*because !kwa-!kwa and the other one were there, she (lit. "they") and !kwa-kau; these people, they were those whom she wanted to act, that they might quickly untie her mother, so that her mother's blood should not come upon the gemsbok*], so that her blood does not come upon the gemsbok."

Therefore they quickly unfastened her. They dragging lifted her away [*They did not eat her, because she was a person*]

[Insert: *1 …; 2. //khoa Thoken-Thoken; !koken-!koken; 3. !koken-!koken; 4. !kiya (red); 5. //xamki !kiya (also red); 6. Tkainya (yellow; green); 7. Ditto; 8. Ditto; !kiya (red); !ki kwokkwana – It is not really red; 10. !kiya (red)*
Note: 1 April 1897 [date of translation as entered in the inside cover page]. I think from the numbers attached, that these names must have been given to a painted card of colours; or to a set of patterns of coloured wools; so the translation can only be given by the help of my remembrance of the Bushman names for colours, given elsewhere.
Thoaka – black (also blue)

!kuita, … - white, it is the one which appeas as if it is …
!kuita – white
…. - !kiya – it is not a little red
… - is also red
… This thing, it is the one which resembles …
Tkainya – green (also yellow)
Thoaka – black (also blue)
9, 10. //kai //kai … - reddish. Things which red, they are, they are not very/quite red]

and they cut up the gemsbok. They cut up the gemsbok. They caried the gemsbok's meat. They carried the gemsbok's meat. They carried it back to the house. And they went to make a travelling party, while the young man travelled
[Insert: *... - mules are weak; ... - horses are strong*]
going away go his mother (to his mother and the others), while he felt that he had killed the mother lioness, who had got "Biting-Torn-Away". Therefore he went travelling away from the lioness's (continued)

LVIII-25 Bushman (K.J.) Pp. 8173-8261. 1879

*8173-8261: From 19 Jan. to 13 Feb. 1879
*Translated: 8173-6 – 2 April 1897; 8198-8201 – 8&9 April 1897; 8202-6 – 24 April 1897.

[Contents:
8173-6: The Lioness and her adopted Daughter (continued and concluded)
8177-97: Ddixerriten, the Lioness and the children
8198-8212: /gwai who killed his sister-in-law
8213-5: The ttu ttutten (birds)
8216-31: The !gwiten and his wife
8232-51: The Hyena's Revenge
8251-61: The Young Man who saved his people from a Koranna warparty (to be cont.)]

The Story of Tssi-!kuara-Thin (continued)

the lioness's house. Then his mother was rejoicing when she beheld that he came. He brought with him "Biting-Torn-Away". Then his mother said, she felt that she had not been shutting her mouth. Therefore she had wished that her son should go. For "Biting-Torn-Away" was clever, while she felt that she was a person, for her !kwa-!kwa and the other were these, she and her grandmother !ywa-kau.

Then the old women said: "Oh Companions! My companion here, her son's cleverness is that which has delivered him from this lioness, she whom we had thought she would be the one to kill him. He was the one to kill the lioness." The other old women said: "Why is it that my companions are those who sound as if they had not been those who were listening to our companion here? She was not shutting her mouth, while she was educating her son, that cleverness it is that which her son possesses."
[*22 Jan. 1879 ...- They (the Bushmen) say that the sun has gone into the sky (i.e. when it is eclipsed.)*]

Ddi-xerreten and the lioness
[*Than=kasso from =kammi and also from Txabbi-an when he was older*]

[21 Jan. 1879] Ddi-xerreten [*His head was a stone*], when the lioness was dipping up water, when she had gone to dip up water there [*I think that she probably dipped up water with a gemsbok's stomach ["pens"], for she killed gemsbok*], Ddi-xerreten felt that the lioness was the one who had gathered together the people's children, because the lioness felt that the lioness was an invalid on account of her chest. Therefore she gathered together the people's children, that the children might live with her, in order that the children might work for her; for she was sickly and she could not work much. Therefore Ddixerreten went to her house when she was dipping up water. Ddixereten came to her house when she was absent
[*... - to die (suddenly) from a wound; !kou ttin - to come to a person's house when he is absent from it; !kun-sso – to follow*].
Ddixeretten went to the children at the house. Ddixerreten went to the house, reaching the children. Ddixereten sat down. And Ddi-xerreten said: "Oh Children sitting here! The fire of your people is that which is at the top of the ravine which comes down from the top of the hill." Therefore two children arose. They went away to their own people.
[*... - poisoned the people with jackal's poison (i.e. the poison with which the farmers poison jackals); kokoroken hi - pl. waggons; koro-hi – waggon*].

Ddixerreten again said: “Oh Children stting here! The fire of your people is that which is below the top of the ravine which comes down on this side of the hill.” And three children thus went, while they went away to their own people.

And he again exclaimed: “Oh child sitting there! The fire of thy people is that which is below the top of the ravine which comes down on this side of the hill.”And the child arose. It thus went, while the child went away to its own people.

He again exclaimed: “Oh Children sitting here! The fire of your people is that which is below [*because the house is in the ravine (i.e. not when the water flows, but among the bushes)*] the top of the ravine which [*!kuirri-!kuirri – ravines*; *He also speaks about another ravine*] comes down on this side of the hill.” And two children rose up. They thus went away, while they went away to their own people.

And he again exclaimed: “Oh children sitting here! The fire of your people is that which is at the top of the ravine which comes down from the top of the hill.” And two children arose. They thus went away.

And he again exclaimed: “Oh children sitting here! The fire of your people is that which is at the top of the ravine which comes down from the top of the hill.” And three children arose. They thus went away, while they went away to their own people. And he again exclaimed: “Oh children sitting here! [*Her children were not there, for the people’s children were those which she had*] The fire of your people is that which is at the top of the ravine which comes down from the top of the hill.” And two children arose. They thus went away, while they went away to their own people, while Ddi xerreten sat waiting for the lioness.

And the lioness came from the water. She thus returning came. She came
[Insert: *27 Jan. 1879 … - To contain green moss (or weed) as water. This water contains green moss (?)/weed … there is not place for us to drink on account of them.*]
along looking. She did not perceive the children. And she exclaimed: “What is the matter about the children? that the children do not so as the children are wont to play here? It must be this man who is sitting at the house. His head resembles that of Ddi-xerreten.” [*She knew him.*] And she became angry about it when she perceived Ddi-xerreten [*while she felt that she did not perceive the children*]. She exclaimed: “Ddi-xerreten is the one who sits here.”

She arrived at the house. She exclaimed: “Where are my children?” [*(Jantje’s transl. but appears to me somewhat doubtful) ?*] And Ddi-xerreten exclaimed: “Our children (they) are not.” And the lioness exclaimed: “Oeya! Leave off (saying that)! Where are my children?” Ddi-xerreten exclaimed: “Our children they are not.”

And the lioness caught hold of his head. She exclaimed: “Hmm! (making a growling noise) [*growling put in his head*]
[Insert: *Txam Txam ka =kakken =kakken – Bushman language*]
to the other one’s head. And she excalimed: “Oh! T! T! T! T! My teeth! This must be why this cursed man’s big head came to sit in front of my house!” While Ddi-xerreten said: “I told thee that our children they were not.” The lioness exclaimed: “… Thou hast been the one whose big head came to sit here.” [*Ddi-xerreten was the one who spoke thus*] “Our children they were not.” And he arose. He returned home, while the lioness angrily sat at her house, because he had come and taken away from her the children who had been living nicely with her, because she had taken good care of the children. She did not a little love the children while she did so.

The Story of Tgwai (who killed his sister-in-law and was killed by his brother-in-law)
[*Than=kasso from his maternal grandmother =kammi*]

[29 Jan. 1879] The Tgwai [*A beast of prey he formerly was; he is a man; while he felt that a man of the early race he was*] had formerly killed his younger sister-in-law. [2 Feb.] And his brother-in-law was angry with him. His brother-in-law lay in wait for him at the water. His brother-in-law … placed a screen of bushes in his path at the place which he going to drink, was going along it.

Then his brother-in-law came to the water. His brother-in-law came to look at the water, and his brother-in-law saw that his footprints were not at the water, for his yesterday's footprints were those which were at the water, those which he had gone to drink (water) with them.

He came away from the water. He went returning to his house. Then he early went to drink, while the place was warm. Then his brother-in-law, when he sat looking in the screen of bushes, he espied him as he, black [*because while he felt that he had put on a kaross, the hair of the kaross was that with which he was black*], drew nigh. He walked, coming, coming, coming, coming. He came to stand, while he panted [*like fear/being afraid*]. He came to a standstill, while his brother-in-law lay looking.

And his brother-in-law exclaimed: "Thy heart must … at the water, that thou mayst not turn back"; for a sorcerer is the one who he pants (?). He will turn back. Then he stood, stood, stood. He walking came forward. He walking came, came, came, came, came. He came … And he came again. He stood. His brother-in-law said: "May thy heart feel very thirsty, that thou mayst drink."

And he stood, stood, stood, stood. He again, he walked coming forward, while he was wrapped in a jackal's kaross. He had slung on a quiver. He is a beast of prey. He had slung on a quiver. And he walking came, came, came, came. He again, he came to stand. And he standing turned. He stood with his back to the water. His brother-in-law exclaimed: "May thy heart … for the water, that thou mayst verily thou really drink. And he
[DB: did step/stir as he stood. And he walked forward and he did thus, he came. He thus, he went while his brother-in-law stood waiting to shoot him without his knowing. Then he, as he went away, he whispered [*(strongly whispering, not speaking aloud this word)*]: "Place the arrow in front of the chest here."

Then he laid aside the quiver. He also laid down the kaross in which he had wrapped himself. He also put it down. He did thus. He ran away. He did thus. He lay hidden. Then his brother-in-law spoke as he sitting in the shelter, he said: "Dost thou not seem to show thyself, for thou dost act as if thou had not thy senses. Thou dost kill thy little sister-in-law [*the man who had killed his sister-in-law, he did not become visible for his brother-in-law merely saw his footprints at the water, because the drinks at night (*?)*] who used to dip up …"

Further note by Thankasso to the preceding story
[*This information also received from =kammi*]

[5 Feb.] Tgwai had made a wild beast's cap. A wild beast's cap he put on. Therefore his head resembled the ttu ttutten's (nest) on account of the cap. A jackal's kaross and an "//aitje's", he sewed together (the skin of) an "//aitje" to (that of) a jackal. Therefore he was black on account of it (i.e. of his kaross).

The ttu ttutten birds [*weavers?]
[6 Feb.] The … make a nest upon the whole of the tree. They make a covering with sticks and they put grass underneath, of which they make their nests. I think that they seem as if they first made a shelter with grass and (as if) they laid the sticks upon the grass. The entrances to their nests are small, while they (the ttu-ttutten) feel that they are little. Therefore the entrances to their nests are small, while they (themselves, i.e. the birds) feel that they are very little (the children of smallness).

The … who was niggardly to his wife
[*Thankasso from his maternal grandmother =kammi*]

[DB] The wild dog used to be stingy to his wife, brought his wife the male pig while he was the one to take the sow which was fat, while he gave to his wife the boar which was lean. And his

wife sliced up the boar's meat, while he sliced up the sow. He hid it. He did not want to get the sow's meat, a little bit of it. And when he hunted he said to his wife: "Thou must not take the sow's meat."

His wife ate up the boar's meat, for she felt that he had put away the sow's meat, the wife would put away the boar's meat. And the boar it was which the wife ate, while he ate the sows. And he fetched pigs. He came to give his wife the boar, while he sliced up the sow.

Therefore his wife grew lean, because his wife felt that she was eating boars which are lean, while he was fat. Therefore his brothers-in-law, when he was hunting surrounded him. They said, "Wait, wait, wait, why art thou lean, while the fat bits are there and thou dost not seem to eat? Therefore thou art lean." And his little sister said: "I do not eat. I am lean because I eat those things there. The man there
[*... - eye's orbit (?); ... - white of the eye (?)*]
his things are there. I have to eat these things." And her brother said: "Oh, thou must cook soup for us, for thou must eat these things. Thou shalt leave husbands things the fat. Thou shalt cook for us meat. We will eat it. For thou dost eat it."

Then the wild dog did thus. He came carrying, he came bringing to the hut while he brother's-in-law were visiting. He unloaded. He unloaded. He quickly took the sow. He gave it to his wife, for he wished her to cook his brother-in-law of it. And the wife said, "Thou canst let be, for I am cooking for thy brothers-in-law this meat which I have had to eat."

And he quickly did this when he saw that his wife would not cut up the sow. He quickly went to get out the sow's meat which was cut up, that his wife should cook it for his brother's-in-law. And his wife said, "Thou canst let the meat be, for thou dost not usually give it me to eat. Thou canst let it be." He said: "Thou must take the things. Thou must cook it for thy brothers, for thy brothers are not used to eat things like these." And his wife said she would not [DB translation ends]
[8229-31 untranslated]

[*!kanni – a white and black head ornament (worn by Bushmen and women, tied to the hair and hanging down in the middle of the forehead). They are very beautiful, Thankasso says and resemble things which come out of the sea's water.*]

The Hyena's Revenge
[*Thankasso from his mother Tkabbi-an*]

[8 Feb.] A lion and a jackal threw mud (wet clay) at each other. The jackal said: "…" [*I think that they were singing, while they felt that they were throwing mud at each other*] for a teasing person he is. [*A person who does not a little tease, he is the one whom the people call a teasing person.*] Therefore he said, "…." while he spoke very quickly, while he felt that he threw mud very quickly at the lion. The lion was the one who slowly said: "…", while he felt that he was slowly throwing mud at the jackal. Therefore he said: "….", while he felt that he was slowly throwing mud at the jackal. The jackal was the one who said: "…" while he quickly threw mud at the lion.

Therefore the mud closed up the lion's eyes. Therefore the jackal put away the ostrich egg-shells into his … having filled them with water. He went away, while the lion
[*... - to knock together (as an ostrich eggshell); bburuken - to sound (as an ostrich eggshell when the wind blows into its open mouth)*
An ostrich eggshell sounds, when it stands open; the wind blows into its mouth, when it is not stopped up (with grass).
Old people who understand, say, "Oh! Children here! Ye do not stop up the mouth of the eggshells. Ye seem to think that the snake does not come to us at night, when we are asleep. Therefore it bites us, if it gets into our kaross." The snake comes if ostrich eggshells are those

which sound, while it thinks that it (i.e. the egg-shell) is a hole. Therefore it goes into the ostrich eggshell, its head stands in the eggshell's mouth.]
sat blind by the side of the water. He (the jackal) returned home. Therefore (or then it was?) that the chersina angulata [*a kind of tortoise* – crossed out] dipping up water descended to the lion, as the lion sat blind by the side of the water. And the lion heard her. The lion said: "… who art yonder?"
[*ddommi ssa = - said of a lion*
ttam0pua … - gently cantering comes
!khauwa ha – coils itself up (as a snake)]
"Thou shalt come to make wet for me my eyes", while the … was beautiful (lit. not beautiful like her). And the … reached him, the … dipped up water, the …
[*… - their fleetness*
0mahana - Jantje thinks that this was the grown up name of Ddauruken. The name of a Bushman woman, Jantje thinks she was the wife of !noaThain. The latter was the father of Tsatssi.
… - the springbok (this is said when the white hair of the springbok is "op")
… - while they feel that they are wont to do so when it has rained. They … while they wish that their … may become dry.]
make his eyes wet. The … dipped up (water). She made wet for him his eyes. The mud felt that the mud had dried. Hence the mud did not quickly become wet.

Therefore the mud became wet and the … pulled off the mud from his eyes. And he, when he looked up at the … [*They were people*], when the …. pulled off the mud from his eyes, he got hold of the … He held down the … and he killed her. He ate, ate, ate, ate, ate [*while he felt that he had hungering sat by the water, while he felt that his eyes were closed; they did allow him to walk away*]. He eat [ate?] sufficiently of her. He put away in his bag the other meat. He put in the …'s head.
He slung on the bag. He went away to the hyena's house. The other one (i.e. the hyena) sat. And the other one, when he saw the other one (i.e. the lion), he perceived/espied …'s head like darkness, [*A thing which is not a little black, it is that which people say resembles darkness, it … handsome*] at the mouth of the bay (boy?). And the hyena cried [*cried because he was grieved (or "while he felt that grief it was"); … - when we grieve we do not speak for sorrow*] when he espied his wife's head.

The hyena ordered the (i.e. his) children: "Go ye, that ye may bring wood to us, that ye may make fire for us, that we may boil (i.e. boil meat)." And he made a fire. He poured water into the pot. He put on the pot and the pot boiled. And he took out
[*… - The Bushmen are those who say that the other one is in sorrow, while the white men are those who say "grief" ("hart sehre")*] meat [*the meat which had been in the pot, which was cooked*]. He gave to the other one, to the lion. The other one ate. And he, when the other one had finished the meat
[*He gave to the other one a part of the meat, he ate the other part*], he (the hyena) brought the pot. He said: "Allow me to hold giving thee to drink [*It is drinking, as we do with coffee ["koffi"]. The Bushmen say that they drink soup.*], for we were used to hold, giving each other to drink, Auru and I." And the lion said: "Oh Beast of Prey! Give me the (shell of the) tortoise, in order that I may dip up, that I may drink."

And the hyena said: "We were used to hold, giving each other to drink, Auru and I." And the lion said: "Why dost thou wish to hold, giving me to drink with the pot which is large? while thou dost not permit that I myself hold, giving myself to drink?" And the hyena said: "We were always used to hold, giving each other to drink, Auru and I. Therefore thou shouldst permit that I hold, giving thee to drink."

Therefore he (the hyena) held up the pot to the other one's mouth. He held, putting the other one's head into the pot [*that is, putting the pot over the other one's head*]. He exclaimed: "Why was it that thou didst therefore kill Auru for me?" He was thoroughly beating the other one,

while the other one was screaming on account of his head's burns. The other one's eyes burning burst and the other one died, while the other one (i.e. the hyena) felt that he had been beating the other one. He dragged along the other one. He went to lay him underneath i.e. into the middle of the tree [*He put him into the tree (i.e. into the bushy portion of it, on the ground*].

[*//nabba-ttu – the name of a certain Bushman of whom Tsatssi told Thankasso*]

The Youth (of the Early Race of People) who warned those at home of the approach of a Koranna Commando
[*Thankasso from his mother Txabbi-an*]

[13 Feb.] A youth formerly (when) his parents sent him to the water, when the Korannas had descended to the water and the Korannas were at the water, he put the ostrich eggshells (into the bag). He went for water. And he went to the foot of the water's little hill. He appeared at the top of it. And when he appeared at the top, he espied the Korannas down at the water, while the Korannas also perceived him.

He became small. He swaying about, [*he walked like a little child, he was swaying about*] descended to the water, while the Korannas were down at the water. Koranna exclaimed: "Pity! [*They pitied him*] Oh! How is it that the people send him to the water? while a grown person does not dip up water?" He sat down. He took out an ostrich eggshell. He put down the ostrich eggshell into wet mud. He dipped up mud. He soiled the ostrich eggshell with mud. And a Koranna exclaimed: "Dip up nicely for him." And a Koranna dipped up water for him, dipped up water nicely for him.

And another Koranna exclaimed [*while he felt that he spoke to all the Korannas. Therefore another Koranna, who also beheld and pitied him arose, he dipped up nicely for him*]: "We ought to knock him down, for he is the one who will go and tell his people." And the other one exclaimed: "We ought to let him alone, for he does not seem as if he will tell, for a foolish person he is." And the other one exclaimed [*The other one, he wished them to kill the child, that they might follow the child's footmarks with which he came out of the house*]: "We ought to kill the child, in order that we may follow his footmarks." The other one exclaimed: "Ye are obstinate, when we say that we ought to leave him alone, for he does not seem as if he understands." And they stopped for him the mouths of the ostrich eggshells [*stop (the mouths of) ostrich eggshells with grass; grass which is surpassingly beautiful*]. They put away for him the ostrich eggshells in the bag. They grasping help him to carry [*they grasping, lay the eggshells on his back, they grasping help him to load, putting his arms into the bag's strings*]. They, taking hold, help him to load, they grasping raise him up.

He thus, he went swaying along. They were laughing at him. He, swaying about, descended the hill. He went and became a grown-up youth at the back of the hill. He went quickly to the house, while he said [*while he went singing along about the people whom he had seen*]: "Those people they have bound on war's … [*because the things were black*]. Those people they have bound on woodpigeon's [*They say: !nu-uru to it; its other name is !khi !khih; //nusbbokau or !ku-wai – The latter name is given on account of its call. The name of a little bird with a long tail (brownish in its colour my informant says). It lives in … Its call is thus: "hnn, u; hnn u; hnn u".*
!khau-xu-//koa or "Kruis" – The name of a plant which adheres to stones. This name is given to a place a little to the west of Bushmanland not far from //khabbo's place where it is abundant] tails. Those people, they have bound on war's … Those people, they have bound on wood-pigeon's tails. Those people, they have tied on war's … Those people, they have tied on wood-pigeon's tails." And

LVIII-26 Bushman (K.J.) Pp. 8262-8350. 1879

*8262-8350: 13 Feb. to 27 March 1879

[Contents:
8262-8 The youth who saved his people from a Koranna warparty (cont. from VIII-26 and concluded)
8269-85 The escape of /kannau from the Koranna Commando
8286-89 !nanna an, the calling of the wounded springbuck
8289-92 The marking of Bushman arrows
8293-8302, 8315-34 Making of arrows
8303-9 Eating tortoises and the Rain
8310-2 Life after death
8313-4 Skinning and cutting
8335-50 Ssaukiu]

[The youth who saved his people from a Koranna warparty (continued)]

And he arrived at home [*his people's houses; he went to his mother's house, at which he lived*]. He exclaimed: "Why is it that ye are keeping quiet? while the Korannas are those who are down at the water? A war party (commando), it has bound on wood-pigeon's tails. They [*they were other people*] have also bound on war's … Ye must make ready that we may escape."

And they made fire [*all the fires, the fires of all the houses; while they desired that the people should think that all the people were at home, while they had gone away*], they made fire with stumps of trees. The women went away, while the men were those who still remained at home, while they thought that the women should first ascend the mountain [!kou]. They would shortly go away. And they ascended the mountain, while the fires' stumps were those which smoked at the houses.

Thus the Korannas thought that the people were still there, when the people had gone away. The Korannas surrounded the houses, while the Korannas believed that the people were at home. The Koranna missed the people [*the people were those whom they missed at the houses*]. A Koranna said: "I wish that ye may see, for ye when I said, `Let us kill the child', ye said that the child did not understand; for a simpleton it was. It was the one who told its people. We
[Inserts: *... - dry; ... - The ostrich eggshell's head is dry when water is not in the ostrich eggshell. ...- The people say a person who takes snuff, tobacco eats up his brains; his brains disappear, his head is dry, because in the place in which the brains were, the brains have disappeared.*]
are those who miss the people at the house, just as if I had not … counselled rightly."

The Escape of Tkannan from the Koranna Commando
[*Than=kasso from his mother Txabbi-an*]

[15 Feb.] Tkannan, when she went to seek food, she was digging there. She espied people, a "Commando". She returned home. She came in order that she might tell the people. She exclaimed: "People are those which stand upon the `vlei'. Ye must make ready that we may escape." A man said: "The children of ostriches are those which are
[*... - to bend it down (as a sheet of paper)*]
always eating on Kuammata's vlei." [*I do not know the place where they lived, for I merely listened to the people*].

Tkanna exclaimed: "They are real people. Ye must make ready that we may escape." The man said: "The children [*The old man who contradicted Tkannan, he said the Tkannan was speaking falsely*] of ostriches are those which are always eating Kuammata's vlei." [*He meant*

that Tkanna was … talking, while she spoke untruly.] The man said: "My goodness! Why is the old woman obstinate about it? while the children of ostriches which I am wont to behold [*xarru-sse – "uintjes" (ground roots eaten by Bushmen and also made into a meal)*]. they are always eating on Kuammata's vlei."

Tkannan said: "They were real people, real people. Ye must quickly allow us to escape." The old man said: "The children of ostriches are those which are always eating on Kuammata's vlei." Tkanna said: "They were real people, real people. Ye must quickly allow us to escape, for the sun seems as if it would set, while all the people are at home, while the people do not divide at home, that one part of the people may escape while the other part of the people remain at home." The man said: "The children of ostriches they must be; those which I am wont to behold. They are always eating on Kuammata's vlei."

Tkannan said: "We ought to escape, for real people they were." And the sun set, while Tkanna was pleading there. She … the people [*was telling the people that the people should allow them to go*], while the people would not listen to her, while the people said she deceived. Therefore the sun set on account of it. They slept, while the Korannas travelling in the darkness reached them. The Korannas slept opposite to them.

And the Korannas, on the morrow, the Korannas
[Insert: *!kuru, also !kuru-!kuru – a track where something has been dragged along the ground*] attacked them [*… ran in among the people, in order that they might shoot the people*]. The Korannas shot them. And Tkannan exclaimed: "Ye do not seem to behold these people! For ye contradicted me." While that old man who contradicted Tkanna, he exclaimed: "I ought to have assented, for Tkannan must have spoken truly", while Tkanna sprang away. She
[Insert: *!kwa !kwanxa – the name of a black dog formerly possessed by Than=kasso*]
exclaimed: "Ye do not seem to see these people! For ye, when I told ye about them, I said that they were real people, ye contradicted me."

She ran away, ran fleetly away. The Korannas
[*!kaugen !ke – Mountain Folk (or Mountain Bushmen) who dwelt in the mountain kloofs on this side of Tki*
!ku !xue – the way in which !kaugen sso !ke pronounce !kuxe. The !kaugen sse !ke lived by the water, and on the ground, in a place where mountains were; to the south of the !kaugen !ke mentioned above.]
could not overtake her [*They could not running catch her; she was not a little fleet. Therefore the Korannas were weary on account of it, while the Korannas could not get near to her*]. She ran, ran, ran, ran. She stood still. She exclaimed: "Oh Korannas! Ye may stand still, for ye will not at all running catch
[*The Bushmen say Saa to the Korannas (i.e. call the Bushman [Korannas?] by this name). The Korannas also say Ssaa to the Bushmen. The Kafirs other name, the Bushmen call Tkann*]
me. Ye may stand still yonder."

She, when she had thus spoken, she ran away. She went afar off and stood still. She exclaimed: "Oh Korannas! Ye may stand still, for ye will not
[*ha – "horse" (same in plural); … - They also say quaggga to them; for the horse resembles the quagga*]
at all equal me." Therefore the Korannas stood still, while the Korannas felt that the Korannas were killed by fatigue, while all the people were slaughtered behind her. Those people whom she vainly advised, they were those who were slaughtered. The Korannas killed them, while Tkannan was the one who lived, alone lived.

!nana-an. The Custom of Calling the wounded Springbok
[*Than=kasso*]

[22 Feb.] They (i.e. the Bushmen) call in order that the springbok (which has been wounded) [*one springbok which is wounded*] may quickly lie down to die. This is why they call the springbok. They are silent when the springbok lies down. And they go to hit [*they go to hit the back of the springbok's head with a stone*]
[Insert: *... - lice; said to natural ... in the hair of some Bushmen*]
and kill the springbok. They lifting carry the springbok.

We are wont to say: "Kkou wwe, Kkou wwe" [*Its heart descends when we call to it. Its heart falls and it (the springbok) becomes faint, while it feels that darkness obstructs its eyes*] when we see that the springbok is still trotting along. We say: "Kkou wwe, kkou wwe." And we become silent when we see that the springbok sits down.

A gemsbok which has been wounded, they say that they … [*chase it*]. An ostrich is that which we … while we feel that it is wont to trot like us who are men (lit. "a man", or "a person") [*... its legs are two. Therefore it trots like us who are people/men.*]

[The marking of Bushman arrows]

[28 Feb.] … mark (made with Tkwae … and tto …). [1 March] The Bushmen are those who mark arrows [*all the arrows*], while they desire that they might recognise the arrows when they are shooting springbok at one place. And they, when they are following the springbok spoor, they, when they are going along picking up the arrows, they recognise the arrow. They say: "Thy arrow it seems to be, for their mark is thus." Another man says: "Yes, my arrow is yonder." They again, they go to pick up this arrow. The other man says: "My arrow seems to be that which is yonder, for their mark is thus."

Tkwae [*They (the farmers) call it "Harpis"*] is that with which they make the marks [*on the arrows*]. They put in tto, and they pound … together with the tto, and the Tkwae becomes red on account of it. Then it is that they mark the arrows with it.
[*ttann – to press down with a hot knife; abbi u – to become loose (as the feather from an arrow which no longer tightly adheres to it.*]

Arrow-Making
[*Than=kasso from personal observation*]

[2 March] We go to fetch reeds, to cut the reeds; and we bring the reeds, bind up [*with cord*] the reeds. We lay the reeds in the net. We take the reeds to the hut. And we go and divide the reeds at the hut. They bind the reeds which they had straightened, while the body of the reeds, they go and put it into the porcupine's hole. They shut them in with bushes. They put stones upon the bushes and they lay earth over, while they intend that beasts of prey which go about at night shall not scratch it open, while the other part of the reeds, they bind. They put them away at home.

These reeds are those with which they work,
[Insert: *... - thin (as a thin veldscoen); smoothly polished (as cream laid paper)*]
those which they make straight. We are wont when the arrow is like this, we scraping [*with a knife*] remove the reed's excrescences and we take out from the fire the !kui. [*A stone it is, a split digging-stick's stone it is, of which the people make a !kui*]. We straighten the reed. We do in this manner, while we holding lay the reed in its inside, we straighten the reed. We take out the reeds. We do in this manner with the reed (looking along it to see if it be straight). If we see that it is crooked, we grasping straighten it (with our hands).

We do thus with it. We holding lay it in the !kui [*(a furrowed stone)*]. We take the !kui. We put the !kui into the fire. We take out the !kui. We straighten the part of the reed which was bent. We again, we holding straighten it. And we cut (the ends of) the reed. And we also cut the upper end of the reed [*First we cut straight its upper end, and we straighten (i.e. the reed). When we have finished straightening it, we afterwards cut its mouth*], we split it.

And we take out a feather (from other feathers). We cut the top of the feather. We take up the reed. We lay down the feather, while we try the feather. We warm the reed at the fire, and we take up the … We in this manner rub on the /kuai juice. And we (again) warm the … which is upon the reed. We warm the …, we take up the feather. We do thus to the feather holding press, laying along the feather upon the reed.

And we take up a knife. We heat the knife at the fire [*put the knife into the fire*]. We press down the feather into its place upon the arrow, press down very nicely the feather. And we roll the arrow into the sinew [*so as to put on the sinew*]. We first, we put on this … at the upper end of the arrow. And we afterwards, we put on this … [*at the feather's roof, i.e. at the bottom of the feather*]. And we holding, turn the arrow. We put on this …. at the arrow's mouth. And we lay down the arrow, while we intend that the … may dry.

[16 March] And we take up the shaft, shape the shaft by scraping [*scraping remove the peel*] it with a knife, shaping, remove the peel. And we warm it at the fire [*i.e. over the hot embers*]. We make it straight, holding make it straight, smoke it in the fire's smoke [*warm it at fire which flames, in order that it may become black*]. And we take up the arrow-head. We warm the shaft's tip at the fire. We divide it. And we put in the arrow-head. And we take out the arrow-head. We put the arrow-head on the hot embers. And we take out the arrow-head [*jerk it out with a stick*]. We set down the arrow-head. We take up the … We warm the … We put the … (by means of the stick on which it is) to the tip of the shaft. And we take up the arrow head. We warm the … We put in the arrow-head. And we warm the …, when the arrow head is on the shaft.

We thus, we press down the … And we take out … We wind on the … We put the arrowhead to dry [*stick the shaft into the earth, while we intend that the ... may dry, in order that we may sharpen the arrow head*]. And we take up another reed. We make it straight. And when we have finished making it straight, we lay it down. We take up
[Insert: *Tkuamma – broken (applied to a reed); !xumma – broken (applied to a kettle)*]
the reed which we first made straight. We take up the arrow head. We put it (i.e. the shaft) [*We put in the shaft to the reed*] into the reed and we sharpen the arrow-head. We sharpen making to bite the arrow-head. We polish it with a whetstone [*a flat whetstone, a stone which is a soft stone*], while we intend that it may become white. And we lay it down.

We take up another reed. We cut it. We cut it. We mark it. We bind its mouth. And we lay it down. We take out a feather. We hit the inside of the quill with the feather. We lay down the feather. We take up the reed. We take up the … We warm the reed. We rub on the … to the reed. We take up a feather. We warm the …

And we holding lay the feather upon the …., holding press down the feather (upon the reed). We press down [*if an arrowhead be not there, we pull out the shaft, we beat the end of the shaft in the fire, we press down the sides of the feather with it*] the sides of the feather with a knife that has been warmed and we bind the reed, and we put the reed to dry, while we take the furrowed stone. We put the furrowed stone to cool and we leave it off working. We sit down in order that the reed may dry, the reeds …

And we take up the arrows head with the shaft on it. We put it in, put it into the reed. And we lay it down. And we leave off working. We sit, while we feel that we have finished making them [*while they are two*], while we sit thinking of other work, which we shall again do.

Therefore we exclaim: "I will first be quiet. I will afterwards poison the arrows in the morning, when it is cold, for it is warm. For the poison's heat/warmth would cover my face. Therefore I am first quiet. I will poison tomorrow morning, that morning in which I do not perspire. For I perspire. I do not a little perspire." Therefore we remain quiet.
[*A living man, he is the one whom we ask for rain, that he may make the rain fall for us. A man who is dead, we ask him.*]

Therefore we early shred it [*the … (a vegetable juice, dried) is that which we shred*] upon a flat stone (upon which arrow-heads are sharpened). And we spit into it our saliva, and we crush it [*with a "Drie Doorn" stick*], crush making it soft. And we take a …s head
[Insert: *Tgoo – the name of a Bushman dance; ssauken – the name of a play played by Bushmen and Bushman women; !khumm – a game at ball played by Bushmen; !khumm-0pua – another ditto*]
snake's poison fang, we … it, take off its poison-fang's membrane. We put the ….'s poison fang's poison into the … and we crush it. And we take a puffadder's poison fang. We slice it (in this case the skin bag is not removed but sliced with the contents
[*… - The skin which is upon its poison fang's saliva. We say its poison fang's poison to it (i.e. to the dried saliva = the venom); … - It is poison; //kao – the name of the plant from which the =ku poison is obtained; =ku, i – the juice is that which the people call =ku*] it. We take out the poison fang of a different … We put them together.

A snake which is powerful (strong), it is the one which we, because we saw it at a place which is strong [*A place which is strong is a place which is … The part of a place which is …, its serpents are strong. We … the part of a place which is bad, its … are those of which we put in their two heads (i.e. the two poison bags of one snake). That part of the place is that which we see that a thing does not quickly die (i.e. from its poison). We go to a thing alive, the thing arises frightened on account of us*], it is the one of which we put in one poison fang, while we leave alone its other poison fang [*i.e. the other poison bag of the same snake*]. And we put in its gall when we have cut it. We put away the other part of the gall, while we put the other part of the gall into the … And the poison becomes green, and we poison with it.

We put the poison on this part, put the poison upon the … We do in this manner with the poison [*i.e. press it on to the sinew (!nui) with a stick*]. We poison, bringing down the poison on the shaft. We poison, laying down the poison (to the poison's lower limit about 2 inches and 1/8 down the shaft). And we work very nicely the poison. And we put it to dry [*stick the end of the arrow into a bush. It is put upon a bush to dry, out of the way of the children for fear that they should eat it*], put the end of the arrow shaft into a bush, put it upon the back of a bush, while we intend that a little child may not espy it, so that it might take it.

We take up the whetstone. We put it down away [*put it in at the side of the house (on the earth, under the sticks), so that a little child may not espy it, so that it may take it up and heal it*]. We leave off working. We sit down.

[The Rain]
[*From Than=kasso*]

[6 March] My grandfather Tsatsi was the one who thus spoke to me, as well as my grandmother and elder female relations [*=kammi – maternal grandmother of narrator; Tgoe-an – an elder sister of Ssuomi's (father of the narrator); Ttwai-an mother of Ttoken-an*]. They said: "A young unmarried woman does not eat the tortoise, also a young unmarried man. For the rain is wont, those things, they are wont to be those which the rain thundering goes in search of, those which a young unmarried woman has eaten, when a young unmarried woman is a young unmarried woman. Therefore the rain is wrathful.

Therefore a man whose heart is good, he is the one who speaks to the rain [*i.e. Tnu Tnuken !ke, e //na !khoa – the dead people who are with the rain*], while another man says: "Oh! Beast of Prey! Thou shalt speak for us to this rain, for it does not a little lighten. For
[Related insert: *My grandfather used to speak to the rain.*
The rain is addressed by the old man in the following manner: "Oh! …, Oh! …. Do ye not know me? Ye do not seem as if ye knew my house, that thou (addressing the rain itself) shouldst therefore put thy tail between they legs. The women are looking at thee. Thou shouldst therefore put thy tail between thy legs for the children." Therefore the rain thunders,

sounding small, while it feels that it thunders, lying along in the sky. Therefore it sounds small on account of it, while it feels that it leaves off lightening, it only lightens (distantly in sheets) [(Explanation) The women see the !khoa /khweiten. Is not the rain ashamed for the woman's eyes]]
The rain is wont, if I am the one who speaks to the rain, the rain does not a little thunder and sound angry, if I am the one who speaks to the rain. For thou art the one who causes the rain to rain gently when thou dost speak to the rain, while thou … the rain feels that thou dost not speak hastily. Therefore thou … the rain quickly leaves off thundering, while it feels that it is not lightening, and it gently rains. It only rains liquid [*... - The Bushmen are those who say rain liquid, while the European says "rain", to water which rains out from the clouds*], while it does not thunder. Therefore the Bushmen are wont to say that the rain (i.e the thunder) sounds hollowly while it feels that it thunders lying along in the sky. Therefore it thunders sounding hollowly on account of it.

[*An illustration of the use of ddabba-i.*
Therefore we who are Bushmen when we educate our little child, we say, "Oh child! I desire that thou dost understandingly, while I yet live, while thou dost not do foolish actions. For thou dost again do foolish actions, as if I did not educate thee."]

[Life after death]
[*Than=kasso from his maternal grandfather Tsatssi*]

[9 March] All people become spirit [DB's word] people when they die. My grandfather used to say, spirit people. He said, "Ye have uttered for us the old people's names, as if the old people [*... - "oud mens". The people which are dead, "old people"*] were not dead people, and they have come to harm us [*come as a fighting party in order that they may kill a person. Therefore the person becomes ill on account of it*] on account of it, because they do not possess their thinking strings [*with which they understood*]. Therefore they are wont to come to harm us, if we utter their name by night. And we dream about them if we utter their name by night." They (that is the children) do not utter their name by night, for when the sun is high, then they utter their name [*noon it is, when the place is light*].

[Skinning and cutting]

We bite dividing the reed, while we grasp breaking it. And we bite dividing off its little piece, and we cut feeding ourselves with meat. We do not skin with it [*A thing which has skin is that which we flay.*], for we cut meat [*meat which is cooked is that which we cut*] which is cooked with it [*when the skin is off, when we have cut removing the skin, we cut up the meat*]. Stones are those with which we skin, when we have … them; and we skin the springbok with them.

Ssauken

They run forward and they pass in between the other people, while another man runs forward following the other. And he pauses in between the other people. [DB translates] And another runs forward following him and passes in between the others. Another man still who has been standing runs forward after him. And he turns back and passes in between the others. And another runs forward following him and passes in between these people. [*It (the "Korhaan Malkop" ...; its talking (it) is. The korhaan ... (i.e. gives a hoarse cry something like a roar) The korhaan is the one who ...; karate – cart; kakaraken-te – carts*]

And another runs forward and passes in between the women, close to a woman who has been standing opposite to him. And this woman runs forward following and also passes in

between the people. And another follows her and also passes in between the others. Another also runs forward following the other and also passes in between the other people. Another runs forward following her and passes in between the other people. And another runs forward after the other and passes in between two other people. And another runs forward following her and one stands, she is alone; and another comes to stand at her side.

Then she runs forward following the other. She comes up opposite the men, but does not go in among them. [26 March] She goes up to stand opposite to the other people. They are still singing. The men are also humming. [*They (the men) say: "Pwwurr-he!" The women are those who clap their hands; they sing.*] And those who are the first to pierce the "ssauken." Another comes forward and passes in between the other people. And another follows the other and passes in between the other people. And another also follows the other and passes in between the other people while another follows the other and passes in between the other people, while another follows him. He passes in between the other people.

Another advances following the other. He passes in between the other people. Another advances following the other. He passes in between the other people. Another advances following the other. They turn round. The one who is advancing passes in between the other people while the other advances following him. And the one who is standing forward advances. The other remains standing and another comes to his side. He advances and passes in between the women.

And a woman advances following the man. She passes in between the other people. Another woman follows her and passes in between the other people. And another advances following her and passes in between the others. And another who has been standing in front of the other advances. She comes up to the other's side as she stands facing the men.

LVIII-27 Bushman (K.J.) Pp. 8351-8437. 1879

*8351-8437: 8 April-3 May 1879

[Contents
8351-73: The Vultures and their Elder Sister (S.B.F.)
8374-86: Signs made on leaving a place
8387-90: Kafirs living North of Orange River
8391-2: Bushman sieves
8393-8432: !koe !nuin tana and the Day's Heart Star]

[The Vultures and their Elder Sister]
[*Thank=kasso from his mother Txabbi-an*]

[8 April 1879] The vultures made their elder sister of a person [*A woman was the one of whom they made their elder sister. The woman was of the early race of people*]. They lived with her. They, when their elder sister's husband [*A man of the early race of people (he) was*] brought home a springbok, they ate up the springbok. And their elder sister's husband cursed them. He scolded them.

And their elder sister [*Than=kasso explains the use of the singular person of the pronoun here in the following manner): Their elder sister was one, they were those who were numerous*] took up the skin of the springbok. She singed it. Their elder sister boiled the skin of the springbok, their elder sister took it out (of the pot). And they took hold of the pieces of skin [*I think that it was their hands; if they did not perhaps take hold of things with their mouths; for they flew. Their elder sister was the one who gave to them of the springbok's skin.*]. They swallowed them.

Their elder sister's husband scolded them, because they again ate with their elder sister of the skin of the springbok, when they had just eaten the springbok's flesh. They again, they ate with their elder sister of the springbok's skin. And they were afraid of their elder sister's husband. They went away, they went in all directions. They thus, they sat down.

And they looked at their elder sister's husband. They looked furtively towards their elder sister's husband. Their elder sister's husband went to hunt. He, again, he went to kill a springbok. He brought the springbok home, slung upon his back [*(he) carried the springbok*]. They again came to eat up the springbok. Their elder sister's husband scolded them. And they ceased [*(i.e. they ceased) when the meat was finished; they had eaten up the meat*], they sat still. Their elder sister singed the springbok skin; she boiled the springbok skin. Their elder sister gave to them pieces of the skin. They swallowed them down.

Therefore their elder sister's husband, on the morrow, their elder sister's husband said that his wife must accompany him, that she should altogether eat on the hunting ground; for his younger sisters-in-law were wont to eat up the springbok. Therefore the wife should go with him. Therefore the wife went with him.

Therefore they [*the vultures*] when their elder sister had gone, they went out of the house [*Their elder sister's house, in which they had been living with their elder sister*], they sat down (on the ground) opposite to the house [*because they were people*], and they talked together on account of it. They said, another one was the one who (?) said, "Thou shalt ascend, and thou shalt come to tell us what the place seems to be like." And another one said: "Our little sister [*(a little girl)*] is the one who shall try, and then she shall tell us.

And then a vulture who was a little vulture girl, she flew up. She ascended. They said: "Let us wait, that we may see what (our) little sister will do." Therefore she went disappearing in the sky [*they did not perceive her*]. They no longer perceived her. They sat. They awaited the [10 April] time at which their younger sister should descend.

Therefore their younger sister came down from above in the sky. She came and sat between them. And they exclaimed: “Ah! What is the place like?” And their younger sister exclaimed: “Our mate [*her elder sister in the one to whom she spoke*] is the one who shall ascend, that she may behold. For it seems as if we perceive a thing when we are above there.”

Therefore her elder sister who was a grown up girl, she arose. She ascended. She went disappearing in the sky. She descended from above. She (came and) sat between the other people [*the vultures*]. And the other people exclaimed: “What is the place like?” And she exclaimed: “There is nothing the matter with the place; for the place is clear. The place is very beautiful, for I behold the whole place. The stems of the trees [*i.e. (large trees)*], I behold them; the place seems as if we should consequently perceive a springbok, if a springbok were lying under a tree; for the place is very beautiful.”

Therefore they altogether arose, all of them. They ascended the sky [*while they felt that they altogether became vultures*], while they desired that their elder sister should therefore eat, for their elder sister’s husband scolded them. Therefore they were wont, when they espied their elder sister’s husband coming, they ate hastily. They said: “Eat, eat, ye must eat hastily, for that cursed man who comes yonder. He is the one who would not endure us.” And they finished the springbok. They flew away, flew heavily away. They thus, they yonder alighted, while their elder sister’s husband came to take up the bones.

They, when they perceived a springbok, they descended and their elder sister perceived them. Their elder sister … [*vultures are those which we ...*] went to them. They eat, they eat, they looked around. They said: “Eat, ye must look around. Ye shall leave some meat for our elder sister. Ye shall leave [*meat it is; the ... which lies along the ...*] for our elder sister the … when ye behold that (our) elder sister is the one who comes.”

And they espied their elder sister coming. They exclaimed: “(Our) elder sister seems to be coming yonder. Ye shall leave the meat which is with the springbok skin. [*They eat the skin together (with the meat)*] And they left (it). And they, when they beheld that their elder sister drew near to them, they went away, they went in all directions. Their elder sister said: “O e ya! On account of what thing have ye thus done to me? as if I had been the one who scolded ye.” And their elder sister reached the springbok. She [*the elder sister, the vultures’ elder sister*] took up the springbok. She returned home, while the vultures went forward. They went to fly about while they sought for another springbok, which they intended again to eat.

[Signs made on leaving a place]
[*Than=kasso from his mother Txabbi-an and from personal observation*]

[13 April] They (i.e. the Bushmen) when another person has gone, the other one does not return, they push their foot along the ground, if they travel away, and they place grass near to the marks [*They stick grass into the bushes*]. And the other one, when he returns, he comes and misses them at the house. He looks at the house. He looks, looks. He perceives the grass standing upright. And he goes to the grass. He looks at the grass. He also percieves the grass which stands yonder. [*There are four pieces of grass at a distance from each other, in the direction of the place to which they have gone*]

And he exclaims: “The people have travelled away to the waterpool which is there.” And he goes to the water, [15 April] while he goes looking (and) searching for the people, whether the people have not gone to dwell at it, that water. And he goes ascending the water’s hill [*A hill it is, behind which the water is*]. He sits upon it, in order that he may sit looking, looking, seeking for the houses. And he perceives the houses, while the houses stand white yonder. He sits looking at them. The fire smokes [*The fires all smoke; the fire is outside*] out from the houses, as he sits looking. And he exclaims: “The house is surely that which is yonder.”

And he arises. He goes to the house. And he returning reaches the house. And the other people exclaim: “Our brother must be (the one who) comes yonder, for he is the one who walks

in this manner; for a man of the place (he) is. He knows the water. He would do so, when he came and missed the house. He would come to the water, which he knew. For ye said that he would go astray [*The Bushmen are those who say, //gui !ku, while the white men are those who say "verdwaal"*], while I wished, I said, that we should travvel away. Ye said that he would go astray, while I wished that we should travel away, although we had not told him about it, namely that we should travel away; for the water is that which is finished. Therefore we travel away on account of it."

[Continued]
[*Than=kasso from personal observation*]

[17 April] We also reverse branches [*I feel that I used to see my grandfather reverse*]. We are wont to place them [*pierce into the ground*], their green top is underneath, while the stump of the branch is that which is above there. And we again, we go yonder to place that branch. And we draw our foot along the ground (making a mark), while we feel that we will not again go to place another branch, while we feel that we altogether travel away [*Four (and sometimes five) branches are said to be used; the first is placed opposite to the house, the next about 50 yards distant, the next a little farther than that distance, the next rather more than double the previous distance, and then no more. At the last stick, the foot is drawn along the ground in the direction of the place to which they go, from the last stick, which leans in the said direction*]. Therefore another man is wont when he returns home, he misses the house. He looks about and he espies a branch. And he exclaims: "The folk must have travelled away to that little pool, for that is why they reverse (a branch) pointing in the direction of the water. I will go to the water, that I might go looking for the folk's footmarks at the water, to the place at which [*seeking for food (to dig up) is different, making a house is different, dwelling at a place*] they seem to have gone to make a house (from which) they are going out to fetch water."

And he goes to the water. He goes along to the water. And he goes to look at the water. He espies the people's footmarks' path. He takes it [*the people's footmarks' path is that which goes along*]. He goes along it, goes along arriving (with) it at the house. [*[This should probably be !ke //a, 13.12.09]*]

[Kafirs living North of Orange River]

[21 April] The …: they are Kafirs. The people (i.e. the Bushmen) are those who call them …; while the people feel that they are not a little black. They come out from the other side, the other side of the Orange River. I think that they are "Kaal" Kafirs, for they have no trousers. These Kafirs they have nets [*A net it is. I feel that they all are those who have nets; therefore I say nets*]. They are used to put locusts [*they eat locusts, they resemble the Bushmen with locusts*] into the nets [*They put the kaross into the net. They put the locusts into the kaross*].

They are wont to thread with a riem/thong. They put the riem into the net's eye. They put in the riem to the net's eye [*hi //kei tssaruken-ttu – the passage between the upper front teeth (a name for it used by Txabbi-an*] which is yonder (i.e. on the further side) and they draw together the net. And they put the riem into the net's other eye. They thus (?), they go on drawing it, the net, together. They again, they yonder (i.e. on the further side) bring back the riem. They put the riem into the net's other eye. They bring it back and they tie it.

[Bushman Sieves]
[*Than=kasso*]

[22 April] The things which resembled … I think that they are the … of the early race of people. For they must (?) formerly have sifted, sifted !haken if they dug it out, dug out …, they sifted … They also dug out Bushman rice.

The Story of !ko-g !nuin-tara
[*Than=kasso from his mother Txabbi-an and his maternal grandmother =kammi*]

[27 April] They sought …, they were digging up … They were going about sifting …, while they dug up … And they, when the … were intending to go in [*to go into the place which is below*] (to the earth which was underneath the little hillock), they gather together, they sift the …. on the hunting ground.

And the hyena [*a she hyena*] took the blackened perspiration of her armpits. She put it into the !haken. And they [*The hyenas it was, they and the jackals, they and the blue cranes (and) the black crows*] gave of the … to !ko-g-!nuin-tara. And !ko-g !nuintara exclaimed, she said to her younger sister: "Thou shalt leave alone this … I will be the one who eats it.
[Insert: *Tamma – To drink with the Tku (or Bushman soup-spoon)*]
For thou art the one who shalt take the child. [*It was !ko-g-!nuin-tara's child. !gaue-Ti was the one who buried the child away from his wife, under the … (a plant with a handsome green top and little bulbous roots at the end of fibres in the ground, which latter are eaten by bushmen raw and also roasted and made into meal, which is said to be excellent. Than=kasso thinks the flower is red, but has not seen the plant since he was a child).*] For this !haken, its smell is not nice."

Therefore !ko-g-!nuin tara when she sat eating the …, the ornaments [*bracelet, anklet, leglet*] (i.e. bracelets, anklets, bracelets below the knees, earrings) themselves came off [*they came off, they sat down upon the ground*]. The kaross also unloosened (itself), the kaross also sat down. The skin petticoat also came off, the skin petticoat also sat down. The shoes also unloosened themselves.

Therefore she sprang up [*because she became a beast of prey*]. She thus she trotted away. Her younger sister followed her, screaming aloud [*while she wanted run catching hold of her older sister*]. She (!ko-g !nuin tara) went along. She went entering into the reeds. She went (and) sat in the reeds.

Her younger sister exclaimed: "Oh! !ko-g !nuin tara! Wilt thou not give suck to the child?" And she (the elder sister) said: "Thou shalt
[*//kua, !kouxy, //go, !kau !kaueten ka a – four pieces of meat which are in the thighs of animals. The small piece of meat attached to a string (sinew?) which is in the thighs of the large hare, the flat hare, and the mountain hare. It is left or given to dogs and not eaten by Bushmen (being considered to be a piece of man's flesh, dating from the days in which the hares were men). It is said by Than=kasso not to be found in animals generally.*]
bring it, in order that it may suck, that I might (?) …. talk to thee, while my thinking-strings are still standing."

Therefore she spoke. She said to her younger sister:
[Insert: *21 May 1879.*
Than=kasso from Tsatsi: If they kill a (wild) cat and they bring home a wild cat, that wild cat turns itself into a lion. The cat comes to kill that man who killed it. People are those who say so. I have not seen them (that is, seen them do it).
Than=kasso from Tsatsi, =kammi and Tuai an
Dead people are those who come out of the ground, are those who my elders used to say, they were those who rode the rain, while they felt that they (that is, their thongs) were like horse's thongs; they bound the rain. Therefore they are those who ride the rain, while they feel that they are those who have (possess) the rain.

Therefore the people say to a rain which is great, they say, that the sorcerer has gone to loosen the thong. Therefore the rain goes to fall (and?) becomes large while the rain's leg had (at

first), being little, gone along. [The rain liquid is that which people call "the rain's leg", while the people feel that it does not rain over the whole place. The rain liquid which comes out of the clouds.]
"Thou must quickly bring again the child while I still know ye, and thou shalt bring the child tomorrow morning."

Her younger sister returned home, also the hyena, while the hyena had put on the ornaments. They returned home, while the Day's Heart and the rest [*I think that he was with other people. I think that the jackals' husbands it probably must have been; and the quaggas, and the wildebeests with the ostriches*] were out hunting. The Day's Heart returned home, while the child was crying there, while his younger sister-in-law was the one who had the child. He
[Insert: *Tuha – a pool which has bushes round it; !kau – a pool without bushes*]
came [*that is, Day's Heart*]. He exclaimed: "Why is it that !ko-g!nuin-tara does not attend to (?disturb herself on account of) the child, while the child is crying here?"

The hyena did not speak. Txe-de-yoe soothed the child. She
[Insert: *ta Txo Txoiten – to be rough (as blotting-paper, crumpled cup-paper, a woolen table-cover etc.*] waited [*We await another, that the other may come, if the other was the one who said that he would come to us; we await him, wait, in order that he may depart.*]
waited. Her elder sister's husband went hunting, and she took the child on her back. She went away to her elder sister. She went arriving at the reeds. She exclaimed: "Oh! !ko-g !nuin-tara! Give the child suck!"

And her elder sister sprang out of the reeds. Her elder sister thus, she running came. Her elder sister caught hold of her. She turning (her body on one side) gave to her elder sister the child. She said: "I am the one who is here." And her elder sister allowed the child to suck. She said: "Thou shalt quickly bring (again) the child, while I still recognise (ye); for I feel as if my memory would leave me (lit. as if my thinking-strings would fall down)."

And her younger sister took the child upon her back [*!kai ta !khwa – to carry a child lying in the arms; !kai //khoa ha – to carry it sitting in the arms (as Europeans). Bushmen women (the plural is meant here), they carry on their side a baby when it is still little, the baby's head is in the palm of their (left) hand (The lower part of the child's body rests against the woman's left side and its feet pass through under her left arm).*]. She returned home, while her elder sister went into the reeds. And she near sunset, she went to her elder sister, while she felt that her elder sister was the one who had thus told her about it. Her elder sister said: "Thou must quickly bring the child, for I feel as if I should forget ye, while I feel that I do not know."

And her younger sister took the child near sunset. She went to her elder sister, she stood. She exclaimed: "Oh! !ko-g !nuin-tara! Give the child suck." Her elder sister sprang out from the reeds. She ran up to her younger sister. And she caught hold of her younger sister. Her younger sister said: "It is I! It is I." She (!ko…) allowed the child to suck. She said: "Thou shalt quickly come again; for I feel as if I should forget ye (as if) I should not any longer think of ye."

Her younger sister returned home, while she (the elder one) went into the reeds. Her younger sister .. on the morrow. She went to her elder sister. She walked coming, coming, coming, coming. She stood. And she exclaimed: "Oh !ko…! give the child suck." And her elder sister sprang out from the reeds. She ran up to her younger sister. She caught hold of her younger sister. Her younger sister, eluding her grasp, gave her the child. Her younger sister said: "It is I." Therefore she (the elder sister) said, she told her younger sister: "Thou must not any longer come to me, for I do not feel as if I should any longer know."

And her younger sister returned home on account of it. And they went and made a !ku [*This is a dance or game of the Bushmen which Than=kasso has not seen himself, but heard of from Tuai-an and =kammi, two of Tsatsi's wives. They used to say that their fathers !ku played; their mothers were those who clapped their hands, clapped their hands for the men; the men nodded their heads.*] at it (i.e. at the house). They played. The men played with them, while the

women were those who clapped their hands, while the men were those who nodded their heads, while the women were those who clapped their hands for them.

Therefore the Dawn's Heart nodding his head went up to his younger sister-in-law. He laid his hand on his younger sister-in-law. Therefore his younger sister-in-law swerved aside. She exclaimed:

[Insert: *//kei //kho – to lay the hand down flat (upon something)*]

"Leave me alone! Your wives, the old hyenas [!gwai Te-tara – *she said !gwai Te tara from anger; anger was that on account of which she said !gwai Te tara*] may clap their hands for ye." Therefore the Dawn's-Heart ran to the hyena. He took aim (with the assegai) [*He brought himself to a stand in order to take aim*]. He pierced the place where the hyena had been sitting [*She sat inside the house from fear. Therefore she took off the bracelets from her wrists, while she thought that she would sit quietly, while she felt that she left the things. She suspected that the people made a !ku (on her account). Therefore she did not go to the !ku on account of it, while she felt that she had been wearing !ko …'s things.*] While the hyena sprang out, she trod, burning herself in the fire, as she went springing out (of the house), while the ornaments remained at the place where she had been sitting, and where she had been wearing them. She sprang away, while they remained.

And the Dawn's Heart scolded his younger sister-in-law, why had it been that his younger sister-in-law had not quickly told him about it. She had concealed from him about the hyena, as if this was not why he had seen that the woman had been sitting with her back towards him, she had not been sitting with her face towards him. She had been sitting with her back towards him. The (i.e. his) wife had been sitting with her face towards him. A different person, she was the one who was here, she had been sitting with her back towards him [*… he had married the hyena, because he thought that it was !ko…*]. And he said that his younger sister-in-law must quickly tell him of the place where the (his) wife seemed to be. His younger sister-in-law said: "Thou shalt wait, that the place may become light [*because it was night*]; for thou seemest to think that thy wife still (?) resembles that which she did. We will go to thy wife when the sun has arisen."

Therefore he (the Dawn's Heart) on the morrow, he exclaimed that his younger sister-in-law must quickly allow them to go. Therefore his younger sister-in-law exclaimed: "We ought to drive goats in order that we may take goats to thy wife." Therefore they drove goats. They drove along goats, drove along goats. They took the goats to the reeds. And they drove the goats to a stand [*They left off (driving) in order that the goats might stand still*].

Txe-dde-yoe [*Txe is a young girl. What the whole of Txe de yoe's name means, my informant does not know*] ordered her elder sister's husband. She exclaimed that her elder sister's husband should stand behind her. The other people standing behind her elder sister's husband's back, while she was the one who stood next to the goats. Therefore she exclaimed: "Oh! !ko-g !nuin-tara! Give the child suck!" Therefore her elder sister sprang out of the reeds. She thus running came. She, when she ran to her younger sister, she perceived the goats. She turned aside to the goats. She caught hold of a goat.

The Dawn's Heart caught hold of his wife, when the wife caught hold of the goat, while his younger sister-in-law Txe-dde-yoe also took hold of his wife. All the people at once took hold of her. Other people caught hold of goats. They cut open the goats. They cutting open took out the contents of the stomachs. They anointed !ko-g… with the contents of the stomachs. They rubbed off the hair [*The hair with which she had become a lynx*] (from her skin).

Therefore she, when she sat down, she said: "Ye shall pulling off the hair, leave the hair on the tips of my ears, for then I shall hear; for I do not feel as if I should hear." [*She said that she should not hear, if all the hair were off her ears. Therefore her husband should leave the other hair on her ears.*] Therefore the man (her husband) plucking off, left the hair on the tips of her ears. That hair, it is that which is thus [*holding up two fingers*] on the tips of the ears, standing on the top of them. Therefore the Dawn's Heart was used when he came home [*He always*

(henceforth) did thus, because the hyenas had made his heart angry, they had poisoned (his) wife], he put an arrow on the bow. He walked sticking the end of his assegai into the ground, as he returning came. His eyes were large as he came walking along. They resembled fires. The people were afraid of him as he came on account of his eyes, while they felt that his eyes resembled fires as he came walking along. The jackals feared him as he returning came.

[*The anteater's other name is =go xumm. (This name is used by both sexes, as well as by children.) The springbok also is //kaken. All the people are those who thus utter its name.*
Tkhu – ostrich (a name for ostrich which Than=kasso heard from Ssu-kkoin, a Bushman said to possess kkoin (leanness))]
[2 May] … dust (if plentiful); .. long; … short.
The eland's other name is that which is here; its other name is =koukne-!khwi (i.e. … tail). The women are those who utter the eland's name [*when it lashes its tail*] of =kouken-!khwi (… tail). The men are those who say "meat" (i.e. call it by the name of meat).
The hartebeest is that one (whose) other name is //kuerriten. The women are those who utter its other name, its name which is //kuerriten.

!kue!kuerriten [*(the name of a white stone found in Bushmanland which is not hard and is used for making stone knives)*] they are. The people are those who have knocked them off. The people throw them away when they strike meat with a large piece of stone. They throw away its (i.e. the stone's) pieces which are here.
[*The people also cut with quartz. It is that which is sharper than the stone knife, the stone knife is (however) sharp.*]

It is an old pot, an old clay pot it is. The people appear to have boiled (meat) in it. It broke while a (piece of) a new pot is that which is here. It is one the lip of which broke off
[Insert: *//nupem-an – The name of a Bushman woman who lives at old Mr. Devenish's at Van Wyk's Vlei and is the mother of "xui-man." //nupem-an was a relation (cousin?) of the mother of Than=kasso. Her second husband (not the father of "Xuiman") was !ka!kain-I (or "Oud Kus Kaptein") He respected me, while he felt that my elder female relation was //nupem-an. He was not a little clever.*]
when the people took hold of it, that they might set it nicely down; its lip was that which broke off, this piece of it.

//khwih (a younger brother of "Oud Toontje's") other name was !khu kau, his youthful name was !khukau, while his grown-up name was //khwih.
[*//khwih was killed by a Kafir named "Mientjes", with the 6 other Bushmen and Bushman-women whose names are here marked by asterisks, on one occasion. This happened after Than=kasso grew up and married, but before he was brought to the Breakwater.*
**!num-an – the wife of //khwi*
**//kuommain-an – the wife of //khwai-sso who was himself a first cousin of Than=kasso*
**//gwai-ttu – a son of //khwai sso and //kuommain-an*
!ha!ha i – a daughter of the same parents was spared, altho' present at the slaughter
**Tkua !han - //khwi's son*
**//kuerriten-ttu – son of !haken Tka and an elder brother of Ta !kunta's, who had married //khwih's daughter, tchai tchai (y.n.)*]

VIII-28 Bushman (K.J.) Pp. 8438-8525 rev. 1879

From: 24 May to 17 June 1879

Contents
8438-41: What is done by Bushmen in an eclipse of the sun
8441-3: The Moon not to be laughed at
8443-5: The Moon seeking his wife
8447-9: Prayer to a Star
8849-58: What the Stars say
8459-65: Wind in Stars
8465-7: Rain washes out a devil mans footsteps
8468-70: Sirius and Canopus
8471-3: Making fire with 2 sticks
8474-85: A Review of the Parade
8486-8506: !kotta /koe, his brother, ostrich eggs and Korannas
8509-8525: The =Nerru and her husband
8525: Note on =Nerru

What is done by the Bushmen (men and women) in an eclipse of the sun
[*Than=kasso from personal observation*]

[24 May 1879] They strike sticks (one upon the other), while they wish that the sun may come out. They also beat (together) shoes, when they behold that the sun becomes small, [*//koin Tk Te !gwaxu – The sun goes into the sky (the Bushmen mode of describing an eclipse of the sun)*], they beat (together) shoes, while they wish that the sun may come out, and the sun becomes large, while the sun feels that the sun comes out, the sun stands outside of the sky. And they leave off. We do not a little fear the sun, while we feel that we are on the hunting ground, and the sun would, if the sun were to go in, darkness would shut us out from home. For its action (i.e. its shade) resembles a mist when it (i.e. the sun) has entered the sky.

The Moon not to be laughed at
[*Than=kasso from his mother, Txabbe-an*]

The moon is that which the people are wont to say, the moon was angry, that the people laughed at it, because it was large, and it went into the sky. Therefore, the people are wont to say //kuan-ttu [*The moon's other name is //kuan-ttu; resembling a thing which is bitter. Jantje thinks that this must have been the moon's name when he was a man*] to it, when it is large. The people do laugh at it, while the people feel that the people are wont to say, it becomes angry. Therefore the people say //kuan-ttu to it, while they shew respect to it, in order that it [*//koon – the name of the moon's wife*] may not go into the sky.

The Moon seeking for his wife, //koon
[*Than=kasso from Tgoe-an his aunt (his father's elder sister), one of the wives of his paternal grandfather Tsatsi and the youngest of the three*]

[26 May] The moon, he returned home, he came (and) missed //koon. He followed //koon's spoor. He sang: "Direct me to //koon [*The narrator says that the Moon's wife was a !xwe //na sso !kui*], that I may … Direct me to //koon, that I may … I think that he seems to have been questioning the people about //koon. Therefore he said: "Direct me to //koon, direct me to //koon,

that I may … to //koon. Direct me to //koon, direct me to //koon, that I may … to //koon. And then my grandmother [*she was the step-grandmother*] did not tell me what the moon did, about it.

[27 May] When we said: the moon is large, she (my mother) said: "Oh! Children! Ye are laughing at grandfather //kuan ttu, while he becomes angry, he goes into the sky if we laugh at him."

[*No heading]
[*Thank=kasso from personal experience. He used to hear Tsatsi talking to the stars*]
[29 May] They desire (?) that they may also perceive things [*(which their dogs may kill)*]. Therefore they say that the star shall take their heart, with which they do not a little hunger; that the star shall give them the star's heart, with which the star sits satisfied. For the star is large, the star seems as if it possessed food. Therefore, they say that the star shall give them the star's heart that they may not hunger.

[30 May] The stars are wont to call Tsau! Tsau! Therefore the Bushmen are wont to say that the stars curse them the springbok's eyes; the stars sat Tsau! They say Tsau! Tsau! I was the one who listened to them. I questioned my grandfather (Tsatsi) what things it could be that thus spoke. My grandfather said to me that it was the stars which spoke thus. The stars were those which said: "Tsau!" while they cursed for the people the springbok's eyes. Therefore I when I grew up, I listened to them. The stars said: "Tsau! Tsau!" Summer is the time at which they stand.

I because I used to sleep with my grandfather, I sat with my grandfather when he sat in the cool outside. Therefore I questioned him about the things which thus spoke. He said that the stars were those that spoke thus; they caused for the people the springbok's eyes. [*I think it was all the springbok*] My grandfather used to say about //koa-ggu, when …newly came out, he said: "Thou shalt give me thy heart, with which thou art satsified, thou shalt take my heart, my heart with which I am desperately hungry. That I might also be filled, with thee. For I hunger. For thou seemest to be filled; hence thou art large. For I am hungry. Thou shalt give me thy stomach (?) with which thou art filled. Thou shalt take my stomach, that thou mayest also hunger. Give thou me also thy arm, thou shalt take my arm with which I do not kill. For I miss my aim. Thou shalt give me thy arm. For I … my arm which is here, I miss my aim with it." [31 May]

He wished that the arrow might hit the springbok; hence he wished the star to give him the star's arm, while the star took his arm, with which he missed his aim. He shut his mouth (i.e. become silent) [*!kua !kua – frost*], he left off (speaking), he sat, while he felt that he thought that he would, sitting, make sharp an arrow.

[*No heading]
[*Than=kasso from his maternal grandfather Tsatsi*]
[1 June] When the wind has blown and the wind dies, the wind is warm (that is to say the place is warm), while it feels that the sun is warm; and the sun's eye is altogether warm on [*The Bushmen say that the wind is still, when the wind does not blow. They also, when the wind blows strongly, they say, the wind blows hard*] account of it. And the Pleiades come out [*because the Pleiades are summer's things, summer's stars*], and the sun's eye is altogether warm; the place altogether becomes warm. A man who kills things, he [is] cold [*A man {the killed thing's wind is cold, not the man himself} who when the man kills a thing, the man is cold and the thing's wind is not a little cold. Therefore the other people are wont to say: "Our brother there, his wind feels like this, when he kills things; his wind is not a little cold."*], his wind is cold. He is the one who is used when he perceives a star, the star is cold, the star's wind is not a little cold; while it (the wind) feels that the man who was the one who perceived the star, he is cold [*that is, his wind is cold, not his body*], when he kills things. When he kills things, his wind is cold [*It is one wind, with the man*]; it is blowing up dust [*has dust; a man throws up dust. The wind is that (of) which*

they are wont to say, it is blowing up dust], when he kills things. Therefore the star is wont to be cold, on account of it, when he perceives the star; the star's wind does not a little blow.

Another man whose wind is pleasant, he is the one who is used, when he perceives the star, [*Canopus, he is the one who comes out beflre au !kutten !khou*], the sun's eye is obstinately (?) hot; and the place becomes altogether warm. Therefore the other people say (are wont to say?): "our brother is the one whose wind feels like this, there is none as nice as it is; it gently blows; while it does not blow strongly. For his wind always feels thus, when he kills a thing; his wind blows softly, while it feels that the place is warm.
[*There was a fight.*]

[*No heading]
[*Than=kasso from personal observation*]
A person who rains [*A person who dies he is*], the rain falls, taking away his footsteps, so that his footsteps may no longer be there. The rain presently falling takes away his footsteps, when we have just put him in (to his grave). When we have just put him into the grave, and we are filling in the earth, the rain falls, while we have not yet covered it (over with bushes). And the rain falls, falls, falls, and we afterwards we cover it with bushes; cover it laying the bushes upon the earth, while we intend to heap on stones, to heap, laying stones upon the bushes in order that the bushes may also not be bare. Therefore we heap on stones, shutting in the bushes.

[*Than=kasso from personal experience*]
My (step) grandmother Ttuai-an was the one who used to rejoice before (?) Canopus [//koa gu]. She said: "Sirius! Sirius! winks like Canopus. Canopus winks like Sirius! Canopus winks like Sirius! Sirius winks like Canopus!" while my grandmother felt that [*We are wont to say !xu when food is abundant*] food was abundant.

[*Than=kasso*]
I think that the people called Ttuai-an's name from the ssuen-ssuen [*Bushman Rice's ...*] which they were picking up from the ground. They picked up the ssuen-ssuen, they eat them.

Making Fire with Two Pieces of Stick
[*Than=kasso from personal experience. Tsatsi used to make fire thus, when without tinder*]

We divide the arrow shaft [*cut off the pointed end of the arrow shaft, i.e. the part which is put into the reed*]; we make a hole [*with another arrowhead*] in it, in the place in which we shall put in the other part of the arrowshaft. We twirl (the other part of the arrow shaft in the hole), twirling kindle fire. The "Drie Doorn" is that with which we twirling kindle fire.

Tinder-making
[*hankasso from personal experience*]

The "Doorn Boom" lies on the ground; a dry "Doorn Boom"; it is the one which we, piercing (with a stick) divide. We take out the part which is inside, that which is soft; we call it =huobbo – tinder. We put it to burn in the fire and we take it out; we cover it over with earth. And we take it out, when it has left off burning; we put it into the tinderbox. [*They (i.e. the Bushmen) all have European tinderboxes*].

[*The parade]

[*hankasso*]
The people were turning/twisting (?) about [*going in and out among and round the other people*]; they were turning about, they stood still, stood in rows; the other people stood together, they looked at that which the people did. The children gathered themselves together, they looked at that which the people did, looked at the people who arranged the people in lines, that the people might quietly stand keeping in lines [*I feel that the people were numerous, hence I say the people standing behind*] the people standing behind. People (i.e. the children) stood upon the parade [*"vlei" is the tranl. which the narator gives of the word used here, but the parade is meant*], because they had not a place on which they could stand. Therefore they stood upon the parade, while they felt that they had not a place upon which they could come to stand. Therefore the part of the people which had been where the train stops, they when the canon [*The guns (that is canons) were many*] fired, they came running away, they ran coming among the people who had been standing, they also stood. A dog was the one which came in among the people; it looked about for a place [*looked for a passage, a place which stands open*] through which it could go, it went in among the people, while it went along the people, people, people, people, it went in among the people, went through the people and he yonder went out (behind the people). And then he again, he yonder came back, because the children frightened him (back); he again he came back to the people, he went in among the people, he came out on this side of the people [*i.e. on the side nearest the narrator*], and he altogether took the road; he seems to have returned home; for I did not again perceive him.

[8 June] The people, when the great white man was passing along between them, the people went forward, while the people felt that they were following the great white man [*.... – to creak (as the leg of a chair when pushed along a carpeted floor); .... – to stand irregularly, unevenly*]. And the people who were riding, they followed the people who were red (i.e. the soldiers); and other people followed them in the middle of the street, the people with white caps (i.e. the volunteers), and the people who played, they followed them. [*they, that is, the volunteers, went out from the people who were black (i.e. the civilians, Europeans, Malays, black people etc.)*]. The people whose caps were white, they were those who went in front (of the volunteer cavalry and band), because they were those who followed the great white man, while the people who were riding (the volunteer cavalry), they were those who followed them; and the people who played, they followed them, and the people altogether went forward; the people were no longer there.
[*...- For the train does not give time.*]

[*Thankasso from his mother Txabbi-an*]
[9 June] !kotta-kkoe [*It was his name; the people felt that he swallowed down eggs*], he was wont to go to an ostrich's nest, he swallowed down the eggs, while his younger brother [*They were people of the early race; his younger brother is one whose name I do not know*] was the one who put away the eggs [*put the eggs into the bag*]. And they arose [*The Bushmen say that they seeking go, when they seek for ostrich's eggs*], again they sought for another ostrich. And they again, they perceived another ostrich. And he again, he swallowed down other eggs [*which were whole*]. And his stomach projected (in many places) with the eggs [*this is to say that the eggs made many knoblike projections in the skin of his stomach*].

And they returned. They went to sleep. They again, they early awaking, rose up, they early sought for ostrich's eggs. They went (and) perceived ostrich's eggs; he again, he swallowed down eggs, while his younger brother was the one who put away his eggs. They again, they sought for another ostrich; and they again, they espied another ostrich. He again, he swallowed down his eggs and they returned home. His [*...- large eggs; ....- a projection found on some ostrich eggs*] younger brother was the one who eat [ate?] the eggs (in the manner of soup) [*with a brush made of a gemsbok's tail*], while he was the one who swallowed down eggs which wre

whole. Therefore they returned, they went to sleep at home. And they early awoke, they again, they sought (for ostrich eggs) [*The Bushmen say, when they are searching for ostrich eggs, that they seeking go*]. They went perceiving ostrich's eggs; he, again, he swallowed down eggs. They again, they rose up [*for the ostrich's nest*]; they went perceiving an ostrich whose eggs were numerous. He swallowed down the eggs and his stomach ( ) the eggs stood visible [*they stood (although inside, as if) outside his stomach's skin*].

Therefore his younger brother when they walked away from the ostrich's nest, his younger brother perceived some Korannas. And his younger brother exclaimed: "Oh! !Kotta-koe! the Korannas are yonder!" [*They feared the Korannas*] And he made the noise of !yok, !yok, !yok, !yok, !yok, on account of the eggs in his stomach, as he went away afraid [*He afraid went, running went*] on account of the Korannas, while he felt that the Korannas were chasing them. He made the noise of !yok, !yok, !yok (x8) with his stomach, while his younger brother ran fleetly.

Therefore his younger brother trod upon the back of the river (stream?), he sprang across, he yonder went alighting upon the riverbank's other side, he
[*[11 June] The food of the Tku*
!haken ... that and ...they are those which the ... eats; the ... does not eat other things; for they are those which the Tku eats]
fleetly ran along; while his elder brother made the noise of !yok (x5), he trod upon the place upon which his younger brother had trodden. He when he intended to spring across, his … tore open, he fell into the river, the eggs poured out, he looking sat in the river. He when he looking sat in the river, he perceived a Koranna come into sight (that is, come up the bank), while the Koranna espied him. He, when the Koranna did thus (i.e. held up his right arm, taking aim at his with his assegai), because the Koranna intended that the Koranna should pierce him, he exclaimed: "Leave off, leave off, leave off, leave off! for thou art the kkannin-i [*(Note with regard to rather unusual word kkannin-i: Tkui ("gambro") is that for which the people are seeking)*], one who seest that I am not alive, for I am divided and thou shalt follow the child in order that thou mayst kill him, whilst thou puttest the assegai down by me, layest the assegai near to me, and thou shalt come to finish (me) off, when thou hast been to kill the child, and thou shalt come to finish (me) off." [*//koro //koro – to finish killing (to kill a thing which is wounded*]

Therefore he when the Koranna went forward, he crawled away, he crawled away to the "Cri-Doorn". He grasping broke off a "Crie-Doorn" branch, he quickly sharpened (the point of) it, he quickly replaced the eggs in his inside; he ran the stick through, he quickly ran the stick through (the skin of) his stomach [*Running a stick through (the edges of) the skin (it) is. The Bushmen are wont to say: "Run a stick through (the edges of) the wounds; thou shalt run a stick through the springbok's stomach in order that the blood may come out."*]. He took up the point of the assegai [*He felt that that spear point it was the one with which the Koranna intended that the Koranna should kill him; therefore he altogether took it up*], he ran away. He yonder going round joined his younger brother; they yonder became two; while the Koranna came back, because the Koranna went to kill him. The Koranna went and missed him. The Koranna exclaimed: "I was the one who said 'Let (?) us kill the man; ye said that we should let him alone; hence I say that ye may behold, when he has gone."

They went to take up the other eggs [*He (!kotta-koe) had put eggs which were numerous into his stomach (that is, after his accident); he left eggs; the eggs remained*]; they returned home, while !kotta-koe and his companion went away, they escaping went, (he) with his younger brother.

The nerru and her Husband
(*Than=kasso from his mother, Xabbi-an*)
[13 June] A man of the early race =nerru …[*The =nerru was formerly a person, therefore a man of the early race of people was the one who married her*]; the …[*They feel that they put in Bushmen Rice, when the Bushmen Rice has earth with it. They say that they ... Bushmen Rice*] put

the dusty (earthy) Bushman Rice [*see note of 8508 rev. which shews that this was done jointly*]. They went to wash the Bushman Rice; they returned home. They early went to seek food on the morrow, she and her husband; while she felt that she verily was with (her) husband. He was the one who dug (out Bushman Rice) [*//ken – to dig (with a stick is here meant)*]. Therefore she was with (her) husband. Therefore she went to seek food on the morrow.

(Her) husband dug out (lit. killed) the Bushman Rice, he put the Bushman Rice into the bag. [*The man was the one who was putting the Bushman Rice into the bag; while the woman was the one who was holding the bag: she was the one who intended to shake the Bushman Rice in. He stood inside the mouth of the hole, while the wife stood above.*] And the husband again, he dug out other Bushman Rice. He put it in above; put the Bushman Rice in on top of the morning's Bushman Rice. He again; he arose, he sought for other Bushman Rice. He again, he found other Bushman Rice, he dug out the earth from it. And he again, he dug it (i.e. the rice) out. He put it on the top. He put it in on the top and the bag was full [*I think that it may have been a springbok's sack (i.e. a bag made of springbok skin)*].

And he arose, he sought for other Bushman Rice. He found other Bushman Rice; he dug (out the earth from) it, he dug it (i.e. the rice) out. And he exclaimed: "Give me your little kaross! [*it is a little kaross. One skin (that is, the skin of one animal), they call !koussi*] that I may put the Bushman Rice upon it." And the woman said [*She spoke i.e. did not sing, here*]: "We are not accustomed to put Bushman Rice, and having earth with it, into our back's kaross; we who are of the house of =nerru." [*I think that their houses must have been numerous; for they (the birds) are numerous; for they, when they are little birds, they are not a little numerous*] And he exclaimed: "Give me, give me the little kaross! That I may put the Bushman Rice upon (it)."

And the wife said: "Thou shouldst put the Bushman Rice into the earth; for we are not accustomed to put Bushman Rice having sand with it into our back's kaross." And he exclaimed: "Give me, give me the little kaross! That I may put the Bushman Rice upon (it)." And the wife exclaimed: "Thou shouldst put the Bushman Rice into the earth, that thou mayst cover over the Bushman Rice [*with other earth*]." And he exclaimed: "Give me the kaross, that I may put the Bushman Rice upon it;" while he snatched away the kaross.

The wife's bowels which were upon the little kaross [*I do not know well; for the people which I have, they were those who thus spoke; they said that the ...'s bowels formerly were upon the little kaross*], they poured down. And he exclaimed: "Oh! … my wife! Oh! … What shall I do?" while the wife arose, the wife said (i.e. sung, as follows): "We who are of the house of …, we are not used to put Bushman Rice, having earth with it, into our back's kaross. We who are of the house of … We are not used to put Bushman Rice, having earth with it, into out back's kaross", while she walked replacing her bowels. She sang [*She singing went along, while she went along to the house (her mother's house)*: "We who are of the house of …, we are not used to put Bushman Rice, having earth with it, into our back's kaross."

Therefore her mother while she sat [*she was sitting at home*], she exclaimed: "Look towards the place to which (thy) elder sister went to seek food, for the noise of the wind is that which sounds like another person [*Her daughter was the one of whom she spoke; her singing*]; for thy elder sisters' husbands do not act nicely. Thou seest that the noise of the wind is that which sounds as if a person is singing to windward." And her daughter stood up; her daughter looked. She (the daughter) exclaimed: "Thy daughter is the one who falling comes."

Therefore her mother said: "I wish that ye may see; thy elder sisters' husbands [*I think that she was speaking of her daughter's husband*] do mad things, as if they are not those who understand; they marry into our people (lit. into us), as if they understood." Therefore she ran to meet her daughter; she went to put the little kaross on her daughter [*her mother's little new kaross, which had been unused (lit. sitting) and which she had put away*]; she holding put her daughter's bowels into the little kaross, and she bound up her daughter [*with the four straps of the !koussi, formed by the four legs of the springbok's skin*], she slowly conducted her daughter home; she went putting in her daughter to her (i.e. the mother's) house.

Therefore she was angry about her daughter; when her daughter's husband wanted to come to his wife she was angry [*!kwa a – angry*]. Therefore her daughter's husband returned to his people, while she said that her daughter's husband should go back, for they did not understand. Therefore her daughter's husband went back, while
[*I think that Txabbi-an's grandmother's grandmother's other grandmother's mother seems to have been those who thus spoke to her*] they [*=nerru =nerru, the … which were numerous*] continued to dwell (there).

Description of the =nerru

[17 June] The nerru's bill is very short. The male is the one whose plumage resembles the ostrich; it is black like (that of) the male ostrich. The female has (?) white plumage like the female ostrich. Therefore they resemble the ostrich; because the male are black and the female are white. They eat things which little birds usually eat, which they pick up on the ground. They make grass nests on the ground by the root of a bush. When not breeding, they are in large number.

VIII-29 Bushman (K.J.) Pp. 8526-8614. 1879.
From … to 10 July 1979

Contents
8526-8554 !yo-ka-ttu, the Blue Crane and the Girls
8555-60: !nu!numma-!kwiten
8561-2: The Anteater, the Young Springbok, the Lynx and the Partridge
8603-14: The Quagga who was poisoned by her husband, !kuissi-/kauken (cont.)

!yoa-ka-ttu, the Blue Crane and the Girls
[*Thankasso from his mother, Txabbi-an*]

Bad-smelling Mouth [*He is a person; a man of the early race of people he was*] lay in the branches of the … [*This tree has small white flowers, also berries, which are small, round and black; and are eaten by the Bushmen. It is a Cape tree without thorns*]. The girls [*Girls of the early race of people were those with whom the Blue Crane was*] went to sit in the shade of the …, while they intended to sift !haken [*This food seems somewhat to resemble "Bushman Rice"*]. They went to sit in the sahde of the … in the branches of which Bad-smelling Mouth was lying.

They sifted !haken, while the Blue Crane [*She was a person of the early race of people. The Blue Crane was another elder sister of the Mantis*] was still coming [*She had been digging about for !haken; they all were those who had gone to dig up !haken. She had gone with them. One old woman she is always (?) accustomed to accompany the girls, while the old women remain at home.*] And the Blue Crane came up to them; the Blue Crane sat down. And Bad-Smelling Mouth broke up wind. And the Blue Crane exclaimed [*exclaimed at their evil smell (compressing her nostrils and lips; that is, drawing them together, and breathing inarticulately out)*]: "Hmph! Hmph! Abominable! What decayed thing can it be that smells?"

The girls were silent, because they beheld Bad-Smelling Mouth [*they were afraid*] as [*The Bushmen talk with the body of their tongue; while the Europeans are those who talk with the tip of their tongue*] he lay in the branches of the … Bad-Smelling Mouth broke up wind. The Blue Crane exclaimed: "Abominable! What thing can it be which smells like this, which is not nice?"

The girls sifted !haken, they dispersed; the others still were sifting !haken. They sifted, they put the !haken [*in bags*]; they went away from the … The Blue Crane said: "Why do ye seem not to be waiting for me?" Then another girl, who had been sitting down, went away, while a big girl, who still sat with the Blue Crane, she was the one who presently went away, while the Blue Crane still sat, putting up the … Bad-Smelling-Mouth still lay, because the Blue Crane was still sitting down.

And the Blue Crane went away. And Bad-Smelling-Mouth came down from the …, while the Blue Crane thus, the Blue Crane went along. Therefore Bad-Smelling-Mouth thus he ran gently along, passing by the Blue Crane. And the Blue Crane exclaimed: "Oh! Bad-Smelling-Mouth! I am coming! I am coming! I am coming! I am coming! Ehhh! [*making a noise like a very strong long drawn out yearning sigh*]

She flew [*She resembled that which fowls do, when fowls run along*] passing by Bad-Smelling-Mouth. She covered the girl (with her own body). And Bad-Smelling-Mouth stabbed her [*with an assegai*]. She thus lay dying on her back. Bad-Smelling-Mouth pulled out the assegai from her; Bad-Smelling-Mouth [*He again went after the girls*] went forward, while she lay. And she arose behind Bad-Smelling-Mouth. She passed by Bad-Smelling-Mouth. She exclaimed: "Oh! Bad-Smelling-Mouth! I am coming! I am coming! I am coming! I am coming! Ehhh!" [*a lengthily aspirated sighing, yearning inarticulate exclamation, as before*], while she covered the girl (with her own body). Bad-Smelling-Mouth stabbed her (the Blue Crane's) back; and she thus lay dying.

Bad-Smelling-Mouth pulled out the assegai from her; he went forward. She arose, behind Bad-Smelling-Mouth's back. She passed Bad-Smelling-Mouth. She exclaimed: "Oh! Bad-Smelling-Mouth! I am coming! I am coming! I am coming! Ehhh!" while she covered the girl (with her own body). Bad-Smelling-Mouth stabbed her back; she thus died.

Bad-Smelling-Mouth pulled out the assegai from her; Bad-Smelling-Mouth went forward, while she lay looking at Bad-Smelling-Mouth. And she arose. She exclaimed: "Oh! Bad-Smelling-Mouth! I am coming! I am coming! I am coming! I am coming! Ehh!", while she covered the girls (with her wings). And Bad-Smelling-Mouth stabbed her. And she died, while she lay looking at Bad-Smelling-Mouth [*because she did not really die; therefore, she lay looking at Bad-Smelling-Mouth, while she intended that Bad-Smelling-Mouth should go forward, that she might arise*].

And Bad-Smelling-Mouth went forward. And she arose behind Bad-Smelling-Mouth's back. She exclaimed: "Oh! Bad-Smelling-Mouth! I am coming! I am coming! I am coming! I am coming! Ehhh!" while she covered the girl (with her wings) [*She covered the girl (with her wings) while the girl running went. The girl was not fleet, because she was big.*] And Bad-Smelling-Mouth
[*…- It (the hedgehog) has quills*]
stabbed at her. And Bad-Smelling-Mouth pulled out the assegai from her.

Bad-Smelling-Mouth went forward. She rose up behind Bad-Smelling-Mouth's back. She exclaimed: "Oh! Bad-Smelling-Mouth! I am coming! I am coming! I am coming! I am coming! Ehh!"

Therefore Bad-Smelling-Mouth became angry on account of it. Bad-Smelling-Mouth cut her; cut off her shoulder; Bad-Smelling-Mouth hurled it away. Bad-Smelling-Mouth cut off her other shoulder; he hurled it away. Bad-Smelling-Mouth went forward. Her shoulders joined on (again); she exclaimed: "Oh! Bad-Smelling-Mouth! I am coming! I am coming! I am coming! I am coming! Ehh!" as she covered the girl (with her own body).

Bad-Smelling-Mouth stabbed her back. Bad-Smelling-Mouth cut off her shoulder; he hurled it away; he cut off her head
[*A piece of meat which we cut off from the bone, it is that which we say we cut off.*
We, when we cut off a little piece of meat, we say that we cut off]; he threw it away. Bad-Smelling-Mouth went forward. Her head joined together (again) upon her neck; she rose up; she exclaimed: "Oh! Bad-Smelling-Mouth! I am coming! I am coming! I am coming! Ehh!" as she covered the girl.

Bad-Smelling-Mouth stabbed her; Bad-Smelling-Mouth quickly drew out the assegai; while Bad-Smelling-Mouth felt that the houses were near at hand [*(They) were houses.*] Bad-Smelling-Mouth went forward. She arose, behind Bad-Smelling-Mouth's back. She exclaimed: "Oh! Bad-Smelling-Mouth, I am coming! [*Tkaunu Tkaunu – to vibrate (as a pane of glass to a dog's back outside); !go !go – to shake (as a window when a stiff door is pulled open in another part of the house)*] I am coming! I am coming! I am coming! Ehhh!"

Therefore, Bad-Smelling-Mouth stabbed her; Bad-Smelling-Mouth drew out the assegai; Bad-Smelling-Mouth turned back. The Blue Crane rose up and went. The Blue Crane walked after Bad-Smelling-Mouth. She exclaimed: "Oh! Bad-Smelling-Mouth! Stab my heart!" Bad-Smelling-Mouth walked along, while the Blue Crane said: "Stab me! Oh! Bad-Smelling-Mouth!" Bad-Smelling-Mouth walked along, while Bad-Smelling-Mouth felt that he was angry, when the Blue Crane said, "Oh! Bad-Smelling-Mouth! Stab me! For thou seemest to thing that I am not here; therefore thou shalt give me the assegai, that I may stab thee!"

Bad-Smelling-Mouth snatched away the assegai; when the Blue Crane took hold of the assegai, in order that the Blue Crane might stab him, he snatched away the assegai; and she turned back, went back, she returned home, while Bad-Smelling-Mouth went away [*Bad-Smelling-Mouth went away to the … tree from which he had arisen.*]

She (the Blue Crane) returned, while the people at home were saying: "Well-a-day! (?) What can it be? [*(They) called out to the children, the children about whom they (the old women) were crying; the children whom Bad-Smelling-Mouth had intended to kill. They (the old women) saw them coming, they (the children) who came on in front*] Grandmother Blue Crane went with the children? And she must be with the children!"

!nu!numma-!kuiten
[*Thankasso from his maternal grandfather, Tsatsi*]

[24 June] !nu!numma [*A man who eats great pieces of meat, he cuts them off, he puts them into his mouth (?holds them in his mouth)*]-!kuiten (eggs) [*I think that eggs are white; therefore I think that his name seems to be "White-Mouth"*] formerly said: "Hn-n! Hn! I kill children who cry! Hn-n! Hn! I kill children who cry! [*!nu-!numma-!kuiten is a beast of prey. A man was the one who eat eggs, swallowed down eggs. Therefore he was (?) !kotta koe*] Hn-n Hn-n! Hn! I kill children who cry!" A beast of prey (it) was.

My grandfather used to say that !nu-!numma-!kuiten said: "Hn-n! Hn! I kill children who cry!
[8557 LHS: *... - spoken of a Parrot in the village of Mowbray. A bird which sounds like a man; for it makes the lateral click like a person*]
Hn-n Hn! I kill children who cry!" When my grandfather intended that we should leave off making a noise [*We were calling, making a noise there while we played there. Ye are making a noise (screaming and calling)*], he said that !nu-!numma-!kuiten was wont to say: "Hn-n! Hn! I kill children who cry! Hn-n! Hn! I kill children who cry!" And it hears a little child crying there; it hears it, if the little child cries there; it, hearing goes to it, it approaches it stealthily, approaching stealthily reaches the house where the little child is crying. It springs, springs into the house. It catches hold of the little children, it springs out with it. It goes and swallows it down. It goes away.

The Anteater, the Young Springbok and the Lynx
[*Thankasso from Txabbi-an his mother, his maternal granbdmother =kammi and his step grandmother Tuai-an*]

[26 June] The anteater [*She (the anteater) was a person. She stayed at home, because she wished that the Bushman Rice (which she had dug out) might dry*] sat in the mouth of her hole. The springbok travelled passing by her [*while she sat beholding. The springbok mothers sang (soothing the children): "a-a hn! Oh! Springbok child! Sleep for me! a-a hn! Oh! Springbok Child! Sleep for me!"*]; (to) a springbok mother who had a child, she (the anteater) exclaimed: "What kind of child is yonder?"

The springbok mother [*They (the springbok) were formerly people*] said: "The child's navel is that about which he cries; it is a male child." And the anteater exclaimed: "Begone! Begone! Do not stand talking! Go away!"

Springbok which had (?) not children, they travelled along, while she perceived a springbok mother which had a child, a young springbok which was small. She again exclaimed: "What kind of child is yonder?" The springbok mother said: "It is a little
[*!guken !kaun !kaun – to float crossed out, waves (lit. puffadder's ribs); Tain – to breathe in a laboured manner*]
male child." The anteater exclaimed: "Go away! Do go away!" The springbok mother went away.

The springbok mothers passed along, while she sat beholding, while she sat looking for a springbok mother which had a child. She perceived a springbok mother which had a child. She exclaimed: "What kind of child is yonder?" The springbok mother said: "A little male child it is"; while a springbok mother that was foolish, she following (in the distance) came. She (the

Anteater) said [*(to another mother who was not foolish)*]: "What kind of child is yonder?" The springbok mother said: "A little male child it is." She (the Anteater) said: "Go forward! Do go forward." She (the Anteater) sat looking.

And a foolish springbok mother, she thus she went along, went along in front of her. She (the Anteater) exclaimed: "What kind of child is yonder?" The springbok mother said: "A little female child it is." She (the Anteater) said: "Bring her! Bring her to me! that I may behold her." And the springbok mother, she in this manner, she came; the springbok mother came up to her; the springbok mother in this manner, she stood still. And she (the Anteater) said: "Take her out! [*From the kaross, the kaross in which she carried the little springbok. (It) was a little !ki ssi; she (the mother springbok) had made a kaross of it {A little !kaussi, in which they carry a little child, that is the one which we call //henni*] Take her out for me! that I may behold her!" And the springbok mother took out the little springbok; the springbok mother gave to her the little springbok. She (the Anteater) said: "Thou shalt go to the Bushman Rice lying yonder; thou shalt lift it up, thou shalt eat it, for thou art a mother." [*She was deceiving the springbok mother, in order that she might take the little springbok inside*] And the mother springbok went to the Bushman rice; she taking it up with her hand filled her bag, while the anteater went into her hole and took in the little springbok. She sat near the mouth (of the hole) [*She sat by the side of the mouth of the hole; she did not (wholly) enter it*].

And the springbok mother came; she exclaimed: "Where art thou? Where art thou? Let me see (my) child! Give me (my) child, that I may go!" And the anteater said: "In the inside of the hole!" [*She said: "In the inside of the hole." {This is said in the smallest and most sqeuaking of voices} She made her throat small, because the springbok mother should think that she was far inside the hole*] The springbok mother said: "Hallo there! (?) Come out! Give me (my) child! Oh! Accursed one! [*She cursed the anteater. The Bushmen's cursing it is*].Come out! Give me my child! Why hast thou taken in for me my child?" [*hankasso translates this thus: "Why" etc. and accounts for the kwon by the koa akken*] "In the inside of the hole!" said a very tiny voice.

And the springbok mother in this manner went crying away, while she (the anteater) came out of the hole, She came to sit in front of it, she sat looking at the springbok mother. She said: "I told thee that thou didst seem to think that thou wert as clever as I"; while the springbok mother went to the other people (the other springbok).

And the male springbok [*her husband*] went and said: "Shew me the child! Where is the child?" And the springbok mother said: "The anteater was the one who put for me the child into the hole." And the husband piercing clove [*she was a springbok, she was a person*] her foot (between the first and second small toes), while the anteater was fondling (?) the little springbok. The anteater sang: "I [*N kan Tn, (x3)*]" [untranslated]

[8576: Now DB's translations] She brought the little springbok up; the little springbok grew up for she brought her up. The little springbok became a big girl, when she had brought the little springbok. [Then the Lynx and his people plotted together [*They were talking; the Bushmen call "/kabbe"; the Boers call it "konkele", to plot, to intrigue*] about her. The lynx said: "The cat shall marry !khoukau [*The Anteater said "!khoukau" for the little springbok's name*], he shall not let the anteater see him. The leopard said: "The lynx shall marry !khoukau, he is cunning, he whom the anteater shall not see; for the anteater would see the cat, for the cat is not really cunning (?) but the lynx is cunning.

Then the lynx came, came, came, he
[*LH 8579, LL; … stork (are there storks in S.A.?)*]
thus lay opposite the house. And when the anteater was fetching water, he got up and (avoided) passed the anteater. He spoke to his wife about it, he said: "An anteater is this: your mother it is not; for it is an anteater, your mother was a springbuck, a different person she is, your mother is not like this. And the anteater returned. He crept out of the house, he thus went to lie down. The anteater came home; she was going to put Bushman Rice to heat.

The sun set; they slept. The lynx crept in, he came and lay down (?) The Anteater said: "O !khoukau, lie close to me, what has brushed past me." Her daughter said: "Why does mother forget the house is not made round at the place where she herself did not scratch rounding off the home." "Did I not feel something brush past me." Her daughter said: "Why are you obstinate, were you not the one who neglected to scratch making the house round."

And day broke; and the

[*LL: !hamman-xu – a name of Jacob Bastard's (!kuani); !hamman – This appears to be the name of some eruption or eruptive illness. It comes out on our bodies; we become … We do not a little scratch because of it. It catches our throat; we do not die of it. For a person who has not the eruption, he is one to …it and it disappears. And it disappears in consequence.*]

lynx crawled out, he thus went about . The Anteater awoke, she said: "My daughter, !khoukau! You shall now stay with me, we will fetch water." Her daughter said: "I ought to stay at home for I do not feel like going." You should give to us, for you stayed at home yesterday, you should give to us." Her

[*When the jackal is coming, he makes water on that bush and we walk passing through the jackal's urine at that place where he will come, he makes water, he goes with his feet spread out, therefore we do not like to walk passing through it. For we are wont, if we see it, we turn back, we really go to a different place, while we do not walk through it. We really go to a different place at which the jackal has not lifted a leg. If a hyena comes, it makes water on a big bush; we do not go near if we see that the hyena has dirtied (?) there we do not go to seek food near it, we only go near a bush which we see is nice.*]

daughter said: "I really ought to stay at home, for I do not feel like going, but I will go with you tomorrow." And she said: "You should do this; you should fetch water for us, you should gather wood for us, for I must seek about at this place. I will return home."

And she went to fetch water. The lynx arose, slipped past her. The lynx said: "You shall [*He (the lynx) bewitched (?) the anteater, she should not quickly see the Bushman Rice*]." They (the young springbok and the lynx) packed up Bushman rice. When the Anteater was going along the riverbed, they went away. The Anteater was making a hole there.

And the Partridge thus came flying along. The Partridge said: "O mate (?) !khoukau has run away (?)" The Anteater said [*she answered*]: "!new." And the Partridge said: "O Partridge! !khoukau has run away." The Anteater burrowed out of the hole. She thus ran home. She reached home, she found the house empty [*She missed the child at the house.*]. She said: "My daughter, my daughter, my daughter. A bad man has carried off my child from me. And she went along bumpety bump; bumpety bump. [*Her running it was which went bumpety bump. She was not on the ground, she was underground*]

[untranslated page – 8595]

And !khoukau went and said: "O young man! Do you think that I may not be pulled away; you should feel the ground on which we are walking." And the Lynx said: "You feel it, then you can tell me if you feel that the ground on which you are walking is trembling (?)." They went along. When the Anteater came out, she saw them as they went in. And she walked after them. She took a glance (?), she went on (?) She went in.

Then !koukau said: "O young man, the ground over which I am walking is really trembling." Then the lynx kept on walking and holding (?) and making a loop of a bowstring. He cast the thong round the woman and he pulled out the anteater while the thong was round her throat. The anteater said: "Destruction/Curse you there, you shall be a lynx who walks about at night." The lynx also said: "Curse/Destruction you there, you become an anteater who walks about at night." She said: "Destruction, you there, become a lynx who walks about at night." The Lynx said: "Destruction, you there, become an anteater who walks about at night."

And she went home, while the Lynx went on with the little springbuck, for the little springbuck felt she was returning to her own people.

[8602 LH: *LL //kana – "cri boom" (the name of a large tree which has thorns and is found in the neighbourhood of Kenhart)*
!khou "Doorn Boom"; a large tree with thorns, numerous along a valley (?) or riverbed near Kenhart. Mr. Bolus pronounces the piece I shewed him (brought home by "Jantje") to belong to a species of acacia]

[LL again]
!kuirissi Tkauoken (This name appears to mean "young-he-dog")
[*hankasso from his maternal grandmother =kammi*]

[*The young-he-dog married into the quaggas. The young-he-dog was a man, a man of the early race of people (he) was. His people were jackals, hyenas, blue cranes. He felt that the people who lived with him they were*]
[10 July] The tortoise formerly took a little piece of the quagga's liver, she put it into her mouth; she closed her mouth upon it. And the little quagga tried to open her mouth, she burnt it (that is, the tortoise's mouth) with fire. And she left the tortoise. She arose, she returned home; she went to tell her mother. [*This explanation regarding the Quagga's liver. Thankasso informs one that he had from Txabbe-an when he was older. She (the mother quagga) put away for the children her liver, she cut off for the children from it. She gave to the children; she cut off for this child a little piece of the liver, she cut off for that child a little piece of the liver. She exclaimed: "Ye must not give of my liver to your companions; for your companions would tell their people."*] Her mother exclaimed: "Alas! Oh child! Why is it that thy foolishness is like this? Wilt thou not feel bereavement, when thou hast given to the tortoise of my liver?" [*The tortoise took away the (piece of) liver from the little quagga; her (the latter's) mother thought that her daughter was the one who had given of her liver to the tortoise.*]

While the tortoise arose, she returned home. The tortoise went to spit out the quagga's liver. She cut off for the jackals pieces of the liver, the jackals tasted them. They said: "0[*with line through it – new click?]pia, 0pia [*They said //ka, //ka, in the Bushman language*], Excellent! Excellent! How is it that !kuin-ssi-Tkaoken has married a quagga?"

They gave to the other one, the hyena, another piece of the liver; the other one, the hyena, tasted it. The other one, the hyena,
[*8607 LH: !nu !uara-sse – "Grapple-plant", "Hook-thorn" <u>Uncaria procumbens</u> (Recognised by Thankasso from a picture on p. 237 of "The Natural History of man" by the Rev. J.G.Wood, Africa (<u>London</u>, 1868)*]
exclaimed: "Excellent! Excellent! !kuirri-ssi-Tkauoken must truly have married a quagga! Give to Grandmother Blue Crane a little piece of liver, that she may taste it." They gave to the Blue Crane a little piece of liver, the Blue Crane tasted it. The Blue Crane tasted the liver, the Blue Crane exclaimed: "Excellent! Excellent! My grandson !kuin-ss-Tkauoken must truly have married a quagga. Wait! Wait! Let him come, that I may tell him about it; for it must be a quagga whom he has married!"

And !kuin-ssi-Tkaoken came; they came to tell him that a quagga must be the one whom he had married; he should kill the quagga. Therefore !kuin-ssi-Tkauoken stuck in poisoned and sharp pointed bones [*To things which are numerous, when we stick them in, we say, we … them*], while his wife was visiting her parents. He stuck in bones.
[*8612: 21 July/79 Of the poor little Bushman who died on the 20 inst Jantje said: His growth resembled him (a little white boy of whom we spoke); he was not grown up.*]

And his wife returned home. His wife said: "Make room for me [*She wished (her) husband to go out of the house for her, in order that she might arrange the bed nicely*], that I may arrange the bed." [*!khwi !khwi – putting the bed in order*] Her husband said: "Lie down, for I have just arranged the bed."

And she went into the house, she sat down upon a bone, and the bone pierced her buttocks (?), she sat down breaking the bone. And she, when she turning about, sat down, she [*she was a person (a woman); the quaggas were formerly people*] sat upon another bone, she sitting down broke it. And she arose up (and) went out, while the little thing (i.e. her children) [*The children were two*] altogether accompanied their mother. Therefore (the children) went along singing

[*8614: [21 Oct./79] main – roots found in the water, boiled and eaten by Bushmen !uherriten main – another kind of mmain, which is large; the people call it !uherriten, while the people feel that it is different, that it sticks together.*

VIII–30 Bushman (K.J.) Pp. 8615-8702. 1879.
[From July 10 to Aug. 8 1879]

Contents
Pp. 8615-27: !kuin-ssi-Tkauoken ("The Young He Dog") continued
8628-36: =kainyatara and the Ostrich
8639-48 =kagara and !haunu
8649-50 Certain kinds of food not eaten by adult Bushmen
8651-8670 The Wildebeest, the Mice, the Quaggas and the Mantis, or why the (Black) Wildebeest has a light-coloured tail
8671-2: The Lizard, the Mice and the Mantis (to be continued)

!kuiri-ssi-Tkauken (Young-He-Dog) (continued)
[10 July 1879] singing. They said: "Oh! Poison! (x5) Let the poison hold up our mother's heart [*The children sang; they said that the poison should allow that their mother's heart should still stand, that their mother might go to drink, that she might afterwards die when she had drunk.*]; that our
[*//ke //keya Tkao – resembling Tkao. The word Tkao is used for a young male, whether man or beast*] mother may go to drink at Neck-Vulture (or Neck-Vultures) [*!khou-Tkui – The meaning of this name appears to be literally "Neck-Vulture" or "Neck-Vultures." It is the name of a place; the locality of which unknown to 'Jantje'; he heard its name from his grandmother =kammi*]. Their mother went along. They said: "Oh! Poison! (x5) Let the poison hold up our mother's heart, that our
[*I think that the waterpool must have been fire.*]
mother may go to drink at Neck-vulture (or Neck-Vultures)." And they went down to Neck-Vulture. Their mother drank. She was drinking, drinking, drinking, drinking, she vomited, she died; and she lay
[*!guonna – the way in which the springbok mothers call their young (it seems to be a kind of grunting bleat)*]
by the water, on the water's bank [!khou]. The jackals followed her spoor, they found her footprints, followed her footmarks down to the water. They espied her, as she lay, they went to her, they went and skinned her, cut her up, they altogether dwelt at the water. They were eating her. The quagga's children were crying there. [*The quaggas do not a little cry if another one is wounded; for they cry, (they) make a noise together, if they smell the scent of blood.*] The other one (i.e. the other little quagga) climbed up on the
[*The Bushmen are wont to say to things which are numerous, they say that they (the things) make a noise (together).*]
jackals' house of branches [*I think that it seems to have been high; like the houses which are here {referring to kilns}; for the people say that they were high*], she sat upon it. And she, when the jackals were boiling, she, when she beheld that the fat covered the top of the pot, she closing her eyes tightly together expelled the tears, and her tears fell upon the pot, and the pot clove asunder. The jackal exclaimed: "My pot! My pot! What thing can have broken for me the pot?" And the hyena also boiled. And the quagga, when it beheld that the pot boiled, and the fat was upon the top of the pot, she closing her eyes tightly together expelled the tears, and the tears fell upon the pot, and the pot clove asunder. The hyena exclaimed: "Alas! Alas! Alas! [n ka – *The exclamation //ka is also used when bad events occur*] My fat! My fat! Oh dear! What thing can it be that has broken for me the pot?" The other one, the jackal, exclaimed: "Oh person! Thou art the one who beholdest the pot which is here, it clove asunder, standing on the fire." The other one said: "Companion, I do not know why the pot clove asunder." And the quagga's meat was finished. The Young-He-Dog again, he married his younger sister-in-law. And then, his parents-in-law spoke together about him, namely that he would again kill his younger sister-in-law, since he had

married his younger sister-in-law, when he had killed his wife; he again, he had married his younger sister-in-law. His parents-in-law talked together about him; they held a dance. And they played. And then he played with his parents-in-law; they [*many quaggas*] surrounded him. They trampled him to pieces, they trampled, breaking his bones, - killed him.

=kainyatara … [*=kain … was a man. Therefore the ostrich caught hold of him, in order that the ostrich might give him to her daughter*] **and the Ostrich**
[*Thankasso from his maternal grandmother, =kammi, and from his mother Txabbe-an, when asked for it, after the death of her mother*]

[13 July /79] The =kuan … (a little bird whose head and front part of the body is yellow) formerly sat among his companions; the ostrich descended to the water, to dip up. The ostrich dipped up, while they sat. The ostrich put away the eggs,
[Insert: *The ostrich caught hold of =kain.. in order that she might go and give … to her daughter; for … resembled her daughter. Therefore the ostrich caught hold of …, in order that she might go and give … to her daughter; to Yolk! … The name of the ostrich's daughter is Yolk.*]
the ostrich loaded herself. The ostrich exclaimed: "Say to the man sitting yonder, that he shall come to help me up."
[*This was given as the reason why the ostrich does not click.*
The tongue of the ostrich is not long; for it is round; it is bone; it does not resemble thetongues of other things which are long, for the tongue of the ostrich is round. Therefore the ostrich does not click, on account of it. Therefore the ostrich foremerly …, it poke, when it was human, it …, it poke. It … ("brumms") when it is an ostrich. The female sotriches are those which call (trill).]
The people said: "To this man?" "No! No! No! the man sitting yonder; he is the one of whom I speak, that he may come to help me up." The people again, they said: "To this man?" "No; that man he is not; for the man yonder sitting in the middle he is." The people said:
[*All things (that is living creatures) were formerly people, the beasts of prey (also)*]
"To this man?" "Yes; yes; yes; that man, he shall help me up." Therefore =kain.. rose up and came, he went up to her. And =kain … took hold of her arm (that is, of her wrist); she exclaimed: "Leave hold of me, that I might be the one to hold by thy arm." [*Let me alone, that I might be the one to hold by thy arm.*]; she snatched up =kain.. She ran away with =kain, while she carried him on her bosom. She, when the people threw sticks after her, she sang: "Grant that ye do not, throwing sticks break, your companion; [*She said that the other people should grant them that they did not for throwing sticks break their companion's leg. Allow that ye do not (in) throwing (sticks) break your companion's leg.*] throwing sticks break. Grant that ye do not throwing sticks break, your comapnion; throwing sticks breaks. Grant that ye do not thrwoing sticks brea, your comapnion; throwing sticks break. Grant that ye do not throwing (sticks) break, your companion; throwing sticks break." While the people threw sticks at the place where she had been, while she really went to this place (that is, turned and went in different directions) [*she ran on, from side to side, in a slanting direction*]; the people threw sticks at the place where she had been, while she, again, she turned slanting aside, she really went to this place. Therefore she sang: "Grant that ye do not throwing sticks break your companion, throwing sticks break. Grant that ye do not throwing sticks, break your companion; throwing sticks break." Therefore she left off running, she walked along, walking arrived at home. She went to put down … by Yolk. She exclaimed: 'There is they husband. Because thou (=kain is here addressed, the narrator says) art always like as if ye should be thus, ye are like one thing when ye are sitting down. [*She ("Yolk") was not in the shell; for she felt that she was one of the early race of people. She was a person; the ostrich's daughter she was. The ostrich {The ostrich was a person also} made the ostrich's daughter of her. Therefore the ostrich brought =kain..*
=kain … was yellow. Yolk was yellow.]

=kagara [*A brid he was; a little bird it is; it resembles the … (a shrike)*]
[*hankasso from his maternal grandmother =kammi, and his mother Txabbi-an, after =kammi's death*]

[24 July /79] They formerly the =kagara formerly went to fetch his younger sister, he went and took her away; he went and took her away from !haunu [*A man he was; rain he was; a rain's sorceror he appears to have been. His name resembles "sloete" which we blow out of our nose, which is hard, that which the Bushmen call !hau!haun*]; and he took her back to her parents. !haunu went out on account of his brother-in-law, he went along behind the hill. The clouds came; clouds which there were not beautiful like them, they vanished away. =kagaraken said [*to his younger sister*]: "Thou must walk on."
[Insert: *!guattn – apparently a kind of lizard, bigger that the "Ackeldos"*
… - Pharnaceum dichotomum
Kaukau-si – Mesembryanthemum eclule Linn. (Large yellow flowered in(?)plant from Kalk Bay)
Do. – Mesembryanthemum acinaciforme, Linn. (Large purple flowered in(?)plant from Kalk Bay
Ti=yuariten hi – to roll them in one's fingers (as a flea)]
His younger sister walked along carrying a heavy burden of things, her husband's things. He (=kagara) said: "Thou must walk on, for the house is not near at hand." !haunu passed along behind (the hill). The clouds came, the clouds vanished away. =kagara said: "Thou must walk on, for thou art the one who beholdest." And he, because the house drew nigh, he exclaimed: "Go on! Go on!" He awaited his younger sister; his younger sister came up to his side. He exclaimed: "What things can these be which thou dost heavily carry?" [*The things which the wife carried, they resembled water; they did in this manner (that is moved forwards), pushed at her; because they were not hard, they did in this manner (swayed forwards) behind her back.*] Therefore !haunu sneezed [*He (!haunu) sneezed on account of his things which =kagara did thus to (i.e. felt at roughly)*], on account of it [*!haunu was the one from whose nostrils blood came out, when he sneezed*]; blood poured out from his nostrils; he stealthily lightened at his brother-in-law. His brother-in-law fended him quickly off
[*He fends off motioning with his arm his brother-in-law. Fending off it is, when other people are fighting their fellows with their fists. Fending or turning off is that which they are wont to wave off witht heir arm, while they fend off the other one's arm. He (=kagara) fended off the other's lightening.*]
his brother-in-law. His brother-in-law also lightened at him. [*My grandmother used to say =kagara and his companion are those who fight in the East, he and !haunu." When the clouds were thick, and the clouds, when the clouds were thick and the clouds were here in the East and the clouds resembled a mountain, then it was that the clouds were lightening on account of it. And my grandmothers used to say, "It is =kagara with !haunu."*] He (=kagara) said: "Thou must walk close beside me; for thou art the one who beholdest that husband does not allow us time; for he does not one by one lighten." They (the men) went along angry with each other. !haunu said that he would be the one lightening to whisk away =kagara. =kagara was one who was strong, he continued to fend off his younger sister's husband, !haunu. his younger sister's husband also lightened at him; he (!haunu) lightened at his brother-in-law. Therefore he (=kagara) stealthily lightened at his younger sister's husband with black lightning, [*Lightning which is black, it is that which kills us, that which we do not perceive it come; it resembles a gun, we are merely startled by the clouds' thundering, whilst another man lies, shrivelled up lies.*], he, lightening whisked him up and carried him to a little distance. His younger sister's husband in this manner lay dying; he thus, he thundered (as he lies), while =kagara bound up his head [*His head ached, his head was splitting with pain*], with the net, he, returning, arrived at home. He went to lie down in the house, while !haunu lay thundering [*!kuerriten – To thunder. (The Bushmen are wont to say that a springbok is the one which goes yonder to lie bleating, it will not quickly die).*]; he thundered

there, while =kagara went to lie down, while he [*he and his younger sister*] rubbed them with "buchu" (x4), he lay down.

Certain kinds of Food, said not to be eaten by Adult Bushmen
[*hankasso*]

[27 July] We do not eat pigs; fish, also; we do not eat little birds; striped mice also; [4 Aug.] long-nosed mice; mice, yellow mice, black mice, red-eared mice [*a mouse with red ears and a long nose*] (Its other name is Tkitenkou). Children who reseble "Piet" [*A little Koranna boy, of about ... years old*], they are those who eat mice and little birds.

The Wildebeest, the Mice, the Quaggas and the Mantis. Why the Wildebeest has a light/white-coloured Tail [*This story concerns the black wildebeest*]
[*hankasso from his maternal grandmother =kammi*]

[31 July] The wildebeest used formerly shen the mice [*This mouse has a long nose*] put ostrich feathers, fastened on sticks into the ground to hunt quaggas, he came to a mouse [*He came to the mouse on the hunting-ground, as he (the mouse) sat looking (at the quaggas)*], he unloosened the mouse's bow string, he swallowed it down. [*The mice people were foolish.*] And he strung on for the mouse his (the wildebeest's) entrails [*The wildebeest's entrails. It hink that he appears to have had them (with him) in order that he might give them to the mice. He wished that the mouse should grasping break it, when the mouse intended to shoot*]; he blunted the mouse's arrowheads. And he arose, he went to take a piece of a certain grass, he made his tail of the piece of grass [*It is grass; we call it //kou, because it is different looking*], he went in among the quaggas. He, when the mice startled the quaggas and the quaggas ran, and the wildebeest ran in fornt of them, he came running and looking; he espied the mouse's screen of bushes. He ran up to it. he went and trampled crushing the mouse, while he trod upon the mouse. And the quaggas ran past and away, while the mouse died. And he (the wildebeest) went along, went and took out the piece of grass and he laid it down [*because he was a man. Therefore he was wont to go and take a certain piece of grass which becomes white when dry, he made his tail of the grass, while he intended to kill a man. He when he intended that he should kill people, then he made himself into a quagga (by means of his tail which was like theirs), when he intended that he should kill people.*]. And the mice again, they put ostrich feathers fastened on sticks into the ground for the quagga, he (the wildebeest) came to a mouse, he came to blunt off the tips of the mouse's arrowheads. He unloosened the mouse's bow-string. He strung on for the mouse his entrails. He arose, he went and took a piece of grass, he made his tail of the piece of grass, he ran on in front of the quaggas, ran along looking, he espied the mouse's screen of bushes, he ran up to it. He, running, reached the screen of bushes, he went and trampled upon the mouse, trampled crushing the mouse, while the quaggas ran on to a place where no man was; while the mouse lay dead. [*... to lie dead. It is said as follows of one who is dying, but still breathes (He yet living lies = "He lies dying"*] He went and took out the piece of grass, he laid down the piece of grass. Therefore the Mantis dreamt about it. he spoke to the stupid mouse about it, that the striped mouse was the one who should hurt at the place from which the (long-nosed) mice did not return. [*Did not come, did not return. The Bushmen are wont to say: "Our brother remains away (?); he does not come.*] The (long-nosed) mice did not return home, they remianed altogether away. Therefore the striped mouse is the one sho shall go hunting, the striped mouse will not allow the wildebeest to remove the tips of all his arrowheads; he must hide other arrowheads, and a bowstring. Thereofre the striped mouse went out hunting. They [*The (long-nosed) mice were with the (striped) mouse. I think that the (striped) mouse was the one who was clever.*] went and espied quaggas; they put strich fethers fastened on sticks into the ground in order to hunt the quaggas. The wildebeest came to the (striped) mouse [*He (the wildebeest) said that the striped mouse should give him the striped*

mouse's arrows, in order that he might make them nice for the striped mouse.]; the wildebeest came and removed the tips of the striped mouse's arrow-heads [*He blunted off the tips of the arrow-heads, in order that the striped mouse's arro should not enter his flesh (being tunred off by the skin)*]. He unloosened the striped mouse's bowstring; he strung on for the striped mouse his own entrails. He arose, he went and took a piece of a certain grass, he made his tail of a piece of the said grass, while the striped mouse took out a new bowstring, he (the striped mouse) unloosened and took off his (the wildebeest's) entrails, he strung on the new bowstring; he took out the arroheads, which had been inside (the arrow-bag) [*The quivers reamin at home; bags are those in which they (the Bushmen) put the arrows, put arrows which are not many into the bag. If it rains, then they take the quiver, on account of it (to keep the arrows dry)*], he mounted them (that is, their shafts) upon the reeds [*The arroheads were fastened to the wooden shafts redy for mounting on the reeds*]. He constructed a screen of bushes which was not little; that screen of bushes it remained there. He constructed a little screen of bushes which was not visible, which the wildebeest did not perceive [*did not perceive it (the screen there)*]. The wildebeest ran on in front of the quaggas, he in this manner, he came running and looking; he espied the larger screen of bushes there. He ran up to the screen of bushes and the striped mouse shot [*tsau – tsau is whispered strongly, not pronounced aloud*] him right (?) through the armpits. [*He (the wildebeest) was a man; he made himself into a quagga, in order that he might go and kill a man.*] He (the wildebeest) snatched out the piece of grass, of which he had made his tail; he hurled it away; he went and lay down to die, while the striped mouse lay shooting at the quaggas, while the quaggas ran past.
[*The striped mouse was a man. The striped mouse made his people of the long-nosed mice; he (the striped mouse) was the one who was strong; while the striped mouse felt that the striped mouse was the one who was clever; while the Mantis was the one who dreamt that that man (the wildebeest) he had been killing the long-nosed mice, and that the long-nosed mice did not return home.*]

The !kain [*A little bird it is. It resembles the Lanius Collaris.*] **who snatched off the hair of the Ostrich's head and put it on his own head**
[*Thankasso from his mother, Txabbi-an*]

[4 Aug.] The !kain [*He was a man; a man of the early race (His head was black and red)*] foremerly snatched off the ostrich's head's hair [*and the skin on which the hair was*]. He was proud [*yenne yenn is to be proud (vain?) "spog"*] on account of it, as he put his head's skin into the ostrich's head's skin, while he was the one who was proud in the ostrich's hair [*The ostriches were formerly people when they were people of the early race*]. And the … became angry on account of it. And the … said that they [*I think that other people were probably there*] should play. And he [*The ... and !kain*] played. The … sanatched off the !kain's hair. He grasping pulled the !kain head's skin; while he pressed down the !kain's hair. He was proud on account of it.

The Lizard, [*a Lizrd of the Genus Agama (see VIII-14. P. 7206)*] **the Mice and the Mantis**
[*hankasso from his maternal grandmother =kammi*]

The !khau formerly lay upon the "Drie-Doorn". He, singing, lay upon the "Drie-Doorn." He sang: "Oh! Oh! The !khau lies upon the "Drie Doorn". Oh! Oh! Oh! The !khau lies upon the "Drie Doorn." And his daugther heard a long-nosed mouse calling [*He called, following the springbok; a wounded springbok.*]. His daughter exclaimed: "Ho there! (?) Leave off (singing)! Listen to the things which sounds like a person!"

[Now DB translation, dated: August 1919] And he said: “Thou must took, thou shalt tell me if thou seest a person.” And his daughter said: “Leave off! thou shalt look at the thing which resembles a person. For a springbok is approaching, a person is coming.” And he said: “Ho there! Come hither, thou shalt come to take out (?) the bag for daughter-in-law. For thou art the one who sees thing which singing go into the hole; thou shalt go on, thou shalt take out the bag for daughter-in-law.” And the Mouse answered: “Allow me first to drink.” And he said: “Drink from the stomache which is there.”And the Mouse drank from a stomach which was decayed. And he said: “Thou shalt do thus; thou shalt quickly go in; thou shalt take out the bag for daughter-in-law.” And the Mouse went in. And he said: “Thou must come turning back they head in this manner, as we do thou must shut thy eyes as thou comest out.” And the Mouse did turn his head back in this manner as we do. He said: “Thou must shut thine eyes.” The Mouse shut his eyes, while he took a stick, he stood waiting gfor the Mouse to come out. And the Mouse came out. And he said “dzapp” striking and playing the stick on the Mouse’s face. He dragged out the Mouse. He went to put away the stick. He again climbed up the thorntree, lay on it. And he lay singing: “Oh, Oh.” The Lizard lies out the thorntree. Oh, Oh! The Lizard lies on the thorntree. Oh, Oh! The Lizard lies on the thorntree.” And his daughters said: “Leave off! Listen to the thing which sounds like a person.” And he said: Leave off, thou must tell me.” And his daughter said: “A man is the one who comes. A springbok is approaching.” And he said: “Who is it?” His daughter said: “A Man is the one who comes.” And he called to the Mouse: “Come hither, come and take out for daughter-in-law the things which are singing inside, thou sahlt take out for daughter-in-law the bag.” And when the Mouse came, the mouse asked for (?) water. And he said: First go in, thou sahlt first
[8682 LH: LL- *//xou-sso-!kui – Hill’s man; //xou, pl. //xouken-//xouken – Hill (?)*]
take out for daughter-in-law the bag, thou shalt drink afterwards when thou hast first taken out the bag for daughter-in-law. And the Mouse went in; and he said: “Thou must come turning they head like this, we do so, and shut thine eyes.” And the Mouse did turn his head in this manner, as we do, nod his head in this manner, as we do. And he went and took a stick; he came and stood waiting above the hole. The Mouse’s head came out. He knocking the Mouse down upon the hole, dragged out the Mouse; laid the Mouse down. He went and put away the stick. He went to the springbuck, he throwing killed the springbuck. He came dragging the springbuck; he came to lay it down, laid down the springbuck for his daughter. He climbed the thorntree while he daughter cut up the springbuck. His daughter said: “Wilt thou not first eat and afterwards climb.” He said: “First put down the ffod for I am the one who will eat.” And he climbed up. He sang: “Oh, Oh! The Lizard lies on the thorntree, Oh, Oh! The Lizard lies on the thorntree.” His daughter said: “Leave off! Listen to the thing which sounds like a man.” And he said: “Look, thou shalt tell me about it.” And his daughter looked. His daughter said: “A Man is the one who comes. The springbuck it is approaching. And he said: “Is it far?” His daughter said: “It is a near man whoc comes.” And he said: “Call him, that he shall approach.” And his daughter said: “Come hither! For father wishes thee to come hither.” And the Mouse came. The Mouse came up to him, as he got down from the thorntree [!nabba]. And he said: “Thou sahlt go in, thou shalt take out the bag for daguhter-in-law. For thou seeest the things which are singing in the hole. Thou shalt quickly take out the bag for daguhter-in-law.” And the Mouse went in. he said: “We are always accustomed to turn our heads back in this manner, we do so.” And the Mouse said: “Turn our heads back in this manner, we do so,” as he stood above the mouth of the hole. And he stood grasping ready to strike. And the Mouse came out. he said “Dzap” striking, laying the stick on the Mouse’s face. Knocking down the mouse upon the mouth of the hole. And he dragged the Mouse out of the hole. He went to lay him down. He went to put away the stick; he went to the springbuck. He went to kill the springbuck. He dragged up the sringbuck. He brought the springbuck to his daughter; that his daughter might cut up the springbuck. He climbed the thorn-tree. He lay singing on the thorn-tree. He came down, he ate, he again climbed up the thorntree. He lay singing on the throntree. He said: “Oh, Oh! The Lizard lies on the thorntree. Oh, Oh! The

Lizard lies on the thorntree." His daughter said: "Leave off! Listen to the thing which sounds like a man." Nd he said: ":Thou shalt look and tell me." And his daughter said: "A man is who comes. A springbuck it is which comes, while thou art rejoicing there; thou art not able to shut thy mouth." He said: "Leave off! thou shalt tell him, he shall come hither while he does not pass." And the girl said: "Come hiether, for my father wishes thee to come hither." And the Mouse came up. The mouse said: "Allow me to drink." The Lizard said: "Drink from the stomach which is there." And the Mouse drank from a stomach which was decayed. The Lizard said: "Thou shalt drink in haste, thou shalt quickly go in, thou shalt take out the bag for they daughter-in-law. Fo rthou seeest the things are singing in the hole. Thou shalt take out the bag for thy daughter-in-law." The Mouse drank quickly, he went in quickly, for he felt afraid of the Lizard.
(continued in VIII-31)

VIII-31 Bushman (K.J.) Pp. 8703-8791. 1879.

Pp. 8703-91: From 10 August to 5 October 1879.

Contents

Pp.8703-36: The Lizard, the Mice, the Mantis (continued)
8737-40: How Bushman women admire a horse
8741-3: Cursing
8743-8rev.: The sorceror /kaunu
8759-62:
8744-54: Locusts
8754-8: Throwing stones at Locusts
8763-5: Locust birds
8765-9: Tsatsi
8770-73: The //kuken
8774: Women's names
8775-88: Gemsbok hunting
8789-91: Relationships and other words

The … the Mice and the Mantis (continued)
[10 Aug. /79] [DB translation] And the Lizard said: "We are always used to turn our heads in this manner, we do so, while we shut our eyes. And the Mouse said: Turn our heads in this manner, as we do, "while the Lizard went and took the stick, he came to stand waiting above the hole's mouth. And the mouse came out; he knocked down the Mouse on the mouth of the hole. He dragged the Mouse out; he laid the mouse down; he went to put away his stick. He went to the springbuck. He went to shoot the springbuck; he came dragging the springbuck. He came to lay the springbuck down for his daughter. He limbed up the thorn tree, while his daughter cut up the springbuck. Then the Mantis dreamt about it. he said early that the Striped Mouse must hunt at the place where the long nosed Mice wre used to go hunting about. They kept not returning when the went hunting about there. For he had dreamed that the Lizard was killing the Mice. Therefore the next day the Striped Mouse went hunting about where the long nosed mice usually hunted about. Then the girl heard the Striped Mouse coming calling. [LL: *kuabba – of unfold (something which is folded)*] He said: "Leave off, listen to the thing which sounds like a man." The Lizard said: "Thou look; thou must tell me; I will quickly say, he shall
[*… - to smooth out (as a piece of paper); … - to make a rustling crackling noise (as a piece of thikc blotting paper which is crumpled up in the hand); … - to crumple up together; … to unfold (something which has been crumpled up together)*]
come hither, His daughter said: "A man it is who comes; a springbuck is approaching." He got down out of the thorntree. He said: "Ho there, come hither." The Striped Mouse came looking about him. The Striped Mouse looked away. The Lizard said ( ) for he is really looking at a different place, while I call him. Ho there, come hither. The Striped Mouse said: "Wait for me, I will go and kill a springbuck; then I will come." The Lizard said: "Ho there! Leave off? come hitehr." His daughter said: "O Father, thou shouldst let this man alone to give thee to eat, for he only (?) does like this, he smells different, he is not like the people who usually come. For thou seeest this man goes, while you call him." The Lizard said: "It is a lie, I will presently knock him down, for he lies." The Striped Mouse went to kill the Springbuck. The Striped Mouse killed the Sprinbuck, he cut up the springbuck, the Striped Mouse put in the Springbuck bone, The Striped Mouse carried the Springbuck. The Striped Mouse did so, the Striped Mouse came carrying. The Striped Mouse carrying went past to the place where he had meant to lay the Springbuck. The Striped Mouse really laid the Springbuck at that place. He called the Striped Mouse; he said: "Thou shalt quickly go in, thou shalt take out the bag for daughter-in-law." The Striped Mouse

said: “First let me drink.” “First go in, thou shalt first take out the bag for daughter-in-law, thou shalt drink afterwards.” The Striped Mouse said: “I am going to drink for I am thirsty.” He said: “Drink from this stomach, thou shalt go in quickly.” The Striped Mouse went past the stomache which was decayed. The Striped Mouse looked past it, the Striped Mouse drank from a new stomach. The Striped Mouse arose; he tied up the stomach. He said: “Ho there! Thou seemest to be acting slowly, while thou dost not make haste, thou shalt go in quickly, thou shalt take the bag out for daughter-in-law. The Striped Mouse rose, he took …, he sat eating. The Lizard said: Thou seemest to be eating, until thou shalt be satisfied.” The Striped Mouse said: Why, why dost thou rather … I first must be the one to go in. The Lizard said: “I want thee to go in quickly, to quickly take out the bag for daughter-in-law and not to eat there.” The Mouse got up and went away. He went to the hole. The Striped Mouse came up. He said: “I will not go in, for thou shalt go in.” The Lizard said: “Leave off, thou shalt quickly go in.” The Striped Mouse said: “I will not go in, for thou must go in, thou who knowest.” The Lizard said: “Go in, go in, why art thou arguing with me about it, while thou dost quickly go in.” The Striped Mouse said: “I will go in, thou wilt see, I cannot get in, for I shall stick fast; for the hole’s mouth is not large (enough) for me to enter.” The Lizard said: “Go in, go in.” The Striped Mouse shut his mouth; he walked forward he was opposite the hole’s mouth. He really caught his shoulder blades. He said: “Look, look, go in for me. I will look; thou who knowest the hole. The Lizard said: Get away, thou must sit opposite teasing, while we are used to thump, e thump, we thump there, thou wilt stand looking, shalt see what we do, where we come out. Thou must also listen to what we say when we come out.” The Lizard went in, twisting (?) about. The Girl went, she went to take the stick. She came; she came to give the stick to the Striped Mouse. She said: ‘Thou wilt see, thy companion. This stick is the one with which he hit they companions.” The Striped Mouse took
[*//nain – to make a lateral click; !kwara - ...cerbreal click; !khwaiten - ... palatal click; Ti Tin - ... dental click*]
the stick, he sttod grasping to strike when the Lizard said: “Turn our heads in this manner we do so ( )
[*LL 8729: =kuyam (same in pl.) – Dimorphotheca annua (a daisy-like flower, found at Mowbray, in bloom, 14 Augu. /79*
!kwa !kwara (same in sg. & pl.) – shing white stone from Aardfontien in the neighbourhood of Beaufort West
!kou – a brown stone spotted with white from Bitter Water, two days journey from Beaufort West; ... - pieces of quartz (?) they (the spots) are, it (the stone) seems to have intended to become quartz]
He shut his eyes coming out. And the Striped mouse said: “Dzap(p)” dragging him down on the holes mouth. The Striped Mouse said: “I am here, I killed setting free my friends”, while the Long nosed Mice said: “My head, my head, my head,” while they lifted up their brushes, while they waved their brushes. And they took hold together, they carried the springbuck, the flesh of which they meant to cut and put down, that the girl might dry it for them. They carried its flesh, they carried it home, while the Striped Mouse walked beside the girl, for he felt that her husband he was. And the Mantis did thus, when they came home over the hill top when the wives of the long nosed Mice were meeting their husbands, the Mantis said: “I intended ye should really see, for ye seemed to think I was cheating you; for I really spoke truth; therefore I meant that ye should see these people, as they come with the Striped Mouse, because I told you, that they would do so when they came, they and the Striped Mouse, as I dreamt; the Girl would do thus, the Striped Mouse would walk in front of her as she came with the Striped Mouse.”

[*Back to LL translations from here]

How Bushmanwomen shew their admiration for the Horse

[*hankasso*]

[14 Aug.] The (the Bushmen women) click [//nainya - *//nain is to make a sharp lateral click, used as an admiratory ejaculation by Bsuhmanwomen*] at a horse, and the horse feels proud. When the horse feels that they click, the horse feel proud, while the horse feels that he listens to them, while they sing [*hankasso tells me that he does not know the song which the women sing on these occasions, as it is a woman's song*] there behind his back. Therfore the people are wont to say that the horse dances, as he canters along.

!kuppem – Imitation of the sound of horses
They (the Bushmanwomen) also !kuppem [*a play it is; a women's play*]; they !kuppem beautifully. They strike (slap) the kaross with their hands. They sit upon the kaross; the kaross is between their thighs [*sitting upon the lower part of their legs, holding their upper part of their legs somewhat apart and the rolled (or folded) up kaross tightly between the knees*] (held fast between the knees). They strike the kaross, as they sit upon the kaross. They roll up the kaross; they sit upon the kaross, when they have rolled up the kaross; they sit upon the kaross; they !kuppem. The kaross's noise [*when the kaross says "bbu-bbu(p), bbubbu(p), bbubbu(p), bbubbu(p)"*] sounds like many horses when they canter along.

[Earlier insert: *...- to stick fast as a stick in the mouth of a hole or passage; ... - to press with difficulty (as a thing into a hole); ... to stick in an opening as in the round mouth of a bottle; ... to make an abortive sneeze*]

Cursing
[*Hankasso from personal observation*]

[16 Aug.] The Bushmen's modes of cursing are many. They say "Grave-man!" ["!koaken !kui] [*They wish the other man to die. They say the other man must die (?)*] when they curse another man. They also say, "Departed one! (?)" They also say, "Be killed! (?)" [Ta – *They also say (?wish) the other shall die when they say "Ta!"*], when they curse another man; "Be killed! Thou dost think that thou shalt not die, those who dost not act nicely." The other one exclaims: "Oh! Departed One! Dost thou think that thou wilt not be killed?" The other one [*who said "Ta" above*] exclaims:
[Insert 8742; is there a link between this aside and the main text on cursing??: *//kaiten-sso – "Har Rivier's" Bushmen. "Jacob Lein" and the rest. Because they dwell along the river, on the river bed [crossed out]. Therefore, we say: "Har-Rivier's Bushmen to them." They dwell among the thorn-trees.*
"Doorn Boom" said to be tall trees.]
"…thee." This other, he exclaims: "A fight shall come upon thee [*these five words translated by DB]; for thou dost not act nicely." The other one exclaims (in reply), "Oh … dost thou think that thou wilt not be killed?"
[*... It is cursing, as they curse each other.*
...We say: "This ostrich, it is the one which hatched out here" (i.e. of the eggshells). This cursing, it resembles things which hatch. The one curses the other that he may die.]

[Insert 8744 LH side: LL's /Xam and DB's translation in pencil; why did LL not translate it?; DB has also added the heading "*/kaunu*" though there is no /Xam text:
... - He is a real sorceror (!gixa)
... - He was an old man, a Bushman, a Mountain Bushman. He is //hoaken !khe's grandfather. He is now dead, !kauken-ta-/a killed him knocking him down with an arrow. !kaunu's son is =ku !khoa; =ku !khoa's son is !kauken-ta-/a. !kauken-ta-/a's real grandfather was /kaunu –
untranslated because LL realised it was a repeat of information]
[*DB translations again from here]

[Insert 8745, LL translation: *!nwa !koro (g.n.), =hannu =hannu sso (l.n.) – the name of a Bushman. Ta!kunta's mother's younger brother he was *Xugwai's photograph thought by Thankasso to resemble the face of !nwa !koro. Tchurri. !nwa !koro's son. This man (xugwai), he is the one whose eyes resemble Tchurri's.*
Ddi tu or "Gert Persin." (He) is a real Bushman. Their place is "Vangel Vlei."]

Locusts [DB translations]
[18 Aug.] /kaunu used to say that locusts should come out when rain falls and the locusts did come out, and the locusts made a swarm, and the locusts did not fly, the locusts settled at midday. Bushmen say a swarm to locusts when they have settled on the bushes at midday, and the locusts are breeding. And when the locusts have laid eggs they fly away; and the young locusts hatch out. Bushmen call them toetoe. And when they grow bigger, people call them /ki/ki when they are bigger. They come to be "tana" (beggars?) and people calle them … They grow big and they leave that state, theyturn into "//u huabba." [*as they get feathers; and their buttocks become small, and their chests become big; and they leave their skin when they get feathers*] Then they become "berre", when they have got wings and they fly. Then they fly, their limbs are weak, for they are not yet hard enough to fly far.
[*20 Aug. /79: Tkoken – Eastern (Upper crossed out) Bushmen*; untranlated section on them; ... - *The (East) wind is !kana; the place (that is here the east) is ti e Tko.*]
Then people call them "berre" for they feel they are still grazing at one place. And when they are strong they fly away to a distant place. Then they
[*LL 8749: Note regarding Tkaunu. An old man whose eyes formerly resembled an owl's; he was one who was not a little feared; for his eyes were wont to resemble those of a beast of prey; a cat's eyes were small (to his eyes). His eyes were like an ostriche's. He had formerly newly become grey.*]
go in the dark, they fly by night; flying in front of the wind for they strengthen themselves with the wind, for they are still "berre." They fly in front of the wind, because they derive strength from the wind for they feel the wind blowing them along, while they seem to stand, flying appear to stand. That is when they are flying, flying with the wind strengthen themselves with the wind. Then they become locusts, they fly /against? The wind when they are strong; then they fly ?against? the wind. Therefore Bushmen say "The berre seem to be there, it flies against? the wind. It is red, for the berre is red like the earth. The grown up locust is black. Therefore Bushmen say "a flier" to it, when it is black. They say a flier to the black locust, they call it //khou. They will say //xerre-/xam to another locust.

[Earlier insert, DB: *Regarding the living again of male ostriches (hankasso) - LL*
The cock ostrich is the one who comes to life again. The Bushmen call him "//kabbi-sin." The hen-ostrich really dies, she does not come to life again. A cock ostrich who has come to life again comes to live where he lived before. He lies there hardening himself. They call him //khabbi-sin. When he is strong he fetches his wives again. Then we shoot him again, he really dies, and does not come to life again.
I have seen them. My grandfather said: "A //kabbi-sin is there. You can see he does not stir." When I asked him, "Why does that sotrich not stir?" my grandfather said: "That is a //kabbisin. You can see he does not stir, although we are looking at him."]

[*Lined off, but no new heading]
WE used to throw stones to kill the locusts. My grandfather told me, I must not throw stones at locusts. //hoaken !khe's grandfather said, my gradnfather should leave us alone and let us play quietly threre; for I was playing with his grandson and he was playing iwht locusts. We were

catching locusts as they flew, we played nicely. WE played at killing locusts, throwing stones to kill them; we were catching them.

/kaunu saying was “locusts come out”, when he wanted to drive them [*Male locusts are those that people ?drive. First the locust bird comes out, then the locusts come out and the people grab the locusts*] them there with the children and the locusts come out. They come out because he drove there among the children. And many locusts fly, part of them are in the dust and many are flying. And people say there is plenty, for the locusts are many.

[*No heading]
[LH: *translated 5 May /82*]
[21 Aug.] Tkaunu. He used to strike the bow string; and clouds came out, while we (others) slept; and the people awoke, while the clouds had shut in the place, while the people were sleeping. And the people awoke, when the clouds had shut out the sun. And the rain made a …, it rained there, rained while the sun set. Day broke while it rained there and the sun again the sun set, and the rain, in the … the rain broke. And it altogether broke, while it did not again rain. [22 Aug.] We were sleeping; he sat taking up the bow, while we were sleeping. And we … we heard the string, as he was striking it there.
[*... - an ox for slaughtering (it) was.*
!na – winter; !kaua – spring; //kuanna – summer; //hau !na !xa xa ttu – autumn]

[*No heading]
[*Thankasso*]
We used to throw stones at the //kerri. We did not throwing kill them, when the //kerri were eating locusts. We were throwing stones at the …; we, throwing, missed them
[*//kau – to chop (wood, bones etc.)*
//kao – to curse]
They were catching locusts, the locusts were flying. My grandfather commanded me that I should not throw stones at the //kerri, for the //kerri would disappear. [*If we kill the //kerri, the //kerri disappear and the locusts also disappear. We do not perceive the locusts; the locusts disappear. We are also ill, if we kill the //kerri; we are not a little ill. People also say that we become ill, ill in our arm (i.e. the arm with which we have been throwing) if we throw (stones) at the swallows (?)*] For the locusts things they are, locusts little birds they are. And we left off throwing (stones) at the …; because I was afraid of my grandfather, while I felt that my grandfather was not wont to be patient. [*If we did not quicly obey him, he would shout at us, we ran away*].

My grandfather was not a doctor/sorceror, for he was only passionate. [24 Aug.] My mother was the one to whom we used to listen, assented, when she spoke, when my mother said to him, “Thou shouldst let the people alone, in order that the people should herd (the springbok); for the people feel that this place is one at which springbok are plentiful. Therefore it is that the people herd (the springbok) at it. When my grandfather said, “Why was it that the people startled the springbok for him? The springbok which he had intended, should be undisturbed (and) quiet, in order that he might gently steal up to them, while they were undisturbed and quiet. And my mother spoke to him. And he said: “Thou shalt, when thou goest to dip up water, thou must, when ye dip up together at the water, when ye dip up together at the water, thou shalt tell the women, that the men must not again, herd (the springbok) here; they
[Inserts: *... - spar of barblet put by the Bushmen on arrow stems to catch in the flesh of the animal which is shot*
... - a wing-feather root (it) is, an ostrich’s wing-feather root. For poison is that (under) which we are wont to lay the root of the barblet, upon the arrowshaft.

=khara – black win-feather (of the ostrich). The black wing-feathers are those which are black, which are upon the (white) wing-featehrs which are white.]
they must herd (the springbok) at another place, while they do not again herd (the springbok) at the place at which I dwell; for I … thou art the one who speaks to me [*spoke, softening (lit. making sweet) his heart towards the people*]; for I should have altogether gone to shoot at them; for they do not act nicely."

The //kuken
[*Thankasso from his maternal grandfather (Tsatsi)'s teaching and from personal experience*]
A long (wing) feather, we cut off its root, we divide it, we work its little piece which is small, and we bind sinew over it, as we grasping lay it
[*Springbok's arrows are those which have not barblets; they are clean handsome, while they have not barblets. Gemsbok's arrows are those which have barblets and ostrich ('s arrows)*]
upon the arrow-shaft. And we bind sinew upon it. And we bite [*with our teeth*] off the (end of) the sinew [*the stem of the sinew, which had been upon the bone*], we bind on the sinew nicely; and we lay down the arrow-shaft, while we desire that the sinew may become dry. We lay it down, while we desire that the sinew may become dry, in order that we may poison (the arrows). We poison down, down, down, we poison downwards, over the barblet's stem the part of the barblet's stem over which the sinew lies; the tip of the barblet is bare. The barblet is that catches the !kau, it is under the barbelt; and then the tip of the barblet is in the flesh. And then the poison [!gauken – The poison which is upon the barblet.] dissolves, melts off [*The poison dissolves off, it is not (i.e. not longer) there.*] into the flesh on account of it. [*Because the barblet is that which catches the flesh. Therefore the poison dissolves into the flesh.*]

[Insert: *=yua – 'klier', gland*
!kau … - a whitish membranaceous-looking substance, found near the veins of the inner side of the upper arm and also in the thighs
…- "My heart stands in the hill." Said by !kuarra kkau, a Bushman (who is said to have died from the effects of a poisoned arrow) when he did not want to have his foot cut, in order to make it bleed.]

[*No heading]
[8775 LH: *hankasso from his maternal grandfather, Tssatssi. [Now DB] I do not know his name, for it was his brothers whom I knew. /khokengu was the younger, /kannu was the elder, his younger brother was /khokr Berg Bushmen they were ("Klaas Streep")'s grandfather. His brother-in-law Willem Streep was /kwhe! !kwhe. His other name was !kabbi !koin*]
[31 Aug.] [DB translates] He used to lie in wait for the gemsbok. He went to lie in wait; he went to lay down the arrow. He went to lay down poison. he lay in wait for the gemsbok, while the gemsbok grazed there. He stealing along, stealing along, came, came, came, came, came, he sitting came. he saw that the gemsbok was grazing at a place where it was bare, which was not a bush that he could go to hide behind, for the gemsbok was feeding at a place which was bare. So he walked away. And the gemsbok saw him, and the gemsbok did this, when the gemsbok saw him standing, the gemsbok because a lion, whne the gemsbok saw (him) stand, as the gemsbok fearing turned from him, while the gesmbok became a lion. The gemsbok acted in this manner, the gemsbok went …, when the gemsbok was a lion, while he walked along looking in at the gemsbok. He did not look when he was walking along, for he merely walked along looking at the gemsbok, while he saw the thing which was a gemsbok become a lion, while the gemsbok had not horns which the gemsbok had had. He walked upon an arrow, for he walked looking at the gemsbok. He trod placing (his foot) upon an arrow and the arrow ( ) and the poison of the arrow tip stood upright. And he did this, he went up to his ( ) the poison upon his the poison stood
And he

[8742-88 untranslated]

[*Back to LL translations]
[*Relatives]
[15 Sept.]
//ka – elder brother
//ka-0pua – younger brother
//ka !kerri – eldest son
//kande – elder brother
//kaun 0puonni – younger brothers
//kaxai – elder sister
//ka xai-0pua, //xa-0pua – younger sister
//kaxai e kerri – eldest sister
//kauxuken – elder sisters
//xauken-0puonni – younger sisters
oa – father
tata – father
[8789 LH: *We (Bushmen) say ibbo ("my father"), we say I oa ("our father'), while the children who are lately there, they are those who say tata, they should say ibbo ("my father"). The fashion (?) on account of which they say tata, it comes from the Boers.*]
ibbo – my father
[*One person is the one who says ibbo ("my father")*]
i oa – our father
xoa – mother
i xoa – our mother
mama – mother
itau – mother
[21 Sept.]
!koite – grandmother (also other female relations and old women)
!koin – grandfather (also other male relations and old men)
!koin Txuobbe – For a female her maternal, and for a male, his paternal grandfather
!koite Txuobbe – For a female her maternal, and for a male his paternal grandmother
!koin kwokkwan – For a female her paternal and for a male his maternal grandfather
!koite kwokkwan – For a femal her paternal,a nd for a male his maternal grandmother.

[1 Oct. /79]
!nou ssi !kauro-!kauro – large purple-flowering ice-plant, mesembryanthemum
… - hares are those which eat their roots
//xo – large yellow-flowering ice-plant, mesmembryanthemum glaucum (L.)
[*8 Oct. /79: … said to a small white wild flower. Nananna-sse, we say nananna-sse to them, while the things (i.e. the nananna-sse) are abundant, while they are like this, while the lie upon the earth.*]

8791 RH, LH: [3/5/10/30 Oct.] names for moths, lizards, sparrow, flowers, beetles, tick …

VIII-32 Bushmen (K.J.) Pp. 8792-8878. 1879.
From 5 Nov. to 11 Dec. 1879

Contents
8792-93: Terms of relationship
8794-8811: The Blue Crane's Story
8798rev.-8800rev.: Note on the two Lions
8812-8820: The Frog's Story
8821-8841: The Young Woman and Two Lions
8822rev.: Note on Lizards
8841-2: Song of the Young Woman as she returned home
8842-3: Names of Stars
8843-5: Parents-in-law
8845-7: Relationships
8859-78: The Ttwo Lions, the Lizards, the Blue Crane, the Rhebok and the Black Crow
8853-8: Greetings in Bushman and times of day

Terms of Relationship
[*hankasso from personal experience*]
[5 Nov.] They (the Bushmen) are wont to say, their grandmother to their mother's sister [*They make their Tke ko of one person, the say, their ... to ...*], they say, their grandmother, to her. A man say, his daughter, to his mother's sister, he says, his daughter, to her (i) [*i – the use of i, instead of a here, and also on line 14 of the previous page, seems somewhat remarkable*]. And the man's aunt says her father, to him; while they (the mother and the aunt) feel that they are (two) sisters. [*The Bushmen say, "two sisters" to the women of one house; when girls have one mother, they (the Bushmen) say, they are sisters.*]

[Insert: *... - to lend; ... - Lend me thy knife; ... - He did not give me the thing which I had wished that he should lend me; ... (I) went to ask him (for it)*]

(Part II) How the Blue Crane vainly sought for !kuommain Tka //kau, was killed and eaten by the Lions, and restored to life by means of one of her bones by the Mantis
[*hankasso from his maternal grandmother =kammi*]
[11 Nov. /79] The Blue Crane, when the Blue Crane was searching for Tka-//kau [*A person he formerly was; I do not know him*] the Blue Crane went, she found his spoor, she followed it. She said, "I trod, I though to catch hold of my //yen [*They are wont to say their //yen to a man whose son has married into the other person's family. My father-in-law made his //yen of my mother, while my mother made her //yen of my father-in-law. My father-in-law was the one who made his //kaiti of my mother, because my mother was a woman.*] here, I snatching missed him, as he entered in [*He went into a stone (a flat stone)*], as he entered in here. I thus, I snatching missed him, here, as he entered in." She went back, she went finding her (own) spoor. She said, "This is the place along which I ran, and I thus, I trod here, I thought to have caught hold of my //yen here. I thus, I snatching missed my //yen here." And she grew lean [*Grief was that on account of which she became lean.*], while she was searching there, she became bones. And the lions [*The tow lions !have ta =hau and !gu*] heard her, as she sought there; the lions [*A thing which we hear, that is the one to which we (hearing it) go; when we hear it make a noise, when we do not see it.*] (hearing) went to her; and the lions saw her, the lions stealthily approached her. The lions killed her; the lions killed her, the lions eat her. !gu [*His name was !gu. Mats are !gu, mats made of thick rushes, they are !gu. !gu (that is the lion !gu) was the one who eat people, while !haue ta =hou was the one who did not eat people; therefore he was the one who scolded (used to scold !gu). !gu was the one who brought the other one to eat of the girl's flesh, he said "Taste", Dost*

thou think it is not an ostrich? Her flesh is like the storich." Therefore !haue ta =hou tasted, he ate, he altogether ate; and he henceforward (?) eat people] said, "Oh! !haue ta =hau! I do not wish that this person's bone should spring out of thy mouth." And they eat the Blue Crane. And the Blue Crane's Tkabbuken sprang out of !haue..'s [*The name of (the lion) !haue ta =hou resembles (that of) the band which we lay round our bodies*] mouth. It went to lie down yonder, they were searching for it. They let it alone, because they could not find it. And they went away. And the Mantis sought for the Blue Crane. The Mantis saw the lion's spoor; the Mantis searched, the Mantis espied the place where they had killed the Blue Crane. The Mantis came searching along to the place where the mantis perceived the !khamm-an lying, for the Yauki tsserre was large. The Mantis picked up the !kamm. The Mantis went to put the !khamm into the water. The Mantis returned home. The Mantis went (and) remained there (for a while). And the Mantis came [*went to look*], while he went to look. The Blue Crane sprang up, she splashed into the water [*The water is that which says that //kuabbi(t), while the water feels that she goes into the water*]. And the Mantis turned back, he returned home, he went and remained there. He continued there. And he again, he went, while he went to look. He, when he went, he perceived the Blue Crane sitting in the sun; the Blue Crane had grown. He turned back, while he did not startle the Blue Crane. He turned back, while the Blue Crane was sitting in the sun. He went to prepare things which he should, when the Blue Crane had grown up, he should give them to the Blue Crane. And he again, he went. He, when he came, he perceived the Blue Crane again, sitting in the sun. he again turned back, he let alone the Blue Crane, while the Blue Crane sat in the sun; while he wished that the Blue Crane should sit quiet, while he did not startle the Blue Crane, that the Blue Crane might sit quiet, that he might return home. Therefore he took up the things, while he felt that the Blue Crane had become a grown person, the Blue Crane seemed to be a young woman. He went. He perceived the Blue Crane sitting in the sun. he put down the things; he stealthily appraoached the Blue Crane, stealthily went up to the Blue Crane. He caught hold of the Blue Crane. He, when the Blue Crane wanted to go into the water, he grasped the Blue Crane strongly, he rubbed himself under the arms with his hands and then rubbed the Blue Crane's face, he made the Blue Crane smell his odour, he told the Blue Crane that he is the Blue Crane's elder brother, that he is //kann-doro, [DB: *The Blue Crane called him //kann doro; his wife also said //kanndoro to her husband*] [Insert 8809 LH: *The Bushmen are wont to ggenn anotehr one's name (i.e. to give him a nickname). "Soppie" is "Hendrik"; !kaogen-=kakken {He was "Andries"; his Bushman name was !kaogen=kakken} was the one who called him by the name of "Soppie", on account of the soup which had poured down his breast, whne he had intended to drink soup.*]
he who is catching hold of the Blue Crane; that he is the older brother of the Blue Crane; that the Blue Crane must leave off, [*leave off struggling*] that the Blue Crane may sit down. Therefore the Blue Crane sat down. He put/coverd the head of the Blue Crane, with the cap which he had made for the Blue Crane [*She (the Blue Crane) was a person*], with the kaross/skin cloak, with the skin petticoat. The Blue Crane put on the skin cloak, the Blue Crane put on the skin petticoat [!kuabba – *The things which the women wear, they are those which the women call !kuabba*]. And he conducted the Blue Crane, they returned home.
[*The story of the Blue Crane comes out of the frog's story.*]

!ga ka Kkumm The Frog's Story (Or, The Frog, the Blue Crane, the Beetle, and !kuommain Tka //kau)
[*hankasso from his maternal grandmother =kammi. This Story, should, hankasso says, precede the previous one (The Blue Crane)*]

[17 Nov /79] The frog's body formerly was swollen, because she was ashamed on account of !kuommain Tk //kau. Therefore she cinued in one place (did not go away from the house), her body swelled up. Therefore the blue crane [*The blue crane's mate the frog appears to have bben. !kuommain ... maried the frog; his wife was the frog; and the frog was ashamed before !kuommain ... (and did not go out to relieve herself)*] took her away.
[Inserts: *... a certain kind of bee or wasps; ... - a certain kind of bees or wasps, smaller than the above*]
The blue crane went and made a hole, and she (the frog) vomited into the hole, the hole became full of vomit. And then, they returned home; they went to the grog's house, she (the grog) went to sit down. And !kuommain
[*The frog was a person; !kuommain Tka //kau was a person; the blue crane was a person they were people of the early race.*]
returned, while the frog sat. !kuommain… returned home, he came and said, "Where is the child?" [*The child which he had seen, that the frog appeared as if she had it.*] The frog was silent, while the frog spoke not. !kuommain Tka //kau said, "Where is the child?" [*He questioned, seeking for the child which (his) wife had seemed to hear*] And then, the beetle arose, [*the beetle was with them. (She had a separate house.) She (the narrator thinks the beetle was a female) was a person; she flew; she (also) walked; she resembled the Mantis (in that she could fly).*] the beetle stood to leeward. The beetle went, went, went, went, the beetle yonder, went round. And she smelt the smell of the vomit. She, smelling, went to the vomit, smelling, reached the vomit. And she sat upon the vomit, she went into it. She entering it disappeared in it. And she came out, she went to the house, while ( ) sat, because he was angry, while he felt that the frog would not speak to him, he was angry. And the beetle while he sat, ( ) came flying, thus ( ) felw past ( ) nose, !kuommain… jumped up, ran away, jumped up, the blue carne who ran after !kuommain in order that she might catch him. She thus, she snatching went after him, went in.
[*!kau !kara – a stone, a flat stone*]

The Young Woman who disobeyed her mother and fell in with the two Lions (!haue ta =hou and !gu]
[*hankasso from Txabbi-an*]
[20 Nov. 1879] A young woman formerly [*They were people of the Early Race*], when her mother sent her to the water, her mother said, "Go and dip up the water for me," she said that she did not want to dip up water for she want to go, to poke out (from the holes in the rocks) lizards. [*It (the //horu) resembles the "Kochelamn" (!khau). We eat them; children are those who eat them, when they are children, they eat them. They when they become grown up, they leave them alone, discontinue eating them.*]
And her mother cursed her, she (the mother) said, "I will seek a thing (on account of) which thy breast shall go and stick into the rock's cleft." And the girl went, she went to poke out the lizards.
[Inserts: *//noten is piercing their head with a little and sharp pointed stick; they take them out. ... - We say bbarri to a little thing (i.e. a little stick) which is very little; to a little stick which is small, we say bbari.*]
And her breast stuck fast in the cleft of the rock. And she sang there [*24 Nov.: "Mother cursed (me) as (I0 went, my breast's mouth/nipple went into the cleft's mouth. Mother cursed (me) as (I) went, my breast's mouth went into the cleft's mouth"*]. The lions heard her, as she was singing there; !haue ta =hou and !gu. they heard her, as she was singing there, they went to her. And she espied them, as they came; she exclaimed, "Leave off! [*The lions intended to kill her.*] Ye shall gently come up to me, ye shall lay down (your) things, ye shall go to the water, ye shall first go and drink, ye shall first go and drink, for ye behold, I am not a little fat, and ye would become thirsty, if ye ate me. Therefore, ye shall go to the water, ye must (?) lay (your) things near to me. For ye behold , the spoor to the crows [*If they (the crows) are numerous, we say !ka !ka to them*] abounds by me [*The crows would spoil (destroy) the lions' things for them, if they were to be*

opposite to her], while they await my death." [*//kao //kao – to await a thing's death in order to eat it; … - when a thing is still living, birds, when they behold the thing, they come to the thing, they await the death of the thing, if they see that thing lives. They sit, if they see that the thing still lives, they sit at the thing's sides*] And the lions brought the (i.e. their) things to her. The lions laid their arrows close to her. And the lions ran along, while the lions raced, in order that the lions might quickly go to drink. And she said "Go away yondr! The water must go, the water float away," [*She desired that the water should go away, that the water might float away, as it walked away*] And the lions followed in vain the water, the water
[Inserts: *!kwi tiken ta !kui, !gabbaken de – one of the stars in Orion (?)*
//kauin !kui – another star's name
!nu… - ears' insides (or ears' openings); ear inside, in sg.]
went, the water floated away. And the girl took up an arrow; she broke the arrow, [*grasping broke it*], she divided the reed, [*The lions formerly cut up people with stone knives*], she cut (off) her nipple [*breast is the word used, but nipple is, the narrator says, meant*] (with the split reed). She cut off her nipple, she took up the lion's bag, she took out the tip of her breast which had been in the (cleft of the) rock, she took out with her hand, (and put down) !kai [*Things which the people were those who knew them (i.e. Jantje's elders); for I heard their name, I did not know them. I think that it may have been !koa (an edible root)*] from the bag, she put into (it) her breast's tip [*The Bushmen make meal of meat, when the springbok are plentiful. Their (meat) bags resemble meal; the meat resembles meal.*], she pounded them, pounded them finely. She divided it (into) two. She put one part for the lions, she went (and) put the other little part on the rock. And she ran away. And the sun had set, the lions came. And the lions reached the place where the lions had beheld her. The lions came and were looking for her, when the lions had eaten the ball which she had put for the lions. And the lions [*They were two; one asked for her; the other one was silent, listening to the other*] asked, seeking for her, the lion said: "Where are thou? Where art thou?" The part of her breast which she had placed upon the rock, it said, "I am here! Thou must come forward!" The lion went forward to the place at which the person had spoken. It (again) said, "I am here." The lion again, came back to it [*The use of ha here is thus explained by the narrator, because it was little, for it (the flesh) was small*]. The lion went to the place at which it had spoken. It (the flesh) again said, "I am here!" at the lion's back. And the lion again, went back. The lion asked, the lion said, "Where art thou?" It (the flesh) said, "Do I not sit looking?" ( ) thou beholdest me?" At the rock upon which she had put the piece of her breast, she seemed as if she were sitting. The lion caught hold of the rock, the lion broke his teeth on the rock; the lion stood exclaiming with pain, on account of his teeth. She said, again she said, "Thou art the one who catches hold of the rock, while I am the one who sits here; thou art the one who catches hold of the rock." The lion scolded the other one (I.e the other lion), he said, "Catch hold of the person! The person is the one who speaks at this place!" The other lion [*that is, the one who adh not yet caught hold of the rock*] again, he was catching hold of the rock, he again, he exclaimaed with pain on account of his teeth, which broke off. And the day broke, while they were seeking there. And they beheld the place where the young woman had been sitting, while the arrows were broken. [*She had grasping broken the arrows. (The lions were at that time people).*] They (the lions) scolded each other; they said: "I [*!gu, he was the one who understood*] am the one who said that thou shouldst allow us to kill the young woman, thou saidst that we should leave the young woman." [*!haue .. speaks here*] "How can it be that thou soundest as if the young woman were not the one, I felt that her breast was not fast in the rock? Therefore I said that we should leave her, while I felt that she said that we should leave her, that we should first go to the water, when we had left her, while she (still) lived, while she must have cheated us, in order that she might go. Thou dost therefore blame me for her escape." [*The one scolded the other one; =ko – to lay blame on a person (about a <u>living</u> thing which has escaped*] The other one (!gu) said, "I had wished that we should kill the young woman, that we might afterwards, we go to the water; thou saidst that we should go to the water while the young woman was alive, hence I wish that thou

mayst behold, whne the young woman has gone." [*She returned to her mother, her mother who had cursed her; while her mother was crying there.*]

The Song of the Young Woman as she returned home
[26 Nov. /79] The girl formerly said, as she went (returning went), she said (i.e. sang): My nipple shall grow into shape again. My nipple shall grow into shape again
[Insert: *... - To dry (as writing with blotting paper)*], My nipple shall grow into sahpe again;" that her breast should become like that which it had (formerly) been.
[Insert: *=ha !nwa – to have but few arrows*]

Some of the Stars
[*hankasso from his mother, Txabbi-an*]
[3 Dec. /79] !koaken – (Orion's belt)
!ga !ga ka !ke, !ke e !ga – Orion's sword
[*... - The people who are lying down to shoot are the !gabbaken de, they are the tortoises' hung upon a stick*
... - It is shooting; springbok shooting; while the man who goes round (the game) is the one who startles the springbok, and the springbok, startled, go along inside the feather brushes, and the springbok has along the feather brushes, and they run, in among the people who are lying on the front part of their bodies.]
!kwi tiken ta !kui – a bright star near the feet of Orion [*He is the one who calls the springbok; and the springbok (hearing) go to him; he calls; he coaxes the springbok up to him*]
//kauin ta !kui (Ha //kuan !khweten wai) – the little star on the other side of Orion, opposite to his sword
!kutten !khou

The Father-in-law and the Mother-in-law
[*hankasso from personal observation*]
[4 Dec.] They (the sons-in-law) are not talking with their mother-in-law in haste, for they are silent. Their father-in-law is the one with whom they are talking. He (the son-in-law) at another time, he does not talk with his father-in-law. He merely talks to his wife; the wife is the one who talks to her father. He, also, his mother-in-law, he talks with her. He speaks to his mother-in-law; he is silent.

[8 Dec.]
oa – father
ibo – my father
xoa – mother
i tau – my mother
//ka – brother (elder)
//kaxai – sister (elder)
0puon – son
0pua xai – daughter
0puon, also !koin – mother's elder brother (male speaking)
0puon, also !koin – mohter's younger brother (male speaking)
!koin, 0puon – mother's elder brother (female speaking)
//ka 0pua – mother's younger brother (adult female speaking)
//ka – mother's younger brother (for a little girl)
//ka – mother's elder brother's son (male speaking)
//ka 0pua – mother's younger brother's son (male speaking)
//ka – mother's elder brother's son (if older than the speaker) (female speaking)

//ka 0pua – mother's elder brother's son (if younger than the speaker) (female speaking)

The Two Lions etc., cont. from p. 8878 (*?)
8848: to say, "My younger sister did speak truly! And they lifted her up, they took her away home. They went to bake her. They, on the morrow, they went finding the spoor [*"houd de spoor"*] of the rhebok. They followed it; they followed it along, they found them (that is the rhebok and the //horu [*The //horu resembles the "Kochelman"; its throat is red*]). The rhebok's child played there; they (the lions) called her. The child went back in fear, on account of them. Her mother exclaimed, "Thou must sit here, for they are lions." The child sat opposite her grandmother the //horu. Her gradnmtoher lay in the sun. She sat opposite to her
[*... - lion's bones*]
grandmother, while her grandmother lay in the sun. They were upon a bare place. [*Bushes were not there; for a rock it was*] The lions went up to the rhebok, the lion (!haue-ta-=hou) [*the other one still stood looking on*] caught at the rhebok. [*He (the lion) caught hold with his mouth. They (the lions) bit things; they did not shoot things, although they had arrows.*] The stones came together; the lion struck gums/teeth, while he thought to catch up the rhebok; he struck his teeth on the rock, while he caught the rhebok. The rock covered the rhebok; the rock again flew open
(Continued in VIII-19, pp. 7643-7656, and concluded)

Greetings among the Bushmen
8853