

A  
SHORT ACCOUNT  
OF FURTHER  
BUSHMAN MATERIAL  
COLLECTED.

BY  
L. C. LLOYD.

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

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## CONTENTS.

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

# CAPE OF GOOD HOPE.

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## Third Report concerning Bushman Researches.

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LONDON, *8th May*, 1889.

THE HONOURABLE THE SECRETARY FOR NATIVE AFFAIRS.

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

I have the honour to be,

Sir,

Your humble obedient Servant,

LUCY C. LLOYD.

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

1889.

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

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

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

It had been greatly desired by Dr. Bleek to gain information regarding the language spoken by the Bushmen met with beyond Damaraland; and, through the most kind assistance of Mr. W. Coates Palgrave (to whom this wish was known), two boys of this race (called by itself *!kun*), from the country to the north-east of Damaraland, were, on the 1st of September, 1879, placed with us, for a time, at Mowbray. They were finally, according to promise, sent back to Damaraland, on their way to their own country, under the kind care of Mr. Eriksson, on the 28th of March, 1882. From these lads, named respectively *!nanni* and *Tamme*, much valuable information was obtained. They were, while with us, joined, for a time, by permission of the Authorities, on the 25th of March, 1880, by two younger boys from the same region, named *tuma*, and *Da*. The latter was very young at the time of his arrival; and was believed by the elder boys to belong to a different tribe of *!kuñ*. *tuma* left us, for an employer found for him by Mr. George Stevens, on the 12th of December, 1881, and *Da* was replaced in Mr. Stevens' kind care on the 29th of March, 1884. The language spoken by these lads (the two elder of whom, coming from a distance of fifty miles or so apart, differed slightly, dialectically, from each other) proved unintelligible to *!han+kass'ō*, as was his to them. They looked upon the Bushmen of the Cape Colony as being another kind of *!kuñ*; and *!han+kass'ō*, before he left us, remarked upon the existence of a partial resemblance between the language of the Grass Bushmen, and that spoken by the *!kuñ*. As far as I could observe, the language spoken by these lads appears to contain four clicks only; the labial click, in use among the Bushmen of the Cape Colony, etc., being the one absent; and the lateral click being pronounced in a slightly different manner. The degree of relationship between the language spoken by the *!kuñ*, and that of the Bushmen of the Cape Colony (in which the main portion of our collections had been made) has still to be determined. The two elder lads were fortunately also able to furnish some specimens of their native traditionary lore; the chief figure in which appears to be a small personage, possessed of magic power, and able to assume almost any form; who, although differently named, bears a good deal of resemblance to the Mantis, in the mythology of the Bushmen. The power

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

of imitating sounds, both familiar and unfamiliar to them, as well as the actions of animals, possessed by these boys, was astonishing. They also showed a certain power of representation, by brush and pencil. The arrows made by them were differently feathered, and more elaborately so than those in common use among the Bushmen of the Cape Colony.

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

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

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

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

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

### I. *The Mantis.*

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

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

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

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

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

6. *l'pá-ka-ttú*, the Blue Crane, and the Girls of the early race.—By *lhan+kass'ō*. (L VIII.—29. 8526—8554, translated.)

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

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

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

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

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

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

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

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

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

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

15. Iku-tě-igaúá, who could enter fire unharmed, enables the Mantis to do the same. The ingratitude of the latter to his instructor again brings him into trouble; and his newly-acquired power deserts him.—By Ihan+kass'ō. (L VIII.—11. 7015—7031, 12. 7032—7064, partly translated.)

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

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

17. The Ikháü (a lizard of the Genus *Agama*) and his daughter, the Mice, and the Mantis.—By Ihan+kass'ō. (L VIII.—30. 8671—8702, 31. 8703—8736.)

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

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

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

## II. Moon.

21. The Moon in search of his wife.—By Ihan+kass'ō. (L VIII.—28. 8443—8445, translated.)

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

23. The Moon is not to be laughed at.—By Ihan+kass'ō. (L VIII.—28. 8441—8443, 8446, translated.)

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

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

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

### III. Stars, Etc.

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

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

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

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

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

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

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

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

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

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

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

### IV. Animal Fables.

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

Baboon was also given by Dfā|kwāin, from information received from his mother, †kámme-āñ. (L V.—24. 5992, translated.)

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

38. The Lioness and her adopted daughter, Tssi-|kuára-lhiñ.—By Ihañ†kass'ō. (L VIII.—24. 8084—8169, 8171 and 8172, 25. 8173—8176.)

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

40. The Quagga, who was poisoned by her husband, |kuiñssilkāūōkēñ.—By Ihañ†kass'ō. (L VIII.—29. 8603—8614, 30. 8615—8627, translated.)

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

42. The Antcater, the young Springbok, the Lynx, and the Partridge.—By Ihañ†kass'ō. (L VIII.—29. 8561—8602, partly translated.)

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

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

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

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

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

#### V. Legends.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

63. How the game became wild, through the doings of |kōmm ta h̄. —In the Katkop dialect, by Dfá|kwāin. (L V.—19. 5457—5477.)

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

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

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

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

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

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

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

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

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

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

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

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

#### VI. Poetry.

76. The song sung by Ikú-tě-|gáúä and by Ikággen, when they desired to enter the fire unharmed, § 15.—Given by than+kass'ō. (L VIII.—11. 7018, 7020, 7029, 7030.)

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

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

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

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

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

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

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

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

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

86. The song of the Lioness who brought up Tssl-|kuára-lhin, § 38.—Given by than+kass'ō. (L VIII.—24. 8089, 8090 and 8091, 8092, 8093 and 8094.)

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

## B. HISTORY (NATURAL AND PERSONAL).

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

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

126. The cry of the Owl.—By *lhañ+kass'ō*. (L VIII.—7. 6622, translated.)
127. The *lká kău* (*Saxicola Castor*), a little bird, found in Bushmanland, said to jeer at the wild cat, when it sees the latter lying asleep.—By *lhañ+kass'ō*. (L VIII.—1. 6085, 6084 rev. and 6085 rev., translated.)
128. The call of the Kúru *lkáitau* (*Lanius Collaris*).—Given by *lhañ+kass'ō*. (L VIII.—23. 8072.)—A bird, called by the Bushmen *kágara*, and said to resemble the Kúru *lkáitau*, was also mentioned by the same informant.—In English, after *lhañ+kass'ō*. (L VIII.—21. Inside cover in front.)
129. The *lkóroken-!kóroken* (*Telophonus* . . .): a description of this bird, in English, after *Dfá!kwāin*. (L V.—24. 5988 rev., Note.)
130. The *Kwǎkuàra* (*Otis afra*, Lin.).—By *lhañ+kass'ō*. (L VIII.—1. 6139 and 6140, translated.)
131. The *!kuérre-!kuérre* (*Tinnunculus rapicoloides*).—By *lhañ+kass'ō*. (L VIII.—7. 6596—6600, translated.)
132. The *!kuerrilnañ* ( . . . . . ). This bird is said, by the Bushmen, to be closely connected with the rain.—By *lhañ+kass'ō*. (L VIII.—20. 7763 and 7762 rev., Note.)
133. The *!kérri* ( . . . . . ). Information regarding this bird, said to eat locusts, was given by *lhañ+kass'ō*. (L VIII.—10. 6858—6860, translated, and 20. 7764—7767.) A note in English, after *lhañ+kass'ō*, also refers to it. (L VIII.—7. 6672 rev.)
134. The *!hárriten* ( . . . . . ). This bird, which is stated to resemble in size the *!ǎǎgen* (*Corvus scapularis*), is said to eat locusts, and flesh.—In English, after *lhañ+kass'ō*. (L VIII.—15. 7310 rev., Note.)
135. The *!kábbi* ( . . . . . ). This bird, not yet identified, is used for food by the Bushmen.—By *lhañ+kass'ō*; also in English after the same informant. (L VIII.—1. 6085, 6084 rev., the Bushman being translated.)
136. A short description of the *Kóro-tuñten* ( . . . . . ) was given by *lhañ+kass'ō*. (L VIII.—10. 6884 rev., Note, translated.)
137. The *!kain-!kain*, a description of, in English, after *Dfá!kwāin*. (L V.—23. 5870 rev., Note.)
138. The *káinyatára* ( . . . . . ), in English, after *lhañ+kass'ō*. (L VIII.—16. 7387 rev., Note.)
139. The *!kitten-!kitten* ( . . . . . ), a bird which eats “Bushman rice.”—By *lhañ+kass'ō*. (L VIII.—11. 7009 rev., Note, translated.)
140. *Tǎ-ttǎtten* ( . . . . . ). The nests of these very small birds are described by *lhañ+kass'ō*. (L VIII.—25. 8213—8215, translated.)
141. A particular name used to denote an Ostrich which has very young ones.—By *lhañ+kass'ō*. (L VIII.—10. 6859 rev., Note, translated.) A name used by the Bushmen for an ostrich egg found by itself, was given by the same informant. (L VIII.—2. 6143 rev. and 6144 rev.)
142. The “Water Tortoise.”—By *lhañ+kass'ō*. (L VIII.—1. 6077, translated.)
143. The *!gāunū* ( . . . . . ).—In the Katkop dialect, by *Dfá!kwāin*. (L V.—21. 5670—5679.)
144. The *!kúkenlúlúnu* [Larva of *Aloa*, a genus of Arctiidoe (Tiger Moths)].—Briefly mentioned by *lhañ+kass'ō* (L VIII.—1. 6074 rev., Note, translated), and, later, more fully described by the same informant. (L VIII.—15. 7312 rev.—7315 rev., translated.)
145. Locusts.—By *lhañ+kass'ō*. (L VIII.—31. 8744—8754.)—The *!kábba-!khá* (*Acridium ruficorne*, Burmeister).—In English, after *lhañ+kass'ō*. (L VIII.—7. 6599 rev., Note.)—The *!nǎ* (sort of *Acridium*).—By *lhañ+kass'ō*. (L VIII.—8. 6688 rev., Note, translated.)
146. The *!khoā ka !kérri-si!k'ǎǎ* (*Scolopendra*).—By *lhañ+kass'ō*. (L VIII.—1. 6074—6077, translated.)

147. The adventure of Ikhūi-lā with a family of Baboons.—By Ihañ+kass'ō. (L V.—23. 5890—5901½.)

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

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

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

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

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

153. Iḡāu-ḡu, an old Bushman, who died from the bites of a Lion.—In English, after Dfä!kwäin. (L V.—23. 5856 rev., Note.)

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

155. Iä!káraken, killed by a Lion, and carried by him to a grove which still bears her name.—By Ihañ+kass'ō. (L VIII.—15. 7364—7375½.)

156. Iá-kkuúmm (sister of Dfä!kwäin) warned of danger, while on her way from the place now called Kenhardt, by the ways of an owl, and afterwards followed by a Lion.—In the Katkop dialect, by Dfä!kwäin. (L V.—11. 4869—4889½, partly translated.)

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

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

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

160. Iḡèn and the Steenbok (*Antelope Tragulus*). — By Ihañ+kass'ō. (L VIII.—22. 7959 and 7960, translated.)

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

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

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

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

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

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

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

#### VIII. *Personal History.*

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

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

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

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

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

171. Igù-i-ān and her employers.—Related by Ihañ+kass'ō. (L VIII.—19. 7657—7670, partly translated.)

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

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

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

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

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

### IX. Customs and Superstitions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

194. *†gēbbi-ggū*.—This evidently favorite amusement among the Bushmen seems to take place at night. A woman, well-versed in the various kinds of *†gēbbi-ggū*, leads the song, in which she is followed by the other people. A certain woman is mentioned (who appears, however, to be of Namaqua origin), who used to sing, sounding like the ewes in search of their lambs, and, also, like many partridges when intending to drink.—In the Katkop dialect, by *Dfākwāin*. (L V.—25. 6005—6007, 6006 rev. and 6007 rev., Note.)—The Bushmen are said to have learnt the *†gēbbi-gū* from the Baboons; by whom it is still believed to be played. It was formerly, it is said, played also by the Ostrich and the Lion; but, they fought, and lost the power of playing it, becoming merely wild animals.† The Baboon, on the contrary, still understands like a man, and speaks, sounding like one.—In the Katkop dialect, by *Dfākwāin*. (L V.—23. 5884—5890.)—The *†gēbbi-gū*, as performed among the Grass Bushmen, was described by *Ihan+kass'ō*. (L VIII.—22. 7978 and 7979, translated.)

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

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

197. How the Feather Brushes used in springbok hunting are prepared and smoked.—By *Ihan+kass'ō*. (L VIII.—23. 8073—8075, 8083 $\frac{1}{2}$  and 8083 $\frac{1}{2}$  rev., translated.)

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

199. Bows made by Bushmen from the “*Taaibosch*” ( . . . . . ).—By *Ihan+kass'ō*. (L VIII.—23. 8059 rev., translated.)

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

\* The *lgōin-lgōin* consists of a (variously-sized) blade of wood, attached, by a little cord, to a short stick. The latter is held in the hand of the performer, and the blade of wood (attached to the string) is then, by means of the stick-handle, whirled about in the air, producing a strong whirring sound. When several of these instruments are used at a time, a considerable effect must be produced.

† On page 12 of Dr. Bleek's “Second Report concerning Bushman Researches” (Cape Town, 1875), mention is made of a fable (§ 28a.) entitled, “The Lion jealous of the voice of the Ostrich.” In this piece, the above-mentioned quarrel between the Lion and the Ostrich in the game of *†gēbbi-gū* is related.

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

202. Chippings of Gemsbok, Quagga, Ostriches, etc., executed by xää-ttiin (father of the informant), to be found at a place (not yet identified) called |kaññ; where these animals used formerly to come to drink.—In English, after Dfä!kwäin. (L V.—24. 5963 rev., Note.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

218. Rain-making.—By Ihañ+kass'ō. (L VIII.—1. 6093—6095, translated.)—The Rain Sorcerer, Ikkunn.—In the Katkop dialect, by Dfǎ!kwǎin. (L V.—22. 5743—5754.)—Information regarding Ikkunn was also given by Ihañ+kass'ō. (L VIII.—20. 7746—7749, partly translated.)—Ikaññu, who possessed locusts and rain, and was entreated for rain by a relative of the narrator.—By the same. (L VIII.—7. 6639 rev.—6646 rev.)—Ikaññu and other old men dream of rain, which speedily comes.—By the same. (L VIII.—23. 8005—8010, translated.)—A mode of addressing the Rain, in order that it may fall gently.—By the same. (L VIII.—23. 8008 rev., translated.)—The Rain-maker and Sorcerer, Ikañnu.—By the same. (L VIII.—31. 8759—8762, 8743 rev., 8748 rev., partly translated.)—A dead Sorcerer, named Inuñikúiten, asked by the narrator's father for rain; which speedily came.—In the Katkop dialect, by Dfǎ!kwǎin. (L V.—14. 5068 rev.—5078½ rev.)

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

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

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

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

223. The Bushman Doctor or Sorcerer (who may be of either sex).—By Ihañ+kass'ō. (L VIII.—20. 7757—7762, 7768—7774.)—Remarks upon sorcerers, their dress, etc. (in explanation of one of Mr. Stow's copies of Bushman paintings), by Dfǎlkwāin.\* (L V.—10. 4750, 4755—4757, translated.)—A curious description of a dance and other doings of sorcerers was given, by the same informant, in explanation of No. 3 of Mr. Stow's copies of Bushman paintings. (L V.—22. 5755—5775.)—Further details regarding sorcerers (suggested by Mr. J. M. Orpen's copy of Bushman paintings †) were also given by Dfǎlkwāin. (L V.—25. 6008—6013.)—Sorcerers shoot with invisible arrows, causing illness.—The sick man.—The aid of the old women to be sought.—By Ihañ+kass'ō. (L VIII.—14. 7287 and 7288, translated; 15. 7289—7295, partly translated.)—The sorcerers see a handsome person, and cause him to be ill. The dogs cannot sleep for barking at the sorcerers, and the sick man dies, although he has been doctored.—Given by the same informant. (L VIII.—15. 7298—7303.)—The form of a jackal, or of a little bird, is sometimes assumed by friendly sorcerers.—In the Katkop dialect, by Dfǎlkwāin. (L V.—14. 5055—5078½.)—Some sorcerers are said to eat the flesh of the dead.—By Ihañ+kass'ō. (L VIII.—15. 7304—7306.)—A dead sorcerer becomes a star.—The power of a sorcerer.—He changes himself into a jackal, and goes to find out what is detaining his people, when they do not return home.—In the Katkop dialect, by Dfǎlkwāin. (L V.—19. 5506 rev.—5512 rev.)—When a sorcerer dies, an earthquake takes place, and a star shoots.—Even when asleep, a sorcerer knows what is going about in the night; and takes care of the people, defending them from other sorcerers.—By the same informant. (L V.—19. 5531—5536½.)—At the death of a sorcerer, his heart falls (as a shooting star) out of the sky and goes into a water pit.—The doings and power of sorcerers, etc.—By the same. (L V.—19. 5483—5505.)—Further details concerning what occurs at the death of a sorcerer, and concerning the harmful and beneficial doings of sorcerers, were also given by the same informant. (L V.—19. 5506—5530.)—The power of Game Sorcerers continues after death.—Prayer addressed to them by the mother of narrator.—By the same. (L V.—11. 4801 rev.—4809 rev., partly translated.)—The locusts (with the locust birds which accompany them) are set free by Sorcerers.—Stones not to be thrown at the locusts.—By the same. (L V.—21. 5708—5719½.)—Also, by Ihañ+kass'ō. (L VIII.—31. 8754—8758.)—A springbok Sorcerer, named Iguerriten-ddé, was mentioned by Ihañ+kass'ō. (L VIII.—22. 7974 rev.)—The power over ostriches possessed by Iuhérrē (maternal uncle of Dfǎlkwāin).—This is followed by a long discourse concerning successful and unsuccessful hunting, as well as by a prayer, addressed by the mother of the narrator to the dead, that her husband's hunting might prove more fortunate. The result of this prayer is described.—Allusion is also made to the belief that unsuccessful hunting may forebode danger to the hunter.—In the Katkop dialect, by Dfǎlkwāin. (L V.—10. 4778—4795, 11. 4797—4868, partly translated.)—Ikábbo (father-in-law of Ihañ+kass'ō) was a mantis's man (*i.e.*, believed to possess these insects).—By Ihañ+kass'ō. (L VIII.—23. 8033, translated.)—The sorcerer Inuñlkúiten.—In the Katkop dialect, by Dfǎlkwāin. (L V.—15. 5079—5101, 5104—5109, partly translated.)

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

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

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

225. Certain names not to be uttered.—By *lhañ+kass'õ*. (L VIII.—23. 8071 rev., translated.)

226. Certain kinds of Food, used by Bushmen.—By *lhañ+kass'õ*. (L VIII.—1. 6107, 18. 7598—7601.)—Meat made into meal, when springbok are plentiful.—By the same. (L VIII.—32. 8828 rev., Note, translated.)—*Fat*; division of into small quantities.—By the same. (L VIII.—12. 7108 rev.—7110 rev., Note, translated.)—A description of the preparation of Meal, from the *!kaùru* ( . . . . ) berries, was given, in the Katkop dialect, by *Dfä!kwäin*. This is said to have been done formerly by the quagga, in the days when she was a woman, and carried a sieve. (L V.—25. 5997 rev.—6001 rev., Note, partly translated.)—The *!khouwi* ( . . . . ), a certain vegetable food, used by Bushmen.—By *lhañ+kass'õ*. (L VIII.—10. 6869 rev. and 6870 rev., Note, translated.)—The *!kóä* ( . . . . ), a root eaten by Bushmen.—In the Katkop dialect, by *Dfä!kwäin*. (L V.—13. 5006 rev.)—The ill effects of eating *!kùü* ( . . . . ) were mentioned by *lhañ+kass'õ*. (L VIII.—7. 6679 rev., Note.)

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

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

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

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

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

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

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

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

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

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

237. Anointing with perspiration.—By *lhan+kass'ō*. (L VIII.—10. 6887 rev., Note.)—The Bushmen anoint their heads with *lhára* (which is black and sparkling), mixed with fat; and rub their bodies with *ttò*.—By the same. (L VIII.—14. 7272 rev.—7276 rev., Note, translated.)—*Ttò*, or “Roode Klip,” is dug out from the mountain side. Precautions to be taken against sorcerers upon these occasions.—By the same. (L VIII.—14. 7275 and 7276, 7279 and 7280, translated.)

238. Forms of Salutation used by Bushmen.—By *lhan+kass'ō*. (L VIII.—32. 8853—8857, 8852 rev., translated.)

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

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

241. The Wife's Parents.—By *lhan+kass'ō*. (L VIII.—32. 8843—8845, translated.)

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

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

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

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

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

morning objected to. Its evil effects in the case of ʒó-bó.—By the same informant. (L V.—20. 5562—5571.)—One person not to stand over another in the early morning.—By †giri-ssě. (L VII.—1. 6045 and 6046, translated.)

247. Brief mention is made of a kind of blue mist, which resembles fire-smoke, and is illness.—In the Katkop dialect, by Dfá|kwäin. (L V.—20. 5557—5561.)

248. What the Grass Bushmen do when angry.—Karosses not to be beaten upon the ground, for fear of causing illness, and for fear of sorcerers.—A way in which the latter cause illness is here mentioned.—In the Katkop dialect, by Dfá|kwäin. (L V.—20. 5537—5556.)

249. Certain spots, where the jackal, or the hyena, has been, avoided by Bushmen, for fear of skin disease.—By than†kass'õ. (L VIII.—29. 8584 rev.—8587 rev.)

250. Illness, for which the Doctor is called in, believed to be caused by butterflies.—The narrator's personal experience of this.—Bushman children not allowed to throw stones at butterflies.—By than†kass'õ. (L VIII.—20. 7753—7756, 7752 rev. and 7753 rev.)

251. Snake Poison.—By than†kass'õ. (L VIII.—23. 8040 and 8041, translated.)

252. The !gwé plant ( . . . . . ), from which poison is derived.—Partly in Bushman by and partly in English after than†kass'õ. (L VIII.—7. 6603 rev.)

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

#### X. Words and Sentences, &c.

254. Mountain Bushmen.—By than†kass'õ. (L VIII.—22. 7982 rev.—7984 rev.)—Regarding Mountain Bushmen.—In English, after the same informant. (L VIII.—26. 8280 rev.)—Explanation of a name applied to certain River Bushmen.—By the same. (L VIII.—31. 8741 rev., Note.)—Eastern Bushmen.—By the same. (L VIII.—31. 8747 rev.)—The Grass Bushmen.—By the same. (L VIII.—22. 7968 rev. and 7969 rev., 7976 and 7977, 7980 and 7981, 7980 rev. and 7981 rev., partly translated.)

255. A name applied by Bushmen to Koranna Hottentots and by the latter to Bushmen.—Two names used by Bushmen for Kafirs.—By than†kass'õ. (L VIII.—26. 8281 rev., Note, translated.)—Concerning certain Kafirs from the northern side of the Orange River.—By the same. (L VIII.—27. 8387—8390, translated.)

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

257. Names of various Bushmen and Bushman women, with information regarding them.—Partly in Bushman by and partly in English after *lhañ+kass'õ*. (L VIII.—1. 6078—6081, 4. 6370 rev., Note, 11. 6969 rev., Note, 14. 7278 and 7277 rev., 20. 7749 and 7750, 7750 rev., 7748 rev. and 7749 rev., 27. 8437, 8435 rev. and 8436 rev., 31. 8744 rev., 8772 rev., 32. 8808 rev., the references in 31. and 32. being translated.)—The names of some Bushmen.—Given by the same informant. (L VIII.—13. 7195 rev.)—Information regarding narrator's family.—In English after and in Bushman by *lhañ+kass'õ*. (L VIII.—1. 6052 and 6053, 19. 7671, 26. 8302 rev.)—Further, by *lxaḱen-an*. (L XXI. 10404.)—Information was given, by *Dfä!kwäin*, regarding *Kóäḱen-kóäḱen*, an old Bushman woman; said to be a very good songstress, and still living in 1874.—In English, after *Dfä!kwäin*. (L V.—19. 5535 rev.)—Regarding various Bushmen.—Partly in English after and partly in Bushman by the same informant. (L V.—21. 5702 rev. and 5703 rev.)—Resemblance between *lxaññan-lxaññan* and an ostrich.—In the Katkop dialect, by *Dfä!kwäin*. (L V.—23. 5858—5862.)—The son of *lxaññan-lxaññan*.—By the same informant. (L V.—23. 5860 rev. and 5861 rev., translated.)—Information regarding the family of "Jan Plat" (a mixed Namaqua Hottentot and Bushman) was taken down, in English, after *Dfä!kwäin*. (L V.—23. 5872, 5871 rev. and 5872 rev., 25. 6006 rev., Note.)—"Ruyter" (a relative of the preceding).—In the Katkop dialect, by *Dfä!kwäin*. (L V.—23. 5873—5880.)—Names of three Bushmen and another Native, who were at the Breakwater Convict Station in 1875, together with a little information regarding them.—Taken down in English. (L V.—19. 5445—5447, 5453—5456.)—Name, etc., of a Bushman at the Amsterdam Battery, in 1879. (L VII.—1. 6046g.)—Names, and a little information regarding some North-Eastern Bushmen, who were at the Breakwater in 1880.—In English, after *lkabbéten* and his companions. (L XV.—1. 10293, 10311.)—Some further information regarding these natives was most kindly supplied by the Rev. Mr. Fisk.—Names, and some information regarding a *lnusa* Bushman and a Colonial Hottentot who were at Cape Town in 1880. (L XVI.—1. 10318, V rev., 10318 rev.)—The Names of some Bushmen who were at the Breakwater in 1881 and later, and of others at the Cape Town Prison, in 1883, with a little information regarding them. (L XVII. XVIII. and XIX.—1. 10333, 10343—10348; 10341 and 10342.)—Name and other information regarding "Friedrich Hortnoop," a relative of *Dfä!kwäin's*. (L VII.—1. 6046f, 6046l, 6046k rev.)—Some Names were taken down and a little information collected from some of the Bushman families who were at Salt River in 1884. (L XX. 10364—10377, 10379—10382, XXI. 10403, 10405 and 10406, 10405 rev., 10412 rev., 10414 and 10413 rev.)—Information regarding *xuñ-lná* and his relatives.—In English, after *xuñ-lná*, 1885. (L XVII. XVIII. and XIX.—1. 10350, 10362, 10349 rev.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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