VI.—109. *L.*

THE SONG OF ǀNŬǀNUM̀MA-ǀKWÍTẹN.

(*Dictated, in June*, 1879, *by* ǀháǹǂkass'ō, *who heard it from his maternal grandfather*, Ts'ą̄tsĭ.)

(8555) ǀnŭǀnum̀ma-ǀkwíteǹ,* ǁkuą́ hą̄ ǒä kă:
"Hm̀-ṅ, hm̄;
Ǹ ǀkhí ǀkoúkeǹ ē ʏwā̀;
Hm̀-ṅ, hm̄.
Ǹ ǀkhí ǀkoúkeǹ ē ʏwā̀;
(8556) ( ) Hm̀-ṅ, hm̄;
Ǹ ǀkhí ǀkoúkeǹ ē ʏwā̀."

ǁkhéǁkhētẹn ǀkŭ ḗ. Ǹ ǀkóĭñyaǹ ka ssiǹ ǀkú ka, ǀnŭǀnum̀ma-ǀkwíta hą̄ ka:
"Hm̀-ṅ, hm̄;
Ǹ ǀkhí ǀkoúkeǹ ē ʏwà;
(8557) ( ) Hm̀-ṅ, hm̄,
Ǹ ǀkhí ǀkoúkeǹ ē ʏwà."

Au ṅ ǀkóĭñyà ka, ssí sse χù ŭ ǀkaŭǀkaù̯ru,† há ǀné ta, ǀnŭǀnum̀ma-ǀkwíteǹ hą̄ kā̆ kă:
"Hm̀-ṅ, hm̄;
(8558) ( ) Ǹ ǀkhí ǀkoúkeǹ ē ʏwā̀;
Hm̀-n̆, hm̄;
Ǹ ǀkhí ǀkoúkeǹ ē ʏwā̀."

(8555') * ǀkų́ ā hĭ̀ eṅ ē ǀkų̆ǀkų́ta, há ǀne ǀku ǀkhauǀkháu ǀkąm̀ hĭ̃, ha ǀne ǀku ǀnuǀnuḿ ǀhŏ hĭ̃. Ǹ ǂĭ, tĭ ē, ǀkwíteǹ ǀkùĭta; hé tĭ hiǹ ē, ṅ ǂĭ, tĭ ē, ha ǀkē̃ ss'ŏ ḗ "Wit-mond."

(8556') ǀnŭǀnum̀ma-ǀkwítakeǹ ǀku ḗ ǁkhéǁkhé. ǀkų́teǹ ǀku ā ǀnŭǀnum̀m ǀkwíteǹ, kǭkǫ́ṅ̀ ǀkwíteǹ. ( ) Hé tíkeǹ ē, há e ǀkǫ́tta-kkŏë.

(8557') † Ssi ǀkwì-ĭ̃, ǀkaŭǀkaù̯ru ǁnā́, au ssi ǁgwíteǹ ǁnă.

VI.—109. *L.*

THE SONG OF ǀNŬǀNUM̀MA-ǀKWÍTẹN.

ǀnŭǀnum̀ma-ǀkwíteǹ* formerly said (sang)— (8555)
"Hm̀-ṅ, hm̄;
I kill children who cry;
Hm̀-ṅ, hm̄.
I kill children who cry;
( ) Hm̀-ṅ, hm̄; (8556)
I kill children who cry."

A beast of prey (he, *ǀnŭǀnum̀ma-ǀkwíteǹ*) is. My grandfather used to say (that) *ǀnŭǀnum̀ma-ǀkwíteǹ* formerly said—
"Hm̀-ṅ, hm̄;
I kill children who cry;
( ) Hm̀-ṅ, hm̄, (8557)
I kill children who cry."

When my grandfather wished that we should leave off making a noise,† he said that *ǀnŭǀnum̀ma-ǀkwíteǹ* formerly used to say—
"Hm̀-ṅ, hm̄;
( ) I kill children who cry; (8558)
Hm̀-n̆, hm̄;
I kill children who cry."

* The narrator gave the following explanation of *ǀnŭǀnum̀ma-ǀkwíteǹ's* name—
"A man who eats great (pieces of) meat, he cuts them off, he puts them into his mouth. I think that eggs are white; therefore, I think that his name seems to be 'White-Mouth.'" (8555')

"*ǀnŭǀnum̀ma-ǀkwíteǹ* is a beast of prey. A man was the one who gobbled eggs, swallowed down eggs. ( ) Therefore, he was [his name was] *ǀkǫ́tta-kkŏë*". Reference is here made to a man of the early race, who swallowed ostrich eggs whole, and is the chief figure in a legend related by *ǀháǹǂkass'ō* (V.—56. *L.*). (8556')

† We were calling out, making a noise there, as we played. (8557')

He, ha ǀne túï ǃkhwǻ-⊙pụà ʏwā ǁnǻ, ha ǀne ǁkōū
hă, au ǃkhwǻ-⊙pụà ʏwā ǁnǻ, ha ǀne ǁkōū ǀkạḿ ǁā
(8559) ( ) ha, ǁkhŏ ǀχ̣ụèrrī ha, ǀχ̣ụèrrī ǃkhḗ ǁā ǁnéiṅ,
ā ǃkhwǻ-⊙pụà ʏwā ǁnǻ ha. Há ǀku-g ǀne ssùkẹn,
ssúkẹn lḕ ǁnēiṅ. Há ǀku-g ǀne kúï ǁníp(p),* au
(8560) ǃkhwǻ-⊙pụă, há ǀku-g ǀne ssùkẹn kĭ ( ) ǀhiḿ ǁā ha.
Há ǀku-g ǀne ǁá, kkọńǹ tḗ hă. Há ǀku-g ǀne ttą̀ï.

* The second *p* is almost whispered here.

L.

'ōū'ùmma-'kwitēn.

And (when) he hears a little child crying there,
he follows the sound to it, while the little child is
crying there, he, following the sound, goes to ( ) (8559)
it, approaches it stealthily, approaching stealthily,
reaches the hut, in which the little child is crying.
He springs, springs into the hut. He catches hold
of the little child, he springs, taking ( ) it away. (8560)
He goes to swallow it down. He departs.

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B. HISTORY (NATURAL AND PERSONAL).

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

VII.—66. B.

THE LEOPARD AND THE JACKAL.

(*Dictated in* 1871.)

(354) Kórokẹn ǁχau ǀki ǁkaúë, au ǁkaúëtẹn ǀkā wāĭ. Kórokẹn ǀne ǁχe̋ĭǁχe̋ĭ, haṅ ǀne taṅ-ĭ ǁkaúë a᷅ŭ wāĭta
(354') ã. ( ) Haṅ bó̲ŕŏ, haṅ taṅ-ĭ, a᷅ŭ haṅ tátti ē̲ kóro ǀkŭ ē̲. Hé̲ ti hiṅ ē̲, ha ǀkŭ bō̲ŕŏ, haṅ ǁkwaṅ táṅ-ĭ, haṅ tatti kóro ǀkú ē̲. Hē̲ ti hiṅ ē̲, ha ǀku bō̲ŕŏ a᷅ŭ ha táṅ-ĭ, haṅ ǁkwă̋ṅ ká ǁkaúë ă ha ã, ha si hā̲, ha si ǁχạm hā.
(354) ( ) Hē̲ ti hiṅ ē, ǁkaúëtẹn ǀne ǀkoeiṅ ĭ́, ǁkaúëtẹn ǀne ǀkī ha, ǁkaúëtẹn ǀne ts'ī ǀkūkẹn ha, haṅ ǀne hō
(355) ha, haṅ ǀne ǁaṅ ǀkí ǀē ha au ǀkúbbi; ( ) hē ti hiṅ ē haṅ ǀne ǀnaú tĭ̃ hă̋.

VII.—121. L.

DOINGS OF THE SPRINGBOK.

(*Dictated in July*, 1878, *by* ǀháṅǂkass'ō.)

(7236) Waí ǁụára ǁkụạ́ṅ ka ǁna᷅ŭ, au ha ǁkụ̲ā ǁà, au ha ǀkĭ wáı-⊙pụă ā ǂeṅni, ha ǀgụọ́na,* au ha ǁkụ̲ā ǁà;
(7237) haṅ ǀné ta: "ẵ̲, ā̲̃, ā̲̃," ( ) au ha ǁkụ̲ā ǁà; hé tíkẹn ē, hĭ̃ tă̋, ǃχọã tss'ā̲̃in, ĭ̃, au hi tátti, hĭ̃ ǀʊ̆kwāĭya; au waíta ǀkaúka ǁχạ́mki ᵓwā, au hi χ́öäkẹn-ggú̲wa ᵓwā. Hi χ́öäkẹn-ggŭ ǀné ta: "ắ̲, ā̲́, ā̲́," waíta

(7236') * Au ha tátti, ha ǂnẹ́ṁmi ki ǁā ǃkhwã; ha ǀne ǀgụọ́na, au khwā ǁgwítẹn.

(7240') Tĭ ē, ṅ ǁkēǁkē ss'ō au waí, ĭ̃, hiṅ́ ē, ṅ ǁụhā̲́ı̆, ĭ̃.

VII.—66. B.

THE LEOPARD AND THE JACKAL.

The jackal watches the leopard, when the leopard (354)
has killed a springbok. The jackal whines (with uplifted tongue), he begs the leopard for springbok flesh. ( ) He howls, he begs, for he is a jackal. (354')
Thus he howls, he indeed begs, because he is a jackal. Therefore he howls when he begs, he indeed wants the leopard to give him flesh, that he may eat, that he also may eat.

( ) Then the leopard is angry, the leopard kills (354)
him, the leopard bites him dead, he lifts him up, he goes to put him into the bushes; ( ) thus he (355)
hides him.

VII.—121. L.

DOINGS OF THE SPRINGBOK.

The mother springbok is wont to do thus, as she (7236)
trots along, when she has a springbok kid which is little, she grunts,* as she trots along; she says—
"ẵ̲, ā̲̃, ā̲̃,"† ( ) as she trots along. Therefore they (7237)
(the springbok) make a resounding noise (?), because they are numerous; while the springbok kids also cry (bleat), while their mothers cry (grunt). Their mothers say—"ắ̲, ā̲́, ā̲́," the springbok kids say—

* Because she protectingly takes along the child, she grunts, as (7236')
the child plays.

† Here the narrator made a grunting noise which, he said, was "in his throat"; and about which he remarked—( ) "When (7240')
I sit imitating the springbok, then I cough, on account of it."

(7238) ḷkaúka ǀné ta: "mḕ̱, mḕ̱, ( ) mḕ̱," au hi χ́óäkẹn-ggŭ ǀné ta: "ā̱́, ā̱́, ā̱́," au hi ḷgụońna. Waíta ḷkaúka ǀné ta: "mḕ̱, mḕ̱, mḕ̱, mḕ̱," au hi χ́óäkẹn-ggŭ ǀné ta: "ā̱́, ā̱́, ā̱́," au hi ḷgụońna ǁĕ tóukẹn.

(7239) Hé tíkẹn ē,* í ta kú: ( ) "ǁkḗǁkḗ wḗ̱ḷ ákẹn ǀkú a túï, tí ē ǁnuń, hĩ ḗ, hiṅ ǀku ḷχ́wã tss'ā̱ĩn. Hé tíkẹn ē, ṅ ǀkú ka, ṅ ssiṅ ssụéṅ tĭ ḗ. Tā, hṅ waíta gwáı

(7240) ē ḷkhé tā, hĩ ḗ, ssā̱ ǀkŭ ǀne ttą́ı, ḷkòu ttiṅ ssĕ ( ) tóukẹn ǔ̀; au hĩ tátti, ṅ ǀkú-g ǀne ttā; he, hi ʔaúki ǀne ǀnī́ ń; hi kọā ǀku-g ǀne ttą́ı, ḷkòu ttiṅ sse toúkẹn ǔ̀, au ú-g ǀne ǁnúṅ ǁá ǔ̀; hĩ kọá ǀku-g ǀne ttą́ı, ḷkòu ttiṅ sse tóukẹn ŭ."

VII.—[70a.$_{B.}$

HABITS OF THE BAT AND THE PORCUPINE.

(*Related in March*, 1875, *in the Katkop dialect, by* Díäḷkwā̱in, *who heard it from his father*, χ́ā̃ä-ttĭń, *and his mother*, ǂkąḿmĕ-ăń.)

(4378) Mámaṅ ǂkā́kkă kĕ, tĭ ē, ǁχ́ḗttẹn † ǁnaū ŏ ǁgaū́χukẹn ‡ ǁnaū hă kăṅ ǁnā́, tĭ ē, hă ǀʘkụā̃-ă ttĭń hĕ, ǁχ́ḗttakẹn ʔaúkĭ ssā, tā ǁχ́ḗttẹn ǀkŭ ǁnā́ hă, ŏ hă

(4379) ǀʘkụā̃-ă ttĭń. ( ) Ti ē, hă-g ǀnĕ ḷkúĭ̈tẹn, ī̃, hĭṅ ē, ǁχ́ḗttẹn ǀnĕ ḷkḗ ssă hă ḷkōä̆, ī̃; hĭṅ ē, ṅ ǀnĕ ǂĕñ-nă, tĭ ē, ǁgaū́χŭ ó̱ä ss'ŏ ḷkúïtyĭ.

(7238') * Hé tíkẹn ē, ǀχ́ąḿ-ka-ḷk'ḗ tá kă: "ǁkĕǁkĕ wē yă! haṅ ǁkhṓä sse ǀku ppō̱; tá, a ǀkú a ǁʘkoeń waíta ḷkaúkẹn. Tá, a ǀkú a ǁʘkoeń, waíta ḷkaúkakẹn ǁkhṓä ssi ǀku ppō̱.

(4378') † ǁχ́ḗttẹn ǀkẽ kkō̱ e ḷgō̱gẹn.

‡ ǁgaū́χŭ, ḷχ́ō, and ǀkhōgẹn are three names for the porcupine. The last of the three is the one to be used by girls.

Doings of the Springbok.

"mḕ̱, mḕ̱, ( ) mḕ̱," while their mothers say— (7238)
"ā̱́, ā̱́, ā̱́," as they grunt. The springbok children say—"mḕ̱, mḕ̱, mḕ̱, mḕ̱," while their mothers say—"ā̱́, ā̱́, ā̱́," as they grunting go forward.

Therefore,* we are wont to say—( ) "O beast of (7239)
prey! thou art the one who hearest the place behind, it is resonant with sound. Therefore, I said that I would sit here. For these male springbok which stand around, are those which will go along, passing behind ( ) you; because I am lying down, and (7240)
they do not perceive me; they will have to(?) go along, passing behind you, when ye have gone behind (the hill); they will have to(?) go along, passing behind you."

VII.—70a.$_{B.}$

HABITS OF THE BAT AND THE PORCUPINE.

Mamma said to me that the bat,† when the (4378)
porcupine is still at the place where it is seeking about for food, does not come, for the bat remains with it, while it is seeking about for food. ( ) When (4379)
it (the porcupine) returns home, then it is that the bat comes to its hole;‡ then I know that the porcupine appears to have returned.

* Therefore, the Bushmen are wont to say: "O beast of prey! (7238')
it (the herd of springbok) seems as if it will arise; for thou art the one who seest the springbok's children. For thou art the one who seest (that) the springbok's children seem as if (they) would arise." (They had been lying down, or, as the narrator expressed it, "sitting.")

† The bat's other name is ǁgō̱gẹn. (4378)

‡ The bat inhabits the same hole as the porcupine. (4379)

(4380) Mámaṅ ǃᵕkēyă kĕ ā̃, tĭ́ ē, ñ̆ ǃnĕ ssĭ́ṅ ǃkŏ̃ẵssĕ ( ) ǁgaŭχŭ, ŏ ká ǃnā ǁχétteṇ; hĭṅ ē, ñ̆ ǁkuą̆ṅ ǃnĕ ǂĕ̄n̄-nă, tĭ ē, ǁgaŭχŭ ǁkuą̆ṅ ǁkhóă̆ ǃnĕ ssā; tā, ǁχéttẹn ǁkuą̆ṅ ǃne ssā. Hĕ-g ñ̆ ǃné ssĕ ʏaúki ⊙puo͡iṅ, ī̃; tắ-g ñ̆ ǃné
(4381) ssĕ ( ) ǁkhaŭ ẵ ǁgaŭχŭ; tā, ǁgaŭχŭ ǁnaū, hă-g ǃnĕ ǃkō̲ ssā, ñ̆ ǃnĕ ddí kúï tă ⊙puo͡iṅ, ñ̆ ǃnĕ ǁχóro ǁum̄m̄ ǁgaŭχu; tā, ǁgaŭχŭ ǃkí̆ ĕ tss'ă ā, há kă ǁnaū, ŏ há
(4382) ǃkō̲ ssā, hă-g ǃnĕ ( ) ttą̄ı ǃkó̲ttẹn ī́; o há kă i χắ ssĕ ǂen̄n̄ ǁᵕkē ā, hă ssā ā̃; ŏ ha kā hă ssĕ ǃkŭ ssă ǃē ǃkóä, ŏ ĭ ǃkŭ ǃétā ⊙puo͡iṅ. Hé tíkẹn ē, hă ttą̄ı
(4383) kūï ttâ ⊙puo͡iṅ ŏ ĭ-ī́, ī̃; ŏ hăñ́ kă hă ssĕ ( ) ǃkŭ ssé́, ŏ ī ǃētă ⊙puo͡in, hă ssĕ ǃkhōū tĭ ē, ǃa ó̲ä̲ ddó̲ä̲ ǃkā̃ ǃkí̆ hă, ŏ ǃkóă̆, tĭ ē, ǃkuí̆ ddó̲ă̲̆ ā ǁkuĭ̄tyă hă ŏ ǃkóă̆. Hĕ hă-g ǃné ǃkŭ ǁnaū, ǃkuíteṇ ǃétā ⊙puo͡iṅ,
(4384) ( ) hăñ ǃkŭ kwákkẹnkkwákki ǃhĭ́ṅ, ŏ hā ǃkhōūwă ǃkuí̆ ǃkw'ẵı̃. Hé tíkẹn ē, ha ka ǃkŭ ǎ hĭ, í ddĭ kú tẵ ⊙puo͡iṅ, ŏ ha kā hă ssĕ ǃkhōū, tĭ ē, ǂgōūwă ǃnŭ̃ é́, ī̃.

(4385) ( ) Hé tíkẹn ē, máma kăṅ ǂkákkă kĕ, ñ̆ ssĕ ǁnaŭ ŏ kā kí̆-ssā ttắñ ⊙puo͡iṅ, ñ̆ ssĕ ǃnĕ ǂĕn̄n̄, tĭ ē, ǁgaŭχŭ ǁkuą̆ñ ā, ttą̄ı ǃkó̲ttẹn ñ̆; hăñ ǁkuą̆ṅ ā,
(4386) ttą̄ı ⊙puo͡iṅ ñ̆. ( ) Ṅ ssĕ ǁnaŭ, ŏ kā kkí̆-ssā ttắñ ñ̆ kăṅ ⊙puo͡iṅ, ṅ kó̲ä̲ ʏaúki ⊙puo͡in; tā, ǁgaŭχŭ ssā, ŏ kā ⊙puo͡iṅ ǁnắ. Hĕ ǁgaŭχŭ ǃkŭ kkwắkkẹn-
(4387) kkwắkkẹn ǃhĭ́ṅ, ī̃; ŏ kā ǃkŭ ǃétā ⊙puo͡iṅ. ( ) Ṅ ʏaúki ǃnĕ ǂĕn̄-nă ǁᵕké ā ǁgaŭχŭ ssā, ā̃; ñ̆ ǃkŭ́-g ǃné kă ñ̆ ǂī̃, ǁgaŭχŭ ʏaúki dd ó̲ä̲ ssā, ŏ ǁgaŭχŭ wā ǃkŭ ǃké́-kŏ ssā; hăṅ ǃkŭ-g ǃnĕ ssą̆ṅ ttą̄ı, ŏ kă ǃētă ⊙puo͡iṅ
(4388) ( ) Hĕ tíkẹn ē, ñ̆ ʏaúki ssĕ ⊙puo͡iṅ, ī̃, ñ̆ ssĕ ǂĕn̄n̄

Mamma told me about it, that I should watch for ( ) the porcupine, if I saw the bat; then I know, (4380) that the porcupine appears to come; for the bat comes. And I must not sleep; for I must ( ) (4381) watch for the porcupine; for, when the porcupine approaches, I feel sleepy, I become sleepy (on account of) the porcupine; for the porcupine is a thing which is used, when it draws near, to ( ) go along making (4382) us sleep against our will, as it wishes that we may not know the time at which it comes; as it wishes that it may come into the hole while we are asleep. Therefore, it goes along making us sleep; while it wishes that it may ( ) come, while we are asleep, (4383) that it may smell whether harm awaits it at the hole, whether a man is lying in wait for it at the hole. And if the man is asleep ( ) it steals softly (4384) away [lifting its quills that they may not rattle], when it has smelt the man's scent. Therefore it is used to cause us to become sleepy, when it wishes to smell whether peace it be.

( ) Therefore mamma used to tell me that I should (4385) do thus, even if I felt sleepy, I should know that the porcupine was the one who went along making me sleepy against my will; it was the one who went along causing me to sleep. ( ) I should do thus, (4386) even if I felt that I wanted to sleep, I should not sleep; for the porcupine would come, if I slept there. And the porcupine would steal gently away, while I slept. ( ) I should not know the time at (4387) which the porcupine came; I should think that the porcupine had not come, while the porcupine had long come; it had come (and) gone away, while I slept. ( ) Therefore, I should not sleep, that (4388) I might know when the porcupine came. For, I

ǀkí ssĕ ǁgaú̯χŭ. Tă-g ṅ̆ ǁnaú̯, ŏ kā ⊙pu̥ó̯inyă, ṅ̆ ʏáuki ssĕ ǂĕn̄n ǀkí ssĕ yă.

(4389) Hé tíke̥n ē, ṅ̆ kă ǁnaū̯, ŏ kā ǁkuī̆tyă ǁgaú̯χŭ, ṅ̆ ( ) ʏáuki ⊙pu̥ó̯in, ŏ kā ḷkṓässĕ ǀkí ǁgaú̯χu; ǁgaú̯χŭ ǁkwā̧ ǀnĕ ssé, ŏ kā ḷkṓässĕ ǀkí yă; ṅ̆ ǀnĕ ǀnī́ ǀkĭ ḷkuītyă, ŏ kā tá ǁkă tĭ ē, ṅ̆ ā ʏáuki ⊙pu̥ó̯iṅyă.

(4390) Tā, máma ǀkĭ ā ǀkwē̃ïddáke̥n, ( ) ǂkắkka kĕ, ṅ̆ ʏáuki ssĕ ⊙pu̥ó̯iṅ, ŏ ká kĭ-ssā ttăṅ́ ⊙pu̥ó̯iṅ; ṅ̆ ssĕ ǁkēǁké tĭ ē, táta kă ddí hĕ, hĕ táta ǀnĕ ḷkṓässĕ ắkke̥n

(4391) ǁgaú̯χŭ, ī̃. Hĕ tíke̥n ē, táta kă ǂen̄n, ( ) ǀkí ssĕ ǁgaú̯χŭ, ī̃, ŏ hăṅ tā ǁkă tĭ ē, hă ḷkō̃ässĕ ǁgaú̯χu. Hĕ tíke̥n ē, hă kă ǂĕńn ǀkí ssĕ ǁgaú̯χŭ, ī̃; ŏ há kkĭ-ssá ttăṅ́ ⊙pu̥ó̯iṅ, hăṅ ʏáuki tă ⊙pu̥ó̯iṅ; ŏ hăṅ

(4392) tā ǁkă ti ē, hă ká hă ( ) ǂĕn̄n ǁ⌣kē a ǁgaú̯χŭ ssā, ī̃.

Tā, hé tĭ hĕ ǀkí ē, máma-ggŭ́ ǂkắkka kĕ ī̃, tĭ ē, ṅ̆ ǀnū̃ ʏaŭ̯ ǁ⌣kó̯en, tĭ ē, ǁgaú̯χŭ ǀkŭ ĕ ttss'ắ ā ʏáuki

(4393) ttáı ŏ ǁku̥ańnă; tā, hă ǀkŭ ttaī ŏ ǁgā; tā, hă ( ) ǀkí ʏáuki ǀnī̃ ŏ ǁku̥ańna. Hĕ tíke̥n ē, hă ttāı ŏ ǁgā, ī̃; ŏ hăṅ tā ǁkă tĭ ē, ǁgā ǀkĭ ā, hă ǀnī̃ ā̃; hăṅ ǀkŭ-g ǁnaū̯, ŏ hă ttāı ŏ ǁku̥ańna, hăṅ ǀkŭ ǀéǀé

(4394) ⊙hōkĭ, ŏ hăṅ tā ǁkă ti ē, ( ) hă tsăχáıte̥n ʏáukĭ tā̃ ǂhăńnū̃wă. Hé tíke̥n ē, hă ǀnĕ ǀéǀé ⊙hōke̥n, ī̃, ŏ hăṅ tā ǁkă tĭ ē, hă tsăχáıte̥n ʏáuki tā̃ ǂhăńnū̃wa.

(4395) Tā, hă tsăχáıte̥n ǀné tā̃ ḷkúī̆tyă. ( ) ǁgāge̥n ā, hă ǁ⌣ko̯ĕn ắkke̥n ā̃. Tā, hă ǀkĭ ǂĕń-nă, tĭ ē, hā ǁ⌣kē, hă ǀkĭ ā, hă ǀnī̃ ā̃; tĭ ē, hă ttāı hĕ, hăṅ ǀnī̃ ⊙hōke̥n, ŏ ǁgā, ī̃.

(4396) Tátake̥n kăṅ ǂkắkka ke, ṅ̆ ssĕ ( ) ǁnaū̯, ŏ kā ǁkuī̆tyă ǁgaú̯χŭ, ṅ̆ ssĕ ǁnaū̯ ǁ⌣kē á ḷkò̥ge̥n ǀnĕ ttēn

Habits of Bat and Porcupine.

should do thus, if I slept, I should not know when it came.

Therefore, I am used to do thus, when I lie in wait for a porcupine, I ( ) do not sleep, when (4389) I am watching for the porcupine; the porcupine comes, while I am watching for it; I see it return, while I feel that I am the one who did not sleep. For mamma was the one who thus ( ) told me, (4390) that I must not sleep, even if I felt sleepy; I must do as father used to do, when father watched well for the porcupine. Therefore, father used to know ( ) when the porcupine came, while he felt that (4391) he watched for the porcupine. Therefore, he used to know when the porcupine came; even if he felt sleepy, he did not sleep, because he felt that he wanted to ( ) know the time at which the (4392) porcupine came.

For, these things are those about which my mother and the others told me, namely, did I not see that the porcupine is a thing which does not go (about) at noon; for it goes (about) by night; for it ( ) cannot see at noon. Therefore, it goes (4393) (about) by night, while it feels that night is (the time) at which it sees; it would, if it went (about) at noon, it would be going into the bushes, while it felt that ( ) its eyes were not comfortable. (4394) Therefore, it would be going into the bushes, while it felt that its eyes were not comfortable. For its eyes would feel dazzled. ( ) Night is (the time) (4395) when it sees well. For, it knows that this is the time, at which it perceives; on the place where it goes it sees the bushes at night.

Father used to tell me that, ( ) when lying in wait (4396) for a porcupine, at the time at which the Milky

ǀχu̥ŏ̃ńni ā, hăṅ ā, ṅ̌ ǀnĕ ǂĕn̄nă, tĭ ē, ǁ⌣kē ā ǁgaŭ́χukẹn
(4397) ǀnĕ ǀkúĭtẹn ā̃, ǁku̥ặṅ ḗ. Tátakẹn ( ) kkīssĕ ṅ̌ ŏ
ǀku̥ặǀku̥ạ́ttẹn; ṅ̌ sse ǁnaŭ́, ŏ kā ǁkuĭ̄tẹn ss'ō ǁgaŭ́χŭ
kă ǀkóä̆, ṅ̌ ssĭṅ ǀkō̃ä̆ssĕ ǀku̥ặǀku̥ạ́ttẹn; tĭ ē, ǀku̥ặǀku̥ạ́ttẹn
(4398) ǀkoŭ́ki, hĭṅ ē, ṅ̌ ǀkŏ́ä̆ssĕ kwŏkkwŏṅ́ hĕ. ( ) Tā,
hé tĭ hĕ ttúkŏ ē, ǁgaŭ́χŭ ǁnā́ hĕ; hĕ ǀku̥ặǀku̥ạ̄ttẹn
ǀkoŭ́kĭ.

Ń ssĭṅ ǁχ̣ạḿ ttā̃-ī ǀkhwḗ. Tchu̥ĕṅ́ ē, ṅ̌ ssĭṅ ǀkŏ́ä̆ssĕ
hĕ, tĭ ē, tāta ǀkwē̃ï-ddăkẹn, kkīssĕ ṅ̌, ī̃; tchu̥ĕṅ ē ṅ̌
(4399) ssĭṅ ( ) ǀkō̃ä̆ssĕ hĕ. Tátakẹn ǂkā́kka kĕ ā̃, tĭ ē,
ṅ́ ssĕ ʕaúki ǀkō̃ä̆ssĕ ǀkhwḗ; tā, ǁgaŭ́χŭ ʕaúki ẹ tssā́
á kā hă ssĕ ǀkúĭ̄tẹn ǀkā̀u ǀhĭṅ́ ǀkhwḗ. Tā, hă kă
(4400) ǀkŭ ǀkúĭ̄tẹn ǀkā̃ä̆ ssā, ǀkhwḗ ( ) ǁhā́ttẹnttŭ́, ŏ hā
tá ǁkă tĭ é, hā ká hă ssĭṅ ǀkhōu. He tíkẹn ē, há
kă ttāī ǁχ̣wā́ttẹn ǁkhóä̆ ǀkhwḗ, ī̃, ŏ hăṅ tā ǁkă tĭ ē,
hă ká hă ssĭṅ ǀkhōu; tā hă ǀnũǀnū̃tu ǀkĭ ǀkŭ ē, ǂkā́kka
(4401) ( ) hă ā̃, tĭ ē, ǀā ǁnă hḗ tĭ.

Tátakẹn kăṅ ǂkā́kka kĕ, ṅ́ ssĕ ʕaúki ttū ǁwē̃ï, ŏ kā
ǁkuĭ̄tyă ǁgaŭ́χŭ; tā, tssá ā ʕaúki ttạm̄ssĕ ttūï,* hă ẹ́.
(4402) Ñ ʕaúki ssĭṅ ǁχ̣ạḿ ǀkọ́rokẹn ǁwē̃ï; tā, ǁgaŭ́χŭ ( )
ẹ tss'ā́ ā ʕaúki ttạm̄ssĕ ttúï, hă ẹ́. Hē tíkẹn ē, í kă
ǀkŭ ttạm̄ssĕ ssu̥ēṅ ʕwạ̃ńnĭ, ī̃; ŏ ī, tā ǁkă tĭ ē,
ĭ ǀhạḿmī, tĭ ē, í ssặṅ ǒä ǁnāu, hā ǒä̆ ttāī ssā, hă
kǒä̆ ǀnĕ ǒä ttŭ́.

(4403) * Tss'á ā ǀnuñttŭ ʕaúki ǀkĭ ǀku̥ā̃, hă kăṅ́ ǀkŭ ẹ́. Hē tíkẹn ē, ĭ ʕaúkĭ tă ǀkọ́rokẹn ǁwī̃, ī̃; ŏ ítẹn tā ǁkă tĭ ē, tss'á ā, ká hă ssĕ ǀkŭ ǁnāu, ŏ ī kkĭ-ssā ǂī̃, tĭ ē, ĭ ʕaúki ǀkọ́rokẹn ǁwē̃ï-yă, hăṅ ǀkŭ-g ǀné ssĕ ttŭ́.

Habits of Bat and Porcupine.

Way turns back, I should know that it is the time
at which the porcupine returns. Father ( ) taught (4397)
me about the stars; that I should do thus when
lying in wait at a porcupine's hole, I must watch
the stars; the place where the stars fall,* it is the
one which I must thoroughly watch. ( ) For this (4398)
place it really is which the porcupine is at, where
the stars fall.

I must also be feeling (trying) the wind. Things
which I should watch, father in this manner taught
me about, things which I should ( ) watch. Father (4399)
said to me about it, that I should not watch the
wind (*i.e.* to windward), for the porcupine is not
a thing which will return coming right out of the
wind. For, it is used to return crossing the wind
in a ( ) slanting direction, because it wants to smell. (4400)
Therefore, it goes across the wind in a slanting
direction, because it wants to smell; for its nostrils
are those which tell ( ) it about it, whether harm (4401)
is at this place.

Father used to tell me, that I must not breathe
strongly when lying in wait for a porcupine; for,
a thing which does not a little hear,† it is. I should
also not rustle strongly; for, a porcupine ( ) is (4402)
a thing which does not a little hear. Therefore,
we are used gently to turn ourselves when sitting;
because we fear that had we done so (noisily), as
it came, it would have heard.‡

* The porcupine will come from the place at which the star (4397)
seemed to fall.

† A thing whose ears hear finely it indeed (?) is. Therefore, (4403)
we do not rustle much on account of it; because (it is) a thing
which, even if we thought that we had not rustled much,
would hear.

‡ If the porcupine had heard, it would have turned back. (4402)

VII.—127.
L.

THE ǀKĀ̧-KĂU AND THE WILD CAT.

(*Dictated, in January*, 1878, *by* ǀhaṅ‡kass'ō.)

(6085') Ha ǁkụạṅ kă kắ: "Tchắ̧, tchắ̧, tchắ̧, tchắ̧," au há ʏwḗī̃ ǁgụạ́ttẹn; au ha ǀnā ǁgụạ́ttẹn, au ǁgụạ́ttā tā, ⊙pụoiṅ tā; he, ha ǀne ʏwḗī̃ ǁgụạ́ttẹn, ī̃.

ʏeʏeńn kkuítā ǀne ǁkoú ha, hi-ta kūwà-g ǀne ʏwḗī̃ ǁgụạ́ttẹn.

VII.—148.
L.

THE BABOONS AND ǁχ́ÁBBITẸNǁχ́ÁBBITẸN.

(*Dictated, in February*, 1876, *in the Katkop dialect, by* Díäḷkwā̧̃in, *who heard it from* ǁχ́ábbitẹnǁχ́ábbitẹn.*)

(5930) ǀhúǀhú kkăṅ hắ̧ ǀní ǁχ́ábbitẹnǁχ́ábbitẹn, ŏ hăṅ ǀhĭń ǀhū̃ ē hă ssĭṅ χ́ā̃nnŭgŭ ǀkạḿ ǁā hĕ. Hăṅ hắ̧ ǀkặḿmăĭnya

(5931) ttạḿbĕrrĕ, hĕ ǀhū́ ắ hă ắ hĕ̱. Hĕ̱ ǀhúǀhú hắ̧ ( ) kūï: "ḷkṓï̆ṅ ǁχ́ábbitẹnǁχ́ábbitẹn kkăṅ ǀkē ǁkhóä ḷkúïtẹn ǁā; ítẹn ssĕ ǁkạḿ ḷhṓ hă, ĭ ssĕ ḷkaúkẹn ttắttẹn ǀkạm̄ hă."

ǀhúǀhúkẹn hắ̧ ǀkŭ ǁnāū, ǁχ́ábbitẹnǁχ́ábbitaṅ́ kă hă

(5932) ǀ⌣kē hĕ, ( ) hăṅ ǁkụặṅ hā̧̃ ttūttū hĕ, tĭ ē, hĕ ǀnṓ ttē ddă. Hĕ ǁχ́ábbitẹnǁχ́ábbitẹn hā̧̃ ǀ⌣kē, hĕ χ́ūχ́ū kă ḷụhắḷụhặńn, ī.† Hĕ ǀhúǀhú hắ̧ ǀkŭ ḷkṓä̱kẹn ǁkhóë

(5933) ǀkạḿ ssā ( ) ǁχ́ábbitẹnǁχ́ábbitẹn; hĭṅ hā̧̃ ḷkwāḷkwā

(5930') * ǁχ́*ábbitẹn*ǁχ́*ábbitẹn* told this himself to *Díäḷkwā̧̃in*, *ʏó-bbō*, ǀ*kúru ggăū* (a cousin), ḷ*nùru*, and ḷ*kwā̃*ǀ*hú*, when they were children.

(5932') † "Ú kăṅ ‡k/kkẹn ṅ̆, ukẹn ḷχ́wényă; ŭ χ́úχ́úgẹn ǁkhŏ ǀkōū." ǀhúǀhúkẹn ǀkŭ-g ǀnĕ ḷʏwạ́in hă, tĭ ē, hă kkụḗrritẹn hĕ; hăṅ ǀ⌣kē, tĭ ē, hĕ χ́úχ́ū ǁkhŏ ǀkōū. Hḗ, hĕ ǀkŭ ḷkwāḷkwā ǀkạḿ ǁkhāitẹn, ī̃; hĭṅ ǀkŭ ǁkạḿ ḷhŏ ǁā ǁχ́ábbitẹnǁχ́ábbitẹn.

Saxicola Castor and Wild Cat.

VII.—127.
L.

THE SAXICOLA CASTOR* AND THE WILD CAT.

It (the *Saxicola Castor*) says: "Tchắ̧, tchắ̧, tchắ̧, (6085')
tchắ̧," when it is laughing at the wild cat, when it has espied the 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) go to it, they are all laughing at the cat.

VII.—148.
L.

THE BABOONS AND ǁχ́ÁBBITẸNǁχ́ÁBBITẸN.

The baboons espied ǁχ́*ábbitẹn*ǁχ́*ábbitẹn*, as he was (5930)
coming away from the white men whom he had been to visit. He was carrying flour, which the white men gave him. And the baboons ( ) said: "Uncle (5931)
ǁχ́*ábbitẹn*ǁχ́*ábbitẹn* seems to be returning yonder; let us cross his path (?), that we may knock him down."

The baboons did so; ǁχ́*ábbitẹn*ǁχ́*ábbitẹn* thought he would speak to them, ( ) he asked them what they (5932)
were saying. And ǁχ́*ábbitẹn*ǁχ́*ábbitẹn* remarked upon their foreheads' steepness (?).† And the baboons angrily (?) came down to ( ) ǁχ́*ábbitẹn*ǁχ́*ábbitẹn*; they (5933)

* The ǀ*kā̧-kăū* or *Saxicola Castor* is a little bird found in Bushmanland. It lives in trees and flies about. It is not eaten by Bushmen.

† "Ye speak to me! ye are ugly! your foreheads resemble (5932')
overhanging cliffs!" The baboons became angry with him, because he derided them; he said that their foreheads resembled overhanging cliffs. And they broke off sticks, on account of it; they went towards ǁχ́*ábbitẹn*ǁχ́*ábbitẹn*.

ǃkąṁ ǁkhāiteṇ ē, hę̄ kíę̄ ssĕ ssă, ǃkaúkeṇ-ẵ ǁχ́ábbiteṇ-
ǁχ́ábbiteṇ, ī.

ǃhúǃhúkă ǃkaúkăṅ ǁχ́ąṁ ssā; hĭṅ hą́ ttaúkŏ kkăṅ́

(5934) ǃʊkēyă ( ) hę̄ ókeṇ-ggu, ā: "Tāta-ggu̍-wwē ǃ ŭ kkóo̍ ssĕ á ssĭ ā, ǁχ́ábbiteṇǁχ́ábbiten ǃnā̃, ssĭ ssĕ ǁgwíteṇ ī̃."

ǁχ́ábbiteṇǁχ́ábbityăṅ́ hą́ ǁnaū, hă tūï, tĭ ē, ǃhúǃhúkă
(5935) ǃkaúkeṇ ǃkwē̃ïddă, ī̃, hăṅ ( ) hą́ ka hăṅ ǂì̃, 'Ñ̆ χ́á ssĕ ttē ǃkĭ, ṅ̆ ddí? ŏ ǃhúǃhú ɔ́aúki ttąm̄ssĕ ǃʊkwāiya.' Hăṅ hą́ kŭ-kkúïteṇ ǂì̃, 'Ñ̆ kkăṅ ssĕ ǁkāiteṇ ǁnà̃, ṅ̆
(5936) ssĕ ǁkaù ssĭṅ ǁnà̃; ǃhúǃhú ssĕ ǁkụą̄ ǃkŭ ( ) ǃχ́āī ǃkĭ ǁkhóë ṅ ŏ ǁnà̃.'

Hĕ ǃhúǃhú ǁkụą́ṅ́ hą̄̃ ǃkḗ ǁă hă, ŏ hăṅ ǁkàu ss'ŏ ǁnà̃; ǃhúǃhúkă ǃkaúkăṅ hą́ ǃʊkēyă hĕ ǃkāgeṇ ā̃, hĭṅ
(5937) hą́ kă: "Ą̀mḿ ǁʊkóenyyŭ ( ) ǁχ́ábbiteṇǁχ́ábbīteṇ ǃnā gwāī; íteṇ ~~ǒï~~ ssą̄ṅ ǂumm̀ ŏ ī ǁgwíteṇ ǁnắ, ŏ ǁχ́ábbiteṇǁχ́ábbīteṇ ǃnā̃; tā, ṵ́ ǃkŭ ē, ǁʊkóen, tĭ ē, hĕ ǃkwē̃ï̃ ŭ, ī̃, hé-tă ǃkwĭǃkwī; hĭṅ ǁkhṓ, hĕ ɔ́aúki ssą̄ṅ
(5938) ( ) o̱róko ǃkúrru." ǃhúǃhú á hą̄̃ ĕ ǃkȅrri, hăṅ hą̄ ǃʊkē ǃhúǃhúkă ǃkaúkeṇ; hăṅ hą̄̃ kŭ-kkúï, hăṅ ttúttú ǃhú-
(5939) ǃhúkă ǃkaúkeṇ, ǃhúǃhúkă ǃkaúkeṇ ( ) ǃnõ̃ ɔ́aū ǁʊkóen, tĭ ē, ǁχ́ábbiteṇǁχ́ábbiteṇ ĕ ǃkȅrrĭ, há, hĕ ē ǃkaúkeṇ, hĕ ǃkŭ ē, kă hĕ hą̄̃ ǁēī ǁχ́ábbiteṇǁχ́ábbiteṇkă tíkeṇtíkeṇ?
(5940) Hĭṅ ǂkákkeṇ kúï ǃχ́wã̆ń hĕ ǃkȅ⊙pṵ́ é; hă ( ) hĕ kíë̄ ǃkŭ ē, ǁēï hă-kă tíkeṇtíkeṇ. Hĭṅ ǃnõ̃ ɔ́aū ǁʊkóen, tĭ ē, hĕ ē ǃkĕǃkérriteṇ ǁkụą́ṅ ǃkŭ ē, ssĕ ǃkĭǃkĭ̍ ǁχ́ábbiteṇ-ǁχ́ábbiteṇtă tíkeṇtíkeṇ; hĕ ē ǃkĕǃkérriteṇ."
(5941) ( ) Hĕ ǁχ́ábbiteṇǁχ́ábbiteṇ hą̄̃ ku-kkúï, hăṅ ǂì, 'Ñ̆ ką̄ ssĕ ttē ǃkĭ, ṅ̆ ddí, ǃhúǃhú ssĕ χ́ūttŭ ṅ̆? tā, hĕ

broke off sticks, with which they intended to come to beat ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn*.

The baboons' children also came; going along, they called out ( ) to their parents about it: "O fathers! (5934) ye must give us ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn's* head, that we may play with it."

ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn* did as follows, when he heard that the baboons' children were speaking in this manner, he ( ) thought to himself, 'What shall I (5935) 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.' (5936)

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 ( ) (5937) ǁχ̣*ábbitẹn*ǁχ̣*ábbītẹn's* big head; we should be a long while playing there, with ǁχ̣*ábbitẹn*ǁχ̣*ábbītẹn's* head; for ye are those who see that its bigness is like this; it seems as if it would not ( ) quickly break." A (5938) baboon, who was grown up,* spoke to the baboons' children; he questioned the baboons' children: Did not the baboons' children ( ) see that ǁχ̣*ábbitẹn*- (5939) ǁχ̣*ábbitẹn* was grown up—that they who were children should think that they could possess the pieces of ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn*? They spoke as if he were their little cousin; that ( ) they should possess his pieces. (5940) Did they not see that those who are grown up would be the ones to get the pieces of ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn*; those who are grown up?

( ) And ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn* thought to himself: (5941) 'What shall I do, (in order) that the baboons may

* The name of the head baboon, the big, old one, which goes (5932') after the rest, is *!u̯hāi !hŏ !kwã̄*, or "Schildwacht."

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(5942) ǀkŭ ǂkắkkẹn ǀŭhā̃ ŏ ṅ́. Tíkẹn ǀkŭ ǀχ̣wắṅ́, ( ) hĕ ssĕ ǀkẽ́ï ǁōū, hĕ ddī́ā̃ ṅ̌.' Hĕ ǁχ̣ábbitẹnǁχ̣ábbitẹn hā̧̃ kŭ-kkúï, hăṅ ǂì, 'ǂkạm̄⊙pụă, ṅ̌ kăṅ ssĕ ą̆ḿm ǀ⌣kēyă
(5943) ǀhúǀhú ā̃, ǀhū́. Tā, ( ) ǀhúǀhú ǁkụą̆ṅ ʔaúki ttạm̄ssĕ ǀhạḿmĩ ǀkắbbŭ; ṅ̌ ssĕ ǁ⌣kŏ́en, tĭ ē, hĕ ǀnŏ̃ ʔaú ssĕ ǀhạḿmĩ̃, ŏ hē ttòä, tĭ ē, ṅ̌ ǀ⌣kēyă hĕ ā̃, ǀhū̃.'

(5944) Hĕ ǁχ̣ábbitẹnǁχ̣ábbitẹn ( ) hā̧̃ kŭ-kkúï, hăṅ ǀ⌣kē,-ŏ hăṅ́ ddāūddāū hĕ,-hăṅ hą̃ kúï: "ǀhū̃ wwḗ! ǀhúǀhú kkăṅ ddóą̆ ē ā̃, hĕ ǁnắ ṅ̌, ŭ kkóö ddóą̆ ǁχ̣áū́wĩ̃ hĕ."
(5945) Hĕ ǀhúǀhú hā̧̃ ǁnāū, ( ) hĭṅ kíẽ ttū́, tĭ ē, ǁχ̣ábbitẹn-ǁχ̣ábbitẹn ǂkắkka hĕ ā̃, tĭ ē, ǀhū̃ ssĕ ǁχ̣áū́wĩ̃ hĕ, ǀhúǀhúgẹn hą́ ǀkŭ ǀkaúru-ī́, ī̃. Hé, ǀhúǀhú hā̧̃ ǀkúχ̣ĕ
(5946) χ̣útúï ǁχ̣ábbitẹnǁχ̣ábbitẹn, ī̃; hĕ, ( ) hă hā̧̃ bbą̄ī, o ǁ⌣kē ā ǀhúǀhú ǀhạḿmĩ ǁā ā̃, hăṅ orókŏ ǁkhóë, ŏ ǁnā̀. Hăṅ ǀkū́χ̣e ǀhĭṅ́, ŏ hă bbą̄ī ǀhúǀhú; ŏ hĕ ǀkū́χ̣e ǀkạḿ
(5947) ǁā ǀkōū, hăṅ ( ) ǀkū́χ̣e ǀhĭṅ.

VII.—75a.
B.

ǁKHĀ̧̃ KA KKUḾM.

(*Dictated, in January,* 1875, *in the Katkop dialect, by* ǀkweítẹn ta ǁkēn, *who heard it from her mother,* ǂkạm̄́mĕ-ăṅ́.)

(4004) ǀkhwắṅ ʔw'ā ǁnắ, ŏ ǁχ̣ẽ̃; ǁkhą̄́ṅ ǁkāūwă,* ŏ hăṅ ʔw'ā ǁnắ; hă χ̣ṓäggúkẹn ⊙pụŏīń ttā; hăṅ ǀnĕ ǁkāū ss'ŏ hĕ, ss'ṓ kŏ ʔw'ā.

Hĕ ǁkhā̧̃ ttúï̆, ṓ hă ʔw'ā ǁnắ. Hĕ ǁkhā̧̃ ǀkạm̄ ssă hă ī̃.

(4005) Hĕ ( ) hă ǀkí ǀhĭṅ ǀkhē, hĕ hă χ̣óäkẹnggū́ ǀkhwí ttá hĕ; ŏ hăṅ́ kă, hă ǀaū́ ǁkhā̧̃; ǁkhā̧̃ṅ kă hă ǀkắ hhṓä hă χ̣óäkẹnggū́; hă-g ǀnĕ bbū ǀē ǁkhā̧̃, ī̃;

* Probably a contraction of ǁ*kāū hă.*

leave me? for, they speak angrily about me. It sounds as if ( ) they would really attack me.' And (5942) ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn* thought to himself: 'Wait, I will first tell about the baboons to the white men. For ( ) baboons are not a little afraid of a gun; I shall (5943) see whether they will not be afraid, if they hear that I am talking about them to the white men.'

And ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn* ( ) called out,—while he (5944) deceived them,—he said: "O white men! the baboons are here, they are with me, ye must drive them away" (?). And the baboons did thus, when ( ) they heard that ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn* spoke about (5945) them, that the white men should drive them away (?), the baboons looked about, on account of it. And the baboons ran, leaving ǁχ̣*ábbitẹn*ǁχ̣*ábbitẹn*; and ( ) he (5946) 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. (5947)

VII.—75a.
B.

A LION'S STORY.

The child cried there for "Bushman rice"; a lion (4004) hearing came to her, while 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 (some of) the grass* upon (4005) which her parents were lying; because she had perceived the lion; the lion intended to kill (and) carry

* The narrator explained that the Bushmen sleep upon grass, (4007') which, in course of time, becomes dry.

ǁkhā̠n̓ lnĕ ļkú χ̣ĕ lhĭn̓, ĭ; ⊙hókakẹn lnĕ ttúko bbūbbū
(4006) lē. Hĭn̓ táti, ļkhwā̃ ( ) bbū lēya ǁkhā̠, ĭ.

Hĕ ļkhwā̃ χ̣ŏā̃ lnĕ ļhaū, hăn̓ á hă ǁχ̣ē̃; hăn̓ táti, ǁkhā̠ ssĭn̓ ssĕ lká hĕ, ŏ ļkhwā̃ χ̣á ssĭn̓ bbū lēyă ǁkhā̠, ŏ lkhē.

(4007) Hĕ ǁkhā̠ lkŭ-g lnĕ ǁăn̓, lkūkẹn ŏ lĭ. Hĭn̓ táti, ( ) lĭ lkŭ-g lnĕ ǁká lkhī yă.

Hĕ ļkhwā̃ χ̣ŏā̃ kúĭ: "Ī n̓̃ tă ļkhwā̃, ŏ á χ̣ă ssĭn̓ lkụéĭ lkĭ, ă bbū lēyă ǁkhā̠, ssítẹn ssĭn̓ ssĕ lkūkẹn.
(4008) Tā, ă-g lnĕ bbū lēyă ssĭ ǁkhā̠, tā, ( ) ssítẹn ssĕ lkūkẹn, ŏ á̠ χ̣ă bbū léya ssĭ ā̃ ǁkhā̠. Hé tĭ hĭn̓ lnĕ é̠, ssĭ́ ssĕ lká̠ hă á, ǁχ̣ē̃ tă ļka̠uwĭ; tā, ă-g lnĕ lkĭ́ ļk'a̠uĭ̃ ssĭ; ssĭ ssĭn̓́ ssĕ lkūki; ssítẹn ssĭn̓́ ssĕ lkūkẹn,
(4009) ŏ á̠ χ̣a ( ) bbū lēyă ssĭ ā̃ ǁkhā̠; á̠ χ̣ă lkụéĭ lkĭ́, ă bbū lēyă ssĭ ǁkhā̠, ssítẹn ssĭn̓́ ssĕ lkūkẹn, ĭ."

VII.—151. *L.*

THE MAN WHO FOUND A LION IN A CAVE.

(*Related in July*, 1875, *in the Katkop dialect, by* Dĭä̠ļkwā̠in, *who heard it from his paternal grandfather*, !χ̣ūgẹn-ddĭ́.)

(4890) Ṅ ļkŏïn̓ !χ̣ūgẹn-ddĭ́, hă kan̓ oä̃ kăn̓ ǂkákka kĕ, tĭ ē, ļkụĭ́ hā̠̃ oä̃ ǁnaū, ļkhwā kkaū̃wă, hă ǂī̃, tĭ ē,
(4891) hă ká hă ( ) ǁă̠ lūn̓ ļka̠ŭkă ǁneĭ̆n̓; ŏ ǁkhā̠n̓ ó̠ä̃ ā ddā hă ā̃, ļkhwā; hă ɔa̠uki ssĕ ǂĕnn̄, tĭ ē, ǁneĭ̆n̓ ss'ŏ̲ sshō̲ hĕ; hă ssĕ ǁgŭ̃ ļk'ŭ̃, hă ssĕ lkạm̄ ǁĕ tĭ́ ē !χ̣árra, ǁkhā̠ ssĕ lnĭ̃ hă.

off her parents; she set the lion on fire with it;* the lion ran away; the bushes took fire.† Because the child ( ) had set the lion on fire. (4006)

And the child's mother afterwards gave her "Bushman rice" (because) she felt that the lion would have killed them, if the child had not set the lion on fire with grass.

And the lion went to die on account of the fire. Because ( ) the fire had burned, killing it. (4007)

And the child's mother said: "Yes, my child, hadst thou not in this manner set the lion on fire we should have died. For thou didst set the lion on fire for us, for ( ) we should have died, hadst thou not (4008) set the lion on fire for us. Therefore it is, that we will break for thee an ostrich eggshell of "Bushman rice"; for, thou hast made us to live; we should have been dead, we should have died, hadst thou not ( ) set the lion on fire for us; hadst thou not, in (4009) this manner, set the lion on fire for us, we should have died."

VII.—151. *L.*

THE MAN WHO FOUND A LION IN A CAVE.

My grandfather, !χ̣ūgẹn-ddĭ́, formerly told me, that (4890) a man long ago did thus: when the rain fell he thought that he would ( ) go (and) sleep in a cave; (4891) when a lion had been the one who had made rain for him, so that he should not know the place at which (his) home seemed to be, that he might pass (it) by (in the darkness), so that he might go to a different place, that the lion might get hold of him.

* She set the lion's hair on fire. (4005')

† As he ran through the bushes, they caught fire also.

(4892) ( ) Tíkẹn ʏáuki ttąm⊙puă ĕ ǁgā, tā, hă ǀkŭ ǁĕlē ⊙hōkẹn; hăn ʏáuki ǀnĭ̄, tĭ ē, hă ttą̄ı, ǀkă̋-ă̋ ǁā hę̄. Hăn ʏáukĭ ǀnĕ ǂĕn-nă, tĭ ē, ǁnĕ́ĭn ss'ŏ̲ sshō̲ he.

(4893) Hę̄, ( ) hă kŭ-kkúĭ̋, hăn ǂī̋, 'Ń kăn ddó̲ä̲ ssĕ ǂkāgẹn ǁʖkŏ́en ǁgaú̲ë ǂkaŭkă ǁnĕ́ĭn; ṅ ssĕ ǁă̋ ǀū̃n hę̄, ŏ́ kā ǀnā̃ hę̄; ń̆ ssą̆n ǂhāūg-ń̆ ǁnaū, ǂgáuë, ń̆ ssĕ

(4894) ǂkúĭ̃tyĕ; tā ǂkhwā ( ) ʏáuki ttąmssĕ kkā̃ū ń̆.'

Hę̄ ǁkhą̀ ó̲ä̲ mmą̄ĭĭ, hăn ssā, ǂkaŭkă ǁnĕ́ĭn; hăn ssą̆n ǂkā̃ ǂkĭ̃lkĭ́ ǂkụ́, ŏ ǂkaŭkă ǁnĕ́ĭn.

(4895) Hę̄ hă ttā, ǁkă tĭ ē, hă ǁkụą̆n ǁχąm ǁkà; ( ) hăn ǀnĕ ǀkŭ ǁnaū, hăn ká hă ǁkhóë ssĭn ǂkaŭkă ǁnĕ́ĭn, hăn ǀnĕ ǁhõ̃ä̃, hę́ hă ǀkŭ ⊙puo͡ĭn, ī̃; ŏ hăń kă hă ǁhõ̃ä̃;

(4896) ŏ hăń ssĭn ǂī̃, tĭ ē, hă ká hă ss'ó́-kŏ ǂk'óässĕ ( ) ǂkụ́; hă ssĕ ǁnaū, ǂkụ́ yā ǂé ssā, ŏ ǂkụ́ yă ká hă ǂī̃, hă ká hă ǁʖkŏ́en, tĭ ē, hă kă hă ttę̃ hă-kă tchuḗn, ī̃, hă ssĕ

(4897) ǂkáä̃ ǂkụ́. Hăn ǁkụą̆n ssĭn ǀkwę̃ĭ̃dákẹn, ǂī̃; hăn ( ) ǀkŭ-g ǀnĕ ⊙puo͡ĭn ttą̄ı.

Hę̄ ǂkụ́ ǀkŭ ssā, ŏ hăń ss'ó́-kŏ ⊙puo͡ĭn. Hę̄ ǂkụ́ hą̃ ǁnaū, ŏ hăń kă hă ǀē ǁĕ ǂkaŭkă ǁnĕ́ĭn, hăn hą̃

(4898) ttūĭ, tss'ă ā, hą̃ ǂχwẵń hă ttū; hę̄ ǂkụ́ hą̃ ( ) kŭ-kkúĭ, hăn ǂī̃, 'ǂk'ḗ χă ddó̲ä̲ ssā, ǂkaŭkă ǁnĕ́ĭn, hĭ̋n ǀkā̃ ǁná, ǂkaŭkă ǁnĕ́ĭn, ē ttū ŏ tĭ ḗ?' Hę́ hă hą̃ kŭ-kkúĭ, hăn ǂī̃, 'Tss'á ddĕ χă ā ǂk'ḗ ʏáuki ǀnĕ

(4899) ǂkắkkẹn, ( ) ŏ ǂk'ḗ yā ḗ? ǂk'ḗ yắ χă ǀkŭ ddó̲ä̲ ⊙puo͡ĭn ttą́yă, hę̄ ǂk'ḗ ʏáukĭ ǀnĕ ʖkēyă kĕ?' Hę̄ hă hą̃ kŭ-kkūĭ, hăn ǂī̃, 'Ń kăn ʏáuki ssĕ ǂkwī ǂk'ḗ;

(4900) tă-g n̆ ʏáuki ǂĕn-nă, ( ) tĭ ē, ǂk'ḗ ǀnŏ̃ ḗ; tā, n̆ ssĕ ą̆mm ttąm⊙puă ǂkă̋ń-ă̋, n̆ ssĕ ttă̋, tĭ ē, ǂk'ḗ kwŏ̃-kkwẵń ǀnŏ̃ ḗ. Tā, n̆ ssą̆n ó̲ä̲ ǀkŭ ǁnaū, tss'ă ā ǂχárră, hā ḗ, n̆ kkó̲ö̲ ǂkwī ǂkwéta.'

( ) The place was not a little dark, for, he con- (4892)
tinued to go into the bushes; he did not see the place along which he was walking. He did not know the place at which (his) home seemed to be. And ( ) he thought, 'I must go along in the dark- (4893)
ness seeking for a cave, that I may go to sleep in it, if I find it; I can afterwards in the morning return home; for, the rain ( ) does not a little fall upon me.' (4894)

And the lion had come first to the cave; it came to wait for the man in the cave.

And it felt that it was also wet; ( ) when it had (4895)
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 do thus, if the man came (4896)
in,—while the man thought he would look for a place where he could lay down his things,—it might catch hold of the man. It had thought so; (but) it ( ) fell (4897)
fast asleep.

And the man came, while it sat asleep. And the man, when he had entered the cave, heard a thing which seemed to breathe; and the man ( ) thought: (4898)
'Can people have come to the cave? Do they wait at the cave, those who breathe here?' And he thought, 'How is it that the people do not talk, ( ) (4899)
if people (they) be? Can the people have fallen fast asleep, that the people do not speak to me?' And he thought: 'I will not call out to the people, for I do not know, ( ) whether they are people; for, (4900)
I will first feel gently about (with my hands), that I may feel whether real people (they) be. For, I should, if it were a different thing, I should call awakening it.'

(4901) ( ) Hē, hă ǃkă̋ń, ī; hē hă ttā̃, tĭ ē, tss'ă ā ǁkŭ ttă̋ń hă ǁkĭ ǁkúkĭ, hā ǁkŭ ā ă. Hé hă ǁkā ssĕ ǃkhé ǁkō ǁă, ī; hē hă ǃkă̋ń ákkẹn, ī; hē hă ttā̃, tĭ ē, ǁkhą̀ ǁkŭ
(4902) ddǫ́ā̃ ā, ( ) ⊙pụŏ̯in ǁkhóë sshō ǃkaŭ̯kă ǁnĕ̯ĭn. Hé hă ǁkŭ ttąmssĕ kkwằ ǃχụŏ̯nni, ī; hę́ hă ǁkŭ hą̃ kwắkkẹn-kwắkkĭ ǁhĭ́ń, ī.

Hé, hă hą̃ ǁnaū, hăn̓ ká hă ǁé ǁkhwé-tẹn, hăn̓ hą̃ ǁnĕ ( ) ǃkúχĕ ǁwẽ̯ĭ, ŏ hăn̓ hą̃ ǂī, tĭ ē, ǁkhą̀ ssą̆n̓ ǃkhōū
(4903) hă ǁkw'ą̃ĭ ē, hă ssĭ́ń ǁăn̓ ǃkắń ǁkhą̀, ī; ǁkhą̀ kkǭ̆ssĕ ǃkúχĕ ǁgaū̆ë hă.

(4904) Hę, hă hą̃ ǁnaū, hăń kă hă ǁé ǁkhwétẹn, ŏ ( ) āu-⊙pụăkă ssụén ę́, hăn̓ hą̃ ttūï ǁkhą̀, ī; ŏ ǁkhą̀n̓ kă hă ǃkhōū hă ǁkw'ą̃ĭ, ŏ ǁkhą̀n̓ ǁkŭ ǀétā ⊙pụŏ̯in. Hé
(4905) ǁkhą̀ ǁkŭ ǁnaū, hăn̓ ǁkwẽ̯ĭ ǁkụáń, ss'ó-kŏ ⊙pụŏ̯in, ( ) ǃkụĭ́ ǁkw'ą̃ĭn ǁkŭ ǀē hă ǁnúnu; hę hă hą̃ ǁkŭ ǁnaū, ǃkụĭ ǁkw'ą̃ĭ ē ttăn̓ ǃkụĭ́ ǃkhē hĭ́ hă, hăń ǁkŭ kúï ǃgǫ́ǭ̆
(4906) ŭ ǃkhé́; ŏ ǃkụĭ ǁkw'ą̃ĭ ē hă ǃkhōū hĕ, hę ttắń ( ) ǃkụĭ ǃkhē hĭ́ hă; hĭ́ń ǁkŭ ē, hă ǁkă̋-ī, tĭ ē, ttắń, ǃkụĭ ǁnă̋ hă.

Hę ǃkụĭ́ hą̃ ttūï hă, ī; hę ǃkụĭ́ hą̃ kkūĭ̆: "Hă kăn̓
(4907) ǃχwắ ǁnā̃ n̓̆ ǁkw'ą̃ĭ; tā, ă ǁkụą́n̓ ( ) ǁkŭ-g ǁnĕ ā ttūï, tĭ ē, ǃkaŭ̯kă ǁnĕ̯ĭn ǁnĕ ǁkwẽ̯ïddă, ī; tā, ǁkhą̀ ǁkụą́n̓ ǁnĕ ǃχwā̃ ǃkábbĕ ǁhĭ́ń, ŏ-g n̓̆ ǁkw'ą̃ĭ; tą̄, hă ǁkŭ-g
(4908) ǁnĕ ǃχwā̃ tssī-ẵ ǁgaū̆ë ǁkí n̓̆, ( ) ŏ ǃkaŭ̯kă ǁnĕ̯ĭn." Hę ǃkụĭ́ hą̃ kŭ-kkúï, hăn̓ ǂī, hă ɔ́aúki ssĕ ǁkąm̄ ǁĕ ǁnĕ̯ĭn; tā, hă ǁkú ssĕ ǃkūχĕ, tĭ ē ǀχárră; tā, hă
(4909) ǂĕń-nă, tĭ ē, ǁkhą̀ ká hă ssĕ ǁkắ-ẵ hă ( ) ǃnwá́; hă ssą̆n̓ ǁkŭ ǃhaū hă ǁnaū, ǃgaúë yā ǃkhwāīyằ,—ŏ ǁkhą̀

( ) And he felt about; and he felt that a thing (4901)
which seemed to have hair was there. And he gently approached a little nearer to it; and he felt well about, and he felt that a lion was the one which ( ) (4902)
slept sitting inside the cave. And he gently stepped backwards (and) turned round; and he went out on tiptoe.

And, when he had gone to a little distance, he ( ) (4903)
ran swiftly, because he thought that the lion would smell his scent (where) he had gone to feel about for the lion; the lion would run to seek him.

And when he had gone to a little distance, when
( ) a little time had passed, he heard the lion, because (4904)
the lion had smelt his scent, while the lion slept.
And as the lion had in this manner sat sleeping, ( ) (4905)
the man's scent had entered its nose, and, because of the man's scent, which seemed as if the man were standing beside it, it had growling arisen; because
the man's scent which it smelt, seemed as if ( ) the (4906)
man were standing beside it; that was why it snatched at the place at which the man seemed to be.

And the man heard it; and the man exclaimed:
"It sounds as if it had perceived my scent; for thou
(addressing himself) ( ) art the one who hearest that (4907)
the cave sounds thus; for the lion sounds as if (it) had been startled awake by my scent; for it sounds
as if (it) were biting about, seeking * for me ( ) in (4908)
the cave." And the man thought, that he would not go home; for, he would run to a different place;
for, he knew that the lion would find his ( ) spoor; (4909)
he would afterwards do as follows, when the day

* The narrator explained that the lion was smelling and growling about, in order to find the person (or persons) whom it had smelt. (4907')

ǂă ǀkhǻ hă,—hă ssą̆́ǹ ǀkŭ ǀhāū hă ǁʘkǒ́en ǁgą̆úë ǁnĕ́ĭǹ ŏ ǀgaúë.

(4910) Hę́ ǀgaúë hą̃ ǀkŭ ǀkhwāī, ŏ ( ) ǀkụ́ítẹn ttą̆́ŭkŏ ǀkūǂĕ, ŏ hă hą̃ ttūï ǁkhą̀, tĭ ē, ǁkhą̀ ǀkwē̃ïddă, ī̃, ŏ ǁkhą̀ ǁgą̆úë ǀkǐ́ hă. Hę́, hă hą̃ ǁnaū, hăǹ ǀkūǂĕ ǁā, hăǹ

(4911) ǀnī̃ ǀk'ĕ ē ǀǂárră, hę́ tă ǀǐ́, ē ( ) hę̀ ǁkē kkuǹ ǀkí hę̀, ī̃. Hĕ hă hą̃ kŭ-kkúï, hăǹ ǂī̃, 'Ń kăǹ ssĕ ǀkūǂĕ ǀǐ́ ā kkíe̋ ǀkhē, n̓̆ ssĕ ǁĕ́ ǀk'ĕ ē kkíe̋ ǁkē ǁnǻ́, n̓̆ ssĕ

(4912) ǁǻ́ ǀũ̃ǹ hę̀.' Hę̀ hă hą̃ ( ) kŭ-kkūï̃, hăǹ ǂī̃, 'Ǻ ǂă kăǹ ǂī̃, ſbbŏ-kẹn-ggŭ ɔ'aúki ssĭǹ ǁǂą̆́m ǂkǻkka kĕ, tĭ ē, ǁkhą̀ tsăǂą̆́ŭ, hą̃ kă ǁǂą̄m ǁnāū, ǁʘkē kǭ, hę́

(4913) ǁkhǭ ǐǐ ŏ ǁgā? n̓̆ ssĕ ( ) ǁʘkǒ́en, tĭ ē, ǐǐ kwŏ-kkwăǹ ǀnṍ é, ā kkíe̋ ǁkǻ́ ǁnǻ́.' Hę́, hă hą̃ ǀkúǂĕ ǀkō ǁā, ŏ ǐǐ, ī̃; hăǹ hą̃ ǁʘkǒ́en; hę̀ hă hą̃ ǁʘkǒ́en, tĭ ē, ǀk'é

(4914) ǁkụą̆ǹ ǀkhē ǀk'ą̆́ŭ tā ǀí-ttŭ-ǀǂą̆́ŭ. ( ) Hę̀ hă hą̃ kŭ-kúï-tẹn ǂī̃, 'Ń kăǹ ǁkụą̆ǹ ssĕ ǁĕ́ ǀk'é; tā, tǐ́ ǁkụą̆ǹ ǁkhǭ ǀk'ĕ́ ǁkụą̆ǹ é́.'

Hę́ hă hą̃ ǁā ǀk'é́, ī̃. Hę́, hă hą̃ kú-kúï̃-tẹn ǀʘkēya

(4915) ǀk'é́, ī̃: "Ŭ kką̃ ( ) kăǹ ǂī̃, n̓̆ ɔ'ą̆́ŭ ttą̄ī ǀēyă ǀkūkẹn, ŏ ǁgā kă tĭ é́. Ń ǀkŭ ǁnaú tĭ ē, ǁkhą̀ ʘpụǒ́inyă; hę́ tíkẹn ē, ú́ ǀnī̃ n̓̆, ī̃. Tā, ŭ ɔ'aúkĭ ssiǹ ssĕ ǀnĭ̃ n̓̆,

(4916) ŏ ǁkhą̀ ɔ'aúki ssĭǹ ʘpụǒ́inyă; ( ) tā, tĭ ē, hă ʘpụǒ́inyă, ī̃, hę́ ǀkŭ ē, tĭ ǁkhǒ́ă̆, ŭ ǀnī̃ n̓̆, ī̃; n̓̆ ǀkḗssă ú́. Tā, n̓̆ ǁkụą̆́ǹ ssĭǹ ǂī̃, tĭ ē, n̓̆ kăǹ ǁǻ́ ǀkā̃ ǁnă-

(4917) ǁnǻ́, ǀkaŭ́kă ǁneĭǹ, ŏ ǁkhą̀ǹ ǫ́ą̄ ǀkŭ ( ) ssą̆ǹ ǀkā̃ ǀkǐ́ n̓̆, ŏ ǀkaŭ́kă ǁneĭǹ. Ń ɔ'aúki ǂĕñ-nă, tĭ ē, ǁkhą̀ ǫ́ą̄ ǁkóë sshō ǀkaŭ́kă ǁneĭǹ; n̓̆ ǁkụą̆ǹ ǂī̃, tĭ ē, n̓̆ kăǹ

(4918) ǀkăǹ-ẵ ǁgą̆úë, tĭ ē, ǀkkĭ̃ë ǁkōwă, n̓̆ ssĕ ttē̃ n̓̆-kă ( )

had broken,—if the lion had not killed him,—he would afterwards look seeking for (his) home in the morning.

And the day broke, while ( ) the man was (still) (4910) running, because he had heard the lion, namely, the noise that the lion made, while the lion sought to get him. And, as he ran along, he espied the fire of some other people, which ( ) they kindled (4911) to warm themselves. And he thought: 'I will run to the fire which stands yonder(?), that I may go to the people who are making fire there, that I may go to sleep (among) them.' And he ( ) thought: 'Dost (4912) thou not think (that) our fathers also said to me, that the lion's eye can also sometimes resemble a fire by night? I will ( ) look whether it be a real (4913) fire which burns there.' And he ran nearer to the fire; he looked, and he saw that people were lying round(?) in front of the fire. ( ) And he thought: (4914) 'I will go to the people; for the thing seems as if they are people.'

And he went to the people. And he told the people about it: "Do ye ( ) think, that I have (4915) not walked into death this night? It happened to me that the lion slept; therefore ye see me! For, ye would not have seen me, had the lion not slept; ( ) because it slept, hence it is that the thing seems (4916) that ye see me; I have come to you. For, I had thought that I would go to wait there (in) the cave, but, the lion had ( ) come to wait for me in the (4917) cave. I did not know that the lion was sitting inside the cave; I thought that I would feel about, seeking for a place which was dry, that I might lay down my ( ) things there. Then, when I walked into the (4918) cave, I heard a thing which sounded as if it breathed;

tchu̥ĕń, ī̃. Hḗ tíke̥n ē, ṅ ǁnaū, ṅ ttā̱ī ǀḗ-ssā ǀkaúkă
ǁnĕ́ïṅ, ṅ ttūï tss'ā́ ā ǀχwā̃ń hă ttū; hĕ̱-g ṅ ǁku̥ăń
(4919) ǀnĕ ǂī̃, tĭ ē, ǀk'ḗ ǁku̥ăń ss'ŏ̱ ǁχḁm̄ ē ǀkā̃ ǁnā́, ( )
ǀkaúkă ǁnĕ́ïṅ. Ṅ ǁku̥ą̆ṅ ttūï̃, tĭ ē, tss'ā́kă ttū ʔaúki
ǀχwā̃ń ǀku̥ī́; ṅ ǀnĕ kŭ-kkúï, ṅ ǂī̃, ṅ ssĕ ą̆m̄m ǀkā̃ń,
(4920) ŏ ṅ ʔaúki ttē̃ ṅ-kă tchu̥ĕń. Ṅ ǀnĕ ǀkā̃ń, ŏ ( )
kăń ǀkŭ ǀkī́ ṅ-kă tchu̥ĕń; hĕ̱-g ṅ ǁku̥ą̆ń ǀnē ttą̄m̄ssĕ
ǀkā̃ń, ī̃. Ṅ ǀkŭ-g ǀnĕ ttā̃, tĭ ē, ṅ ǀkŭ-g ǀnĕ ǀkā̃ń
(4921) ǀkúki; hĕ̱-g ṅ ǀkŭ ttā̃, tĭ ē, ǁkhą̀ ǵä̱ ddǵä̱ ā, ( )
⊙pu̥ŏ́ïn, ǁkōë sshō̱. Ṅ ǀkŭ-g ǀnĕ kkwà ǀχu̥õńnĭ, ŏ kăń
kăṅ, ttā̃, tĭ ē, ǁkhą̀ ǵä̱ ǀkŭ ddǵä̱ ḗ."

(4922) Hăṅ ǀnĕ ǀʊkēyă ǀk'ḗ kku̥íte̥n ā̃, ǀk'ḗ kku̥íte̥n ( )
ǀnõ̆ ʔaú ddǵä̱ ttūï, hă-kă ǁga̱úë; hḗ̱ tíke̥n ē, ǀk'ĕ
kku̥íte̥n ssĕ ǀk'ṍässĕ ǁkhą̀; tā, ǁkhą̀ ká hă ssĕ ssḗ,
(4923) ŏ ǁkhą̀ ǀkā̃-ā̃, hă ǀnwā́. Hḗ, hĕ̱ ttūï ǁkhą̀, ī̃; ŏ ( )
ǁkhą̀ṅ ttūttū́ ǁga̱úë ǀkī́ hă. ǁkhą̀ṅ ttūttū́, tĭ ē, ǀku̥ī́
ā ǁku̥ą̆ń ssĭṅ ddǵä̱ ǀkḗ ssą̆ hă, hă ǀnõ̆ ddḗ, ŏ tĭ ē,
(4924) hă ǁku̥ą̆ń ǀkhōū, tĭ ē, ǀku̥ī́ ǀnwā́ ǀkw'ā̱ī̃ ( ) ǁku̥ą̆ṅ
ǁgwī́-ssĭṅ ǁnĕ́ïṅ á ă. Tíke̥n ǁku̥ą̆ṅ ttăń, hă ǁnă
ǁnĕ́ïṅ ā́ ă; hăń kă ǀku̥ī́ ǁkhŏū ǂkā, hă ā̃, hă ssĕ
ǀnī̃ ǀku̥ī́.

(4925) ǀgáuëyáge̥n ǀkŭ ǀkhwāī, ŏ ǁkhą̀ṅ ddǵä̱ ǁχ̇ē ( ) ǀkī́
hĕ̱. Tĭ ē, ǀgáuë ǀnĕ ǀkhwāī, ī̃, hĭṅ ǀkŭ-g ǀnĕ ē,
ǁkhą̀ ǀnĕ ttā̱ī, χ̇ū ttúï ǀk'ĕ, ī̃; ŏ hăń ǁku̥ą̆ṅ ttā, ǁkă
(4926) tĭ ē, ǁkṍïṅ ǀkŭ-g ǀnĕ ǀhĭń; hḗ̱ tíke̥n ē, hă ttā̱ī, ( )
χ̇ū ttúï ǀk'ḗ, ī̃; ŏ hăṅ ttā, ǁkă tĭ ē, ǁkṍïṅ ǀkŭ ǀhĭń.
Tā, ǀk'ḗ ssą̆ṅ ǀnī̃ hă; tā ǁkhą̀ ǀkī́ ĕ, tss'ā́ ā, ʔaúkĭ kā́
hă ssĕ ssḗ ī́, ŏ ǁkṍïṅ yā̃ ǀkhē.

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and I thought that people seemed also to be waiting
there ( ) (in) the cave. I heard that the breathing (4919)
of the thing did not sound like a man; I thought
that I would first feel about, while I did not lay down
my things. I felt about, while ( ) I (still) had my (4920)
things; and I felt gently about. I felt that I was
touching hair; and I became aware that (it) must
be a lion which ( ) slept, sitting in (the cave). (4921)
I turned softly back, when I became aware that it
was a lion."

He told the other people about it: ( ) Did not the (4922)
other people hear its seeking? Therefore, the other
people must 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 (4923)
get him. The lion asked, where was the man who
had come to it—because it smelt that the scent of
the man's spoor ( ) had ceased at this house? The (4924)
thing seemed, as if he were at this house; it wanted
the man to become visible, that it might get hold
of the man.

Day broke, while the lion was (still) threatening ( ) (4925)
them. When the day broke, then it was, that the
lion went away, leaving the people; because the sun
was rising; therefore, it went away, ( ) leaving the (4926)
people, while it felt that the sun rose. For (other-
wise), the people would perceive it; for the lion is
a thing which is not willing to come to us, when the
sun stands (in the sky).

VII.—161.

L.

CERTAIN HUNTING OBSERVANCES, CALLED ǃNĂNNA-SSĔ.

(*Dictated in September*, 1875, *in the Katkop dialect, by* Díäǃkwə̃in, *who heard it from his mother*, ǂkə̨m̀mĕ-ăń.)

(5301) Ŏ ǐ ǃnăn̈n̈a-ssĕ ʘpu̯āi, íte̯n ǁkwẽ̯ĭ ʏō̯-ke̯n, ddī; ŏ íte̯n ka̋, ʘpu̯āi ssĕ ǁkūke̯n. Tā, ʘpu̯āi ʏaúki ssĕ ǁkūke̯n, ŏ ī ʗă ǃnăn̈n̈a-ssĕ hă̋.

Íte̯n ǁnāu, tss'ă ā ʏaúki ǁʗu̯érrītă, hăn̓ ā, ǐ hə̃ hă̋, ŏ ǐ ǁʗə̃ ʘpu̯āi; ŏ íte̯n ka̋, ʘpu̯āi yă̋ ssĭn̓ ǁʗa̯m̄ ʏwə̆́n̓ tĭ ē̯, hă̋ ǁkwẽ̯ĭ ʏō̯, ī. Tā, ʘpu̯āi ǁkǐ ǁnāu,

(5302) ( ) ǐ hə̃ tss'ă ā ǃnérritўă̋, hə́-kă̋ à̀, tss'ə́-ke̯n ǁkŭ kkō̯ə̃n̓ ǁhĭń; hăn̓ ǁkŭ-g ǁnĕ ʏwə̆́n̓, tĭ ē, tss'ə́ ā, ǐ ssĭn̓ hə̃ hă̋-kă̋ ā. Tss'ə́-ke̯n ǁʗa̯m̄ ǁkŭ-g ǁnĕ ʏwə̆́n̓,

(5303) tĭ ē, tss'ă ā, ( ) ǐ ssĭn̓ hə̃, hə́-kă̋ à̀, tĭ ē̯, hă̋ kă̋ ǁkwẽ̯ĭ ʏō̯, ī.

Hĕ̯ tíke̯n ē̯, ǃk'ĕ́ ǁkĕǃkérrite̯n kă̋ a̋̀ hĭ ə̃, tss'ə́ ā ʏáuki ǃnĕrritўă̋, hə́-kă̋ hə̃. Hĕ̯ ʏaúki à̀ hĭ hə̃kă̋-kkū; tă̋,

(5304) ( ) hĕ̯ ǁkŭ ī à̀ hĭ ə̃, hə̃ ē̯, hĕ̯ ǂĕn̈-nă̋ hĕ̯, tĭ ē̯, hĕ̯ kíĕ̯ ssĕ ǁkǐ ǁgīǁgī ǃgā̯u̯ökẹn, ǃgā̯u̯ökẹn ssĕ ǁkhə́ ʘpu̯āi.

ǃk'ĕ́-te̯n ǁnāū, ŏ ī ǁʗə̃ ǃkhwā̯ī, hĭn̓ ʏaúki ə́ hĭ ə̃,

(5305) ( ) whāīta à̀, ŏ hĭń ttā, ǁkă̋ tĭ ē̯, whaī ʏaúki ttạ̄m-ssĕ ttā̯̄ī. Tā, hə́ ka ǁkŭ ǁnāū, ǁgā kǐ-ssā ĕ́, hăn̓ kă̋ ǁkŭ ttā̯̄īyă̋ ttĭń; ǃgaúë ǁkŭ ǃkhwāī, ŏ hā ttā̯̄ī-ə̃ ttĭń.

(5306) Hĕ̯ tíke̯n ē̯, ( ) ǃk'ĕǃkérrite̯n ʏaúki tă̋ ə́ hĭ ə̃, whāīta à̀; ŏ hĭń ttā, ǁkă̋ tĭ ē, ʘpu̯āī kă̋ hă̋ ssĕ ǁnāū, ī hə̃ whāītă̋ à̀, hă̋ kkō̯ ǁʗa̯m̄ ʏwə̆́n̓ whaī; hă̋ kóö ʏaúki

(5307) ǁka̯m̄ ǁĕ tĭ ʘpŭ̯orru-ĕ́; ŏ ( ) hā ttā, ǁkă̋ tĭ ē̯, ǐ hə̃ whaī ā ʏaúki ʘpu̯ŏ̯ĭn, ŏ ǁgágẹn kǐ-ssə̨̆n̓ ĕ́. Hăn̓

VII.—161.

L.

CERTAIN HUNTING OBSERVANCES, CALLED *ǃNĂNNA-SSĔ.*

When we show respect to the game, we act in (5301) this manner; because we wish that the game may die. For the game would not die if we did not show respect to it.

We do as follows: a thing which does not run fast is that which we eat, when we have shot game; because we desire that the game should also do as it does. For the game is used to do thus, if ( ) we (5302) eat the flesh of a thing which is fleet, the thing (*i.e.* the game) arises; it does like that thing of whose flesh we did eat. The thing also acts like that thing the flesh of which ( ) we had eaten, (doing) (5303) that which it does.

Therefore, the old people are accustomed to give us the flesh of a thing which is not fleet. They do not give us all (kinds of) food; for ( ) they only give (5304) us food (of) which they know that it will strengthen the poison, that the poison may kill the game.

The people do thus, when we have shot a gemsbok, they do not give us ( ) springbok flesh, for they feel (5305) that the springbok does not a little go. For it is used to act thus, even if it be night, it is used to walk about; day breaks, while it is (still) walking about. Therefore ( ) the old people do not give us springbok (5306) meat; while they feel that the game, if we ate springbok meat, would also do like the springbok; it would not go to a place near at hand, while ( ) (5307) it felt that we ate springbok which does not sleep, even though it be night. It (the game) would also

ǁχ̣ąm̄ ǀnĕ ǁkēǁkē tĭ ē̲, whāı̄ ddá hē̲; hē̲ whāı̄ tă
(5308) ǁnaū̄, ŏ ǁk'ŏ͡ïn̈ yą̃ ǀēyă hă, ŏ !χ̣óë ā ( ) ǀχ̣árra,
ǁk'ŏ͡ïn̈ ǀkŭ ǀhĭń hă, ŏ !χ̣óë ā ǀχ̣ár̆ră, ŏ hā ttā, ǁkă
tĭ ē̲, hā ʏaúki ssĭn̈ ⊙pụo͡ínyă. Tā, hā ǀkŭ ttą̄ı̄-ą̃
(5309) ttĭń, ŏ ǁgā. Hḗ̲ tíkẹn ē̲, ǀkĕǀkérritẹn ǀhąḿmī̃ ( )
hē̲ ą̃́ hĭ whāıtă ą̀, ŏ hĭń ttā, ǁkă tĭ ē, ǀkhwāı̀ ʏaúki
ká hă ssĕ ⊙pụo͡ín-ssĭń, ŏ ǁgā ki-ssā ḗ̲. Tā, hă ká
(5310) hă ssĕ ǀkāgẹn ǀkĭ ǀkhwāı ǀgaúë, ó hă ( ) ʏaúki
⊙pụo͡ín.

Hḗ̲ tíkẹn ē̲, ǀk'ḗ ǀkĕǀkérritẹn ʏaúki kă, í ssĕ ǁχ̣ąm̄
ǀká-ą̃ whāıtă ą̀, ŏ ĭ ǀʖkáǀʖká, ŏ hĭń ttā, ǁkă tĭ ē̲,
(5311) ĭ ǀʖkáǀʖká ē̲, í ssĭn̈ ǀkăñnă ǀho͡ú, ( ) hē̲ kŏ ǀnwā,
ī̃; hē̲ ē̲, ĭ ǀka̋-ī̃ tss'ắkă ą̀, ī̃; í ssĭn̈ ǀχ̣ī̃ tss'ắ, hē̲ ĭ
ǀʖkáǀʖkákẹn ē̲ ǁχ̣ąm̄ ǁkēǁkēyă, ĭ ǀkhōūwă whāı
ǀkw'ą̄ı̄; ŏ hĭń ttā ǁkă tĭ ē̲, ĭ ǀʖkáǀʖká ǀkĭ ē̲, ssĭn̈
(5312) ( ) ǀkąñna ŏ ǀnwā, ítẹn ǀχ̣ī̃ tss'ắ. Hḗ̲ tíkẹn ē̲, ĭ-g
ǁnaū̄, ī ǀka̋-ą̃̄ whāıtă ą̀, tíkẹn ʏwą̆̃́n̈, ĭ hą̃̄ whāıkă
ą̀, ŏ ĭ ǀʖkáǀʖká-kẹn ǀkŭ ē̲, tí ʏwą̆̃́n̈, ĭ hą̃̄ whāıtă
(5313) ą̀, ī̃. Ítẹn ( ) ʏaúki hą̃̄ whāıtă ą̀, tā, ĭ ǀʖkáǀʖká
ǀkŭ é̋. Ítẹn ǀnĕ kă̋n̈ ǂī̃, 'Tss'ă ką̲ ā, n̆̈ ǁkụą̲́n̈ ʏaúki
ssĭn̈ ǀkhōūwă tchụĕ́n̈ ē̲, ṅ kă̋n̈ ǀnĕ ǀkhōū hē̲.' ǀkŭ́-
(5314) kkō̲ ā há ǁkụą̲́kka, hă-g ǀnĕ kŭ-kkŭ́, hă ( ) ǀʖkē:
"Ă̆ kă̋n̈ ddǫ́ą̈ ssĭn̈ ǀką̀-ą̃̄, whāıtă ą̀, hĭń ss'ǫ̲̆ ē̲ ǀkwē̃ï
ǀkụą̃́n̈, ddī; tā, n̆̈ ǁkụą̲́n̈ ttā ǁkă tĭ ē̲, ă ʏą̀uki ǁkụą̲́n̈
ǁkhǫ́ą̈ ǀkhōūwă tchụĕ́n̈ ē̲ ǀχ̣árra."

(5315) Hḗ̲ tíkẹn ē̲, ǀk'ḗ kă ( ) ǀkŭ ǁnaū̄, ǀkụ́ ā, há ǀχ̣ą̃̄
tss'ắ, hē̲ ʏaúki ą̃̄ hă ǀką̲́mmăı̆̄n̈ whāı; hē̲ ǀkŭ ą̃̄, hă
ǀkŭ́ kă̋n̈ ssụē̲n̈, ŏ há ʏaúki ǀhī̈nyą̆̃, ŏ tĭ ē̲, ǀk'ḗyā

do that which the springbok does; and the springbok
is wont to do thus, when the sun has set for it in
one ( ) place, the sun arises for it in a different place, (5308)
while it feels that it has not slept. For it was
walking about in the night. Therefore, the old
people fear ( ) to give us springbok's meat, because (5309)
they feel that the gemsbok would not be willing to
go to sleep, even at night. For it would, travelling
in the darkness, let the day break, while it ( ) did (5310)
not sleep.

Therefore, the old people also do not allow us to
take hold of springbok's meat with our hands,
because our hands with which we held the bow
( ) and the arrows, are those with which we are (5311)
taking hold of the thing's flesh; we shot the thing,
and our hands also are as if we had smelt the
springbok's scent; because our hands are those
which ( ) held the arrows (when) we shot the thing. (5312)
Therefore, if we take hold of springbok's meat, the
thing is as if we ate springbok's meat, because our
hands are those which (make) the thing seem as if
we had eaten springbok's meat with them. We ( ) (5313)
have not eaten springbok's meat; for 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 (5314)
taken hold of springbok's flesh, 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 used ( ) to act thus with (5315)
regard to the man who shot the thing, they do
not allow him to carry the springbok; they let
him sit down at a little distance, while he is not
near to the place where the people are cutting up

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(5316) ǀã̆ ǀkĭ whāī, ī̃. Tā, hă ǀkū́ kăṅ ss'ō̱, ( ) ŏ hā́ ḷhạḿmī̃ tĭ ē̱, há ssą̆ṅ ḷkhōū whāīkă ǀkărra ǀkw'ā̃ī̱; hĭṅ́ ē̱, hā́ kăṅ ss'ō̱, ī̃; ŏ hăṅ́ kă, hā́ χ̣ă ssĕ ḷkhōū ǀkărra ǀkw'ā̃ī̱.

ḷNĂNNA-SSĔ.

Second Part.

FURTHER INFORMATION; PARTICULARLY WITH REGARD TO THE TREATMENT OF BONES.

(*Given, in* 1878, *by* ǀháṅ‡kass'ō.)

(7258') Hiṅ ǀku ǀkù ákkẹn tchụeṅ́ta ḷkwágẹn, au hiṅ ʏáuki hérru-ī̃, ī̃.

Hiṅ ḷụhī́ ǁkhóä ḷkwágẹn, au ǁnéiṅ χ̣ŭ ḷkhā (tī́ ē ǁnĕ́iṅ ttū́ ḷkĕ́-ss'o hī̃, hiṅ ǀné ta, ǁnĕ́iṅ χ̣ŭ ḷkhā, ī̃); he hī̃ ǁĕ́ǁĕ́, hiṅ tō̱rotō̱ro ǁkhŏ ḷkwágẹn, ī̃. Hé tíkẹn ē, hī̃ ǀné ta, ǀkà̆, ī̃; au hiṅ́ tátti, hé tĭ hĩ ē, hī̃ ǁĕ́ǁĕ́,
(7260) hiṅ tŏ̱tō̱ro ǁkhŏ ḷkwágẹn, ī̃; ( ) hiṅ tọtō̱ro ḷá ḷhŏ ḷkwágẹn au ⊙hŏ́ (ḷnábba-⊙pụā́); au tí ē, hi ǁĕǁĕ́, hiṅ ǁkhŏǁkhŏ́ ǀkwágẹn, ī̃.

He, ḷkū́kkō ǀne kkwą́rretẹn ḷụhī́ ǁkhŏ ḷkwágẹn au ǁgō̱ro;* ha ǀne ǁnăū, ha kkwą́rretẹn ǁgwíya
(7261) ḷkwágẹn, ha ǀne ( ) ǀkạm̀ ḷkwágẹn, ha ǀne ǁá tọ́ro ḷhŏ ḷkwágẹn au hē ti.†

(7260') * ǁgō̱ro ā ḷkwāī "one breastbone"; pl. ǁgọ́ttẹnǁgọ́ttẹn.
(7261') † ǁnĕ̄iṅ ā ḷkwāī, haṅ ǀku ǀkī́ hă-hā́-ka ǀkà̆; ḷkū́kkókẹn ǁχ̣ạḿki ǀkī́ ḷkū́kkōka ǀkà̆; ḷkū́kkō, haṅ ǁχ̣ạḿki ǀku ǀkī́, hă-hā́-ka ǀkà̆; waí ē ha ǀkhí hī̃, hī́-ta ḷkwágẹn.

the springbok. For he sits at a little distance, ( ) (5316)
because he fears lest he should smell the scent of the springbok's viscera (?); that is why he sits at a little distance, because he wishes that he may not smell the scent of the springbok's viscera (?).

ḷNĂNNA-SSĔ.

Second Part.

FURTHER INFORMATION; PARTICULARLY WITH REGARD TO THE TREATMENT OF BONES.

They (the Bushmen) put the things' bones nicely (7258')
aside, while they do not throw them (about).

They put down the bones opposite to the entrance to the hut (the place which the hut's mouth faces; they call it "the hut face's opposite" (?)); and they go, they pour down the bones at it. Therefore, they call it, "The heap of meat bones;"* while they feel that this is the place to which they go, at which they pour down the bones; ( ) they pour down the bones (7260)
by the side of a bush (a little thorn bush), at the place to which they go to put down the bones.

And another person [who lives opposite] gnaws, putting the bones upon an (ostrich) breastbone;† he does as follows, when he has finished gnawing the bones, he ( ) takes up the bones, he goes to pour (7261)
down the bones at this place.‡

* This heap of bones (springbok, gemsbok, hare, porcupine, etc.) (7270')
is called ǀ*ŭhāītẹn* as well as ǀ*kà̆*.

† The breastbone of an ostrich, used as a dish. (7260')

‡ One hut has its own heap of bones; the other man also has (7261')
the other man's heap of bones; another man also has his own heap of bones, the bones of the springbok which he kills.

He, hi ǂne ǁχă̋, hi ǁnaŭ, hi ǃχaŭ̋üä ǃkwágẹn kkuíteṇ, hi ǂne ǁχă̋, hi kkwą́rreteṇ * ǃuhí̋ ǁkhŏ hĭ̃. Hĭṅ ǂne
(7262) ǁnaŭ, hi kkwą́rreteṇ ǁgwíya ǃkwágẹn, ( ) hĭ̃ ǂne ǂkąm tóï ǁgo͟ro, ē ǃkwákā ǃuhí̋ ss'o hĭ̃, hi ǂne ǁá, to͟ro ǃhŏ ǃkwágẹn au ǃkŭ́kkō χŭ ǃkhā. ǃkŭ́kkō ǂne ǁχąḿki ǁnaŭ, há ǃχaŭ̋ä, há ǂne ǁnaŭ, ǃkwágẹn ē, hā́ kkwą́rreteṇ hĭ̃, ha ǂne ǁá, to͟ro ǃuhí̋ ǃhŏ̋ hĭ, au
(7263) ǃkŭ́kkō χŭ ( ) ǃkhā, ǃkŭ́kkōka ǂkà,† hā́ ǂne ǁá, to͟ro ǃhŏ ǃkwágẹn, ĩ̃. ǃkŭ́kkō ǂne ǁχąḿki ǁnaŭ, au hā́ kwą́rreta ǃkwágẹn, ha ǂne ǁχąḿki ǁā, to͟ro ǃuhí̋ ǃhŏ̋ ǃkwágẹn, au ǃkŭ́kkō χŭ ǃkhā, ǃkŭ́kkōka ǂkà.

(7264) He, hi‡ ǂne ( ) ǁχąḿki, ǃkŭ́kkō ā ǂχára, há ǁnaŭ,

* Tssítssí ho͟ eṅ́, au ǃkwágẹn.

† ǃkŭ́kkō a ǂkhá wái, há-ka ǂkà.

(7263') ‡ ǃkŭ́kkō ǁkuą̄ṇ ĕ́; ṅ́ ǁkuą̄ṇ tátti, ha ǁkuą̄ṇ́ ǂkĭ̃ ǂāĩti, hiṅ́ kóä ǃkaúkẹn. Hé ǃkaúkẹn, hé ē, ha ǁkuą̄ṇ́ ǂkẹǂkąḿma hi. Haṅ ǂkāũ ã̀; haṅ ǂkąḿma ǃkhwā́ ắ hă̋ ã̄, ằka tí ĕ́; haṅ ǂkąḿma ǃkhwā́ ā ă, hắ ã̄, ā̀ka ti ĕ́; au ǃkuĭ́ ǂátíkẹn ǂne ǂkąḿma ǃkhwā́ ǂátti-⊙pu͟ắ.

(7264') ( ) ǃk'éta ǂkágẹn ɔáuki hĭ̀ wái ǁgą̄ǁgą́iteṇ, au hiṅ́ ǃnaṅ̃ña-sséyă̋ ǃk'éta túkẹn ǃnwā, ǃk'éta túka ssiṅ́ kwē, ǂkhī. Tā, í ǂkĕ ǁnaŭ, i ttą̄ṅ-ĩ̃, tíkẹn ɔáuki ākẹn; tá, i ta ǂku-g ǂne ttắṅ-ttà̋ṅ, au í ttą̄ṅ-ĩ̃; au i ǂχī i ǃɔáuökẹn, au í ssĕ ttắṅ-ttắṅ. Hé tíkẹn ē, í ǂne ttắṅ-ttà̋ṅ, ĩ̃.

Wái ǂkĕ́ ǂkĭ̃ ǂko͟kẹn-ddĕ́. Hé tíkẹn ē, í ta ttắṅ-ttà̋ṅ, au wái.
(7265') Hé tíkẹn ē, ǃkaúkẹn ē ǂēṅṅte, ssi ɔáuki ( ) tắ ka, hĭ̃ ǁgwítẹn, au wái ttú. Tā, wái ǂké ta ǂgwáiṇ ĭ́, he, í ǂne ttắṅ-ttaṅ̀. He wái ǂne ǁkhōë ǃkhé ĭ́, he í ǂne ttaṅ́-ttaṅ̀, ĩ̃. Hé tíkẹn ē, i ɔáuki

And when they have boiled other bones, they again gnaw,* putting them upon (the ostrich breastbone dish). When they have finished gnawing the bones, ( ) they take up the ostrich breastbone upon which (7262) the bones are, they go to pour down the bones opposite to the entrance to the other one's hut. The other one (*i.e.*, the neighbour living opposite) also when he has boiled, takes the bones which he gnaws, he goes to pour them down, opposite to the entrance of the other one's ( ) hut, (upon) the other one's heap of (7263) bones,† he goes to pour down the bones upon it. Another man also does thus, 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 (do it), a different man does (7264)

* Biting off the flesh from the bones.

† The heap of bones belonging to the other man who killed the (7263') springbok.

‡ Another man (it) is. I think that he has a wife and children. These children are those for whom he cuts off meat. He cuts meat; he cuts off for this child (a boy) this piece of meat; he cuts off for this (other) child (also a boy) this (other) piece of meat; while the woman cuts off meat for the little girl.

( ) The women do not eat (the meat of) the springbok's shoulder (7264') blades, because they show respect for the men's arrows, so that the men may quietly kill. For, when we miss our aim, the place is not nice; for we are wont to be ill when we miss our aim; when we shoot destruction to ourselves, when we are going to be ill. Therefore we become ill.

The springbok are in possession of (invisible) magic arrows (?). Therefore, we are ill on account of the springbok. Therefore, we do not ( ) allow the little children to play upon the springbok skin. (7265') 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 tricks with springbok's bones; for we put the springbok's bones nicely away, while we feel that the

ha ǁχ̣ạḿki ḷχ̣ã́ũä, ha ǀne ǁχ̣ạḿki kkwą́rretẹn ḷụhí̇ ǁkhŏ ḷkwágẹn, au tóï ǁgọ̄́ro; ha ǀne ǁχ̣ạḿki ssá, tọ̄́ro ḷụhí̇ ḷhŏ ḷkwágẹn, au ḷkū́kkō χ̣u ḷkhá.

(7265) Hiṅ ǁχ̣ạḿki ǁnaũ, hi ǀī̃ waí, hiṅ ǁχ̣ạḿki ( ) ǀkì̇ ǀhiṅ́ ǀkọ́ä, au hi ǁką̆ũëtẹn ǀhĭṅ ǀkọ́ä; hiṅ ǁaṅ, χ̣ùttẹn ḷụhí̇ ǁkhŏ ǁą̄, au ḷkū́kkō χ̣ŭ ḷkhā; hiṅ ǁaṅ́ χ̣ùttẹn ḷụhí̇ ǁkhŏ ǁą̄, ī̃. Hiṅ ssąṅ ǀkụĕṅ́ ǀē ǁχ̣áukẹn,

(7266) au ǀkọ̄ä, hiṅ ǀkụĕṅ́ ǁχ̣áukẹn, ( ) au hī̃ ǀ⌣kā́,* hiṅ ǀkụĕṅ́ kĭ ǀé ǁχ̣áukẹn au ǀkọ̄ä, au hī̃ ǀ⌣kā́, au hiṅ kŏ-kòä, au hī̃ ǀ⌣kā́; hiṅ ḷkąṅn ddà ḷgọ̄ë au hi ǀ⌣kā́. Hiṅ ǁnaũ, ǁχ̣áukẹn ē ǀkhúru,† he ssụēṅ ḷk'ã̆ũ, hiṅ

(7267) ǁχ̣ạḿki hhō hī̃; hiṅ ( ) kóä ⊙hókẹn,‡ ē ǁχ̣áukẹn ǁnā́ hī̃; hin ǁaṅ́ ḷụhí̇ ǁkhŏ hī̃, au ḷkū́kkō χ̣ŭ ḷkhā.

Hiṅ ǁχ̣ạḿki ǁnaũ, ǀką̆ṓkẹnka § ḷkwágẹn, e ḷkáukẹn ǀọ̀ṇ hĭ, hiṅ ǁχ̣ạḿki, ḷkąṅnḷkąṅn ǁ⌣ké hi; hiṅ ǁaṅ́ ḷụhí̇

(7268) ǁkhŏ hi, au ḷkū́kkō χ̣ŭ ( ) ḷkhā.

Hiṅ ǁnaũ, ǁgą́ítẹnta ḷkwágẹn, hiṅ ǁnaũ, au hi kkwą́rretẹn hi, hiṅ ǀkù hi, au ǁnĕ́ṅ; au hiṅ́ ta,

ɣénɣèn waíta ḷkwágẹn; tā, i ǀkù ákkẹn waíta ḷkwágẹn, au ítẹn tátti ē, wai ǀké ta ǀgwaiṇ̀ ĭ. Waítẹn ǁχ̣ạḿki ǀkĭ tchụeṅ́, ē ḷkọ́kẹn-ddĕ́; hé ta ǁnau, hī̃ ḷkhéya ĭ, i ǁkĕ̀ṅ ttĭṅ́.

(7266') * ǀ⌣kā́ ē ḷkwāī.

† ǁχ̣áukẹn ē ssụēṅ ḷk'ã̆ũ, hī̃ ǁkụąṅ́ ḗ.

(7267) ‡ Hiṅ ǀku-g ǀne ǁkāū tā̃ wáī au ⊙hókẹn.

(7267') § Waíka ḷkwágẹn.

as follows, 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 do thus when they cut up a springbok, they also ( ) take out the stomach, as they, cutting (7265) open (the springbok), take out the stomach; they go to shake out the contents of the stomach opposite to the entrance of the other one's hut; they go to shake out the contents of the stomach there (upon the other one's heap of bones). They [having washed it well] come to lade blood into the stomach, they dip up blood ( ) with their hand,* they lade blood (7266) into the stomach with their hand, while they turn with their hand (holding the right hand like a scoop); they holding, form a tortoise [shell] with their hand. With regard to the blood which has spilt,† that which lies upon the earth, they also take it up (with the earth on which it lies), ( ) together with the bushes ‡ (7267) upon which there is blood; they go to put them down opposite to the entrance of the other man's hut (the hut of the man who killed the springbok).

With regard to the ǀką̆ṓkẹn bones,§ from which the children (breaking them) eat out the marrow, they also collect them together; they go to put them down opposite to the entrance of the other one's ( ) hut. (7268)

With regard to the shoulder blade bones, when they have gnawed them, they put them away in the

springbok is wont to get into our flesh. The springbok also possesses things which are magic sticks; if they stand in us, we, being pierced, fall dead.

(7266') * One hand.

† It is blood which lies (*lit.* "sits") upon the ground.

(7267) ‡ They lay the springbok on the bushes.

(7267') § Springbok's bones.

ḷkụiṅ́ḷkụiṅ́ χ́áu sse ʔáouṅ hĩ̄; au hiṅ tátti, ḷkŭ́kkō ssạṅ ttạ̄ṅ-ā́.

(7269) Hiṅ ǀkí ǁā ḷkŭ́kkō ḷkhā̀ḷkhā̀; aŭ ( ) hiṅ́ ta, ḷkŭ́kkōka ḷkhwā́, sse ǁá ǀọ̄ṅ̄ hĭ; tā, ḷkŭ́kkō ă ǀkhā waí. Hé tíkẹn ē, hi ǀkí ǁā ḷkŭ́kkō ā̃, ḷkhā̀ḷkhā̀. ǁgạ́ítakẹn ē, hi kkwạ́rretẹn hi; hiṅ ǀkù hi au ǁnĕ́iṅta

(7270) ǁkhŏ́uǁkhŏ́u, ( ) hiṅ́ ē, hi ǀkí ǀē hi, ī̃.

Hiṅ ǀkāū ǀkạm̀ waí ḷχ̣ā̃, hiṅ ǀkí ǁā ḷkŭ́kkō ā́ hĩ; au hiṅ́ ǀne ḷχ̣ā́ūä wái ǁ⏑kóë, hiṅ ǀne kkwạ́rretẹn hĩ-ta ḷkwágẹn, hiṅ kóä ḷkhwítẹn, he hí ta ḷkụí ǀaíti

(7271) sse ( ) ǀkù hĩ̄, ḷkụí ǀaíti sse ǀkụákkẹn, ǀkụákka ha ā̃ ǁhŏ́ǁhŏ́, ha sse ǁá ǀkĕ́ ā́ tchụeṅ́, au há kkụóbbo ǀkạm̀ ǁa ḷkŭ́kkō; ha ǀne ǁaṅ́, ā̀ ḷkŭ́kkō ā́ hĩ; au ḷkụí

(7272) ǀaíti ǀkụákka ha ā̀, waí ttū́ka ǁhŏ́ǁhŏ́. ( ) ḷkụí ǀāīti ǀne ǀkụákka ha ā́ hĩ; haṅ́ ǀne ttụ́ẹ̄rre hĩ̄, ha ǀne ǀé té hĩ̄, au ǁhṑ, he, ha ǀne ǀkạm̀ ǁa ḷkŭ́kkō.

Hĩ ǀne ǁaṅ́, ā̀ ḷkŭ́kkō hĩ̄; he ḷkŭ́kkō (ḷkŭ́kkō ǀhā́)

(7273) ǀne ǁχ̣ạḿki ā̀ ha ā̃, ttọ̀, he ḷkīya; haṅ ǀne ( ) ǁχ̣ạḿki ḷkōū ǁ⏑kē ǁhára, au ttọ̀; au ḷkŭ́kkókẹn tátti ē, ha à ḷkŭ́kkō ǁhŏ́ǁhŏ́.

Hé tíkẹn ē, ḷkụí gwaí ǀne ǁχ̣ạḿki à ḷkŭ́kkō ā́,

(7274) ha-há-ka ( ) ǁhŏ́ǁhŏ́, há ā gwaí, há-ka ǁhŏ́ǁhŏ́.

* In a paper published in the *Westminster Review* (New Series. No. cvii, July, 1878, ii, "The Mythology and Religious Worship of the Ancient Japanese"), it is stated that the Japanese used the shoulder blade of a deer for the purpose of divination; and that Pallas found a similar practice among the Kirghiz, by whom the shoulder blade of a sheep was employed.

[In Staffordshire, also, sixty years ago, the shoulder blade bone of a sheep was believed to possess the power of foretelling the future.—Ed.]

hut;* because they desire that the dogs may not crunch them; while they feel that the other man (who shot the springbok) would miss his aim.

They take to the other man (who shot the springbok) the upper bones of the fore legs, while ( ) they (7269) intend that the other man's child shall go (and) eat out the marrow from them; for the other man was the one who killed the springbok. Therefore they take to the other man the upper bones of the fore leg. The shoulder blade bones which they gnaw, they put away in the sticks of the hut, ( ) they are those into (7270) which they put them.

They cut off the back of the springbok's neck, they take it to the other man (who killed the springbok); while they boil the springbok's back, they gnaw its bones, together with the tail, which they wish the wife ( ) to put away, that the wife may, rubbing, (7271) make soft for him bags, that he may go to get things, when he bartering goes to another man; he goes to give them to another man, when the wife has rubbed, making soft for him, springbok skin bags. ( ) The (7272) wife rubs, making them soft for him; he folds them up, he lays them into (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 (that is, the other man's wife) also gives her (the first man's wife) *ttọ̀*,† which is red; she ( ) also gives some (7273) ǁ*hára* with the *ttọ̀*, because the other one (the first man's wife) gave the other bags.

Then, the man also gives to the other man his own ( ) bags,—he who is the man, his own bags. And the (7274)

† For a little further information regarding *ttọ̀* and ǁ*hára* see IX.—237.

He ǀkŭ̓kkō ǁne ǁχa̧mki ǎ̀ ha ā̃, ǂnwā; a'u han tátti, ha ka ǀkŭ̓kkō sse ǁkuī ha, au ǂnwā, ǂga̧o̯ǂga̧ō, ǀkŭ̓kkō
(7275) sse ǁkuī ha á, au ǂga̧o̯ǂga̧ō. Hé tíkẹn ē, ǀkŭ̓kkō ( ) ǁne ǁkuī ha, au ǂga̧'o̯ǂga̧ō.

TREATMENT OF BONES BY THE NARRATOR'S GRANDFATHER, TSÁ̧TSI.

(7270') Hiń ē, ṅ ǀkóïn̈yań ā, ōä ǁŭháitẹn ǀkháǀkháka ǀkwágẹn, hiń tau kóä ǁgáitẹn, hiń tau kóä wái ǁkhúrukẹn; au hiń tátti, i ǁʊ̆ká ǁkĕ ta ǁkhō ttwī, au i ǁχẵ-ĭ̃, au ǀkuiń̇ǀkuiń ya hĭ́ wái ǁkhŭ̓ǁkhúrukẹn, i ǁʊ̆ka̋ ǁkhó ttwī; i ʖa'uki ǁne ǁkĭ́, tĭ́ ē, í ta ǁkuẽ̄ï ʖwẵ, ĭ̃, au i ǁʊ̆kó̲ö̲, au í ǁχẵ-ĭ̃.

(7271') ( ) Hé tíkẹn ē, i ta ǂumm ǁē i ǁʊ̆ka̋ au ttò̲ä (ttŭ̃ ā ǁkuákka, ha ǁkuą̆ń ḗ); he ǀkuĭ́ ǁāiti ǁne ǁkhúï hhó ha, ha ǁne ǂuḿ-mă hí hĭ̃, í ǁne ǁkĭ́ ǀé i ǁʊ̆ka̋, ã̃; hé ē, i ǁne ǁʊ̆kó̲ö̲, ĩ̃; au í táttí, i ǁʊ̆kā ǁne ǁḗtā. Í ǁne ǁχẵ-ĭ̃, au í ǀgą̆ wái. Hiń ē, i ǁʊ̆ka̋ ka ǁkhó ttwì, a͡ŭ i ǁχẵ ǀètā ǁkhúïtẹn, au wái ǂnóëya tà ĭ́,
(7272') au ( ) wáitẹn tátti, wái ǁkḗ ʖaúki ǀkwáitẹntĕ, au í ǀkāka. Hé tíkẹn ē, wái gwai ắ, ha ka ǁku ĩ̃ ttą̆i ǁhiń tĭ ḗ, ha ǁku ttą̆i ǀkḗ sse ĭ́, i ǁku ssắ ǁχắ. Ha ǁku ǀkùχe ǁĕ̋, ha ǁku ǁá ttéṅ, au í ǁku ǁḗtā ǁkhúïten ā, i ddo̯ä ddá ha.

other man also gives him arrows; because he (the man who brought the bags) wishes that the other man may give him in exchange poisoned arrows, that the other man may give him in exchange poison (*i.e.* poisoned arrows). Therefore, the other man ( ) (7275)
gives him in exchange poison.

TREATMENT OF BONES BY THE NARRATOR'S GRANDFATHER, *TSÁ̧TSI.*

Thus my grandfather (*Tsą́tsi*) was one who put (7270')
away (in the sticks of the hut) the upper bones of the fore leg, and the shoulder blades, and the springbok's ǁ*khúrukẹn*; because the first finger (of our right hand) is apt to get a wound when we are shooting, if the dogs eat the springboks' ǁ*khŭ*ǁ*khúrukẹn*, our first finger has a wound; we do not know how to manage with it, when we pull the string as we are shooting.

( ) Therefore, we sew our first finger into a (7271')
cover (?) (it is skin which has been rubbed and made soft), which the wife cuts out, she sews it for us; we put our finger into it; and then we pull the (bow-) string, while we feel that our finger is inside. We are shooting, when we lie in wait for the springbok. Then it is that our finger gets a wound, when we shoot, lying in the screen of bushes, while the spring-bok come up to us as we lie, because ( ) the springbok (7272')
are not a little numerous, when we have gone by night (among them, making a shelter behind which to shoot). Therefore, this male springbok,—he comes out from this place, he walks, coming up to us,—we shall shoot (him). He runs away, he goes to lie down (to die), while we lie inside the screen of bushes which we have made.

HOW THE FATHER-IN-LAW OF THE NARRATOR TREATED BONES.

(7272') ǁkhábbo ǁkʊ̨aŋ́ ǂku ā, óä ǂŭhaíte̤n hérru-ĭ au
(7277) ǂkwágʊ̨n; hé tíkʊ̨n ē, n̈ ssiŋ́ ǂku-g ǂne ( ) ĭya, au
n̈ tátti, n̈ ǂhaŋ́ ǂéya hĭ̄.

Ń ǂku-g ǂne ǂŭhāite̤n ǂkwágʊ̨n, ă-à̀ ǂkʊiŋ́ǂkʊiŋ́
ǁgáite̤nta ǂkwágʊ̨n, au n̈ tátti, n̈ ʘpʊa᷄ǂhĭ̄ ǁkhábbo
ā ssiŋ ĭya. Hé tíkʊ̨n ē, ǁgo̲o̲ö-ka-ǂkʊ́ ǂne ĭya.

VII.—164.
L.

TACTICS IN SPRINGBOK HUNTING.

(*Given in December*, 1878, *by* ǂhán‡kass'õ, *from personal observation.*)

(8067) ǂkʊ̨ŭ ā ă [5.], haŋ ǂkĭ ǃχʊ̨ú̱ǃχʊ̨ú̱. Hé tíkʊ̨n ē, ha
ǂne ǁkéŋ̈ ǂhŏ ǃχʊ̨ú̱ ē ǂkuìya, au tĭ ē ă [6.], au haŋ́
(8068) ka, hĭ̄ ssiŋ ǂne ǁkhóä ǂkʊ̨ŭ̱ ā ( ) ǂkhē, wáı ssiŋ ǂne
ǁʘkoe᷄n ǂhóä̤ hĭ̄, au waí ggāūwa ǂkóäkʊ̨n. Tá, waí
ssa̤ŋ ǃχʊ̨oǹni ǂkoŭ ttiŋ́ ha, au há ǂne ǂkītă,* ǂk'ĕ-
kkʊ̨íte̤n wai, waí koa̤ ssa̤ŋ ǃχʊ̨oǹni ǂkoŭ ttiŋ́ ha,
(8069) au tĭ ē, ( ) ha ssiŋ ǁkhoúkʊ̨n ǂkhē hĭ̄. Haŋ́ ǂne

(8068') * ǁkʊ̨a̤ŋ́ ssʊ̨a̤ı̄ waí, wai sse ǂkúχe ǀé ǂk'ĕ-kʊ̨íte̤n. Haŋ́ ʖaúki
ttaᷠm̀ʘpʊa ǂkúχe ǁā, ta, ha ba̤ībba̤ı-ĭ waíta ǃχwé-lnā, au haŋ́ ka,
(8069') waí sse ʖaúki ǂkā hhŏ ssĕ ǂkʊ̨ŭ̱ ā ( ) ssa̤ŋ́ tā tĭ ʘpʊ̨órru-ĕ́.

HOW THE FATHER-IN-LAW OF THE NARRATOR TREATED BONES.

"Dream" was the one who threw bones upon (7272')
a heap; therefore, I ( ) did so, while I felt that (7277)
I had married into them (*i.e.*, into the family).

I threw the bones upon a heap, (and) gave the shoulder blade bones to the dogs, while I felt that my father-in-law, "Dream", was the one who did thus. Therefore, "Smoke's Man" (the son of "Dream") does the same.

VII.—164.
L.

TACTICS IN SPRINGBOK HUNTING.

This man [who stands at 5], he has ostrich feathers (8067)
upon sticks.* Therefore, he sticks (into the little bushes) a large stick with ostrich feathers (upon it) here [at 6], because he wants it to look like a man who ( ) stands, so that the springbok may see it, (8068)
when they go towards the (lesser) feather brushes. For, the springbok would (otherwise), turning back, pass behind him, when he was driving † the springbok for the other people, the springbok would, turning back, pass behind him, at the place where ( ) he (8069)

* The ǃχʊ̨ú̱ǃχʊ̨ú̱ are three in number; of these he sticks two (a longer and a shorter) into the ground at 6 and 7; the smallest of the three he holds in his hand, waving it over his head to make the springbok afraid of him. He had been calling the springbok; but is now silent; because the springbok have come into the curve of the feather brushes. (8067')

† (He) drives the springbok, that they may run in 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. (8068')
(8069')

ḷkítẹn ḷk'ū́ī̃ hī̃. Hé tíkẹn ē, ha ǀne ǁkḗṅ ḷhŏ ḷχ̣ụí, ī̃ [6.]. Haṅ́ ǀne ǁaṅ́, ǁχ̣ạḿki ǁkḗṅ ḷhŏ ḷχ̣ụí-⊙pụoṅ́ni ē ǀụérri [7.]; au haṅ́ ka, ha sse ǁnaŭ ḷχ̣ụí-⊙pụoṅ́ni
(8070) ē ǂēṅ́ni-⊙pụoṅ́ni, ( ) hiṅ́ ē, ha ǀne ss'ụạ̄ī waí, ī̃; au haṅ́ ka, ḷχ̣wé-ǀnā sse ḷkúχ̣e, ḷkoū ḷkhḗ, ḷkúχ̣e ḷkoū ḷkhĕ ḷkụí a ḷkoū tā [9.]; haṅ́ ā, há kă, ḷχ̣wé-ǀnā
(8071) sse ḷkúχ̣e ḷkhé ha.* Hé tikẹn ē, waí ǀne ǁnaŭ, ( ) há ḷkụī́, ha ǀne ǀχ̣ī̃ waí a ḷkuṅ̀ ss'o ḷχ̣wé-ǀnā, waíïtẹn ǀne ǀkì ákkẹn, au waítẹn tátti, waí ā ssiṅ ḷkuṅ̀ ss'ō ḷkŭ́kkṓ, ha ī́ kkúï, haṅ ǀgẹ́rri, au waí ā ssiṅ
(8072) ḷkuṅ̀ ss'o hā̃-hā́, haṅ́ ǀne ( ) ī̀ kkūï, au hiṅ tā́ tĭ ē, hi ǁkọ̄ọ̈ ǀkì, au ḷkŭ́kkṓ ttū́ ḷkọ̄́no, hiṅ kóä ǁgérre, ha ʔáuki ḷχ̣wā̃ ḷkhĕḷkhḗ.

(8070') * 8. ḷkụī́ ā tā ḷgoūkẹn; ǀkụī́ a tá ḷụhóbbakẹn. Ha tá ǁhạ̄ī ā ǀná ḷkíya.

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had stood, calling them. He runs forward from it. Therefore, he sticks in a feather brush at it [at 6]. He goes, also to stick in a little feather brush, which is short [at 7]; while he intends, with the little feather brush which is very small ( ) to drive the (8070) springbok, as he wishes that the foremost one may run, passing through, may run passing by the man who lies between [at 9]; he is the one to whom he (the man who drives the springbok) intends the foremost to run.* Therefore, the springbok do thus, when ( ) this man shoots the springbok which follows (8071) the leading one, they divide nicely; because, the springbok which was following the other turns aside, it darts aside, while the springbok which had been following it ( ) turns aside [in an opposite direction], (8072) while they, springing aside, divide at the noise of the arrow on the other one's skin, that and (the noise of) the feathers, which went so quickly.

* [At 8 is] the man who lies . . . . ; the man who lies to (8070') leeward. He lies . . . . "with a red head."

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A. MYTHOLOGY, FABLES, LEGENDS, AND POETRY.

1. *The Mantis.*

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I.—13. B.

ǀKÁGGẸN DI ḷK'WÁ.

(2281) ǀkággẹn ǀku ā ǀkǫ́rruwa ḷkáukẹn, haṅ di ḷk'wā́, haṅ ǁkeiǁkẽ́ī ḷk'wā́ ā ǀkū́ka. Haṅ ǀkúkẹn ddauddáu ḷụhítiṅ ḷkáukẹn, au ḷkáukakẹn ǀ◡kwā̀ ǁa; au háṅ ka,
(2282) ḷkáukẹn ( ) se ǀā́ ha au ǁkúrru, au ḷkáukakẹn ʏáuki ǀkí ḷgwáttẹn.

ḷkáuka ǀne ǀnī́ ha, au haṅ ḷgouḷgóuwa ttá ha, au ha
(2283) ǁkẽ́ǁkẽ́ǀyaṅ ī́ u. ḷkáukakẹn ǂkákka hĩ ( ) ǀkā́gẹn: "ḷk'wā́ kaṅ ǀkè tá, ha ǀkū́ka." ḷkáukakẹn ḷkwé-ĩ: "Ī́, sita ḷk'wā́; si se hā́ ā ḷkérri." Hiṅ ǀkwéǀkwé hho
(2284) ǁkúttẹnǁkúttẹn,* hiṅ ḷʏā́o ǀkággẹn. ǀkággẹn ( ) ttũwā́ṅ ḷkạ́rrokẹnḷkạ́rrokẹn súttẹn ǀ'hiṅ hĩ au ḷkáukẹn ǀ◡kaǀ◡ká. Hiṅ ǂkákka hĩ ǀkā́gẹn: "ḷkánn ǁwīyakí au ḷk'wā́ ttū." ḷkwā́kōgẹn ǂkakkẹn: "ḷk'wā́ ttū́ kaṅ ǀnǫ́ṅ ṅ."

(2285) ( ) Ha ǁkáχaitẹn ǂkákkẹn: "Hẹ́ ti, hī taṅ ē, ḷk'wā́ ʏáuki ǀki ttwí ī́, au ḷẹ́ ē ǀχ̇ā́ hã; tá ḷk'wā́ ǁkhṓä ǁẽ́ī, ha ǀkū́kẹn. Tā ḷk'wā́ ǁkwạṅ ǁúwa, ḷk'wā́gẹn ʏáuki
(2286) ( ) ǀkí ǀχ̇ãǀχ̇ā́ga ttwī́."

Ha ǁkáχaitẹn ǁgóä hhó ḷk'wā́ ǁgại, haṅ ǁkṓ ǁā hī.

* Hiṅ ǀkwé au ḷkaū́kkṓ.

I.—13. B.

THE MANTIS ASSUMES THE FORM OF A HARTEBEEST.

The Mantis is one who cheated the children, by (2281)
becoming a hartebeest, by resembling a dead hartebeest. He feigning death lay in front of the children, when the children went to seek gambroo (ǀ*kūï*, a sort of cucumber); because he thought (wished) that
the children ( ) should cut him up with a stone knife, (2282)
as these children did not possess metal knives.

The children perceived him, when he had laid himself stretched out, while his horns were turned
backwards. The children then said to each ( ) other: (2283)
"It is a hartebeest that yonder lies; it is dead." The children jumped for joy (saying): "Our hartebeest! we shall eat great meat." They broke off stone knives by striking (one stone against another),*
they skinned the Mantis. ( ) The skin of the Mantis (2284)
snatched itself quickly out of the children's hands. They say to each other: "Hold thou strongly fast for me the hartebeest skin!" Another child said: "The hartebeest skin pulled at me."

( ) Her elder sister said: "It does seem that the (2285)
hartebeest has not a wound from the people who shot it; for, the hartebeest appears to have died of itself. Although the hartebeest is fat, (yet) the hartebeest
has ( ) no shooting wound." (2286)

Her elder sister cut off a shoulder of the hartebeest, and put it down (on a bush). The hartebeest's shoulder arose by itself, it sat down nicely (on the

* They break off, by striking with one stone against another.

ǃk'wá ǁgą́itẹn ǁę̰, hiṅ úï; hiṅ ss'ọe̋ṅ akkẹn, au hiṅ
(2287) ǃkū̀ akkẹn hi. Haṅ ǃkáū̀ hhó ǃk'wá ttę̰, ( ) haṅ ǁkṍ
ǁā hī; hiṅ úï, hiṅ ǃkǫ̣nn akken ǁkó hī au ⊙hó. Haṅ
ǃkaū́ hho ǃk'wā ǁgą́ikō, haṅ ǁkáu ǁko hī au ⊙hó. Hiṅ
(2288) úï, hiṅ ss'oe̋ṅ ⊙ho ā tt'áin; au hiṅ tátti, ⊙hó ( )
ǁkẹ́n-í hī.

Ha ǁkáχaikōgẹn ǃkaū́ ǃkạm ǃk'wá ttę̰kō. Hiṅ
ǂkákkẹn, ti ē: "ǃk'wá ā ạ, ha eṅ-éṅ dǫ̨ä ǃne ddą́rra-
kẹn*; he ɔǫ̨ä ē, hi ǂkó-í, ĩ."
(2289) Hiṅ dí ǃkąmmẹṅ; ǃkúkōgẹn ( ) ǂkákka ǃkúkō:
"ǃkáo ǃkwå ǃk'wā ǃkhóu, ǁχá⊙ụa se ǃkąmmẹṅ ǃk'wá
ǃnấ; tá, ǁkáχai ǃkḛ̀ ssho, ha se χ́wáin ttī ǃk'wá ǁʊkóë,
(2290) ha ā ǃkụ́ila ( ) ǃkérri. Tá i ǃkú ss'e ǃkąmmẹṅ ǃχ́wórr̃ī;
ta i ǃkú sąṅ ǃấ hho ǃk'wá ā ạ. Ha eṅ-éṅ ddą́rrakẹn;

(2288') * ǃkáuken ddǫ̨ä ĩ̋ ǂχ́ōä, ti ē: "ǃk'wáka éṅ ǃne ddą́rrakẹn."
ǃk'wáka éṅyaṅ ǃne ǁkéǁkēya ǃk'wá ɔ́auki e; tā, ǃk'wáka éṅ ǃne
ǁkéǁkēya ǃkụ́ita éṅ, hiṅ ddą́rrakẹn.

ǃkụ́ita ấṅ ǁnau ǃkúkō ǃχ́ĩ ha, ǃgą̄okakẹn ǃé ha eṅ-éṅ, ǃḛ́tẹn ǃne
ǃkaū́ ǃkwấ haka å, au hiṅ ǃkaū́ ǃhiṅ úï ǃgą́ókẹn-ka ttwí ttú. ǃḛ́tẹn
(2289') ǃne ǁkó ǁā ǃkụ́ita å; hiṅ sshó-ko ddą́rrakẹn, au å-ka ttikṍkẹn ( )
ddą́rrakẹn ǃétā ha eṅ-éṅ,—hę̰, ha ǃkí-sshō, ĩ,—hę̰, ǃę̰ ǃkaū́ ǃkwấ hĩ.
Hiṅ ē, ǃne ddą́rrakẹn ǃétā ttwí ttú, au ấṅ tátti ē, á tta ǃí. Hę̰ ti
hiṅ ē, á ǃku ddą́rrakẹn, au ấṅ tátti ē, á ǃáuwa; hę̰ ē, ha tta ǃí, ĩ.
Au ǃkụ́itẹn tátti, ha kkúṅ ǃí, ha eṅ-éṅ-ta-kūgẹn tta ǃí, au hiṅ tátti,
hĩ ǃku ǃáuwa. Ti ē, ha ǃkṹkẹn kwokwoṅ́-a, ĩ, hiṅ ē, ha eṅ-éṅ ǃné
(2290') tta ǃụ̊ấṅ. Au hiṅ tátti, hĩ ɔą̄ō, ( ) ha eṅ-éṅ yaṅ ǃne ǃkwấ. Hę̰
ti hiṅ ē, ha eṅ-éṅ ǃne ǃkṹkẹn, ĩ.

other side of the bush), while it placed itself nicely.
She (then) cut off a thigh of the hartebeest, ( ) and (2287)
put it down (on a bush); it placed itself nicely on
the bush. She cut off another shoulder of the harte-
beest, and put it upon (another) bush. It arose, and
sat upon a soft (portion of the) bush; as it felt that
the bush (upon which the child had laid it) ( ) (2288)
pricked it.

Another elder sister cut off the other thigh of the
hartebeest. They spoke thus: "This hartebeest's
flesh does move;* that must be why it shrinks
away."

They arrange their burdens; one ( ) says to the (2289)
other: "Cut and break off the hartebeest's neck, so
that (thy) younger sister may carry the hartebeest's
head, for, (thy) yonder sitting elder sister, she shall
carry the hartebeest's back, she who is a big girl.
( ) For, we must carrying return (home); for, we (2290)
came (and) cut up this hartebeest. Its flesh moves;

* The children truly thought that the hartebeest's flesh moved. (2288')
The hartebeest's flesh seemed as if it was not hartebeest; for, the
hartebeest's flesh was like a man's flesh, it moved.

(As regards) a man's flesh, when another man shoots him, the
poison enters the body. The people cutting break away his flesh,
while they cutting take away the mouth of the poisonous wound.
The people set aside the man's flesh; it remains quivering, while
the other part of the flesh ( ) moves (quivers) in his body,—that (2289')
(flesh) which he sits in (literally "which he possesses sitting"),—
that which the people cutting broke. This it is which moves in
the (cut out) wound's mouth, while the flesh feels that the flesh
is warm. Therefore, the flesh moves, as (while) the flesh (feels
that the flesh) is alive; hence it is warm. As (while) the man
(feels that he) warms himself at the fire, all his flesh is warm, while
it (feels that it) lives. The thing (reason) on account of which he
really dies is that his flesh feels cool. While it feels that it is
cold, ( ) his flesh becomes very cold. This is the reason why his (2290')
flesh dies.

háka ā́ka ḷkā̧rrokẹn ssúttẹn ǀ'hiṅ hī au i ǀ⌣ká. ǀáttā hī ǀne ǁḗ, hiṅ ǀkạńn ákki."

(2291) Hiṅ ( ) ǀkā̧mmẹn hhó ǀkággẹn-ka éṅ; hiṅ ǂkákka ḷkwā́: "ǀkā̧mmẹṅya ḷk'wā ǀnā́, ṓä sse ǁā ǁká ḷhóä hū hī." ḷkwáṅ χ̇hwáin ḷk'wā ǀnā́, haṅ ǀ⌣kḗ ha ǁkáχ̇ukẹn:

(2292) "ḷkańn hhūï ṅ; ddé ( ) ḷk'wā́ ǀnā ʔauki ʔwī́." Ha ǁkáχukakẹn ḷkańn hhó hã.

Hiṅ tā̧ï ḷkū́ ǁā, hiṅ ḷkúī̄tẹn. ḷk'wā́ ǀnáṅ ǁkṓë, au

(2293) ǀkággẹn ǀnáṅ ḷgḗ, hī ḷkhḗ ḷā̃ū. ( ) ḷkwáṅ hhọ́ṅ hī, ḷk'wā ǀnáṅ ǀkạ́m ūï ḷhā̃ū au ḷk'wā́ ts'χ̇áu. ḷk'wā́ ǀnáṅ kwéitẹnkwéitẹn, haṅ ǂkákkẹn kwéitẹnkwéita ḷkwā́:

(2294') "ǂkwā́-wweḷ ǂhā̃ū kaṅ ǂáuṅ ǂkhḗ ṅ ts'ạχ̇áu. ǀkạ́m óä-ki ǂhā̃ū; ǂhā̃ū kaṅ ǂkhḗ ǂháṅ-a ṅ ts'ạχ̇áu."*

(2294) ( ) ḷkwáṅ ddā̧itẹn; ǀkákkakẹn ts'únn ḷkwā́. ḷkwáṅ ḷkárr̄ūṅ, ha ǁkáχaitẹn ddā̧itẹn hã. Ha ǁkáχaitẹn

(2295) ǀ⌣kḕ hã: "Tā̧ï ( ) ss'ā̧ū ḷkū́ss'ā; í ḷkúī̄tẹn."

ḷkwā́ṅ kkū́ï: "ḷk'wā́ ā, ha ǀnā́ kaṅ dọ́ä ǂkákkẹn." Ha ǁkáχaitẹn ǀ⌣kḕ ha: "ǁkhweiǁkhwéita ǀkū́ss'ā;

(2296) i tā̧ï. Ā́-χau ddáinddáinya ( ) ss'ā au ḷk'wā ǀnā́?"

ḷkwáṅ ǂkákka ha ǁkáχai: "ḷk'wā́ kaṅ ts'únn ṅ au ḷk'wā ts'ạχ̇áu; ḷk'wā́gẹn siṅ ká, ṅ ǀkạ́m ú ḷhā̃ū au ha

(2294') * Mantis speech, translated into common Bushman thus: "ḷkhwā́-wweḷ ḷhā̃ū kaṅ ḷáuṅ ḷkhḗ ṅ ts'ạχ̇áu. ǀkạ́m óä-ki ḷhā̃ū; ḷhā̃ū kaṅ ḷkhḗ ḷhaṅ-a ṅ ts'ạχ̇áu."

its flesh snatches itself out of our hand. ǀáttā!* it of itself places itself nicely."

They ( ) take up the flesh of the Mantis; they say (2291)
to the child: "Carry the hartebeest's head, that father may put it to roast for you." The child slung on the hartebeest's head, she called to her sisters:
"Taking hold help me up; † this ( ) hartebeest's (2292)
head is not light." Her sisters taking hold of her help her up.

They go away, they return (home). The hartebeest's head slips downwards, because the Mantis's
head wishes to stand on the ground. ( ) The child (2293)
lifts it up (with her shoulders), the hartebeest's head (by turning a little) removes the thong from the hartebeest's eye. The hartebeest's head was whispering, it whispering said to the child: "O child! the thong is standing in front of my eye. Take away for me the thong; the thong is shutting
my eye." ( ) The child looked behind her; the (2294)
Mantis winked at the child. The child whimpered; her elder sister looked back at her. Her elder sister
called to her: "Come ( ) forward quickly; we return (2295)
(home)."

The child exclaimed: "This hartebeest's head is able to speak." Her elder sister scolded her: "Lying
come forward; we go. Art thou not ( ) coming (2296)
deceiving (us) about the hartebeest's head?"

The child said to her elder sister: "The hartebeest has winked at me with the hartebeest's eye; the hartebeest desired that I should take away the thong

* This seems to be an exclamation, the meaning of which is not yet known to the editor.

† The child lay upon her back upon the hartebeest's head.

(2297) ts'a̤χ́áu. Hé̱ ( ) ʏóä ē, ḷk'wā ǀná ǁ⌣ko̤ḗṅǁ⌣koḗnya ǁnū́nta ṅ ts'ḗχu."

ḷkwáṅ ddą́ite̤n ḷk'wā ǀná, ḷk'wā́ge̤n ddábba-í. ḷkwā́ṅ
(2298) ǂkákka ha ǁkáχai: "ḷk'wā ǀná ( ) kaṅ ʏǫ́ä dǫ́ä ḷáuwa; tá hi ǀku ǀne ddábba-í."

ḷkwáṅ ttą̤ittą́iya-tti kṳérrē ḷhā̃ū; ḷkwáṅ ḷkū tí
(2299) ḷk'wā ǀná. ǀkákkake̤n ǀ⌣kè̤ ḷkwā́, haṅ ( ) ǀīǀī́ṅ ha ǀná. Haṅ ǀ⌣kè̤ ḷkwā́: "ǀīǀī́ ṅ ǀná́ḷ * ǀnū́ ǂkṳí⊙ṳáwwē,† ǀãǀā́-ki au ṅ ǀná́ḷ."

Ha ǁkáχ́ukake̤n ḷkúḷkūtī ǀkágge̤n eṅ-éṅ. ǀkágge̤n-
(2300) ka ( ) éñyaṅ ǂhauǂháu ǁ⌣kè̤, hiṅ kkū́ï ǂṳáǂṳá au ǀkágge̤n ǁ⌣kóë. ǀkágge̤n ǀnáṅ kkū́ï ǂṳáku ḷáuṅ ḷkhé
(2301) ǀkágge̤n ḷkhóu. ǀkágge̤n ( ) ḷkhóuge̤n kkū́ï ǂṳáku ḷáuṅ ḷkhé ǀkágge̤n ḷχ́ā́. ǀkágge̤n ḷχ́áṅ kkū́ï ǂṳáku ḷkhé ǀkágge̤n ǁ⌣kṓë. ǀkágge̤n ttḗṅ ǂháu úss'a,‡ hiṅ
(2302) kkū́ï ǂṳákussíṅ ( ) ǀkágge̤n ǁ⌣kóë. Ha ttḗkōge̤n ḷkū́χe úss'ā; au hiṅ bbą̄́ï, hiṅ kkúï ǂṳákussíṅ ǀkágge̤n
(2303) ǁ⌣kóë ka tíkkō. ǀkágge̤n ḷkā́χuke̤n ḷkū́χe ( ) úss'ā, hiṅ kkúï ǂṳákussíṅ ǀkágge̤n ḷχ́ā́ ḷkā́χu. ǀkágge̤n ǁgą̄́ïyake̤n ḷkū́χe úss'ā, hiṅ kkúï ǂṳákussíṅ ǀkágge̤n

(2299') * Ha ǀku ī́ ǁhū́ï au ha ǀná.

† Mantis's pronunciation of "ǀnū́ ḷkṳí⊙ṳawwḗ."

Sswā́-ka ǁ⌣káoǁ⌣kāō.

Au Sswā́-ka-ḷkṳi ḷʏwáinya ḷkúkō, hiṅ ē, ha ka "ǀnū́ ḷkṳí" (ǁkéǁkēya ǀnū́ssa ḷé) au ḷkúkō ǀkẽ. Haṅ ǁnau ha kkṓka ḷkúkō, haṅ ka "ǀkéṅ;" haṅ ka "ǁkaṅ-ō," au hī kkṓka hī̃ ǀkā́ge̤n.

(2301') ‡ ǀkágge̤n ttḗṅ ǂháu úss'ā ǁkéǁkḗya ḷgā́.

from his eye. Thus it was that ( ) the hartebeest's (2297)
head lay looking behind my back."

The child looked back at the hartebeest's head, the hartebeest opened and shut its eyes. The child said to her elder sister: "The hartebeest's head ( ) must (2298)
be alive, for it is opening and shutting its eyes."

The child, walking on, unloosened the thong; the child let fall the hartebeest's head. The Mantis scolded the child, he ( ) complained about his head. (2299)
He scolded the child: "Oh! oh! my head!* Oh! bad little person! † hurting me in my head."

Her sisters let fall the flesh of the Mantis. The flesh of the Mantis ( ) sprang together, it quickly (2300)
joined itself to the lower part of the Mantis's back. The head of the Mantis quickly joined (itself) upon the top of the neck of the Mantis. The neck of the Mantis ( ) quickly joined (itself) upon the upper part (2301)
of the Mantis's spine. The upper part of the Mantis's spine joined itself to the Mantis's back. The thigh of the Mantis sprang forward,‡ it joined itself to the ( ) Mantis's back. His other thigh ran forward, (2302)
racing it joined itself to the other side of the Mantis's back. The chest of the Mantis ran ( ) forward, it (2303)
joined itself to the front side of the upper part of the Mantis's spine. The shoulder blade of the Mantis ran forward, it joined itself on to the ribs of the Mantis.

* He was merely complaining about his head. (2299')

† Mantis pronunciation of *ǀnū́ ḷkṳí⊙ṳa wwḗ*. The cursing of the Flat Bushmen. When a Flat Bushman is angry with another, then it is that he is wont to say *ǀnū́ ḷkṳí*, resembling *ǀnū́ssa ḷé̱* (the name by which the Flat Bushmen call the Grass Bushmen), for the other one's name. When he loves another person he is wont to say 'mate'; he is wont to say 'brother' when they love each other.

‡ The Mantis's thigh sprang forward like a frog.

(2304) ǁnọeíṅtu. ǀkággẹn ǁgą́ïkōgẹn ( ) ḷkū́χe úss'ā, au hiṅ tátti ē, ǀkággẹn ḷa͂ūṅḷa͂ūṅ ǀku kōä ǂụáǂụá, au hiṅ bbą́ï.

(2305) ḷkáukakẹn ḷnáuṅko ḷkúχe ǁā; haṅ ǀku ( ) ḷʔáttẹn-ḷʔáttẹn ūï, au haṅ bbą́ï ḷkáukẹn,—au haṅ ǀku ǀne ǂúrru,—au ha ǀnā́ṅ ǀne kụórrekụórrē,—au han tatti,

(2306) ha ǀku ǀne e ( ) ḷkụ́í. Hé̱ ti hiṅ ē, ha ǀku ǀne ǀkánn-ǀkánn au ḷkúḷkú, au haṅ ǀku ǀne bụ́ttẹn χ̓a au ha ǁgą́i.

Haṅ ǁʘkoḗn, ti ē, ḷkáukẹn ǀku ḷkéi ǁā ǁnéiṅ; haṅ

(2307) ( ) wwí ḷkhé, haṅ bụ́ttẹnbụ́ttẹn kúï ḷgwą́i au ḷkú(i)rri. Haṅ ǁaṅ ḷką́mmiḷką́mmi kkérre ḷkhé ḷkú(i)rri; haṅ ǁáṅ kkáṅ ḷkhwáin ttiṅ. Haṅ ī́ ḷkúïtẹn ǀ'hiṅ ǁnéiṅ

(2308) ( )ǁχ̓ā́χu ē ǀχárra; haṅ ḷkúïtẹn ḷkṓ ḷhó ss'ā ǁnéiṅ.

ḷkáukakẹn ǂkákkẹn, ti ē: "Si táṅ ǁaṅ dǫ́ä ǀnī́ ttē

(2309) ḷk'wā́ ā ǀkū́ka. Ha ḷk'wā́, haṅ ā, si ǀā̃ ( ) ha au ǁkúttẹnǁkúttẹn; háka eṅ ddą́rrakẹn. ḷk'wā́-ka eṅyáṅ ǀku ḷkárrokẹnḷkárrokẹn ssúttẹn ǀ'híṅ hī́ au sí ǀʘkaǀʘká.

(2310) Hiṅ́ ǀku ǁī́, hiṅ ( ) ǀką́nnlką́nn ákkẹn ǁkṓ hī au ⊙hókẹn ē ā́kẹn; au ḷk'wā́gẹn tátti ē, ḷk'wā́ ǀnā́ ʔǫ́ä sse ddą́uko kwéitẹnkwéitẹn. Au ḷkwā̃ ā́ sshō, haṅ

(2311) ǀką́mmẹnya hī, ( ) hiṅ ǂkákkẹnǂkákka ǁnūṅ ḷkhē ḷkwā́ ts'ī́nχ̓u."

ḷkwā́ṅ ǂkákka ha ṓä: "Íbbo-wwē! A kaṅ ss'ó ka, ḷk'wā́ ǀnā́ ʔáu ǀku ǂkákka-ke? Au ḷk'wā́ ǀnáṅ

(2312) tátti ē, ( ) hī ʔǫ́ä ǀku ǀne ǁʘkoḗn ǀkí ṅ ǁkérru, au ṅ

The ( ) other shoulder blade of the Mantis ran forward, (2304)
while it felt that the ribs of the Mantis had joined themselves on, when they raced.

The children still ran on; he (the Mantis, arose from the ground and) ( ) ran, while he chased the (2305)
children,—he being whole,—his head being round,—while he felt that he was ( ) a man.* Therefore, he (2306)
was stepping along with (his) shoes, while he jogged with his shoulder blade.†

He saw that the children had reached home; he ( ) quickly turned about, he, jogging with his shoulder (2307)
blade, descended to the river. He went along the river bed, making a noise as he stepped in the soft sand; he yonder went quickly out of the river bed. He returned, coming out at ( ) a different side of the (2308)
house (*i.e.* his own house); he returned, passing in front of the house.

The children said: "We have been (and) seen a hartebeest which was dead. That hartebeest, it was the one which we cut up ( ) with stone knives; (2309)
its flesh quivered. The hartebeest's flesh quickly snatched itself out of our hands. It by itself was ( ) (2310)
placing itself nicely upon bushes which were comfortable; while the hartebeest felt that the hartebeest's head would go along whispering. While the child who sits (there) carried it, ( ) it talking stood behind (2311)
the child's back."

The child said to her father: "O papa! Dost thou seem to think that the hartebeest's head did not talk to me? For the hartebeest's head felt that ( ) (2312)
it would be looking at my hole above the nape of the

* He became a man while he was putting himself together again.

† With his left shoulder blade, he being a left-handed man.

tą́ï ǁā; hé̱ ē, ḷk'wā́ ǀnā́ ǀne ǂkákka-ke, ṅ ǀką́m óä ha ḷhā̃ū au ha ts'ą̣χáu. Tā, ḷhā̃ū ḷáuṅ ttā ha ts'ą̣χáu."

(2313) ( ) Ha óäkẹn ǂkákka-hī: "Ú-bbā, siṅ ss'e ǀku ǁā́, ǀā́ hho ḷkṓïṅ ǀkággẹn, au hiṅ ǀkū́kẹn ddauddā́ū ǀụhíttā ú?"

(2314) ḷkáukakẹn ǂkákkẹn: "Si ( ) taṅ tatti ē, ḷk'wā́ ǁkei-ǁkẽī ǁkụą́ṅ ǁna, ḷk'wā́gẹn ǁkụąṅ ǀki ǀkúki. ḷk'wā́gẹn ā ʔáuki ǀki ḷnwā́-ka ttwī́; au ḷk'wā́gẹn tátti ē, ḷk'wā́

(2315) ʔǫ́ä ( ) sse ǂkákkẹn. Hé̱ ti hiṅ ē, ḷk'wā́ ǀne ssąṅ ḷkū́χe si, au sítẹn ka ǁkṓ-u ḷk'wā́ eṅ-éṅ. ḷk'wā́ eṅ-

(2316) éṅyaṅ ǀku ǀne ǂhauǂháu-ī́, au hiṅ ǂhauǂháu ( ) ḷką́nn ǁ⌣ḗ, hi se ǀgū́ï, hi se ǀgū́ïǀgūïḷkąnn ǁ⌣ḗ au ḷk'wā́ ǁ⌣kóë. ḷk'wā́ ǁ⌣kóëtẹn ǁχam ḷkṓttẹn.

(2317) "Hé ti hiṅ ē, ḷk'wā́ ǀku ǀne ḷkū́χe ( ) úss'a, au ha eṅ-éṅyaṅ ǀne ḷkī́ya, au haṅ ʔauki ǀne ǀki ǀkúkẹn (ǀkúkẹn ē, ha siṅ ǀkíttā ī́), au haṅ ǀne ḷkáttẹn ḷhṓū kkū́ï ʔwáṅ ḷkụí.

(2318) "Hé̱ ti hiṅ ( ) ē, hā ǀne ǁ⌣koë́n ti ē, si ǀku ǀne ḷkéiss'a ǁnéiṅ, haṅ ǀku ǀne wwí ḷkhé. Haṅ ǀku ǀne ḷkwórrẹḷkwórrẹ̄ ḷhó ḷkuḷkú, au hā ǀne ḷkáttẹnḷkáttẹn

(2319) ( ) ǁkóä ḷkhé ǁā, au ǁṓïṅ ǀne ǀkẽī ḷụhíssho ha ḷnóäḷnóaṅχu, au haṅ ḷkáttẹnḷkáttẹn bbā́ya ḷkú(i)rri ǁkáï-é, hā́ se ǁnū́ṅ hhó ǀką́o ǀkèta, ha tsī́."

(2320) Ha ṓkẹngukẹn ( ) ǂkákka ḷkáukẹn: "U kaṅ ǀku ḗ, ǁaṅ ǀā́ ǀkíǀkī ḷkṓïṅ ǁkáṅdoro. Haṅ ī́ ā siṅ ǀkwa-ǀkwárra ǀ'hiṅ ss'ā tí ī é."

(2321) ḷkáukakẹn ǂkákka hī ( ) ṓkẹngu: "Ha ǁkwaṅ siṅ kkókōä, haṅ ḷʔí-ā. Haṅ ǀkwéitẹn ʔwaṅ, hā se ǀne ī́

neck, as I went along; and then it was that the hartebeest's head told me that I should take away for him the thong from his eye. For, the thong lay in front of his eye."

( ) Her father said to them: "Have you been and (2313)
cut up the old man, the Mantis, while he lay pretending to be dead in front of you?"

The children said: "We ( ) thought that the (2314)
hartebeest's horns were there, the hartebeest had hair. The hartebeest was one which had not an arrow's wound; while the hartebeest felt that the hartebeest ( ) would talk. Therefore, the hartebeest came and (2315)
chased us, when we had put down the hartebeest's flesh. The hartebeest's flesh jumped together, while it springing ( ) gathered (itself) together, that it (2316)
might mend, that it might mending hold together to the hartebeest's back. The hartebeest's back also joined on.

"Therefore, the hartebeest ran ( ) forward, while his (2317)
body was red, when he had no hair (that coat of hair in which he had been lying down), as he ran, swinging his arm like a man.

"And when ( ) he saw that we reached the house, (2318)
he whisked round. He ran, kicking up his heels (showing the white soles of his shoes), while he running ( ) went before the wind, while the sun shone (2319)
upon his feet's face (soles), while he ran with all his might into the little river (bed), that he might pass behind the back of the hill lying yonder."

Their parents ( ) said to the children: "You are (2320)
those who went and cut up the old man 'Tinderbox-Owner.' He, there behind, was one who gently came out from the place there behind."

The children said to their ( ) fathers: "He has (2321)

(2322) ḷkhéi ǀ'hiṅ ss'é ǀkā̧ōka tí ǀkè̄tā; au haṅ ǁ⌣koë̄ṅ ( ) ti ē, si ǀku ǀne ǀké tau ḷkéi ss'a ǁnéiṅ.

"Au ⊙áχai⊙pu̥á ā, ha dó̥ä ā, ḷk'wā́ ǀnā́ dą̄uko
(2323) ǂkákka-hã; hé̱ ē, ha ǀne ǂkákka-si. Hé̱ ti ( ) hiṅ ē, si ǀku ǀne ḷkúḷkū tẽ ḷk'wā́ eṅ-éṅ; sitẹn ǀku ǀne ǂgámmi-ǂgámmi tẽ ḷnúïḷnúï, si se ḷkū́χe-ss'i ǁkákkẹnǁkákkẹn.

(2324) "( ) Au ha eṅ-éṅyaṅ ǀne ḷkuḷkúχe ḷkánn ǁ⌣kḗ au ha ǁ⌣kóë, hiṅ ǀku ǀgúï kūï ḷkā̧ḷkā̧. Haṅ ǀku ḷkū́χe
(2325) ú-ss'a, haṅ ǀku ǀne ḷgeiḷgéitẹn ( ) ǁkó ssi. Hé̱ ti hiṅ ē, si ǀkwẽ ǀkā̃, sitẹn ǁ'ū́wa ī́ au ḷkū́χe ā, ha ḷkū́χeya si ā̃, ha, ha ǀku ǀne ī̃ ḷgéiḷgéitẹn.

(2326) "Hé̱ ti hiṅ ē, ( ) ha ǀku ǀne kkūï ḷgwą̄i au ḷkú(i)rrī, —au haṅ ka, ha se ḷgeiḷgéitẹn kérrē̱ ḷkhé ḷkú(i)rrī. Hé̱ ti hiṅ ē, ha ǀne ǀkwẽ ǀkā̃, haṅ ǁ⌣kṓka ḷkéi ǀ'hiṅ
(2327) ss'a, ( ) au si ǀne ttā̃ ss'o au ǁ'ū́; au han tátti ē, hā ǀne ḷkhwiḷkhwísitẹn. Au han tatti, ḷéitakū ǀne ǁ⌣koë̄ṅ
(2328) ha, au sitẹn siṅ ǀką̄mmẹn ss'a ha ttḗttẽ, ( ) au haṅ ǁaṅ ǀkū́kẹn ḷu̥hítēn ssi; au haṅ ka, si se ttā̃-ã ǁ'ū́ ē ą̥, au ḷkwā́ ā ą̥, haṅ siṅ ǀką̄mmẹnya ha ǀnā́,—haṅ ǁ⌣koë̄ṅ
(2329) ǂnā́ ḷhóä. Haṅ ǁkeiǁkéiya, ha ( ) ǀkū́ka; haṅ ǀne dábba-ī́; haṅ ǀne kaṅ ǂkákkẹnǂkákka-tā. Haṅ ǂkákkẹn, au haṅ ǀgū́ï ha eṅ-éṅ; hā ǀnā́ṅ ǂkakkẹn, au
(2330) haṅ ǀgū́ï ha eṅ-éṅ. ( ) Ha ǀnā́ṅ ǂkákka ḷkei ss'a ha ǁ⌣kṓë; hiṅ ss'ą̄ṅ ḷgu̥ā́n̄n̄ ḷ(k)auṅ ḷkhé, hiṅ ḷkó̱ttẹn.

"Haṅ ḷkū́χe ú-ss'ā; haṅ ǀkḗ, ss'ą̄ṅ ḷkhwiḷkhwísitẹn sshō, au sitẹn siṅ ǀā́ ǀkí ha au ǁkúttẹnǁkúttẹn.
(2331) ( ) ǀáttā, ha ǀku ǁaṅ ǀkū́kẹn ddáuddāū ḷu̥hítiṅ-ssi, si se ǀkwḗ ǀkí, si ḷkū́χe.

gone round, he ran fast. He always seems as if he would come over the little hill lying yonder when he sees ( ) that we are just reaching home. (2322)

"While this little daughter, she was the one to whom the hartebeest's head, going along, talked; and then she told us. There( )fore, we let fall the harte- (2323) beest's flesh; we laid our karosses on our shoulders, that we might run very fast.

"( ) While its flesh running came together on its (2324) back, it finished mending itself. He arose and ran forward, he, quickly moving his arms, ( ) chased us. (2325) Therefore, we did thus, we became tired from it, on account of the running with which he had chased us, while he did verily move his arms fast.

"Then ( ) he descended into the small river,—while (2326) he thought that he would, moving his arms fast, run along the small river. Then he thus did, he, picking up wood, came out; ( ) while we sat, feeling the (2327) fatigue; because he had been deceiving. While he felt that all the people saw him, when we came carrying his thighs, ( ) when he went to die lying in (2328) front of us; while he wished that we should feel this fatigue, while this child here, it carried his head,— he looked up with fixed eyes. He was as if he ( ) (2329) was dead; he was (afterwards) opening and shutting his eyes; he afar lay talking (while the children were running off). He talked while he mended his body; his head talked, while he mended his body. ( ) His (2330) head talking reached his back; it came to join upon the top (of his neck).

"He ran forward; he yonder will sit deceiving (at home), while we did cut him up with ( ) stone (2331) knives (splinters). ǀā́-*ttā*! he went feigning death to lie in front of us, that we might do so, we run.

"Hę̀ ǁ'ú, hiṅ ǃku ē, si tā̋-î hî; hę̀, si lîlí ssǫ́sǭkẹn,
(2332) ḯ. ( ) Hę̀ ti hiṅ ē, si ɔ́auki saṅ ǁʊ̃kụā̋; tá, si ǃku ǁkóäkẹn ǁnạ ǁnéiṅ."

I.—5.

L.

ǃGA̋ŨNU-TSẠχ̣A̋Ŭ, ǃHÚǃHÚ, HE ǃKÁGGẸN.

(*Related, in* 1878, *by* ǃhaṅǂkass'ō, *who heard it from his mother,* ǃχ̣ábbi-aṅ.)

(6978) ǃga̋ŭnu-tsạ χ̣a̋ŭ* ǁkụạ́ṅ hạ́ óä ǂχ̣aḿma ha óä á̋ ǃkhwă-ǃkhwā̋tẹn; ha óä sse ǁkhárro-ã̄ ǃk'é ē ǃka̋ūǃka̋ū ǃụhíǃụhí
(6979) ǃkhé̋ ǃkúkẹnǃkúkẹn. Haṅ há̋ ǃne ǂχ̣aḿma ( ) ǃké ǁa hi, au hiṅ há̋-ă̋ ǁá̋. Hé tíkẹn é̋, ǃhúǃhú ā, kaṅ há̋-a, ǁχ̣ī hóä, haṅ́ e ǁχ̣éttẹn ǁụã, haṅ́ ā, ǃgá̋ŭnu-tsạχ̣a̋ŭ ǃne ǃké ssa ha. Hé tíkẹn ē, ha hạ́ ǃne túṫú ǃga̋ŭnu-tsạχ̣a̋ŭ,
(6980) ḯ. He ( ) ǃgá̋ŭnu-tsạχ̣a̋ŭ ǃku-g ǃne ǂkákka ha á̋, tí é̋, ha ddǫ́ä ǂχ̣aḿma ha óä à̀ ǃkhwằǃkhwā̋tẹn; ha óä sse ǁkhárro-ã̄ ǃk'é̋ e ǃkāūǃkāū ǃụhíǃụhí ǃkhé̋ ǃkúkẹn-ǃkúkẹn. Hé tíkẹn ē, ha hą̋ ǃne kúï†: "Haì, ǃne ssá
(6981) ( ) tuḿma ǃkṵ̄ á̋ a." He ǃkúkkō hą́ ǃne kúï:

"ǃhạḿm ǁétẹn-ǁétẹn
Kaṅ ttuḿm,
ǃkú à kè.
ǃhạḿm ǁétẹn-ǁétẹn
Kaṅ ttuḿm,
ǃkú à kè."

(6978') * ǃkággẹn ⊙pụoṅ́ ǁkụạ́ṅ ē ǃga̋ŭnu-tsạχ̣a̋ŭ.
(6981') † Ń ssiṅ́ ǃku ǂkákkẹn ṅ́/ṅ́ka ǂkákkẹnǂkákkẹn, au káẹn tátti ē ǃhúǃhú ka ǂkákkenǂkákken ɔ́auki ɔ́wˉ.

"This fatigue, it is that which we are feeling; and our hearts burnt on account of it. ( ) Therefore, we (2332) shall not hunt (for food), for we shall altogether remain at home."

I.—5. L.

!*GA̋ŭNU-TSA̤χ̇AŭU* (THE SON OF THE MANTIS), THE BABOONS, AND THE MANTIS.

!*gā̋unu-tsa̤χ̇ău* * formerly went to fetch for his (6978) father sticks, that his father might take aim at the people who sit upon (their) heels. Fetching, he ( ) (6979) went up to them (the baboons) as they were going along feeding. Therefore, a baboon who feeding went past him,—he who was an older baboon,—he was the one to whom !*gā̋unu-tsa̤χ̇ău* came. Then he questioned !*gā̋unu-tsa̤χ̇ău*. And ( ) !*gā̋unu-tsa̤χ̇ău* (6980) told him about it, that he must fetch for his father sticks, that his father might take aim at the people who sit upon (their) heels. Therefore, he (the baboon) exclaimed †: "Hie! Come ( ) to listen to this child." (6981) And the other one said:

"First going
I listen,
To the child yonder.
First going
I listen,
To the child yonder."

* !*gā̋unu-tsa̤χ̇ău* was a son of the Mantis. (6978')

† "I must (the narrator here explained) speak in my own language, because I feel that the speech of the baboons is not easy." (6981')

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He, ha ha̧ ǀne ḷkhḗ ssā ī. Haṅ há̧ ǀne kúï: "ḷkhū
(6982) ā́ hă χ̇a tḗ da?" He ( ) ḷkhwã hă̧ ǀne kúï: "Ṅ kaṅ
ddó̧ä ǂχ̇aḿma ibo ā̀ ḷkhwăḷkhwā́ītẹn, íbo sse ǁkhárro-ā̃
ǀk'ḗ, ē ḷkáuḷkáu ḷu̥hī́ḷu̥hí ḷkhé ḷkúkẹnḷkúkẹn." Hé
(6983) tíken ē ǀhúǀhú há̧ ǀne kúï: ( ) "ǀne ǀ≍kéya ḷkṓïṅ, ǀké
kḗ, ha ǀne ssa ttū́ ḷkhwā́ ā́." Hé tíkẹn ē ǀhúǀhú ha̧
ǀne kúï: "Hā́ī, ǀne ssā ttū́ ḷkū̃ ā́ ă." Hé tikẹn ē
ḷkúkkō há̧ ǀne kúï:

"ḷha̧ḿm ǁétẹn-ǁétẹn
Kaṅ ttuḿm,
ḷkhwā́ ā́ kē."

(6984) ( ) He, ha hă̧ ǀne ḷkhḗ ssā, haṅ ha̧ ǀne kúï: "ḷkhwā́
á χ̇ă tḗ da?" He ḷkúkkō hă̧ ǀne kúï: "ḷkhwā́ ā́, ha
kaṅ́ ka, haṅ ǀ≍kḗ, ha ḷkátta ha óä ā̀ ḷkhwăḷkhwā́ītẹn,
(6985) ha óä sse ǁkhárro-ā̃ ḷkḗ ē ḷkáuḷkáu ( ) ḷu̥híḷu̥hí ḷkhḗ
ḷkúkẹnḷkúkẹn." He ǀhúǀhú ā́ a̧, hă̧ ǀne kúï: "ǀne ǀ≍kḗya
ḷkṓïṅ ǀkḗ kè, ha ǀne ssa ttū́ ḷkhwā́ ā́." Hé tíkẹn ē,
ǀhúǀhú ā́ a̧, hă̧ ǀnĕ kúï: "ḷkū́-wwé ḷu̥há, ǀne ssá
(6986) ttuḿm-ā́ ḷkhwā́ ā́." Hé tíkẹn ē, ḷkúkō ( ) há̧ ǀne kúï:

"ḷha̧ḿm ǁétẹn-ǁétẹn *
Kaṅ ttuḿm,
ḷkhwā́ ā kē."

He ha hă̧ ǀne ḷkhḗ ssā. Haṅ há̧ ǀne kúï: "ḷkhwā́
á, ha χ̇a tḗ da?" † He ḷkúkkō hă̧ ǀne kúï: ḷkhwā́
(6987) ā kaṅ́ ka haṅ ǀ≍kḗ, ha ḷkátta ha óä ( ) ā̀ ḷkhwă-
ḷkhwaitẹn, ha óä sse ḷkharro-ā̃ ḷk'é ē ḷkáuḷkáu ḷu̥híḷu̥hí
ḷkhé, ḷkùkẹnḷkùkẹn. ‡ Hé tíkẹn ē, ǀhúǀhú ā, hă̧ ǀne

(6986') * According to the narrator, the above should be, in Baboons' manner of speaking, as follows:

"ḷǀha̧ḿm ḷǀétẹn-ḷǀétẹn
Kaṅ ttuḿm,
ḷǀkhū̃ ā̀ kè."

† "ḷǀkhū́ ă hā́ χ̇a tḗ da?"

‡ "ḷǀkhū̃ ā́, hă kaṅ́ ka, haṅ ḷǀkē, ha ḷǀkátta ha óä ā̀ ḷǀkhwă-ḷǀkhwā̀ītẹn, ha óä sse ḷǀkhárro-ā̃ ḷǀkḗ ē ḷǀkauḷǀkáu ḷǀu̥hī́ḷǀu̥hí ḷǀkhḗ, ḷǀkúkẹnḷǀkúkẹn."

The Son of the Mantis.

And he reached them. He said: "What does this
child say?" And ( ) the child said: "I must fetch (6982)
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 (6983)
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 exclaimed: "What (6984)
does this child say?" And the other one answered:
"This child, he wishes, he says, to fetch sticks for his
father, that his father may take aim at the people
who sit ( ) upon (their) heels." And this baboon (6985)
said: "Tell the old man yonder that he must come
to hear this child." Then this (other) baboon called
out: "O person passing across in front! come to
listen to this child." Therefore, the other one ( ) (6986)
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 (6987)
father, that his father may take aim at the people
who sit upon (their) heels." Therefore, this baboon

* In a paper entitled "A Glimpse into the Mythology of the Maluti Bushmen," which appeared in the *Cape Monthly Magazine* for July, 1874, written by Mr. J. M. Orpen (at that time Chief Magistrate, St. John's Territory), we find, on p. 8, that the Mantis sent one of his sons to cut sticks to make bows, and that he was caught and killed by the baboons.

kúï: "I-ī́ ǁkṷạṅ́ ḗ; ákẹn ǁkṷạṅ́ sse ǀ⌣kéya ḷkṓïṅ ǀké
(6988) kè, ha sse ssā́ tumm̀ ḷkhwā́ ā́." ( ) Hé tíkẹn ē, ǀhúǀhú
ā́ ạ, ǀku-g ǀne kúï: "Ó wḗ! ǀne ssá ttumm̀-ã ḷkhwā́ ā́."
Hé tíkẹn ē, ḷkúkkō hą̄́ ǀne kúï:

"ḷhạ̄ḿm ǁétẹn-ǁétẹn
Kaṅ ttuḿm,
ḷkhwā́ à kè."

(6989) Haṅ ḷkḗ ǁa ( ) ḷk'ḗ kkúitẹn, ī. Haṅ hą̄́ ǀne kúï:
"ḷkhwā́ ă hă χ̔a té da?" He ḷkúkkō a hą́ ǀne kúï:
"ḷkhwā́ ā́, ha kaṅ́ ka, haṅ ǀ⌣kḗ, ha ḷkátta * ha óä à̀
ḷkhwăḷkhwā́ītẹn, ha óä sse ǁkhárro-ã̄ ḷk'ḗ ē ḷkáuḷkáu
(6990) ḷṷhíḷṷhī́ ḷkhé ( ) ḷkúkẹnḷkúkẹn." Hé tíkẹn ē ǀhúǀhú
ā́ ă, hą́ ǀne kúï: "Ṓ hŏ,† ī́ ǁkṷạṅ́ ḗ. Ákẹn ǁkṷaṅ́ sse
arrúko ǀ⌣kéya ḷkõïṅ ǀkḗ kè, ha sse ssā́, tuḿmā̃ ḷkhwā́ ā́."
(6991) He ḷkúkkō hą̄ ǀne kúï: ( ) "ḷkū́ wwḗ ‡ ḷṷhá, ǀne ssa
tuḿm-ã ḷkhwā́ ā́." He ḷkúkkō hą́ ǀne kúï:

"ḷhạ̄ḿm ǁétẹn-ǁétẹn §
Kaṅ ttuḿm,
ḷkhwā́ à kè."

(6992) He, ha hą̄́ ǀne ḷkḗ ǁa ḷk'ḗ kkṷ́itẹn, haṅ hą̄́ ǀne ( )
kúï: "ḷkhwā́ ā χ̔a tḗ da?" He ḷkúkkō hą́ ǀne kúï:
"ḷkhwā́ ā́, ha kaṅ́ ka, haṅ ǀ⌣kḗ, ha ḷkátta ha óä ā́,
ḷkhwăḷkhwáitẹn, ha óä sse ǁkhárro-ã̄ ḷk'ḗ ē ḷkáuḷkáu,
ḷṷhíḷṷhí ḷkhḗ hī ḷkúkẹnḷkúkẹn."
(6993) ( ) Hé tíkẹn ē, ha ǀhúǀhú,—ha tátti ē, ha há ā ǀhúǀhú

(6989') * Ha ddǫ́ä ǀkḗtā ha ⊙pṷoṅ́, ha ⊙pṷoṅ́ sse ǁá, ddā́ ha ā́ tchṷeṅ. Ṅ ǁkṷạṅ ‡ī́, ti ḗ, ḷkhwăḷkhwā́ītẹn ǁkṷạṅ ḗ. Ha ǁkṷạṅ́ ka ha ⊙pṷoṅ́ ǁă ddā́ ha ā́ hi, ha sse ssá tą́bba hī, ha sse ddá ǀhúǀhú ǀā́.

(6990') † In Baboons' language as follows:—"Ọhò, ĭ-í ḷǁkṷạṅ́ ḗ. Ákẹn ḷǁkṷạṅ́ sse arrúko ḷǁkéya ḷǁkṓïṅ ḷǁkḗ kè, ha sse ssā́, ttuḿm ḷǁkhū́ ā́ ă."

(6991') ‡ "ḷǁkū́ wwḗ, ḷǁṷhā́, ḷǁne ssá ttuḿm-ã̄ ḷǁkhū̃ ā́."

§ "ḷǁhạ̄ḿm ḷǁétẹn-ḷǁétẹn
Kaṅ ttuḿm,
ḷǁkhū́ à kè."

The Son of the Mantis.

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: (6988)
"Ho! come to listen to this child." Then the other
one said:

"First going
I listen,
To the child yonder."

He came up to ( ) the other people on account of (6989)
it. He said: "What does this child say?" And
the other one answered: "This child, he wants, he
says, to fetch * sticks for his father, that his father
may take aim at the people who sit upon (their) ( ) (6990)
heels." 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 (6991)
in front! come to listen to this child." And the
other said:

"First going
I listen,
To the child yonder."

And he went up to the other people; he ( ) said: (6992)
"What does this child say?" And the other one
answered: "This child, he wants, he says, to fetch
sticks for his father, that his father may take aim at
the people who sit upon their heels."
( ) Then that baboon,—he felt that he was an old (6993)

* Note by the narrator. He had sent his son, that his son (6989')
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 upon the baboons.

ḷkèrri,—hé tíkẹn ē ha hą̄ ǀne kúï, au ḷkúkkókẹn ka ha kkū́: "ḷkhwā́ ā́ kań ka, haṅ ǀʊ̆ké, ha ḷkátta ha óä ā̀,
(6994) ḷkhwăḷkhwáitẹn," ( ) hé tíkẹn ē, ḷkúkkṓ hą́ ǀne kúï: "Tsā́ ra, i-í ḷhạḿm ḗ; ī́ ǁkụạ̣ṅ ḗ. Úkẹn ǁkụạ̣ṅ sse ḷgwą́ā̃ ḷkhwā́."

Hé tíkẹn ē, hī hą́ ǀne ḷgwą́ī̃ ḷgā́ūnu-tsạχ̌ā́ū, ī; hi
(6995) ǀne ḷgwą́ ssi, ḷnáḷnáka ǀnā́. ( ) He ḷkū́kkṓ ǀne ḷgwą́ kúï ǀkā̃iyu ǀhiṅ́ ḷgā́ūnu-tsạχ̌ā́ū tsạχ̌ā́ū; he ḷkhwā́ tsạχ̌ā́ū hą́ ǀne ǀkụẽï ǀkì̀, hiṅ ǀkábbukẹn ǁā. Hé tíkẹn ē, ǀhú-
(6996) ǀhú ā́, há ǀne kúï: "Ṅ ka ḷkhuḿm! ṅ́ ka ( ) ḷkhuḿm!" Hé tíkẹn ē, hi hą́ ǀku-g ǀne ǁkhó ḷkhuḿm,* au ḷkhwā́ṅ ǀku-g ǀne ǀkùka, ḷkhwā́ṅ ǀku-g ǀne tā́. Hiṅ hą́ ǀku-g ǀne kúï:

"He ṅ ǂkaòwa hī̥,
Déken ta ḷkhuḿm ẹ.
(6997) ( ) He ṅ ǂkaòwa hī̥,
Ddékẹn ta ḷkhuḿm ẹ.
He ṅ ǂkaòwa hī̥."

ḷk'ḗ kkuítakẹn ǀné ta:

"Ṅ ǁʊ̆kén ta ḷkhuḿm ḗ,
He ṅ ǂkaòwa hī̥,
Ṅ ǁʊ̆kén ta ḷkhuḿm ẹ́,
(6998) ( ) He ṅ ǂkaòwa hī̥,"

au hi hą́ ḷkhuḿma ǁnā̀, au ḷkhwā́ tsạχ̌ā́ū.

ǀkákkakẹn hą ǀku ḷkā́ ǀki ḷkhwā́. Hé tíkẹn ē, ǀkággẹn hą ǀne ttèṅ, ī, au ǁkụáṅṅa. Hé tíkẹn ē, ǀkággẹn ha

(6996') * ǁkụạ̣ṅ ḷkhuḿm-ī̃:

"Ṅ́ ka ḷǁkhụoḿm,
Ṅ́ ka ḷǁkhụoḿm ḗ,
He ṅ ḷǁkaòwa hī̥.
Ṅ ḷǁkén ta ḷǁkhụoḿm ḗ,
He ṅ ḷǁkaòwa hī̥,
Ṅ ḷǁkén ta ḷǁkhụoḿm,
He ṅ ḷǁkaòwa hī̥."

The Son of the Mantis.

baboon,—therefore, he said, when the other one had said, "This child wanted, he said, to fetch sticks for his father," ( ) therefore the other one (the old baboon) (6994)
exclaimed: "What? it is we ourselves; ourselves it is! Ye shall strike the child with your fists."

Therefore, they were striking *ḷgā́ūnu-tsạχ̌ā́ū* with their fists on account of it; they hit with their fists, breaking (his) head. ( ) And another struck with (6995)
his fist, knocking out *ḷgā́ūnu-tsạχ̌ā́ū's* eye; and the child's eye in this manner sprang (or rolled) away. Then this baboon exclaimed: "My ball! my ( ) (6996)
ball!" Therefore, they began to play a game at ball,* while the child died; the child lay still. They said (sang):

"And I want it,
Whose ball is it?
( ) And I want it, (6997)
Whose ball is it?
And I want it."

The other people said:

"My companion's ball it is,
And I want it,
My companion's ball it is,
( ) And I want it," (6998)

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

* (They) were playing at ball. (6996')

"My ball,
My ball it is,
And I want it.
My companion's ball it is,
And I want it,
My companion's ball.
And I want it."

(6999) ǀne ǁkhábbo-ī ( ) ǀkhwá, ī; ti ē, ǀhúǀhú ē ǀkhá ǀkhwá; hĭ ǀne ddí ǀkhumm au ǀkhwã tsaχau; haṅ ǀne ǁá ǀhúǀhú, au ǀhuǀhúkẹn ǀkhwumma ǁnă, au ǀkhwã tsaχau.

Hé tíkẹn ē, ha há ǀku-g ǀne úï, ī. Haṅ hą ǀku-g
(7000) ǀne hŏ ( ) ǁkhwái, haṅ ǀku-g ǀne ǀuhái ǀhŏ ǁkhwāī; haṅ hą ǀku-g ǀne kúï: ǁnąkka ǀkhé ǁĕ,* ǁnąkka ǀkhé ǁĕ, au han tátti é, ha há ka ssiṅ ī ya, ha há ka ǁnąkka ǀkhé ǁĕ. Hé tíkẹn ē, hă há ǁnau, haṅ ǀkhāi ǀhiṅ ssā,
(7001) ( ) haṅ ǀku ǀní ǀhúǀhú ka ǀk'au, au ǀhúǀhúkẹn ǀkhumma ǁnă, au ǀkhwã tsaχau. Hé tíkẹn ē, ǀkággẹn hą ǀne ɔ'wá, ī, au tí ē, ǀhúǀhú ǁkuąṅ ɔǫ̈ä ǀkèï ǁoú, hiṅ ǀkhá
(7002) ǀkhwá. Hé tíkẹn ē, hi ǀkhumma ( ) ǁnă, au ǀkhwá tsaχau. Hé tíkẹn ē, ha há ǁnau, haṅ ǀkhāi ǀhiṅ ssā, haṅ ǀní ǀhúǀhú ka ǀk'au, au ǀhúǀhúkẹn ǀkhumma ǁnă, au ǀkhwã tsaχau. Hé tíkẹn ē, ha hą ǀne ɔ'wá, ī.
(7003) He, ha ( ) há ǀne aṅtau ǀkąm úï ha ttŭ; haṅ ǀne ǀumm kúï ákkẹn ǁwēï, ha tsaχáitẹn au ǀkhwétẹn; au haṅ ka ǀhúǀhú ssąṅ ɔ'auki ǀnī ǀkhwetā ǁnă ha tsaχáitẹn;
(7004) tí ē, ha ɔǫ̈ä ssiṅ ɔ'wá ( ) ssā, hiṅ ē, ha tsaχáitẹn ǀkĭ ǀkhwétẹn; ha sse ǁá, ǀkhumma, hī ǀhúǀhú, au ha tsaχáitā ɔ'auki ǀkĭ ǀkhwétẹn.

Hé tíkẹn ē, ha há ǀku-g ǀne ǀk'áttẹn, ǀkĕ ssa ǀhúǀhú,
(7005) au ǀhúǀhúkẹn ǀne ǀŭ ha; ( ) au hiṅ tátti, hi ǀā ā.† Hé tíkẹn ē, ha há ǁnau, ǀhúǀhúkẹn kkŭ ssiṅ, hi ǀŭ ha,

(7000') * ǀnwá ǁkuąṅ ĕ, ǀnwá ē ǀètā ǁkhwat; hiṅ ǀku ǁnąkkẹn, au hiṅ tatti ē, hi ddą́rrakẹn ǁkhóětā. Hé tíkẹn ē, hă ǀné ta: "ǀnąkka ǂkhǐ ǁĕ; ǀnąkka ǂkhǐ ǁĕ."

(7005') † Hin ɔ'auki ǀkwéitẹn ǀnĕ ǀnī ha; hé ti hiṅ ē, hi ǀū ha, ĭ.

was dreaming about the ( ) child, that the baboons (6999)
were those who 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 (7 00)
slung on the quiver; 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, ( ) he perceived the baboons' (7001)
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. (7002)
Therefore, when he came into sight, he perceived the baboons' 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; (7003)
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, (7004)
hence tears were in his eyes; so that he might go to play at ball with the baboons, while his eyes had no tears in them.

Then he, running, came up to the baboons, while the baboons stared at him, ( ) because they were (7005)
startled at him.† Then, while the baboons were still staring at him, he came running to a place where he

* The arrows they were, the arrows which were in the quiver; (7000')
they made a rattling noise, because they stirred inside (it). Therefore, he said, "Rattling along, rattling along."

† They were not in the habit of seeing him; therefore they (7005')
stared at him.

haṅ hą ǀku ǀk'áttẹn ssà au tí ē, haṅ ǀku ttȅ ǁkhwā̃ī;
(7006) haṅ ǀku ǀkĭ ǀhiṅ ǀnụiń, haṅ ǀku ǁkhṓ ǀnụiń, haṅ ( ) ǀku ǀkąńn, ǁnõ̧õ̧ ǀhiń ǀnábbe, ā ha ssiń ǀé ǀhóä ha, au ǁhò, haṅ ǀku ttórokẹnttórokẹn ǀnábbe, haṅ hą́ ǀku ǁkhụérritẹn ǀkhuṁm. Haṅ hą́ ǀku ʖkké ǀhúǀhú, tsa̍̃ ā ǀhúǀhú ǀú ha
(7007) ā, au ǀhúǀhúkẹn ʖaúki ( ) ǁkhụérritẹn ǀkhuṁm, ǀhúǀhú sse ǀk'ā̃ita ha a̍̃.

Hé tíkẹn ē, ǀhúǀhú hą́ ǀne ǀkweǀkwe̍̃ǁa hi ǀkágẹn, au hiń tátti, hi ǁkìya, tsá ā, ha ǀkụẽïdă ā. Hé tíkẹn ē,
(7008) ha hą́ ka ǀkŭ ǀkéã̂ ǀkhuṁm, au ǀkhuṁm ( ) wa ǀku ī ǁkhŏŭwa ǀhúǀhú kkō, au ǀhúǀhú ā, ha ǀku ǀk'ą̄ita ǀkúkkō ǀkhuṁm. Hé tíkẹn ē, ǀkhwa̍̃ tsą̇χa̍̆ŭ hą́ ǁna̍̆ŭ, ǀkhwa̍̃ tsą̇χaúkẹn tátti ē, hi kúï ǂką́, au ha óä ʖkwą̄ī,
(7009) ( ) hiṅ hą́ ǀku-g ǀne ʖúwa ttiń; ǀhúǀhúkẹn hą́ ǀku-g ǀne ǀkiǀkíya ttą̇ṅ hī. Hé tíkẹn ē, ǀhúǀhú a ǀkwāī, hă ǀkŭ á ǀne ǀkéĭ̃ hī; haṅ ǀne ǀk'ą̄ita ǀkúkkṓ hī. Hé tíkẹn
(7010) ē, ǀkággẹn hą ǀku-g ( ) ǀne ī ssúkẹn ǀhiń ti e̍̃, ǀkákkakẹn ǀku-g ǀne ǀkȅĭ̃ ǀkhwa̍̃ tsą̇χa̍̆ŭ, ǀkákkakẹn hą́ ǀku-g ǀne kúï ǀχ́ábbu ǀkąṁ ǀkhwa̍̃ tsą̇χa̍̆ŭ. Hé tíkẹn ē, ǀkággẹn ǀku-g ǀne ttórokẹnttórokẹn ǀkhwa̍̃ tsą̇χa̍̆ŭ, ī; haṅ ǀne
(7011) ( ) ǁhụǫ̣bbakẹn ǀkhwa̍̃ tsą̇χa̍̆ŭ au ha ʖkáraʖkára-ttú. Hé tíkẹn ē, ha hą́ ǀne ǀk'ą̄ita ǀhúǀhú ǀkhwa̍̃ tsą̇χa̍̆ŭ, ǀkhwa̍̃ tsą̇χaúkẹn hą́ ǀne ǀku ǁkaìtẹn, ǀkhwa̍̃ tsą̇χaúkẹn
(7012) hą́ ǀne ǀku ʖúwa ǀa̍̃ ttiṅ ǀgwą́χu; ( ) ǀhúǀhúkẹn hą̃ ǀku-g ǀne ǁʖkoénya ki ǀà ttiń hī, au hiṅ hą́ ǀkŭ-g ǀnĕ ʖúwa ǀa̍̃ ttiṅ ǀgwą́χu. He ǀkhwa̍̃ tsą̇χa̍̆ŭ hą̃ ǀne ǀku ǁaṅ kaṅ ǀgwé ǀkhé ǁkhwāī; hiṅ ǀne ǀku ǁkhṓä hī
(7013) ǀkhábbukẹn ( ) ǀkhaì ǀhiṅ ǁkhwāī, au hiṅ ǀé ǀkhé, ǁkhwā̃ī ta ǁhò.*

(7013') * Ha ǁkụą̇ṅ ǁhiń, ǀà ǁkhṓä ǁhò-⊙pụa̍̆, au ǁkhwāī; hé tíkẹn ē, hą́ ǀnĕ ĕ, ǁkhwāī ta ǁhò; au han tátti ē, ǁhò-⊙pụa̍̆ ā ǁhiń ǀà

laid down the quiver; he took off (his) ka oss (*i.e.* skin cloak), he put down the kaross, he, ( ) grasping, (7006)
drew out the feather brush 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 baboons were staring at him, while the baboons did not ( ) play with (?) the ball, that the (7007)
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 (7008)
to another baboon, when this (the first) baboon had thrown the ball to the other. Then the child's eye, because the child's eye felt that it was startled (?), on account of his father's scent, ( ) it went playing (7009)
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 ( ) (7010)
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 ( ) anointed the child's eye with (7011)
(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 (7012)
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 (7013)
quiver's bag.*

(7013') * 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

Hé tíkẹn ē, ǀhúǀhú hą̆ ǀne ǁaṅ́, ǁgą́uë hī. ǀkákkakẹn
ǀne ǁχą́ṁ ki ǁgą́uë hī, au ǀhúǀhúkẹn ǀne ǁgą́uë hī.
(7014) Hé tíkẹn ē, ǀhúǀhú ka kù, hą́ ǀku-g ǀne ( ) ǁkóäkẹn
ǁgą́uë ḷkhwá tsą̊χǎ̆ū. Hiṅ hą ka: "ǀne ǀǎ̆ūä ṅ̆ ǁʏén
ḷkhuḿm." * ǀhúǀhú á ka ḷkhuḿm ḗ, haṅ hą ka: "ǀne
ǀǎ̆ūä ke ḷkhuḿm." † ǀkákkakẹn hą́ ka: "ǀne ǁ⌣koén
(7065) yǔ, ṅ kaṅ ʏaúki ddǫ́ä ǀkĭ ḷkhuḿm." ( ) ǀhúǀhúkẹn
hą́ ka: "ǀne ǀǎ̆ūä ṅ ǁʏén ḷkhuḿm." ǀhúǀhú á ka
ḷkhuḿm ḗ, haṅ hą́ ka: "ǀnĕ ǀǎ̆ūä ke ḷkhuḿm."
(7066) Hé tíkẹn ē, ǀhúǀhú hą̆ ǀne kúï, ( ) ǀkággẹn χ̇ùttẹn
ǁhò; tā, ḷkhuḿm ss'o ǀḗ ḷkhḗ ǁhò. He ǀkággẹn hą
ǀne kúï: "ǀne ǁ⌣koen yǔ, ǀne ǁ⌣koen yǔ, ḷkhuḿm
kaṅ ʏaúki ǀḗ ḷkhé ǁhò. ǀne ǁ⌣koen yǔ;" au haṅ hą̆
(7067) ḷkẹń-na, au ḷkhwá ( ) tsą̊χǎ̆ū, haṅ χ̇ùttẹn, ḷkóro ḷhóä
ǁhò. Haṅ hą́ ka: "ǀne ǁ⌣koen yǔ, ǀne ǁ⌣koen yǔ,
ḷkhuḿm kaṅ ʏaúki ddǫ́ä ǀḗ ḷkhé ǁhò."

Hé tíkẹn ē, ǀhúǀhú á, hą̆ ǀne kúï: "ǀne ḷgwą́ ḷkṓïṅ."
(7068) Hé ti hiṅ́ ē, ḷkúkkō ( ) hą ǀne kúï: "ǀne ǀǎ̆ūä ṅ ǁʏén
ḷkhuḿm"; au haṅ hą kúï ḷnupp, au ǀkággẹn ǀná.
Hé tíkẹn ē, ǀkággẹn hą ǀne kúï: "Ṅ kaṅ ʏaúki ddǫ́ä
ǀkĭ ḷkhuḿm," au haṅ hą kúï ḷnúpp, au ǀhúǀhú ǀná.
(7069) Hé tíkẹn ē, ( ) hi ta kù, hą ǀku-g ǀne ǁkóäkẹn ḷgwą̃ī̃
ǀkággẹn; ǀkákkakẹn hą̆ ḷgwą̃ī̃ hī. Hé tíkẹn ē,
ǀkákkakẹn ǀne tã ǀkhwī, ǀkákkakẹn hą ǀne kúï:
(7070) "Auuuuu! ḷkwá ka ḷkáukẹn-ggú! u kọà ǁá, ( ) ḷkáu-

ǁkhóä au ǁkhwā́ī, ha ḗ; ha ssiṅ ǀne ǁχàrakẹn tá ǀhǒū ā; haṅ́ ā,
(7014') ha ǀne ǁhiṅ́ ḷà ( ) ǁkhóä hă, au ǁkhwāī. Ha ǁhò, haṅ́ á, ḷkhwá
tsą̊χǎ̆ū ǀne ǀḗ ḷkhḗ ya. Há ǁhò, haṅ́ á, ha ǀne ǂnábbe tā ǀhǒ̆ū, ā.

* "ḷǀne ḷǀǎ̆ūwa ṅ ḷǀén ḷǀkhwuḿm."

† "ḷǀne ḷǀǎ̆ūwa kĕ ḷǀkhwuḿm."

The Son of the Mantis.

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 (7014)
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 got the ball." ( ) The baboons said: (7065)
"Give my companion the ball." The baboon whose
ball it was, he said: "Give me the ball." Then
the baboons ‡ said that ( ) the Mantis must shake (7066)
the 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!"
while he grasped the child's ( ) eye, he shook, (7067)
turning the bag inside out. He said: "Behold ye!
Behold ye! the ball cannot be inside the bag."

Then this baboon exclaimed: "Hit the old man
with (your) fists." Then the other one ( ) ex- (7068)
claimed: "Give my companion the ball!" while he
struck the head of the Mantis. Then the Mantis
exclaimed: "I have not got the ball," while he
struck the baboon's head. Therefore, ( ) they were (7069)
all striking the Mantis with their fists; the Mantis
was striking them with his fist. Then the Mantis
got the worst of it; the Mantis exclaimed: "Ow!
Hartebeest's Children! § ye must go! ( ) ḷkau ḷʏèrri- (7070)

it; it was the one that he tied, ( ) placing it by the side of the (7014')
quiver. That bag, it was the one that the child's eye was in.
That bag, it was the one that he laid the bow upon.

* "Give my companion the ball."

† "Give me the ball."

‡ It is uncertain whether this should be singular or plural here.

§ "Hartebeest's Children," here, may refer to a bag made from the skin of young hartebeests, which the Mantis had with him.

ḷʏèrri-ggū́! u kọā ǁá," au ǀhúǀhúkẹn hą̋ ǀne ǁʏkoénya, kĭ ǁkaìtẹn ha; au haṅ hą ǀne ǁkhŏ́ū ǁkaìtẹn, au haṅ ǀne ǁkhŏ́ūwa ḷkhọā. Hé tíkẹn ē, ha hą ǀne kúī, áp-pu
(7071) ssiṅ ḷkhọá, ī; ( ) au haṅ hą̋ ǀne kúï: "Ì ǀké, ttén ḷkhwáitẹnḷkhwáitẹn, ḷkụí hą́ ī ǀkà!" Hé tíken ē, ha hą ǀne ttą́i ǀhiṅ́ ǁā au ḷkhọá; haṅ hą̋ ǀne ssuéṅ; haṅ
(7072) ǀne ḷkā̃ṅ ǀè ǁhò; haṅ ǀne ǀkĭ ǀhiṅ ḷkhwá tsạχáū; ( ) haṅ hą́ ǀne ttą́i úï, au haṅ ḷkạṅ́-nă hi; hăṅ ǀne ttą́i, ḷkḗ ǁā ḷkhọá kă ǀkãṅ̀ṅuṅ-a-ssé,* haṅ hą̋ ǀne ssụéṅ. Haṅ hą̋ ǀne kúï: "Ọh wwì ho!" au ha ǀkĭ ǀè ḷkhwã
(7073) tsạχáū au ḷkhọá. ( ) "A kọą̋ ǀku ḷkhwétẹn ssiṅ ǀhiṅ́, a sse ǀku ddĭ ku ǁkhṓ, ti ē, ā́ ssiṅ ǀkụẽ, ī." † Hé tíkẹn ē, ha hą ǀne ttą́i úï, ī; haṅ ǀne ǁaṅ́ hhṓ ḷnụiṅ,
(7074) haṅ ǀne ǂgạḿmi tḗ hī; haṅ ǀne hhṓ ǁkhwāī, haṅ ( ) ǀne ḷụhaí ḷhŏ ǁkhwāī; hĕ, ha hą ǀne ǀkụéï ǀkĭ, haṅ ḷkúïtẹn ǁā, au haṅ ǀne ḷkúïtẹn, ḷkè ǁa ǁneiṅ.

Hé tíkẹn ē, ǀní-⊙pụá hą ǀne kúï: "ḷkúru kọá ǀkụéï
(7075) ǀkà, au ṅ ḷkṓïṅ, ǀkággẹn, ha ǀkággẹn ǁkhṓä aŭ ( ) tụitụítẹn ā?" Hé tíkẹn ē, ǀkággẹn hą ǀne kúï: "ǀhúǀhú ǁkụạṅ́ ddọ́ä é, ǀkhá ⊙pụă⊙pụáiddĭ, ḷgáūnu-tsạχáū; ṅ ǁkụạṅ ddọ́ä ǀku ǁá, au hiṅ ḷkhuḿma ǁnā́,

(7072') * ǀkhé ǁkụạṅ́ é; ǀkhé ē ǁkàu ḷkhē ḷkhọá ǀnā̃ tssĩ; hiṅ́ ē, ǀχạṅ́ ka ḷk'é tă ǀkãṅ̀ṅuṅ-a-ssé, ĩ.
(7073') † Ha ǁkụạṅ ka, ḷkhwã sse ḷk'ŏ̀ū, ha sse ḷk'ŏ̀ū ǀụą́ ssĕ.

The Son of the Mantis.

ggū́!* ye must go!" while the baboons watched him ascend; as he flew up, as he flew to the water. Then he popped into the water on account of it; ( ) (7071)
while he exclaimed: "Ì ǀké, ttén ḷkhwaitẹnḷkhwaitẹn, ḷkụí hą́ ī ǀkà!" † Then he walked out of the water; he sat down; he felt inside (his) bag; he took out the child's eye; ( ) he walked on as he held it; he (7072)
walked, coming up to the grass at the top of the water's bank ‡; he sat down. He exclaimed: "Ọh wwì ho!" § as he put the child's eye into the water. ( ) "Thou must grow out, that thou mayest become (7073)
like that which thou hast been." ‖ Then he walked on; he went to take up (his) kaross, he threw it over his shoulder; he took up the quiver, he ( ) slung on (7074)
the quiver; and, in this manner, he returning went, while he returning arrived at home.

Then the young Ichneumon exclaimed: "Who can have done thus to my grandfather, the Mantis, that the Mantis is covered with ( ) wounds?" Then (7075)
the Mantis replied: "The baboons were those who killed grandson, *ḷgáūnu-tsạχáū*; I went [the Mantis speaks very sadly and slowly here], as they were

* The meaning of *ḷkau ḷʏèrri-ggū́* is at present unknown to the translator, but the Mantis is still addressing some of his possessions, and ordering them to leave the scene of his defeat.

† Of these words of the Mantis (which frequently appear in stories concerning him) the narrators were not able to furnish a sufficiently clear explanation, so the original text is given.

‡ It is grass; the grass which stands upon the top of the water's bank; it is that which the Bushmen call *ǀkaṅ̀ṅuṅ-a-ssé*. (7072')

§ At the same time, putting the first finger of his right hand into his mouth, against his left cheek, and drawing it forcibly out; the eye being meanwhile in the palm of his right hand, shut down by his other fingers.

‖ He desired that the child should live; that it should living return. (7073')

au ⊙pụă⊙pụáiddi tsạχă̋ŭ; ṅ ( ) ǁkụạ́ṅ ǀne ǁaṅ́, ǀkhum̋mă hí hī. Hé tíkẹn é, ⊙pụă⊙pụáiddi tsạχă̋ŭ ǀku-g ǀne ǁgwi̋-ssiṅ, ī. Hé tíkẹn ē, ǀhúǀhú ǀnḗ ta, ṅ
(7077) ā ǀkĭ hi; ǀhúǀhúkẹn ǀne ddi̋ī ṅ; hé ti hiṅ́ ē, ṅ ǀne ( ) ddi̋ī hī, ī; he, ṅ ǀne ǀkụéï ǀkĭ, ṅ ǀne ǁkhŏ̋ŭ ssá.”

Hé tíkẹn ē, ǀkụaṁmaṅ-a hą́ ǀne kúï: “Ṅ kaṅ́ ka, a ǂkákka ǀkṓïn, tssắ ra χ́á ā, ǀkṓïn ta ǀkŭ ǀé ǁĕ ǀk’é ē
(7078) ǀχ́árra?” ( ) Hé tíkẹn ē, ǀkággẹn hą́ ǀne kúï: “A kọą́ ka, ǁką́ïn ʏă̋ŭ ǁkụaṅ́ ǀkŭ ḗ, á̋ ṅ ǀé ǁa ǀhúǀhú ā̃?” au ha ʏaúki ǂkákka ǀkụaṁmaṅ-a ggṹ, tí ē, ha ssá, ǀkĭ ǀé ǀkhwa̋́ tsạχă̋ŭ au ǀkhọa̋́.

(7079) ( ) Hé tíkẹn ē, ha hą́ ǀku ǀne ǁnắ, au haṅ ʏaúki ǁĕǁḗ ǀkhọa̋́. Hé tíkẹn ē, ha hą́ ǀne ǁa̋́, ī, au haṅ́ ǀne ǁá, hă ǁʊ̆kọén, tĭ é, ha ssiṅ́ ǀkĭ ǀé ǀkhwa̋́ tsạχă̋ŭ, ī.
(7080) He, ha hą́ ǀne ǁkhŏ kkaṁ̄ma, ( ) au haṅ́ ka, há ssiṅ ʏaúki ǀkọ̱roka ssā. Hé tíkẹn ē, ha hą ǀne kkạm̄m̀ ssa̋̀. He ǀkhwã hą ǀne ttúï hă, au haṅ ʏaúki kạm̄m̀ ssā au
(7081) ǁkhwètẹn; he ǀkhwa̋́ ǀku-g ǀne ssùkẹn úï, haṅ́ ( ) ǀne kúï ǁʏóbbi-ttŭ ǀé ǀkhọa̋́. Hé tíkẹn ē, ǀkággẹn hą̆ ǀne ʏwḗ-ī, ī, au haṅ ǁkǫ́ą̈̀ïn. He ha hą́ ǀne ǀku ǀkúïtẹn, ǁkóäkẹn ǀkúïtẹn.

Hé tíkẹn ē, ǀkhwa̋́ hą ǀku-g ǀne kkì, ī; haṅ ǀku-g
(7082) ǀne ddi̋́ ( ) kúï ǁkhṓ, tĭ é, ha ssiṅ́ ǀkụḗ, ī. Hé tíkẹn ē, ǀkággẹn hą́ ǀne ssa̋́, ī; au haṅ́ ssa̋́ ǁʊ̆kọen; he, ha hą ǀne ǀkụḗï ǀkì, haṅ ttǫ́i ssā. Haṅ hą́ ǁnaă̋ŭ, au haṅ
(7083) ttǫ́i tau ǁʊ̆kọénya ssa̋̀, haṅ ǀne ǀoúwi ( ) ǀkhwa̋́, au ǀkhwa̋́ṅ ǀne ǀkára ss’ō. Hé tíkẹn ē, ǀkhwa̋́ hą̆ ǀne ttúï ha, au haṅ ǀkọ̱roka ssa̋̀; ǀkhwa̋́ṅ ǀne ǂhŏ̋ŭ úï, ǀkhwa̋́ṅ ǀne ǀè ǀkhọa̋́. He, ha hą́ ǀne ǀku ǁʊ̆kọén, ǀkhḗ, ǀkḛ̀hḗ,
(7084) ǀkhḗ, haṅ ( ) ǀne ǀku ǀχ́ọṅ́ni. Haṅ hą́ ǀne ǀku ǁá;

playing at ball there with grandson's eye; I ( ) went to play at ball with them. Then grandson's eye vanished. Therefore, the baboons said (that) I was the one who had it; the baboons were fighting me; therefore, I was ( ) fighting them; and I thus did, I flying came." (7076) (7077)

Then *lkuaṁmaṅ-a* said: "I desire thee to say to grandfather, Why is it that grandfather continues to go among strangers [literally, people who are different]?" ( ) Then the Mantis answered: "Thou dost appear to think that yearning was not that on account of which I went among the baboons;" while he did not tell *lkuaṁmaṅ-a* and the others that he came (and) put the child's eye into the water. (7078)

( ) Then he remained there (*i.e.* at home), while he did not go to the water. Then he went there, while he went to look at the place where he had put in the child's eye. And he approached gently, ( ) while he wished that he might not make a rustling noise. Therefore, he gently came. And the child heard him, because he had not come gently when afar off; and the child jumped up, it ( ) splashed into the water. Then the Mantis was laughing about it, while his heart yearned (for the child). And he returned; altogether returned. (7079) (7080) (7081)

Then the child grew; it became ( ) like that which it had (formerly) been. Then the Mantis came; while he came to look; and he in this manner walking came. While he came walking and looking, he espied ( ) the child, as the child was sitting in the sun. Then the child heard him, as he came rustling (along); the child sprang up, the child entered the water. And he looking stood, he ( ) went back. He went; he went to make for the child a front (7082) (7083) (7084)

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haṅ ǀne ǀku ǁaṅ́ ddá ǀkhwá ǁụhī, hiṅ kòä ǁkóroko. Haṅ ǀne ǀku ǀkù tchụeṅ́; hé tíkẹn ē, ha hą̄ ǀku-g ǀne
(7085) ǀé ǁkhŏ ǁụhī, hiṅ kòä ǁkóroko; haṅ hą̄ ǀku-g ǀne ( ) ǀkụe̋ï ǀkǐ̋, haṅ ǁá́; haṅ ǀku-g ǀne ǀkụe̋ï ǀkǐ̋, haṅ ssá́; haṅ ǀku-g ǀne ǁkhṓ kaṁ̀-mằ. He, ha hą̄ ǁnaŭ, haṅ kkąm̀m̀ ssà, haṅ ǀoŭwi ǀkhwáṅ ǀkára tá́, au ǀkhwáṅ
(7086) ǀne taṅ́ ǀkára ǀgwé tā ǀkhọ́á. Hé tíkẹn ē, ha ( ) hą ǀne kkąm̀m̀, ǀké̋ ssa ǀkhwá́. He ǀkhwáṅ ǀku-g ǀne ttúï hằ, au ha óäkẹn kkąm̀m̀ ssà. He ǀkággẹn hą̄ ǁnaŭ, au ǀkhwáṅ ka ǀkhw ą́sse ṵ̀, ǀkákkakẹn hą̄ ǂhaŭ
(7087) ǀk'ŭ́ ssā, haṅ kúï ǁnǐ́pp, au ǀkhwá́. ( ) He, ha hą́ ǀne ǁụhọ́bbakẹn ǀkǐ̋ǀkí ǀkhwá́, au ha ʘkw'ą̄ǐ; haṅ hą́ ǀne ǁụhọ́bbakẹn ǀkhwá́, haṅ há́ ka: "Tsá́ ra ᵡ̇ă á́, a-g ǀne ǀhąḿmi ṅ ā́? Ắ óä kaṅ ddọ́ä e ń́; ṅ ā
(7088) ǀkággẹn, ṅ ddọ́ä á́; ṅ ʘpụoṅ́ ddọ́ä e á́, ákẹn e ( ) ǀgaŭnu-tsą̇ᵡaŭ́; ń e ǀkággẹn, ṅ á́ ʘpụoṅ́ ĕ á́; a óäkẹn ē ń-ń́." He ǀkhwá́ hą̄ ǀne ssụèṅ, ī́; he, ha hą̄ ǀne ǀkǐ̋ ǀhĭ́ń ǁụhí́, haṅ ǀne ǀkǐ̋ ǀhiṅ ǁkóroko. Haṅ ǀne ǁụhíya
(7089) ǀkhwá́; haṅ ǀne ǁkórokŏ́ä ( ) ǀkhwá́; haṅ ǀne ǁụhíya ǀkhwá́. Hé tíkẹn ē, ha hą̄ ǀne ǀkhaŭ̃ ǀhŏ̃ ǀkhwá́; hiṅ ǀne ǀkụe̋ï ǀkí́, hiń ǀkúïtẹn ǁā; hiṅ ǀne ǀkúïtẹn ǀké̋ ǁa ǁneiṅ.

Hé ti hiń ē, ǀní-ʘpụá́ hą̄ ǀne kúï: "ǀkùru kọą́ á́, ssá
(7090) ( ) hǐ̋ ǀkággẹn?" He ǀkụaṁ́maṅ-a hą́ ǀne kúï: "Tsá́ră a ǀhąḿm ssiṅ túï, ti ē, ǀkóïṅ ssiń ta, hằ há́ ǁá́ ǀhúǀhú, au hiṅ ǀkhuṁ́-mă ǁná́, au ǀkhwá́ tsą̇ᵡaŭ́?
(7091) au tǐ ē, ǀkóïṅ ya ǁkụą́ ddọ́ä ǀku ᵡŭ́wa ( ) ǀgwé́ ttiṅ í́; ha ʘpụoṅ̀ ǁkụąṅ ǀkē ssā, hí ha!" He, hi hą ǀne ǀkúïtẹn, ǀké̋ ssā ǁneiṅ, ī́. Hé tíkẹn ē, ǀní-ʘpụă̆ hą̄ ǀné̋ tă̄, haṅ ʘké́: "Tsá́ra ṅ ǀkóïṅ ǀkággẹn ssiṅ ǀhąḿm

kaross (or apron), that and a ǁ*kóroko*.* He put the things aside; then he put the front kaross (into a bag), that and the ǁ*kóroko*; he ( ) in this manner (7085)
went; he in this manner came; he approached gently. And, as he approached gently, he espied the child lying in the sun, as the child lay yonder, in the sun, opposite the water. Therefore, he ( ) (7086)
gently came up to the child. And the child heard him, as his father gently came. And the Mantis, when the child intended to get up, the Mantis sprang forward, he caught hold of the child. ( ) And he (7087)
anointed the child with his scent; he anointed the child; he said: "Why art thou afraid of me? I am thy father; I who am the Mantis, I am here; thou art my son, thou art ( ) ǀ*gaŭnu-tsą̇ᵡaŭ́*; I am (7088)
the Mantis, I whose son thou art; thy father is myself." And the child sat down, on account of it; and he took out the front kaross, he took out the ǁ*kóroko*. He put the front kaross on to the child; he put the ǁ*kóroko* on to ( ) the child; he put the (7089)
front kaross on to the child. Then he took the child with him; they, in this manner, returning went; they returning arrived at home.

Then the young Ichneumon exclaimed: "What person can it be who comes ( ) with the Mantis?" (7090)
And ǀ*kụaṁ́maṅ-a* replied: "Hast thou not just (?) heard that grandfather said he had gone to the baboons, while they were playing at ball there with the child's eye? while grandfather must have been playing ( ) before us; his son comes yonder with (7091)
him!" And they returned, reaching the house. Then the young Ichneumon spoke; he said: "Why did my grandfather, the Mantis, first say that the

* Another article for the child to wear.

(7092) ka, haṅ ǀ⌣kē, ǀhúǀhú ē ( ) ǀkhā́ ḷkhwā́, au tí ḗ, ḷkhwā́
ǀku-g ǀne ā́?" Hé ti hiṅ́ ē, ǀkággẹn hą̆ ǀné ta: "A
kọą̄ ʔaŭ ḷhạḿm ǁ⌣kọénya, haṅ ʔaúki ʔwā̃ ḷnaŭḷnaŭ̃ä,
au han tátti ḗ, ṅ òä ssạṅ ǁkā́ ḷho ha tsạχaŭ́, au ḷkhọā́;
(7093) ( ) au ṅ́ ka, ṅ ssiṅ ǁ⌣kọén, tĭ ē, tĭ ǀnŭ ʔaúki sse kkŭ
ī́-ya kĕ; hé tíkẹn ē, ṅ óä ssaṅ ǁkā́ ḷho ha tsạχaŭ́, au
ḷkhọá. Haṅ ǀku ǀhiṅ́ ḷkhọá; hé ti hiṅ́ ē, a ǁ⌣kọen,
(7094) ha ʔaúki ʔwā̃ ( ) ḷnaŭḷnaŭ́ä. Hé tíkẹn ē, ṅ ǀkú ka,
ṅ ssiṅ ǂkạm̀⊙pụa, ǁkụạṅ̀ṅiṅǁkụạṅ̀ṅiṅ ǀkĭǀkī́ ya; ṅ sse
ǁ⌣kọén, tĭ ḗ, ha ǀnŭ ʔaúki sse ǀé kkú ka ǁī́ǁī́."

For the Printer! ṅ
The accent to stand over the r.

I.—7.

B.

ǁGŌ KA KUMM.*

(*Dictated, in* 1875, *in the Katkop dialect, by* ḷkwéitẹn ta ǁkēn; *who heard it from her mother*, ǂkạḿmĕ-aṅ.)

(4055) ḷk'e a ḷhạnnḷhạnn † ttạ̄ī; ha ttaṅ́; hḗ hă ǀaŭ́wĭ
ḷkụi ă ḷkḗ ǁā́ hă ǁneiṅ́; hă ssĭṅ ḷhạṅ́-nă ttiṅ́.
Hă kkúï ḷkụi ạm̄m ǀkạụwă hă ā, hă ǁkụăǁkụaṅn;
(4056) tā, hĕ ttăṅ́. ḷkụi ǀkạ̄ụwă ( ) hă ā́, ī. Hĕ, hă ǀkŭ-g
ǀnĕ ǁkóäkẹn ḷkạnṅ ǁwḗī̄ ŏ ḷkụi, ī. ḷkụi ǀ⌣kăǀ⌣kă ǀkŭ-g
ǀnĕ ǁkóäkẹn ḷʔwákkẹn ǂnụóbbokẹn, ī.
ǁχā́, hă ǀaŭ́wĭ ḷkụi kkō, a ḷhạṅn ssā. Hĕ hă ǁχạ́m,
(4057) ( ) kŭ-kkúï, haṅ ǀ⌣kē: "ǀnĕ ạm̄m ǀkạúwă kkĭ."
Hĕ ḷkụi ā ǀ⌣kăǀ⌣kā́ ssĭṅ ḷʔwā́kkẹn ǂnụ̆obboka ǀḗtă

* The above story was considered by Dr. Bleek to be a variation of a myth (L II.—5. 565–624, 8. 811–882) describing how the Mantis is tricked by the Great Tortoise.

† The *ạ* here to be pronounced as the *u* in "bun" in English.

baboons were those who ( ) killed the child, while (7092)
the child is here?" Then the Mantis said: "Hast
thou not seen (that) he is not strong? while he feels
that I came to put his eye into the water; ( ) while (7093)
I wished that I might see whether the thing would
not accomplish itself for me; therefore, I came to
put his eye into the water. He came out of the
water; therefore, thou seest (that) he is not ( ) (7094)
strong. Therefore, I wished that I might wait,
taking care of him; that I may see whether he
will not become strong."

I.—7.

B.

THE STORY OF THE LEOPARD TORTOISE.*

The people had gone hunting: she was ill; and (4055)
she perceived a man † who came up to her hut; he
had been hunting around.

She asked the man to rub her neck a little with
fat for her; for, it ached. The man rubbed it with
fat ( ) for her. And she altogether held the man (4056)
firmly with it. ‡ The man's hands altogether decayed
away in it. §

Again, she espied another man, who came hunting.
And she also ( ) spoke, she said: "Rub me with fat (4057)
a little."

And the man whose hands had decayed away in

* *Testudo pardalis.*

† The narrator explains that this misfortune happened to men of the Early Race.

‡ By drawing in her neck.

§ The flesh decayed away and came off, as well as the skin and nails, leaving, the narrator says, merely the bones.

hă ǁkụ̆ǁkụ̆ǎńn, haṅ ḷχ̌éī hă ǀ⌣kắǀ⌣kắ, ḷkúkó χ̌ắ ssĕ
ǀnī hḗ, tĭ ē, he ḷ⌒wắkkẹn ǂnṷ́obboka, ī. Hĕ hă kkúï:
(4058) "Ī ṅ ǀkáu wwḗ, ạḿm ǀkạ̄ṷ̄ ĭ ǁkáχ̌ai; tā, ( ) ḷkăḷkắrro
ǁkụạṅ ǀā, ŏ ĭ ǁkắχ̌aitẹn ḷkōū ttā. A ss'e-g ǀnĕ ǁχ̌ạḿ
ǀkạ̄ṷ̄ ĭ ǁkắχ̌ai, ā̆." Hăṅ ḷχ̌ēī hă ǀ⌣kăǀ⌣kắ, ḷkúkó χ̌ắ
ssĕ ǀnī́ hē.

ǁgō ǀné kă: "ǀkạṷǀkạṷ ǀkĭ ǀē, ŏ ṅ ǁkụ̆ǁkụ̆ǎńn."
(4059) ( ) Hĕ, hă ǀkạ̄ṷ̄ ǀkĭ ǀē hă ǀ⌣kắǀ⌣kắ, ŏ ǁgō ǁkụ̆ǁkụ̆ǎńn;
hĕ ǁgōgẹn kkúï ttchṓtto ǁkŏ hă ǀnā, ŏ hă ǁkụ̆ǁkụ̆ǎńn;
ṓ hă ǀ⌣kăǀ⌣kắkẹn ǀkŭ ǁkŏ-ǁkóäkẹn ǀḗ-ttĭṅ hă ǁkụ̆-
ǁkụ̆ǎńn; hĕ hă ḷkūḷkū ḷhŏ ǁgṓ, ī; ŏ haṅ́ kă, hăṅ ǂī,
(4060) hă ssĕ ḷkū ǀkī ǁgō. ( ) Hĕ, ǁgō ǀkŭ ḷkạn̄n̄ ǁwī, ā.

ḷkúkókẹn ǀkŭ-g ǀnĕ ǀkĭ ǀhĭ́ṅya hă ǀ⌣kắǀ⌣kắ, hĕ hă
kúï: "Ttā tĭ ḗ, ṅ ssĭṅ ǁχ̌ạḿ ttā hĕ;" he hă ǁnēya
ḷkúko hă ǀ⌣kăǀ⌣kắ, ī; hĕ ḷkukókẹn ǀ⌣kắǀ⌣kắ ǀkŭ-g
(4061) ǀnĕ ǁkóäkẹn ǀé-ttĭṅ ǁgō ǁkụ̆ǁkụ̆ǎńn. ( ) Hĕ hă ǀkŭ
úï, hăṅ ǀkŭ ḷkúïtẹn ǁneiṅ, ī. Hĕ ḷkúkó ǀkŭ-g ǀnĕ
ḷkūḷkū ḷhŏ ǀkĭǀkĭ ǁgō; o hăṅ́ ǀnĕ ḷkúïtẹn ǁā; hĕ hă
kúï, ḷkúkó ǁχ̌ạm ttā tĭ ē hă ssĭṅ ttā hĕ. Tĭ ttwaitẹn

* He sat, putting his hands behind him, when the other man came, taking them out from the Leopard Tortoise's neck.

† The moon 'died', and another moon came, while she still lay ill, the narrator explains. "Whilst in the preceding myths of the Mantis, the Moon, according to its origin, is only a piece of leather (a shoe of the Mantis),—in Bushman astrological mythology the Moon is looked upon as a man who incurs the wrath of the Sun, and is consequently pierced by the knife (*i.e.* rays) of the latter. This process is repeated until almost the whole of the Moon

her neck, he was hiding his hands,* so that the other man should not perceive them, namely, that they had decayed away in it. And he said: "Yes; O my mate! rub our elder sister a little with fat; for, ( ) (4058)
the moon has been cut,† while our elder sister lies ill. Thou shalt also rub our elder sister with fat." He was hiding his hands, so that the other one should not perceive them.

The Leopard Tortoise said: "Rubbing with fat, put (thy hands) into my neck." ( ) And he, rubbing (4059)
with fat, put in his hands upon the Leopard Tortoise's neck; and the Leopard Tortoise drew in her head upon her neck; while his hands were altogether in her neck; and he dashed the Leopard Tortoise upon the ground, on account of it; while he desired, he thought, that he should, by dashing (it) upon the ground, break the Leopard Tortoise. ( ) And the (4060)
Leopard Tortoise held him fast.

The other one had taken out his hands (from behind his back); and he exclaimed: "Feel (thou) that which I did also feel!" and he shewed the other one his hands; and the other one's hands were altogether inside the Leopard Tortoise's neck. ( ) And (4061)
he arose, he returned home. And the other one was dashing the Leopard Tortoise upon the ground; while he returning went; and he said that the other one also felt what he had felt. A pleasant thing ( ) (4062)

is cut away, and only one little piece left; which the Moon piteously implores the Sun to spare for his (the Moon's) children. (As mentioned above, the Moon is in Bushman mythology a male being.) From this little piece, the Moon gradually grows again until it becomes a full moon, when the Sun's stabbing and cutting processes recommence." ("A Brief Account of Bushman Folk-lore and other Texts." By W. H. I. Bleek, Ph.D. Cape Town: 1875. P. 9, § 16.)

(4062) ( ) ʔáuki ē, hă ssĭṅ ǀé-tă hĕ. ǀkē, hăṅ ḷkúïtẹn ǁā; ḷké ǁă ǁneiṅ.

ḷk'ĕ kkúï: "Tírre ką̄, ă ssĭṅ ǁnā́ hĕ?" Hĕ hă kŭ-kkúïtẹn ǀ⌣kē, ǁgō ddóä ā hă ǀ⌣kā́ǀ⌣kā́ ssĭṅ ǀē-tă
(4063) hă ǁkụăǁkụăńn; ( ) tíkẹn ē, hă χ̌ā́ kă ḷkúïtẹn, ī. ḷk'ḗ kkúï: "A ką́ ĕ ǀgḗbbi? χ̌óäkẹn-ggŭ χ̌ă ʔáuki ă ǁkhòū ă? ǁgō kăṅ kă ǀkweitẹn ʔhwoṅ hă ssĕ ǀkūkĭ, ŏ hă ddau-ddaū ĭ."

(it) was not, in which he had been! He yonder returning went; (he) arrived at home.

The people exclaimed: "Where hast thou been?" And he, answering, said that the Leopard Tortoise had been the one in whose neck his hands had been; ( ) that was why he had not returned home. The (4063)
people said: "Art thou a fool? Did not (thy) parents instruct thee? The Leopard Tortoise always seems as if she would die; while she is deceiving us."

II. *Sun and Moon.*

II.—15. B.

THE CHILDREN ARE SENT TO THROW THE SLEEPING SUN INTO THE SKY.

(487) ǃkaukakẹn ĕ ǃχ̣uerrī hóä ǁkŏïn!ʗkáttẹn-ttŭ, au ǁkŏïn!ʗkáttẹn-ttŭ wákẹn ʘpu̯oin ttā.

ǃkaukakẹn tátti ē, hă χ̣ŏ̆ä ā ǂkákka; hé̋ tĭ hi᷊n̄ ē, ǃkaukakẹn ǃnĕ ǁā ǁkŏïn̄, ī; au ǁkŏïn̄ yăn̄ ǂχ̣īyă, au tĭ ē, ǁkŏïn̄ tā hĭ, ʘpu̯oin tā hī.

(488) ǃnútarra kǫ́kẹn ă ǂkákka ǃkúkǭ, ā̃; hè tĭ hi᷊n̄ ē, ( ) ǃkúkǭkẹn ǃnĕ ǂkákka ǃkúkǫ́ kă ǃkaukẹn,* ī. ǃnútarra kǫ́kẹn ǂkákka ǃkúkǭ, tĭ é, ǃkúkǭ kă ǃkaukẹn ssĕ ǁá ǃχ̣uerrĭ hó ǁkŏïn!ʗkáttẹn-ttŭ, hĭ ssĕ he᷊rruki ǁkāitẹn ǁkŏïn!ʗkáttẹn-ttŭ, ǁχ̣é ssĭ ǁkówa hĭ, ǁkŏïn̄ ssĭ ǂχ̣ī ǃχ̣óë tă kū; au ǁkŏïn̄ yăn̄ tátti ē, ǁkŏïn̄ ǃnĕ ttą̄ı̄, hăn̄ ǃnĕ ttą̄ı̄ ǃgwą̆̃χ̣ŭ kă kū, hăn̄ ǃnĕ ǂχ̣īyă tikẹntikẹn kă kū; he tĭ hĭn̄ ē, hăn̄ ǃnĕ ǂχ̣īyă ǃkaũ̃ ka kú, ī; au hăn̄

(489') tátti ē, ( ) ǃkaukẹn ǃnĕ é dáttă hă; hĭn̄ tátti ē, ǃnútárră ā, ǂkákka ǃkúkǭ ā, hé̋ tĭ hi᷊n̄ ē, ǃkúkókẹn ǃnĕ ǂkákkẹn: "ǃkaukẹn wé̋! U kuą̆n̄ ssă᷊n̄ ǃkĕǃké̋ ǁkŏïn̄, ǁkōïn̄ ssĕ ʘpu̯oin, tēn, tā, ĭ ddóä ʖą̆ö. U ssĕ ttu̯m̄ʘpu̯ă ǃχ̣ue᷊rrĭ hó hă, au hă ʘpu̯oin, ttā; ŭ ssĕ ǃkéã̃ hă᷊, au ū kă kú, ū kă kú, úkẹn ǃkāı̄ hóä hă; ŭ ssĕ hérrŭ᷊kĭ ǁkāitẹn hă

(488') * ǃnútárră kōgẹn ā, ǂkăkkă ǃkúkō, ǃkúkō ssĕ ǂkăkkă ǃkúkō kă ǃkaukẹn; tā, hă ʖaukĭ ǃkĭ ǃkaukẹn kă ttúkẹn ʘpu̯onńi; tā, ǃkúkō ā, ǃkĭ ǃkaukẹn kă ttúkẹn ʘpu̯oń̃ni ē ǁkuą̆̃akkă, hé ē, ssĕ ǁkuą̆akkẹn ákkẹn, au hī ǃnĕ ǁā hą̃ ǃkŏïn̄.

II.—15. B.

THE CHILDREN ARE SENT TO THROW THE SLEEPING SUN INTO THE SKY.

The children were those who approached gently (487) to lift up the Sun-armpit, while the Sun-armpit lay sleeping.

The children felt that their mother was the one who spoke; therefore, the children went to the Sun; while the Sun shone, at the place where the Sun lay, sleeping lay.

Another old woman was the one who talked to the other about it; therefore, ( ) the other one spoke (488) to the other one's children.* The other old woman said to the other, that, the other one's children should approach gently to lift up the Sun-armpit, that they should throw up the Sun-armpit, that the Bushman rice might become dry for them, that the Sun might make bright the whole place; while the Sun felt that the Sun went (along), it went over the whole sky, it made all places bright; therefore, it made all the ground bright; while it felt that ( ) the children (489') were those who had coaxed (?) him; because an old woman was the one who spoke to the other about it, therefore, the other one said: "O children! ye must wait for the Sun, that the Sun may lie down to sleep, for, we are cold. Ye shall gently approach to lift

* Another old woman was the one who said to the other, that (488') the other should tell the other one's children; for, she (herself) had no young male children; for, the other was the one who had young male children who were clever, those who would understand nicely, when they went to that old man.

au ḷgwą̆́χu." Hiṅ ǀkụ̄ēda, hĭṅ ǂkákkẹn, ǀnútárrakẹn ǀkụ̄ēdă, haṅ ǂkákkă ḷkúkō; hḗ tĭ hiṅ ē, ḷkúkókẹn ǀkụ̄ēdă, ḷkúkókẹn ǂkákkă hă, haṅ ǁχạḿ ǀnĕ ǀkụ̄ēda, haṅ ǂkákka hă kă ḷkaukẹn. ḷkúkókẹn ǂkákkă hă: "Kummaṅ ā́ ă, há ṅ̆ ǂkákkă hā́ hă, ū kọą̄ ssą̄ṅ́ ḷkḗḷkḗ ǁkṓïṅ."

ḷkaukakẹn ǀnĕ ttą̄ī̧ ssā, ḷkaukakẹn ttą̄ī̧ ǁá; ǀnútárrakẹn ǂkákkẹn: "U kkụą̄́ṅ ssą̄ṅ́ ǁā ssụīṅ, au ú ǁ⌣koenyă
(490') hā́, ( ) tí ē, hă ǁ⌣koen, tā́, ū kụą̄ ssą̄ṅ ssụīṅ, au ū́ ḷkḗḷkḗ hă;" hḗ tĭ hiṅ́ ē, ḷkaukẹn ǀnĕ ǁaṅ ssụīṅ, au ḷkaukakẹn ǀnĕ ḷkĕḷkḗ hă; hăṅ ǀnĕ ttēn, hăṅ ǀnĕ ǀkĭ ǁkāītẹn hă ḷkóttẹn-ttū́, hă ǀ⌣káttẹnttúkẹn ǀnĕ ǀχī ḷkaũ, au hăn ttā́. Hé tĭ hĭṅ ē, ḷkaukẹn ǀnĕ hḗrrū ḷā́ ḷhṓ hă au ḷgwą̆́χŭ, au hĭṅ táttĭ, ǀnútárra ă ǂkákkă hī. ǀnútárrakẹn ǂkā́kkă ḷkaukẹn: "ḷkaukẹn wḗ ǁā, ú kụą̄ ssăṅ ǂkákkă há, au ú hérrūkĭ ǁkāītẹn hă." ǀnútárrăkẹn ǂkákkă ḷkaukẹn: "ḷkaukẹn wḗ ǁā! U kụą̄ ssą̄ṅ́ ǂkákkă hā́, tĭ ē, hă ǀkŭ ǁkóäkẹn ssĕ dí ǁkṓïṅ, hă ssĕ ǀkū́-g ǀnĕ ttą̄ī̧ ḷkū̃ ǁḗ, au hăṅ táttĭ ē, hă ǀkū́-g ǀnĕ ǁkóäkẹn ĕ ǁkṓïṅ, ā ttă ǀĭ; hḗ tĭ hĭṅ́ ē, ǁχ́ē ǀnĕ ǁkṓ, ī,
(491') au hăṅ ǀnḗ ttă ǀĭ, ḷkā ḷhóä hă au ḷgwą̆́χú; ( ) hăṅ́ ǀnḗ ttă ǀĭ, au hăṅ ǀnĕ ḷā́ ḷkhḗ ḷgwą̆́χú."

ǀnútarrăkẹn ā́ ǂkákkă ḷkaukẹn ā̃; au hăṅ tátti ḗ hă ǀnā ḷkū́ïta; ḷkaukakẹn ttum̄́m̄-ī ḥă, hĭṅ ttum̄́m̄-ī hĭ tă mā́mă, hĭ χ́ọä̆; hă χ́ọä̆kẹn ǀnĕ ǂkákkă hī̧ ā̃, tĭ ē, ǀnútarra ǀkụ̄ēdă, haṅ ǂkákkẹn, ī. Hḗ tĭ hiṅ ē, hī ǀnĕ ǀkụ̄ēdă, hĭṅ ǂī. Hḗ tĭ hiṅ ē, hī ǀnĕ ǁaṅ́ ssụēṅ, ī. ḷkhwā́

him up, while he lies asleep; ye shall take hold of him, all together, all together ye lift him up, that ye may throw him up into the sky." They, in this manner, spoke; the old woman, in this manner, she spoke to the other; therefore, the other in this manner spoke to her, she also, in this manner, spoke to her children. The other said to her: "This (is the) story which I tell thee, ye must wait for the Sun."

The children came, the children went away; the old woman said: "Ye must go to sit down, when ye have looked at him, ( ) (to see) whether he lies (490')
looking; ye must go to sit down, while ye wait for him." Therefore, the children went to sit down, while the children waited for him; he lay down, he lifted up his elbow, his armpit shone upon the ground, as he lay. Therefore, the children threw him up into the sky, while they felt that the old woman had spoken to them. The old woman said to the children: "O children going yonder! ye must speak to him, when ye throw him up." The old woman said to the children: "O children going yonder! ye must tell him, that, he must altogether become the Sun, that he may go forward, while he feels that he is altogether the Sun, which is hot; therefore, the Bushman rice becomes dry, while he is hot, passing along in the sky; ( ) he is hot, while he stands above in the sky." (491')

The old woman was the one who told the children about it, while she felt that her head was white; the children were listening to her, they were listening to their mamma, their mother; their mother told them about it, that which the old woman in this manner said. Therefore, they thought in this manner. Therefore, they went to sit down. An older child spoke to another, therefore, they went to sit down, while

ǀkérri-⊙pụ́ǎ ǀnĕ ǂkákkă ǀkúkó, hḗ tĭ hiń ē, hī ǀnĕ ǁlaǹ
(492') ssụ̄ēn̈, au hĭn̈ ǀkĕǀkḗ hă; hiǹ ǀnĕ ǁlaǹ ssụ̄ēn̈. ( ) Hiǹ ǀnĕ ttą̄ī ṵ ǁlā, hiǹ ǀnĕ ǀχ̣ọ́rrī hă, hiǹ ǀnĕ ǀkhē, hiǹ ǀnĕ ǁʊ̆koen hắ, hiǹ ǀnĕ ttą̄ī ǀkṹ ǁlā; hiǹ ǀnĕ ǀχ̣ọ́rri ǀkḗ ǁlā hă, hiǹ ǀnĕ ǀkḗī̃ hă, hí tă kúgẹn ǀnĕ ǀkḗī̃ hă, ǀkéyẵ hṓ hā, hiǹ ǀnĕ ǀkāī-kĭ ǁkāīteǹ hă, au haǹ tă ǀĭ. Hé tĭ hiń ē, hiń ǀnĕ hḗrrúki ǁkāīteǹ hă, ī, au haǹ ttă ǀĭ; hiń ǀnĕ ǂkákkă hắ, au haǹ ttắ ǀĭ: "ǁkṓïn̈ wḗ! A koą̄ ǁkōä́keǹ ǁʊ̆ī ǀkhé, ă koą̄ ttą̄ī ǁắ, ă koą̄ ǁʊ̆ī ǀkhē, au ā tta ǀĭ."

ǀnútarrakẹn ǀne ǂkákkẹn, hĭ kă̋ǹ ǁkhṓä̆ herrúki ǁkāīta hă, hă̋n̈ ǁkhṓä̆ ǁʊ̆ī ǀá ǀkhē. Hiǹ ī-dă̋, hiǹ ǂkákkẹn, hiǹ ǀkụ̄ēdă̋, hiǹ ǂkákkẹn. Hă̋ ǀhă̋ǹ ǀnĕ ǂkákkẹn: "ǁkṓïǀʊ̆kátteǹ-ttŭ kaǹ ǀkē ǁʊ̆ī ǀá ǀkhē, hă̋ ǀkaukẹn hḗrrúki ǁkāītă̋ hắ; hă̋ ssiǹ ttắ, haǹ ǀkéïtā, hă̋ ssiǹ ⊙pụoinyă̋; hḗ tĭ hiǹ ē, ǀkaukẹn hḗrrúki ǁkāītă̋ hă̋ ī."

ǀkaukakẹn ǀne ǀkúïteǹ ssā. Hĕ tĭ hiǹ ē, ǀkaukẹn
(493') ( ) ǀnĕ ssaǹ ǂkákkẹn ī: "ǀkēǹ ā ă, hă̋n̈ ǀkéā̃ hắ, ṅ ǁχ̣aḿ ǀkḗī̃ hă; ṅ ǁkā̊-⊙pụakẹn ǀnĕ ǀkḗī̃ hă, ṅ ǁkā̊-⊙pụa kōkẹn ǀnĕ ǁχ̣ạḿ ǀkḗī̃ hă; ǀkēǹ á ă, hă ǁkā̊⊙pụa kōkẹn ǁχ̣ạḿ ǀkḗī̃ hă. Ṅ ǀnĕ ǂkákkẹn: 'U kụą́ǹ ǀkạńn ǁwḗï ẵ.' Ṅ ǀnĕ ǀkụḗdă̋, ṅ̄ ǂkákken; ṅ ǀnĕ ǂkákkẹn: 'Hérrúkĭ ǁkāītau hă̋!' Hé tĭ hiń ē, ǀkaukẹn ǀnĕ hérrúkĭ ǁkāīteǹ hă̋, ī. Ṅ ǂkákka ǀkaukẹn: 'ǀkañ̄n ǁwḗï yŭ, au ǀkṓïn̈!' N̄ ǂkákka ǀkaukẹn: 'Herrúkĭ ǁkāī-tau ǀkṓïn̈!' Hḗ tĭ hiń ē, ǀkaukẹn ǀnĕ herrúkĭ ǁkāītă̋ ǀkṓïn̈, ī; hă̋ ǀkṓïn̈ ǁkṓïn̈; au hiǹ tátti ē, ǀnútarra ă̋ ǂkákka."

ǀkhwắ ǀkérri-⊙pụ́ǎkẹn ǀnĕ ǂkákkẹn, au han tátti ḛ, há ā ʏárrō; ǀkúkōkẹn ǁχ̣ạḿ ē ʏáuddṓro, hiń

they waited for him (the Sun), they went to sit down.
( ) They arose, going on, they stealthily approached (492')
him, they stood still, they looked at him, they went forward; they stealthily reached him, they took hold of him, they all took hold of him together, lifted him up, they raised him, while he felt hot. Then, they threw him up, while he felt hot; they spoke to him, while he felt hot: "O Sun! thou must altogether stand fast, thou must go along, thou must stand fast, while thou art hot."

The old woman said (that) they seemed to have thrown him up, he seemed to be standing fast above. They thus spoke, they in this manner spoke. Her (apparently the mother's) husband said: "The Sun-armpit is standing fast above yonder, he whom the children have thrown up; he lay, he intended to sleep; therefore, the children have thrown him up."

The children returned. Then, the children ( ) (493')
came (and) said: "(Our) companion who is here, he took hold of him, I also was taking hold of him; my younger brother was taking hold of him, my other younger brother was also taking hold of him; (our) companion who is here, his other younger brother was also taking hold of him. I said: 'Ye must grasp him firmly.' I, in this manner, spoke; I said: 'Throw ye him up!' Then, the children threw him up. I said to the children: 'Grasp ye the old man firmly!' I said to the children: 'Throw ye up the old man!' Then, the children threw up the old man; that old man, the Sun; while they felt that the old woman was the one who spoke."

An older child spoke, while he felt that he was a youth; the other also was a youth, they were

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ĕ ʔauʔárrokẹn kă ǀkā̧oǀkā̧o, hiṅ ǁaṅ́ hḗrrūki ǁkāīṭẹn
(494') ǁkū́ïǀʘkáttẹn-ttŭ. Hiṅ́ ssaṅ́ ǂkákkẹn, ( ) ʔāoddŏrŏkẹn
ǂkákkẹn, ʔāoddŏrŏkẹn ǂkákkă hă ḷkóïtḗ: "Ṅ ḷkóïtē
wḗ! ssĭ taṅ hḗrrūki ǁkāīta hă, ssíṭẹn ǀnĕ ǂkákka ha,
tĭ ē, hă ssĕ ǁkṓäkẹn dĭ ǁkṓïṅ, ā ttă ǀĭ; tá ssĭ ʔāo.
Ssíṭẹn ǀnĕ ǂkákkẹn: 'Ṅ ḷkṓïṅ ǁkū́ïǀʘkáttẹn-ttŭ wḗ!
A-g ǁnā́ǁnā́ tĭ; ă dĭ ǁkṓïṅ ā́ ttă ǀĭ; ǁχ̇ē ssĕ ǁkṓwă
ssĭ; ă ssĕ ǂχ̇ī ḷkaũ kă kū; ḷkaũ kă kū ssĕ dĭ kū́ ttă ǀĭ,
au ǁkụońnā; ă ssĕ ǁkóäkẹn di kú ttă ǀĭ. Hḗ tĭ hiṅ́
ē, ă ssiṅ ǁkóäkẹn ǂχ̇í, hō ǁá ǁgā, ĩ; ă ssin ttą̄ī̧ ssă,
ǁgā́gẹn ttą̄ī̧ ǁā.'"

ǁkṓïṅ yaṅ ttą̄ī̧ ssā, ǁgágẹn ttą̄ī̧ ǁā, ǁkṓïṅ yaṅ
ttą̄ī̧ ssā, ǁkṓïṅ yaṅ ǀē, ǁgā́gẹn ttą̄ī̧ ssā, ḷkau-
ḷkárrokẹn ttą̄ī̧ ssā au ǁgā; ḷgauëtẹn khwāī,* ǁkṓïṅ
yaṅ ǀhiṅ́ ssā, ǁgāgẹn ttą̄ī̧ ǁā, ǁkṓïṅ yaṅ ttą̄ī̧ ssā.
ḷkauḷkárrokẹn ǀhiṅ́ ssā, ḷkauḷkárrokẹn ǂχ̇ī ǁgā, ǁgāgẹn
ttą̄ī̧ ŭ ǁā́; ḷkauḷkárrokẹn ǀhiṅ́ ssā; ḷkauḷkárrokẹn ǂχ̇ī
(494) hŏ ǁā ǁgā; ( ) hăn ttą̄ī̧ ǁā, hăn ǂχ̇íyă ǁgā, haṅ ǀē.
ǁkṓïṅ yaṅ ǀhiṅ́ ssā, ǁkṓïṅ yaṅ ḷχ̇hāī tĭ ǁā ǁgā, ǁkṓïṅ
yaṅ ǀkí ǁā ḷkauḷkárro, ḷkauḷkárrokẹn ǀnĕ ḷkhē, ǁkṓïṅ
yaṅ ǁkeinyă hă, au ǁkṓïṅ tă ḷgwárra, au haṅ ḷkhē;
hḗ tĭ hiṅ́ ē, haṅ ǀnĕ ḷʔwákkẹn, ĩ. Hḗ tĭ hiṅ ē, haṅ
ǀnĕ ǂkákkẹn: "ǁkṓïṅ wé! ǀụhíyă ḷkaukẹn ǀkụérri."
Hḗ tĭ hiṅ ē, ǁkṓïṅ ǀnĕ ǀụhíyă ḷkaukẹn ǀkụérri, ĩ;
(495) ǁkṓïṅ yaṅ ǀnĕ ĩ, ĩ. ( ) Hḗ tĭ hiṅ́ ē, ǁkṓïṅ ǀnĕ ǂkákkẹn,
tĭ ē, ǁkṓïṅ ssĕ ǀụhīyă ḷkaukẹn ǀkụerrĭ, au ǁkṓïṅ yaṅ
ḷhuḿm hă; ǁkṓïṅ yaṅ ǀnĕ ǀụhíyă ḷkaukẹn ǀkụerrĭ; hḗ
tĭ hiṅ ē, ḷkauḷkárrokẹn ǀnĕ dúrru úï, haṅ ǀnĕ dúrru
ḷkúïtẹn, au haṅ ǀnĕ dúrru ǁā; hḗ tĭ hiṅ ē, ǁkṓïṅ ǀnĕ

* The narrator explained here that the word *khwāī* may be used either with or without the cerebral click (!).

young men (?), they went to throw up the Sun-
armpit. They came to speak, ( ) the youth spoke, (494')
the youth talked to his grandmother: "O my
grandmother! we threw him up, we told him, that,
he should altogether become the Sun, which is hot;
for, we are cold. We said: 'O my grandfather,
Sun-armpit! Remain (at that) place; become thou
the Sun which is hot; that the Bushman rice may
dry for us; that thou mayst make the whole earth
light; that the whole earth may become warm in the
summer; that thou mayst altogether make heat.
Therefore, thou must altogether shine, taking away
the darkness; thou must come, the darkness go
away.'"

The Sun comes, the darkness goes away, the Sun
comes, the Sun sets, the darkness comes, the moon
comes at night. The day breaks, the Sun comes out,
the darkness goes away, the Sun comes. The moon
comes out, the moon brightens the darkness, the
darkness departs; the moon comes out, the moon
shines, taking away the darkness; ( ) it goes along, (494)
it has made bright the darkness, it sets. The Sun
comes out, the Sun follows (drives away?) the
darkness, the Sun takes away the moon, the moon
stands, the Sun pierces it, with the Sun's knife, as it
stands; therefore, it decays away on account of it.
Therefore, it says: "O Sun! leave for the children
the backbone!" Therefore, the Sun leaves the back-
bone for the children; the Sun does so. ( ) Therefore, (495)
the Sun says that the Sun will leave the backbone for
the children, while the Sun assents to him; the Sun
leaves the backbone for the children; therefore, the
moon painfully goes away, he painfully returns home,
while he painfully goes along; therefore, the Sun

ǀuhī, au han tátti ē, ǁkóïn ǀuhīyă ǀkauken ă ǀkuerrĭ, au ǁkóïn ǂnĕ ǀhummm hă; hé tĭ hiń ē, ǁkóïn ǂnĕ ǀuhī
(496) au ǀkuerri; ( ) au ǁkóïn yaǹ tátti, ǁkóïn ǂnĕ ǀhummm hă; hé tĭ hiń ē, ǁkóïn ǂnĕ ǀuhī, ĭ; haǹ ǂnĕ dúrru úĭ, haǹ ǂnĕ ddúrru ǀkúïten; haǹ ǂnĕ ǁχă, haǹ ǂnĕ ǁaǹ dí ǀkauǀkárrŏ kó, hă g ǂúrru; haǹ ǁχă, haǹ ǀkauwĭh, haǹ ǂnĕ ǁχă, haǹ ǂnĕ ǀkauwĭh, au han tátti ē, hă ǀkŭ ǀkúken dau-daū. Hé tĭ hiǹ ē, haǹ ǂnĕ dí ǀkauǀkárrŏ
(497) ǁkąǹ; au han tátti ē, haǹ ǁχă, ( ) haǹ ǁχóë ǀhó ǀkǫ́ą̈; haǹ ǂnĕ ǁkhŏŭ ǀkwī; au han tátti ē, haǹ ǂnĕ e ǀkauǀkárrŏ ă ǂúrru; hé tĭ hiń ē, haǹ ǂnĕ ǀkwīyă; haǹ ǂnĕ ttą̄ą̄ ssā, au hăn ǀkaŭ-wă. Haǹ ǂnĕ tą̄ą̄ ǁă au ǁgā, han tátti, hă ĕ ǀkauǀkárro ă ttą̄ą̄ au ǁgā, au han tátti, ǀkùken ǀkŭ ĕ; hé tĭ hiǹ ē, haǹ ǀkŭ ttą̄ą̄ au ǁgā.

ǁkóïn yăǹ á, ǀkaũ kă kú ǂχīyă, ǁkóïn yăǹ á, ǀké
(498) ttą̄ą̄ au tíken ǂkā, ǀkaũuǹ ( ) ǂkā; ǀkéten ǂnī ʘhóken, hiń ǁʘkoen ǀké kuíten; hiǹ ǁʘkoen ĕń, ĕ hĭ hī hĭ; hiǹ ǁχąńkĭ ǁʘkoen whāī, hiǹ ǁχąńkĭ ǀuháttęn whāī, au ǁkuońnă; hiń ǁχąńkĭ ǀuháttęn ttóï, au hiǹ tátti ǁkóïn ǂχīyă; hiń ǁχaǹ ǀuháttęn ttóï, au ǁkuońnă; hiń ǀχáï whāī au ǁkuońnă, au hiǹ tátti, ǁkóïn ǂχíya, hiń ǂnĕ ǁʘkoen whāī; hiń ǁχąǹ ǀχuorri ǀkhwāī; hiń ǁχąǹ
(499) ( ) ǀχuorri ǀχau, au hiǹ tátti tí tă kū ǂχíyă; hiǹ ǁχąǹ χańnŭgŭ hĭ ǀkāgęn, au hiǹ tátti ē, ǁkóïn ǂχīyă, ǀkaũuǹ ǁχąǹ ǂχīya, ǁkóïn yaǹ ǂχīya ǀkhárra. Hin

desists, while he feels that the Sun has left for the children the backbone, while the Sun assents to him; therefore, the Sun leaves the backbone; ( ) while the (496)
Sun feels that the Sun assents to him; therefore, the Sun desists on account of it; he (the moon) painfully goes away, he painfully returns home; he again, he goes to become another moon, which is whole; he again, he lives; he again, he lives, while he feels that he had seemed to die. Therefore, he becomes a new moon; while he feels that he has again ( ) put on (497)
a stomach; he becomes large; while he feels that he is a moon which is whole; therefore, he is large; he comes, while he is alive. He goes along at night, he feels that he is the moon which goes by night, while he feels that he is a shoe *; therefore, he walks in the night.

The Sun is here, all the earth is bright; the Sun is here, the people walk while the place is light, the earth ( ) is light; the people perceive the bushes, (498)
they see the other people; they see the meat, which they are eating; they also see the springbok, they also head the springbok, in summer; they also head the ostrich, while they feel that the Sun shines; they also head the ostrich in summer; they are shooting the springbok in summer, while they feel that the Sun shines, they see the springbok; they also steal up to the gemsbok; they also ( ) steal up to the (499)
kudu, while they feel that the whole place is bright; they also visit each other, while they feel that the Sun shines, the earth also is bright, the Sun shines upon the path. They also travel in summer; they

* The Mantis formerly, when inconvenienced by darkness, took off one of his shoes and threw it into the sky, ordering it to become the Moon.

ǁχ̣ạḿ ḷkwā au ǁkụońna; hiṅ ǀχ̣ā̆ï au ǁkụońna, hiṅ́ ḷhụńn, au ǁkụońnă; hiṅ́ ǀnĩ whai, au ǁkụońnă; hiṅ ǀnĕ ḷụháttẹn whai; hiṅ́ ǀnĕ ḷgą́ tiṅ́; hiṅ tátti ē, hĭ ǁkóïtā ǁkúïtẹn; hiṅ ǀχ̣érríya ǁkúïtẹn kă ḷkau̅̃, hiṅ ǀnĕ ttén, au whaítẹn ttą̄ī̯ ssā.

FURTHER REMARKS.

The second version of the preceding myth, which is unfortunately too long to be conveniently included in the present volume, contains a few interesting notes, furnished by the narrator, ǁ*kábbo* ("Dream"), which are given below. ǁ*kábbo* further explained that the Sun was a man; but, *not* one of the early race of people who preceded the Flat Bushmen in their country. He only gave forth brightness for a space around his own dwelling. Before the children threw him up, he had not been in the sky, but, had lived at his own house, on earth. As his shining had

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NOTES FROM THE SECOND VERSION OF THE PRECEDING STORY.

(3150') ḷχ̣wé-ǀnā-ssho ḷké ǀkŭ ē, ssĭṅ mmą̄ī̯ï, hĭṅ ǁnă ḷk'ā̆ŭ̃. Hé tĭ hĭṅ ē, hĩ tă ḷkaukẹn ǀkŭ ē ǀnĕ tą́bbă ǁkṓïṅ. Hé tĭ hĭṅ ē, ḷkḗ ē ǀnĕ ǁnă, hĩ-hĩ tă ḷχ̣óë, hĭṅ́ ē ǀnĕ ǂkákkẹn tĭ ē, ḷkaukẹn ĕ ttą́bbă kĭ ǁkāītă ǁkṓïṅ, au hĭṅ tátti ē, hĩ χ̣óäkẹn-ggū́ ē ǀ⌣kábbēyă, tĭ ē, hĩ ssĕ hherrúki ǁkāītă hĩ ǁkṓïṅ; ǁkṓïṅ ssĕ ǀkárraka hĩ ḷk'ā̆ŭ̃; hĩ ssĕ ttā̆ä ǁkṓïṅ tă ǀkárrakẹnǀkárrakẹn, hĩ ssĕ ddǫ́ą̈-g ǀnĕ ǀkárra-ǀkárra ssiṅ́.

are shooting in summer; they hunt in summer; they espy the springbok in summer; they go round to head the springbok; they lie down; they feel that they lie in a little house of bushes; they scratch up the earth in the little house of bushes, they lie down, while the springbok come.

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been confined to a certain space at, and round his own dwelling, the rest of the country seemed as if the sky were very cloudy; as it looks now, when the Sun is behind thick clouds. The sky was black (dark?). The shining came from one of the Sun's armpits, 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. In the day, the Sun's light used to be white; but, at night, it was red, like a fire. When the Sun was thrown up into the sky it became round, and never was a man afterwards.

TRANSLATION OF NOTES.

The First Bushmen * were those who first inhabited (3150') the earth. Therefore, their children were those who worked with the Sun. Therefore, the people who [later] inhabited their country, are those who say that the children worked, making the Sun to ascend, while they felt that their mothers had agreed together that they should throw up, for them, the Sun; that the Sun might warm the earth for them; that they might feel the Sun's warmth, that they might be able to sit in the Sun.

* The men of the early race.

(3151') ǃχ̣wé-ǀná-sshŏ ǃkḗ ē ǁgwíyă, Sswá-kă-ǃkétẹn ǀnĕ ǁneiǁnēī hĩ tă ǃk'ā̃ŭ. Hé tĭ hĭṅ ē, Sswā-kă-ǃkḗ ǀnĕ ǁχ̣āǁχ̣ā hĩ tă ǃkaukẹn, au ǃχ̣wé-ǀnā-sshŏ ǃkē tă kŏkom̄mi.

(3155') ǁkṓïṅ yăṅ ssiṅ́ ĕ ǃkụĭ, hăṅ ǂkákkẹn; hĭ tă kūgẹn ǂkákkẹn, hĭṅ ǃkúkkō ǃkauǃkárrŏ. Hé tĭ hĭṅ ē, hĩ ssĭṅ́ ǁnạ ǃk'ā̃ŭ; au hĭṅ táttĭ ē, hĩ ǂkákkẹn. Hĭṅ ʔaukĭ ǀnĕ ǂkákkẹn, au hĩ ǀnĕ ǁnạ ǃgwą́χ̣u.

II.—22.

L.

THE ORIGIN OF DEATH; PRECEDED BY A PRAYER ADDRESSED TO THE YOUNG MOON.

(*Dictated, in* 1875, *in the Katkop dialect, by* Díäǃkwā̃in.)

(5159) I kkăṅ́ ǁnāū, ǃkăǃkaúru ǀkā̧ī̧tyĭ ǃkou ttĭṅ́-ssā, ítẹn ǁnāū, ŏ ǃkukkō̱ ǀ⌣kēyă hĭ ǃkăǃkaúru, ítẹn ǀnĕ ǃkwḗ ǁā,
(5160) tĭ ē, ( ) ǃkukkō̱ ǀ⌣kēyă hĭ ǃkăǃkaúru, ĩ, hḕ, í ǀnĕ ǁnāū, ítẹn kă ĭ ǃkwḗ ǁĕ, ítẹn ǀnĕ ǀnĩ ǃkaǃkaúru, hḕ, i-g ǀnĕ
(5161) ǁnāū, ŏ í kă ǀnĩ hă ḗ, ítẹn ǀnĕ ( ) ǃkụnn̄ ǃhăṅ́ ĭ tsăχ̣āītẹn, ŏ ĭ ǀ⌣kăǀ⌣kā́, ítẹn ǀnĕ kkūï: "ǃkábbĭ-ā̃ ǀkḗ!* ǀkā̊ ṅ̆ χ̣ū́, ǀkē ā̃! A ssĕ ákkĕ ă χ̣ū́ ǀkē ā̃!
(5162) ( ) A ssĕ ǀkā̃ ṅ̆ χ̣ū́ ǀkē ā̃! Hḕ ʔaukĭ ttā̃ ǂhaṅ́nūwă. A ssĕ ákkĕ á χ̣ū́, ē, ā́ kă ǁnāū, ā ǀkūkă, ă ǀkŭ ǁχ̣ā̊, ă
(5163) ǃkou ttĭṅ̄ ssĕ; ( ) ŏ ī ʔaukĭ ssĭṅ ǀnĩ ā́, ă ǀkŭ ǁχ̣ā̊ a, ttēṅ ssĕ; ṅ̆ ssĕ ǁχ̣am̄, ǁkēǁkḗ ă-ā́. Tā, ǃkē̃ī̃ ǀkē, ă
(5164) ǃkwaitẹn ddǫ́ą̈ ǀkĭ hă, ǀkē ā̃, ( ) há, ā́ kă ǀkŭ ǁχ̣ā̃ ă ǃkou ttĭṅ̄ ssĕ, ŏ ī ʔaukĭ ssĭṅ ǀnĩ ā́; ŏ ǃnā̃ŭ ddǫ́ą̈ ǂkákkă
(5165) hă ā̃, tĭ ē, ă ssĭṅ kwā̃ṅ ǀkŭ ǀkwē̃ī̃ ǀkwĕǀkwē̃. ( ) Akẹn

* The meaning of *ǃkábbĭ-ā̃* is not yet clear.

When the first Bushmen had passed away, the (3151')
Flat Bushmen inhabited their ground. Therefore, the Flat Bushmen taught their children about the stories of the First Bushmen.

The Sun had been a man, he talked; they all (3155')
talked, also the other one, the Moon. Therefore, they used to live upon the earth; while they felt that they spoke. They do not talk, now that they live in the sky.

II.—22.

L.

THE ORIGIN OF DEATH; PRECEDED BY A PRAYER ADDRESSED TO THE YOUNG MOON.

We, when the Moon has newly returned alive, (5159)
when another person has shewn us the Moon, we look towards the place at which ( ) the other has shewn (5160)
us the Moon, and, when we look thither, we perceive the Moon, and when we perceive it, we ( ) shut our (5161)
eyes with our hands, we exclaim: "*ǃkábbĭ-ā̃* yonder! Take my face yonder! Thou shalt give me thy face yonder! ( ) Thou shalt take my face yonder! That (5162)
which does not feel pleasant. Thou shalt give me thy face,—(with) which thou, when thou hast died, thou dost again, living return, ( ) when we did not (5163)
perceive thee, thou dost again lying down come,—that I may also resemble thee. For, the joy yonder, thou dost always possess it yonder, ( ) that is, (5164)
that thou art wont again to return alive, when we did not perceive thee; while the hare told thee about it, that thou shouldst do thus. ( ) Thou (5165)

ǁkụ̆ǎn ō ǂkákkă, tĭ ē, ssí ssĕ kwă̋ń, ǁχ̣ąm̄ ǁχ̣ā ssĭ ǀk'ă̆u ǀkụm̄ ssĕ, ŏ ssī ǀkūkă."

(5166) ǀnāŭ ǁkụ̆ǎn ddǫ́ą̈ ā, ǀkwe͡ĭ̋ ( ) kkŏ́ä. Hă kŭ-kkŭ, hă ʗkē, hă ʏaukĭ ká hă sse͡ĕ ǂgōu, tā, hă χ̣ó̋ä ʏaukĭ
(5167) kă hă ssĕ ǁχ̣ā̃ hă ǀkă̆u ǀkụm̄ ssĕ; tā, ( ) hă χ̣ŏ̋ä ǁkō̃äkẹn ǀkūkẹn. Hę́ tíkẹn ē, hă ssĕ ʏwā ǁwe͡ĭ̃, ŏ hă χ̣ŏ̋ä.

(5168) ǀkă̆ǀkaúrukẹn kŭ-kŭïtẹn ǀkēyă̆ ǀnẵŭ ã̃, ( ) ǀnẵŭ χ̣ū ttŭ ʏwā; tā, hă χ̣ŏ̋ä ʏaukĭ ǁkóā̃kẹn ǀkūkẹn. Tā, hă
χ̣ó̋ä ǀkú kă, hă ssĕ ǁχ̣ā̃ hă ǀkŏ͡ŭ ǀkụm̄ ssĕ. ǀnāŭn ǀnĕ
(5168½) kŭ-kúïtẹn ʗkē, ( ) hă ʏaukĭ ká hă ssĕ ǂgōu; tā, hă ǀkŭ ǂĕ̋ñ-nă, tĭ ē, hă χ̣ŏ̋ä ʏaukĭ ká hă ssĕ ǁχ̣ā̃ hă ǀkŏ͡ŭ ǀkụm̄ ssĕ. Tā, hă ǁkóā̃kẹn ǀkūkẹn.

(5169) ( ) Hę̱ ǀkă̆ǀkaúru ǀʗkwaiṉ̱, ĭ; tĭ ē, ǀnẵŭ kwă̋ń ǀkwe͡ĭ̃ kkúï, ŏ hă̋ń ʏau ǀhum̄m̄ hă. Hę̱ hă ǀgwą̄ ǀkī ǀnẵŭ
(5170) ttŭ́, ĭ; ( ) hę́ hă ǁnaū, hă̋ń ǀgwą̄ ǀnẵŭ ttŭ́, hă̋ń kkúï: "ǀkụĭ ă, hă ttŭ́ ē ã̆, hă ttŭ́ kkę̱ ssĭn̓ ǁkóā̃kẹn ǀkwe͡ĭ̃
(5171) ŭ́, ŏ hā kkĭ-ssā ĕ ǀnẵŭ; hă̋ń ka̋ há ssĭn̓ ( ) ǁkóā̃kẹn ǀkąm̓maiṅyă ttwī, ŏ hă ttŭ́; hă ssĕ kwă̋ń ǀkŭ ssūkẹn
ŭ́, hă ssĕ kwă̋ń ǀkŭ ǀkóuǀkōū-ã̆ ǀkhe͡ĕ ǁé. ǀkụiṅ̓ǀkụiṅ̓
(5172) ssĕ kwă̋ń ǀkŭ ǁkhaukă̆; hę́ ssĕ ( ) kwă̋ń ǁnaū, hę́ ǀkă̆-ā̃ hă̆, hę̱ ssĕ kwă̋ń ǀkŭ ǀkann ttχ̣éttχ̣étă̆,* hă ssĕ ǀkŭ ǁkóäkẹn ǀkūkẹn.

(5173) "Hę́ ē, ǀk'e͡ĕ́, hę́ ssĕ kwă̋ń ǀkŭ ǁkóā̃kẹn ( ) ǀkūkẹn ttą̄ą̄, ŏ hę́ ǀkūka.† Tā, hă ʏaukĭ ká hă ǀhum̄m̄ ṅ,ŏ-g ṅ ʗkēyă̆ hă ā, tĭ ē, ha ʏaukĭ ssĕ ʏwā, ǒ hă χ̣ǒ̋ä; tā,

(5172') * *Or*, tssī, ttχ̣ué-ttχ̣ụ̄ētẹn hă̆.

(5173') † ǀk'e͡ĕ́ ssĕ kwă̋ń ǁnaū, hē ǀkūkă̆, hé ssĕ ǁkóäkẹn ǀkūkẹn ttą̄ą̄; ŏ hĕ ʏaukĭ ǁχ̣ā̃, hĕ ǀkọ̆ŭ ǀkụm̄ sse͡ĕ. Tā, ǀnẵŭ ǁkụ̆ǎn ā, ǀkwe͡ĭ̃ kkŭ, hā ǂkákkẹn; hă ʗkē, tĭ ē, hă̆ χ̣ŏ̋ä ʏaukĭ kă hă ssĕ ǁχ̣ā̃ hă ǀkọ̆ŭ ǀkụm̄ ssĕ.

didst formerly say, that we should also again return alive, when we died."

The hare was the one who thus ( ) did. He spoke, (5166)
he said, that he would not be silent, for, his mother would not again living return; for ( ) his mother was (5167)
altogether dead. Therefore, he would cry greatly for his mother.

The Moon replying, said to the hare about it ( ) (5168)
that the hare should leave off crying; for, his mother was not altogether dead. For, his mother meant that she would again living return. The hare replying, said ( ) that he was not willing to be silent; for, he (5168½)
knew that his mother would not again return alive. For, she was altogether dead.

( ) And the Moon became angry about it, that the (5169)
hare* spoke thus, while he did not assent to him (the Moon). And he hit with his fist, cleaving the hare's mouth; ( ) and while he hit the hare's mouth (5170)
with his fist, he exclaimed: "This person, his mouth which is here, his mouth shall altogether be like this, even when he is a hare;† he shall ( ) always bear (5171)
a scar on his mouth; he shall spring away, he shall doubling (?) come back. The dogs shall chase him; they shall, ( ) when they have caught him, they shall (5172)
grasping tear him to pieces,‡ he shall altogether die.

"And they who are men, they shall altogether ( ) (5173)
dying go away, when they die.§ For, he was not

* It was a young male hare, the narrator explained. (5169')

† The hare had also been a person; but, the Moon cursed him, ordering that he should altogether become a hare. (5170')

‡ *Or*, bite, tearing him to pieces. (5172')

§ The people shall, 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. (5173')

(5174) hă χ̊ŏ̊ä kắ hă ssĕ ( ) ǁχ̊ā̃ hă ḷk'aŭ; hăṅ ǀnĕ ǂkákka
kĕ, tĭ ē, hă χ̊ŏ̊ä ʔaukĭ kắ hă ssĕ ǁχ̊ā̃ hă ḷk'aŭ ḷkụm̄
ssĕ. Hḗ tíkẹn ē, hă kắ hă ssĕ ǁkóäkẹn ddĭ ḷnā̆ŭ̆.
(5175) Hḗ ē, ( ) ḷk'ḗ, hḕ ssĕ kwā̆ṅ ǀkŭ ǁkóäkẹn ǀkūkẹn. Tā,
hắ ǁkụą̆ṅ ā, ǂkákkă, tĭ ē hă χ̊ŏ̊ä ʔaukĭ kắ hă ssĕ ǁχ̊ā̃
(5176) hă ḷk'aŭ ḷkụm̄ ssĕ. Ṅ ǁkụąṅ ( ) ǂkákka hă ā̃, tĭ ē,
hḕ kíë ssĕ ǁχ̊ąm̄ ǁkéǁkḗ ṅ-ṅ́; tĭ ē, ṅ́ kă ddí hḕ; hḕ-g
ṅ̆ kă ǁnaū, ŏ kā ǀkūkă, ṅ̆ ǁχ̊ā̃ ṅ̆ ḷk'aŭ ḷkụm̄ ssĕ. Hăṅ
(5177) ǀnĕ ( ) ǂnwā̃ĭ ṅ́, ŏ kăṅ́ kăṅ ǂkákkă hă ā̃."

Hḗ tíkẹn ē, máma-ggū́ ǂkákka kĕ, tĭ ē, ḷnā̆ŭ̆ hą̃ òä
(5178) ĕ ḷkụí; tĭ ē, hă ǀkwḗĭ kōä, ĭ, hĭṅ̀ ē, ( ) ḷkăḷkaúru
ǁʘkāuwă hă, ĭ, há ssĕ ǁkóäkẹn ddĭ ḷnā̆ŭ̆. Máma-
ggúkẹn kăṅ ǀʘkēyă kĕ, tĭ ē, ḷnā̆ŭ̆ ǀkĭ ḷkụĭ tă ā̀, ṓ hă
(5179) ǁką́tten-ttŭ; hḗ tíkẹn ē, ssí kă ( ) ǁnaū, ssī ǀkhā ḷnā̆ŭ̆,
ŏ ssī kă ssí ssĕ hā̃ ḷnā̆ŭ̆, ssítẹn kă ǀkĭ ǀhĭṅ́ ǀkwą̆ĭ̆ ǀkē,
ĕ ḷkụĭ tă ā̀, ssĭ ǀχ̊ūgẹn, χ̊ū ttū́ hă; ŏ ssítẹn ttā ǁkă tĭ
(5180) ē, ( ) hắ ā́, ḷnā̆ŭ̆, hắ kă ā̀ ʔaukĭ ḗ. Tā, ǁʘkē ā, hă
òä ĕ ḷkụĭ ā̃, há kă ā̀ ḗ.

Hḗ tíkẹn ē, máma-ggū́ ʔaukĭ kă ssī hĩ, hă ā̀-⊙pụā́;
(5181) ŏ hĭṅ ttā ( ) ǁkă tĭ ē, ā̀ ā́, ḷnā̆ŭ̆ ǀkŭ ṓ ĕ ḷkụĭ ā̃, há kă
ā̀ ǀkŭ ḗ. Máma-ggúkẹn kăṅ ǀʘkēyă ssĭ ā̃, ssĭ-g ǀnŏ̆

* The meaning of ǁką́ttẹn-ttŭ is not yet clear; and the endeavours to obtain a hare, so that it might be exactly ascertained from the Bushmen which piece of meat was meant, were unsuccessful. The *ttŭ* at the end of the word shews that some sort of hollow of the human body is indicated.

Since these sheets were sent to press, Dr. J. N. W. Loubser, to whom I had applied for information regarding this particular piece of meat, was so good as to send me the following lines, accompanied by a diagram, which unfortunately it was already too late for me to iuclude in the illustrations for the volume :—

"As regards the 'biltong flesh', I have often watched my mother

willing to agree with me, when I told him about it,
that he should not cry for his mother; for, his mother
would ( ) again live; he said to me, that, his mother (5174)
would not again living return. Therefore, he shall
altogether become a hare. And ( ) the people, they (5175)
shall altogether die. For, he was the one who said
that his mother would not again living return. I ( ) (5176)
said to him about it, that they (the people) should
also be like me; that which I do; that I, when I am
dead, I again living return. He ( ) contradicted me, (5177)
when I had told him about it."

Therefore, our mothers said to me, that the hare
was formerly a man; when he had acted in this
manner, then it was that ( ) the Moon cursed him, (5178)
that he should altogether become a hare. Our
mothers told me, that, the hare has human flesh at
his ǁką́ttẹn-ttŭ *; therefore, we, ( ) when we have (5179)
killed a hare, when we intend to eat the hare, we
take out the "biltong flesh" † yonder, which is human
flesh, we leave it; while we feel that ( ) he who is (5180)
the hare, his flesh it is not. For, flesh (belonging to)
the time when he formerly was a man, it is.

Therefore, our mothers were not willing for us to
eat that small piece of meat; while they felt ( ) that (5181)
it is this piece of meat with which the hare was
formerly a man. Our mothers said to us about it,

cutting biltong, and know that each leg of beef contains really only one *real* biltong, *i.e.* the piece of flesh need not be cut into the usual oblong shape, but has this *a priori*. In other words, it is a muscle of this form. From my anatomical knowledge I can only find it to correspond to the *musculus biceps femoris* of the man. It will therefore be a muscle sitting rather high up the thigh (B of Figure)."

† The narrator explained ǀkwą̆ĭ̆ to be "biltong flesh" (*i.e.*, lean meat that can be cut into strips and sun-dried, making "biltong").

(5182) ʖau ttā́, tǐ é, ssí kă kkaúrukẹn, ŏ ssī hā̃ ( ) hă
ā̀-⊙pụ́ă, ŏ ssítẹn ttā ǁkă tǐ ē, ǀkụ̆ǐ tă ā̀ ǀkŭ ḗ; hē̲
ʖaukĭ ĕ ǀnā̃ŭ̃ kă à; tă ā̀ ā ǀnauńkko ǁnă ǀnā̃ŭ̃, há ḗ; ŏ
(5183) hăn̓ ttā ǁkă tĭ ē, ǀnā̃ŭ̃ ŏā̃ ĕ ǀkụ̆ĭ. ( ) Hē̲ tíkẹn ē, hă
ǀnauńkko ǁná ǀnā̃ŭ̃, ĭ; ŏ ǀnā̃ŭ̃ kă ddĭ-ddītẹn ǁkụ̆ạ́ń
ē, ǀkằǀkaúru ǁʋkāūwă ĭ ĭ; ḯ ssĕ kwā̃ń̓ ǀkŭ ǁkóā̃kẹn
(5184) ǀkūkẹn. Tā, ĭ ssĭń ssĕ ( ) kwā̃ń̓ ǁnāū, ī ǀkūkă, ítẹn
ssĭń ssĕ kwā̃ń̓ ǁχā̃ ĭ ǀk'aŭ ǀkụ̄m ssĕ; ǀnā̃ŭ̃n̓ ǁkụ̆ạ́ń
ddǫ́ą̆ ā, ʖaukĭ ǀhum̃-mă ǀkằǀkaúru, ŏ ǀkằǀkaúrukẹn
(5185) kā́ hă ǂkákka ( ) hă ā̊; hăn̓ ǀnĕ ǂnwā̊ĭ ǀkằǀkaúru.

Hē̲ tíkẹn ē, ǀkằǀkaúru ǀnĕ kŭ-kkūï, hăn̓ ǀʋkē: "U
(5186) ē ǀk'ē̲, ŭ kǭ̄ǭ ssĕ kwā̃ń̓ ǁnāū, ū ǁkūka, ŭ kwā̃ń̓ ǀkŭ ( )
ǁkóā̃kẹn ǀkūkẹn tchŭ́-ru ssĭń. Tā, ṅ ǁkụ̆ạ́ń̓ ssĭń
ǂkákkẹn, tǐ ē, ŭ kwā̃ń̓ ǀkŭ ǁnāū, ū ǁkūka, ŭ kwā̃ń̓
(5187) ǀkŭ ǁχā̃ ŭ kkǫ́ą̆ń̓ ǀhĭń̓, ŭ ʖaukĭ ǁkóā̃kẹn ( ) ǀkūkẹn.
Tā, ṅ kă ǁnāū, ŏ ká ǀkúka, n̓̆ ǁχā̊ n̓̆ ǀk'au ǀkụ̄m ssĕ.
Ṅ ǁkụ̆ạ́ń ssĭń kă, ú ē ǀk'ḗ, ŭ ssĭń ǁχą̄m ǁkéǁkéyă n̓̆-ń̓;
(5188) ddí tíkẹn kă ddí hē̲; ( ) hē̲-g n̓̆ ʖaukĭ tă ǁkóā̃kẹn
ǀkūkẹn ttą̄ī. U ē ǀk'étẹn, ǁkụ̆ạ́ń ē, ddá hă ddí; hḗ̲
tíkẹn ē, n̓̆ ǁkụ̆ạ́ń̓ ssĭń ǂĭ, tǐ ē, ṅ ā̀ hŭ ǀkē̃ĩ. ǀnā̃ŭ̃n̓ ǀkŭ
(5189) ǁnāū, ŏ kắń̓ kắń̓ ( ) ǂkákka hă ā̃,—ŏ kắń̓ ǁkụ̆ạ́ń̓ ttā
ǁkă tǐ ē, n̓̆ ǁkụ̆ạ́ń̓ ǂĕn̄-nă, tǐ ē, ǀnā̃ŭ̃ χŏ̄ă̆ ʖaukĭ ǁkóā̃kẹn
ǀkūkẹn, tā, hă ǀkŭ ⊙pụoiń̓,—ǀnā̃ŭ̃n̓ ǀnĕ ā, ǂkákka kĕ,
(5190) tǐ ē, hă ( ) χŏ̄ă̆ ʖaukĭ ⊙pụoiń̓; tă hă χŏ̄ă̆ ǁkóā̃kẹn
ǀkūkẹn. Hḗ̲ tíkẹn ǁkụ̆ạ́ń̓ ē, n̓̆ ǀʋkwaiń̲, ĭ; ŏ kắń̓ ǀkŭ
(5191) ssĭń̓ kă, ǀnā̃ŭ̃ ǀkŭ kkŭ: 'Ī, máma kăn̓ ǁkụ̆ạ́ń̓ ǀkŭ ( )
⊙pụoiń̓.'"

Tā, hḗ̲ tǐ, hē̲ ē, hă ǀnĕ ǀʋkwaiń̲ ǀnā̃ŭ̃, ĭ; tǐ ē, ǀnā̃ŭ̃
kwā̃ń̓ ǀkŭ ǀkwḗĩ kkūï, ŏ ǀnā̃ŭ̃n̓ ʖau kkūï: "ī, máma
(5192) kăn̓ ǁkụ̆ạ́ń̓ ǀkŭ ⊙pụoiń̓ ttā; hăn̓ ká hă ssĕ ( ) ǀką̄ityĭ
kkǫ́ą̆ń̓ ǀhĭń̓." Ŏ ǀnā̃ŭ̃ wā̃ oä ǀhuṃma ǀkằǀkaúru, hĭń̓

did we not feel that our stomachs were uneasy if we
ate ( ) that little piece of meat, while we felt that it (5182)
was human flesh; it is not hare's flesh; for, flesh
which is still in the hare it is; while it feels that the
hare was formerly a man. ( ) Therefore, it is still (5183)
in the hare; while the hare's doings are those on
account of which the Moon cursed us; that we should
altogether die. For, we should, ( ) when we died, (5184)
we should have again living returned; the hare was
the one who did not assent to the Moon, when the
Moon was willing to talk to ( ) him about it; he (5185)
contradicted the Moon.

Therefore, the Moon spoke, he said: "Ye who are
people, ye shall, when ye die, ( ) altogether dying (5186)
vanish away. For, I said, that, ye should, when ye
died, ye should again arise, ye should not altogether
( ) die. For, I, when I am dead, I again living (5187)
return. I had intended, that, ye who are men, ye
should also resemble me (and) do the things that I do;
( ) that I do not altogether dying go away. Ye, who (5188)
are men, are those who did this deed; therefore,
I had thought that I (would) give you joy. The
hare, when I intended ( ) to tell him about it,—while (5189)
I felt that I knew that the hare's mother had not
really died, for, she slept,—the hare was the one who
said to me, that his ( ) mother did not sleep; for, his (5190)
mother had altogether died. These were the things
that I became angry about; while I had thought that
the hare would say: 'Yes; my mother is ( ) asleep.'" (5191)

For, on account of these things, he (the Moon)
became angry with the hare; that the hare should
have spoken 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 (5192)

ē, í ē ǀk'ć, ĭ ssĭń ssĭn kwã̄ń ǁkŭ ǁkéǁkéyă ǀkăǀkaúru;

(5193) tā, ǀkăǀkaúru ǁkǫ̣aǹ hã̄ oä ( ) ǁkwćī̃-ddă, tĭ ē, ĭ ʏaukĭ ssĕ kwã̄ń ǁkóäkẹn ǀkūkẹn. ǀnã̆ŭ̃ kă ddĭ-ddīte̩n ǁkǫ̣ă̆ń

ē, ǀkăǀkaúru ǀnĕ ǁʊkaū ĭ, ĩ; hę̆ í tă ǀnĕ ǁkóäkẹn

(5194) ǀkūkẹn, ĩ; ŏ ( ) kkummm á, ǀnã̆ŭ̃ ǁkǫ̣ă̆ǹ ā, ǂkákkă hă̆· Há kummm, hăǹ ǁkǫ̣ă̆ǹ á, í kă ǁkóäkẹn ǀkūkẹn ttą̄ı̄

(5195) ã̄; ŏ ǀnã̆ŭ̃ kă ddí-ddī; hę́ hă ǁkǫ̣ă̆ń ā, ʏaukĭ ( ) ǀhuḿma ǀkăǀkaúru; ŏ ǀkăǀkaúrukẹn ká hă ǂkákka hă ã̄; hăǹ ǀnĕ ǂnwãĩ̄ ǀkăǀkaúru, ŏ ǀkăǀkaúrukẹn ká hă ǀʊkēyă hă ā.

(5196) ǀkăǀkaúru ǀnĕ ( ) kŭ-kúïte̩n ǀʊkē, hă ká hă ssĭǹ ǀǫ̣híǀǫ̣hí-ttiń ǂkà; ǀkọ́ë-ttaŭ wă ssĭǹ ē, tssī-ĩ hă, ŏ tĭ ē, hă ttēń-ttēń hę̆; hă ʏaukĭ ssĭǹ ǁạnnǁạnń ssĭǹ

(5196½) ʘhōkẹn; tā, hă ( ) kwã̄ń ǀkŭ ǀǫ̣híǀǫ̣hí-tā ǂkā; ŏ hā ʏaukĭ tā ʘhó. Hă kwã̄ń ǀkŭ ǀǫ̣híǀǫ̣hí-ttĭń ǂkā. Hę́ tíkẹn ē, ǀnã̆ŭ̃ kă ǁnāū, há ssūkẹn ūï, há ttą̄ǫ̣ko

(5197) ǀnăǀnábbi-te̩n; ŏ há ( ) ǀnaǀnábbi-te̩n ttă-ttátte̩n ǀkọ́ë-ttau, ŏ hă ǀnã̄, ē ǀkọ́ë-ttau ǁhĭńyă hę̆; ŏ hăǹ ttā ǁkă tĭ ē, ǀkọ́ë-ttau ǀnĕ ǁhĭń ǀkauń-ă ã̄̃ ǀnã̄. Hę́

(5198) tíkẹn ē, hă ( ) ǀnăǀnábbite̩n, ǀkọ́ë-ttau kkǫ̣íte̩n ssĕ ttă-ttát-tă hă ā.

Moon, then, we who are people, we should have resembled the Moon; for, the Moon had formerly ( ) (5193)
said, that we should not altogether die. The hare's doings were those on account of which the Moon
cursed us, and we die altogether; on account of ( ) (5194)
the story which the hare was the one who told him. That story is the one on account of which we altogether die (and) go away; on account of the hare's doings; when he was the one who did not
( ) assent to the Moon; when the Moon intended (5195)
to tell him about it; he contradicted the Moon, when the Moon intended to tell him about it.

The Moon ( ) spoke, saying that he (the hare) (5196)
should lie upon a bare place; vermin should be those who were biting him, at the place where he was lying; he should not inhabit the bushes; for, he
( ) should lie upon a bare place; while he did not (5196½)
lie under a tree. He should be lying upon a bare place. Therefore, the hare is used, when he springs
up, he goes along shaking his head; while he ( ) (5197)
shakes out, making to fall the vermin from his head, in which the vermin had been hanging; while he feels that the vermin hung abundantly in his head.
Therefore, he ( ) shakes his head, so that the other (5198)
vermin may fall out for him.

(This, among the different versions of the Moon and Hare story called "The Origin of Death" has been selected on account of the prayer to the young Moon with which it begins.)

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(rec'd 11th Oct.
12. V. 09.)

II.—24.

L.

THE MOON IS NOT TO BE LOOKED AT WHEN GAME HAS BEEN SHOT.

(*Dictated, in* 1875, *in the Katkop dialect, by* Díä!kwā̧in, *who heard it from his mother,* ǂka̧m̄́mĕ-ăṅ́).

(5643) Ssite̥n ʏauki sse ǁ⏑koen !kăǃkauru, ŏ ssī ǀχ̄ā ⊙pu̥āī; tā, ssi ǀkŭ ǁ⏑koen, !k'ō !hóä ssĭ ǀnā̄; ŏ ssite̥n ʏauki
(5644) !kwĕǃkwḗ !ā ǁkhŏ̱, ŏ ( ) !gwą́χu; ŏ ssite̥n !hu̥ḿmī !kăǃkauru kă ǂχ̄ī. Hĭṅ ē̱, ssĭ !hu̥ḿmī hĕ̱. Tā, máma-ggū́ ǀkĭ ǂkákka ssĭ ā̄, tĭ ē̱, !kăǃkauru ʏauki ĕ ǁē̄ĭṅ !ku̥ĭ, ŏ ĭ ǁ⏑koen hă.
(5645) Tā, hă ǁnāū, ( ) í ǁ⏑koen hă, ŏ i ǀχ̄ā̄ ⊙pu̥āī, ǁkhéte̥n-ǁkhétaṅ ssaṅ hĭ ⊙pu̥āī, ŏ ⊙pu̥āī yā ǀkŭ̀ke̥n tā, ŏ í ǁ⏑koen !kăǃkauru. ⊙pu̥āīte̥n ǁnāū, há χ̄ă
(5646) ǀkūka, !kăǃkauru ( ) ǁkhū kăṅ ē̱ ǀkĭ !k'auï ⊙pu̥āī. Tă, máma-ggū́ ǀkĭ ǂkákka ssĭ ā̄, tĭ ē̱, !kăǃkauru ǁkhúge̥n ǀkē, ssí kă ǁ⏑koen hĕ̱, hē̱ ǀkō ss'ō ⊙hŏ, hé̱
(5647) tă ǁkhṓ ( ) !khōū ǁkĭ. Hĭṅ ē̱, ǁkaū-ssĭṅ ⊙pu̥āī; ⊙pu̥āīte̥n kkṓ̥ǟ̧ṅ ǀhĭṅ, ŏ hē̱ ǁkaū-ssĭṅyă ⊙pu̥āī. Hĭṅ ǀnĕ ǀkĭ ssèrrite̥n-ssérrite̥n !ga̧u̧öke̥n ē̱, ĭ ǀχ̄ā̄ ⊙pu̥āī, ĭ;
(5648) ( ) hĕ̱ ⊙pu̥āī ǀkŭ-g ǀnĕ kkṓ̥ǟ̧ṅ ǀhĭṅ, hăṅ ǀkŭ-g ǀnĕ ttā̧ī̧, ŏ hăṅ ʏauki ǀnĕ ddī !ga̧u̧öke̥n; ŏ hăṅ kĭ ǁku̥ą̆ṅ ssĭn ʏwā̆ṅ, hă ssĕ ǀkūke̥n. !kăǃkauru ǁkhú kăṅ ǀkŭ ē̱, ǀkĭ
(5649) ( ) ttwaita. Hé̱, hă ǀkŭ-g ǀnĕ !k'auwĭ, ĭ.

Hḗ̱ tíke̥n ē̱, máma-ggū́ ʏaukĭ kă ssī !gṓǟ-ĭ, ssĭ χ̄ā́ ssĕ ǁ⏑koen, tchu̥eṅ ē̱, ǁnā́ !gwą̄χ̄ŭ; o máma-ggúke̥n
(5650) kăṅ ǀ⏑kēyă ssĭ ā̄, ( ) tĭ ē̱, !kăǃkauru ǁnāū, ssī ǁ⏑koenyă hă, ⊙pu̥āī á, ssĭ ǀχ̄ā̄ hă, hăṅ ǁχ̄ḁm̄ ttā̧ī̧ kū́ï ʏwā̆ṅ !kăǃkauru. Máma-ggúke̥n ǀ⏑kḗyă ssĭ ā̄, tĭ
(5651) ē̱, ssĭ-g ǀnŏ̄ ʏau ǁ⏑koen, !kăǃkauru kă ttā̧ī̧? ( ) hă

II.—24.

L.

THE MOON IS NOT TO BE LOOKED AT WHEN GAME HAS BEEN SHOT.

We may not look at the Moon, when we have (5643)
shot game; for, we look, lowering our head, while
we do not look up, towards ( ) the sky; while we (5644)
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 (5645)
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 (5646)
which causes the game to live. For, our mothers
used to tell us about it, that, the Moon's water
yonder, (that) we see, which is on a bush, it resembles
( ) liquid honey. It is that which falls upon the (5647)
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 (5648)
it does not shew 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. (5649)

Therefore, our mothers did not wish us to be
looking about, we should not look at the things which
are in the sky; while our mothers used to tell us
about it, ( ) that the Moon, if we had looked at him, (5650)
the game which we had shot, would also go along like
the Moon. Our mothers said to us about it, did we
not see the Moon's manner of going? ( ) he was not (5651)
in the habit of going to a place near at hand, for,

* Literally, "make," or "become poison".

ʔauki ǀkĕǀkẹm̄ ǁā, tĭ ⊙pwúrru-ḗ, tā, ḷgauë tă ǀkŭ
ḷkhwāī, ŏ hā́ ttaukŏ ttą̄ī̧. ⊙pụaitẹn ssĭṅ ǁχ̣ạḿ ĩ yă,
(5652) ŏ ssī ǁ⌣koenyă ḷkăḷkauru. ḷgauëtẹn ǀkŭ ( ) ssĕ
ḷkhwāī, ŏ ⊙pụāī yă ttaukŏ ttą̄ī̧ ; ŏ hā ǁkéǁkḗ
ḷkăḷkauru, ā ssí ssĭṅ ǁ⌣koenyă hă. Hḗ tíkẹn ē̱, ssĭ
ḷhụḿmĩ hă, ssĭ ǁ⌣koen ḷkăḷkauru; ŏ ssítẹn ttā ǁkă
(5653) tĭ ē̱, ( ) máma-ggū́ ǀkĭ ǀ⌣kēyă ssĭ ā̆, tĭ ē̱, ⊙pụāī kā́ hă
ssĕ ǀnĕ ǀkĭ ǀkụm̄ ǁĕ ssĭ, ŏ tĭ ē̱, ḷkhwā ʔauki ǁnā́ hĕ̱.
(5654) Ssĭ kǫ́ǭ ǀnĕ ǁā́ ǀkùkẹn, ŏ ǁk'ō̆ïṅ, ŏ hā́ ddúï-ddúï-ssĕ ( )
ǀkĭ ǀkụm̄ ǁā ssĭ, ŏ tĭ ē̱, ḷkhwā́ ʔauki ǁnā́ hĕ̱.

---

the day was used to break, while he was still going
along. The game would also do the same, if we had
looked at the Moon. The day ( ) would break, while (5652)
the game was still going along; while it resembled
the Moon, at which we had looked. Therefore, we
feared to look at the Moon; while we felt that ( ) (5653)
our mothers used to tell us about it, that the game
would desire to take us away to a place where no
water was. We could (?) go to die of thirst, while it,
leading us astray, ( ) took us away to a place where (5654)
no water was.

III. *Stars.*

III.—23.
B.

THE GIRL OF THE EARLY RACE, WHO MADE STARS.*

(2505) Ṅ ǂx̌ŏ̈ă ă ǂkákkă kĕ, tĭ ē, ǃkụ́lǻ́ kkóą̇̀ǹ lhiǹ; hăǹ ǃkĭ̆ lēyă hă ʟ̆kăʟ̆kă au ǃkúĭ̆; hăǹ ǁkāū kĭ ǁkāĭtẹn ǃkúĭ̆ au ǃgwą́ǂx̌ŭ. Hăǹ ǂkákkă ǃkúĭ̆: "ǃkúĭ̆ é ǻ, hĭ
(2506) kkwą̇̀ǹ ssĕ ǁkóä-kẹn ddí ǃkō. ( ) Hĭ ssĭǹ kkwą̇̀ǹ lnĕ ǃkúĭ̈tẹn ǃā ttā ǃgwą́ǂx̌ŭ, lkụą̇lkụą́ttẹn ssĕ ǃkhé ǃụhí ttĭǹ ǃkō, au ǃkōwakẹn lnĕ ĕ ǃkō, au hĭ ssĭǹ ĕ ǃkúĭ." Hĭǹ ǁkóäkẹn ddī ǃkō. ǃkō ssĭǹ lnĕ ǁnwą̇̀rritẹn hĭ lkụą-
(2507) lkụą́ttẹn; au ǃkōgẹn ( ) táttĭ ē, ǃkō ttēǹ ǁnwą̇̀rritẹn; au lkụą̇lkụą́ttẹn ǃgwéë̄-t̄ẹn ǁā; hé tĭ hĭǹ ē, ǃkō ttē̄ǹ-ă ǁā hĭ lkụą̇lkụą́ttẹn. ǃkōgẹn ǁnaŭ tĭ ē, ǃkó kkăǹ ǃkhē
(2508) ǃk'a͡ŭ, ĭ; ǃkōgẹn ǁkụą̇ǹ ǁnwą̇̀rritẹn ( ) ǃŭhā, au ǃkōgẹn kă, ǃkō ssĕ ǁkha͡ŭ ǃkhé̋ǃkhé̋, au ǃkógẹn táttĭ ē, lkụą̇-lkụą́ttẹn lnĕ kkăǹ ǃx̌ụǫ́ǹnĭ; au lkụą̇lkụą́ttakẹn tátti,
(2509) ǁkóĭǹ ā ǃx̌ụṍǹnĭyă; hăǹ lnĕ ( ) ǃụhí ssĭǹ hă-hă kă ǃx̌árră; lkụą̇lkụą́ttakẹn lnĕ ǃx̌ụṍǹni; au hĭǹ lnĕ ǂkaḿmă ǃgaúë̆; hĭ ssĕ-g lnĕ ttēn ákkẹn, au ǃkó wă-g lnĕ ttēn ákkẹn. lkụą̇lkụą́ttẹn ssĕ-g lnĕ ǁx̌ą́ǹ ǃkhé

* This story was related to ǁ*kábbo* by his mother, ǃ*kwi-ăǻ́*.

III.—23.
B.

THE GIRL OF THE EARLY RACE, WHO MADE STARS.*

My mother was the one who told me that the girl (2505)
arose; she put her hands into the wood ashes; she
threw up the wood ashes into the sky. She said to
the wood ashes: "The wood ashes which are here,
they must altogether become the Milky Way. ( ) They (2506)
must white lie along in the sky, that the stars may
stand outside of the Milky Way, while the Milky Way
is the Milky Way, while it used to be wood ashes."
They (the ashes) altogether become the Milky Way.
The Milky Way must go round with the stars;
while the Milky Way ( ) feels that, the Milky Way (2507)
lies going round; while the stars sail along; there-
fore, the Milky Way, lying, goes along with the Stars.
The Milky Way, when the Milky Way stands upon
the earth, the Milky Way turns ( ) across in front, (2508)
while the Milky Way means to wait (?), while the
Milky Way feels that the Stars are turning back;
while the Stars feel that the Sun is the one who
has turned back; he ( ) is upon his path; the Stars (2509)
turn back; while they go to fetch the daybreak;
that they may lie nicely, while the Milky Way lies
nicely. The Stars shall also stand nicely around.

* This girl is said to have been one of the people of the early (2505')
race (ǃx̌wé-lnā-sshŏ-ǃk'ĕ) and the "first" girl; and to have acted ill. She was finally shot by her husband. These ǃx̌wé-lnā-sshŏ-ǃk'ĕ are said to have been stupid, and not to have understood things well.

(2510) ttĭ́ǹ ákkẹn. ( ) Hĭ ssĕ-g ǀnĕ ǃgwéë-tẹn ǃụhí ssĭǹ hĭ ǃnwā́, hé́, hĭ ǁkwaitẹn ǃgwētẹnǃgwētẹn ǁkēĭ̃ hĭ. Au hĭǹ tátti, hĭ ǁkṵ́ ĕ ǁkụąǁkụą́ttẹn, ē ǁkọ̄.

ǃkōgẹn ǀnĕ ttēn-ssā, ǃkō ǃkhwaitẹn, hé́ ǃkụílā́ ǁkaŭ (2511) kĭ ǁkaītă ǃkúï, ĭ, ( ) hă ssĕ-g ǀnĕ ǁkọ̄ ákkẹn; hă ssĭǹ ǀnĕ ttēnyă ǁā, aŭ hă tátti ē, hă ǁkŭ ǃụhíttā ǃgwą̄χ̌ŭ. Hă ssĭǹ ǀnĕ ttēn, ǁnwą̇rritä ǁā, au han tátti ē, ǁkụąǁkụą́ttẹn ǁχ̌ạ́m ǁnwą́rrĭ-tẹn. Hĭǹ ǁnwą́rrĭ-tẹn ǃụhí (2512) hhóä ( ) ǃgwą́χ̌ŭ. ǃgwą́χ̌ukẹn ǁkŭ ttā; ǁkụąǁkụą́ttäkẹn ǁkŭ ē, ttą̄ī ǁá; au hĭǹ tátti ē, hĭ ǃgwētẹn. Hĭ ssĭǹ ǀélé; hĭ ssĭǹ ǁχ̌ā̃, hĭ ǁhĭǹǁhĭǹ ssā; hĭ ssĭǹ ǃgwētẹn- (2513) ǃgwētẹn ǁkéĭ̃ hĭ ǃnwā́. Hĭǹ ǁkhaŭ ǃkúï̃-tẹn, au ( ) ǁkṍïǹ ǁhĭǹ ssā. ǁkṍïǹ yăǹ ǀē, hĭǹ ǃkhē ǂā ttĭǹ; au hĭǹ tátti ē, hĭ ssĭǹ ǁnwą́rri-tẹn ǃkuńsshŏ ǁkṍïǹ.

ǁgāgẹn ǀnĕ ǁhĭǹ ssă; hĭǹ ǀnĕ ǁkhaŭ ǃkī; au hĭǹ (2514) ssĭǹ ǃhąmm ǃkúï-tă. Hĭǹ ǀnĕ táttĭ, ( ) hĭ ǀnĕ ǃkhē ǂkā ttĭǹ; hĭ ssĕ-g ǀnĕ ǃgwētẹn; au hĭǹ tátti, ǁgá-g ǀnĕ é. Hĭǹ ē, ǃké ǀnĕ ǃkāgẹn ĭ; aŭ hĭǹ tátti ē, ǃk'ãŭ ǀnĕ ǂká+káká. Au hĭǹ tátti, ǁkụą́ǁkụą́ttẹn ttą́m⊙pụă (2515) ǂχ̌īyă. ǁgāgẹn ǁná́ ( ) ǃk'ãŭ. ǃkōgẹn ttą́m⊙pụă ǃkōëyă; aŭ hĭǹ tátti ē, ǃkúĭ̈ ǁkụą́ǹ é. Hé tĭ hĭǹ ē, hĭ ttą́m⊙pụă ǃkōĕyă, ĭ. Aŭ hiǹ tátti ē, ǃkụílā́ ă ǂkákkă, ǃkō ssĭǹ kkwoǹ ǃkóĕyă ǃké ā̃, ǃké ssĕ ǃkāgẹn (2516) ǃkúï-tẹn, ( ) au ǁgā ttss'umḿmā. Tā, ǃk'ãŭ ɔaukĭ ssĭǹ ǃkóĕyă, aŭ ǃkō ɔaukĭ ǁná́. Hĭǹ kóä ǁkụąǁkụą́ttẹn.

ǃkụílákẹn ǂĭ, tĭ ē, hă ssą́ǹ ǁkhaŭ kĭ ǁkāītẹn ǃhụiǹ

( ) They shall sail along upon their footprints, which (2510) they, always sailing along, are following. While they feel that, they are the Stars which descend.

The Milky Way lying comes to its place, to which the girl threw up the wood ashes, ( ) that it may descend (2511) nicely; it had lying gone along, while it felt that it lay upon the sky. It had lying gone round, while it felt that the Stars also turned round. They turning round passed over ( ) the sky. The sky lies (still); (2512) the Stars are those which go along; while they feel that they sail. They had been setting; they had, again, been coming out; they had, sailing along, been following their footprints. They become white, when ( ) the Sun comes out. The Sun sets, they stand (2513) around above; while they feel that they did turning follow the Sun.

The darkness comes out; they (the Stars) wax red, while they had at first been white. They feel that ( ) they stand brightly around; that they may sail (2514) along; while they feel that it is night. Then, the people go by night; while they feel that the ground is made light. While they feel that the Stars shine a little. Darkness is upon ( ) the ground. The (2515) Milky Way gently glows; while it feels that it is wood ashes. Therefore, it gently glows. While it feels that the girl was the one who said that the Milky Way should give a little light for the people, that they might return home by night, ( ) in the (2516) middle of the night. For, the earth would not have been a little light, had not the Milky Way been there. It and the Stars.

The girl thought that she would throw up (into the air) roots of the *ǃhụiǹ*, in order that the *ǃhụiǹ* roots

(2517) ĕn̈-ĕn̈, ǃhụiǹ ĕn̈-ĕn̈ ssĕ ddĭ ǁkụ́ǁkụ́ttẹn; ( ) hé tĭ hĭn̈ ē, ǁkụaǁkụ́ǃtẹn ǃkīyă, ĭ; ă͡ŭ hĭn̈ tátti ē, ǃhụiǹ ĕn̈-ĕn̈ ǁkŭ é.

Hăn̈ ǃhạm̀m ǂkạm̀⊙pụă ǁkā͡ū ǃkā ttē̆ ǃkúĭ̈, ă͡ŭ ǃgwą́χŭ, hă ssĕ ǁnĕ ǁkạ̄tĭ ǁkă͡ū kĭ ǁkā͡ītẹn ǃhụiǹ ĕn̈-ĕn̈; au hăn
(2518) tátti ē, ( ) hă ǃʗkwą̄inyă hă χŏ̈ă̆, tĭ ē, hă χŏ̈ă̆ ʏaŭkĭ á hă ǃhụiǹ ĕn̈-ĕn̈ ē ǃʗkwā͡ĭyă, hă ssĕ há ǁwē̆ĭ̆; tá, hă ǁkŭ́ ǁnắ ǁnĕ͡ĭǹ. Hăn̈ ʏaukĭ ǁē̆ĭ̆, hăn̈ ā ǃʗkụ̄ā̆; hă
(2519) ssĭǹ ǁnĕ ǁē̆ĭ̆, hă kkọm̄-mă hă ǃhụĭ́ǹ; ( ) hă ssĭǹ ǁnĕ ǁkíǁkĭ́-ssă hă-hă á hĭ; hă ssĭǹ ǁnĕ hĭ; tá, hă ǁkaǹ-ă; ă͡ŭ hăn̈ ǃkhaukẹn ttā, ǁnĕ͡ĭǹ. Hă χŏ̈ă̆-kẹnggúkẹn ǁkŭ ē, ttą̄ą̄. Hé ē, ǃʗkuą̄ā̆. Hĭn̈ ǁkĭ̆ǁkĭ̆-ssă hĭ ǃhụĭ́ǹ; hĭ
(2520) ssĭǹ hĭ. ( ) Hăn̈ ǁkŭ ǁētā há kă ǁneiǹ-⊙pụá, hé, hă χŏ̈ă̆ ttą́bbă ǃhŏ̈ă̆ hă ą̄ hĭ. Hă kă ǁkhá-kẹn ǁkŭ ǁgū̃ ǃkhē; ă͡ŭ hĭn̈ tátti ē, hă ʏaukĭ ǃnauńkkŏ ǁkéǹ. Hé, hă ǁkŭ
(2521) ǃnauńkkŏ ǁnắ ǁneiǹ. Hă χŏ̈ă̆-kẹn ǁkŭ ā, ( ) ǁkĭ̆ǁkĭ̆-ssă hą̃ hą̃. Hă ssĭǹ ǁkŭ hą̃hą̃ ǀétā ǁneiǹ-⊙pụá; ă͡ŭ hă χŏ̈ă̆-kẹn ǂĭ, tĭ ē, hă ʏaukĭ hĭ ʏă͡ŭʏa̋ŭrrŭ-kẹn ǃkhwă͡ĭ.
(2522) Tā, hă ǁkŭ hĭ hă ōä̆ ā ǁnŭ̋ʏó, hă ǃkhwă͡ĭ. ( ) Au hăn̈ ǂĭ, tĭ ē, ʏă͡ŭʏa̋ŭrrŭ-kẹn ʗkáǁʗká ssą́ǹ ddĭ kkú tá sseŕritẹn. Hé ē, ǃnwā ǁnĕ ddí kúĭ̈ tă sseŕrĭ-tẹn. ǃgwą́rră ă ǃkauǹ sshŏ, hăn̈ ǁnĕ ʏą̄ọ̄; ă͡ŭ ǃgwą́rră-kẹn

(2517') * She threw up a scented root (eaten by some Bushmen) called ǃ*hụiǹ*, which became stars; the red (or old) ǃ*hụiǹ* making red stars, the white (or young) ǃ*hụiǹ* making white stars. This root is, ǁ*kabbo* says, eaten by baboons and also by the porcupine.

The same girl also made locusts, by throwing up into the sky the peel of the ǃ*kúïssĭ* [an edible root] which she was eating.

(2521') † ǁ*kabbo* here explained that, when a girl has "grown," she is put into a tiny hut, made by her mother, with a very small aperture for the door; which her mother closes upon her. When

should become Stars; ( ) therefore, the Stars are red; (2517)
while they feel that (they) are ǃ*hụiǹ* roots.*

She first gently threw up wood ashes into the sky, that she might presently throw up ǃ*hụiǹ* roots; while she felt that ( ) she was angry with her mother, (2518)
because her mother had not given her many ǃ*hụiǹ* roots, that she might eat abundantly; for, she was in the hut. She did not herself go out to seek food; that she might get (?) ǃ*hụiǹ* for herself; ( ) that she (2519)
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 sought for food. They were bringing home ǃ*hụiǹ*, that they might eat. ( ) She (2520)
lay in her little hut, which her mother had made for her. Her stick stood there; because she did not yet dig out food. And, she was still in the hut. Her mother was the one who ( ) was bringing her food. (2521)
That she might be eating, lying in the little hut †; while her mother thought that she (the girl) did not eat the young men's game (*i.e.* game killed by them). For, she eat the game of her father, who was an old man. ( ) While she thought that the hands of (2522)
the young men would become cool. Then, the arrow would become cool. The arrow head which is at the top, it would be cold; while the arrow head felt that

she goes out, she looks down upon the ground; and when she returns to the hut, she sits and looks down. She does not go far, or walk about at this time. When presently she becomes a "big girl," she is allowed to look about, and to look afar again; being, on the first occasion, allowed to look afar over her mother's hand. She leaves the small hut, when allowed to look about and around again; and she then walks about like the other women. During the time she is in retreat, she must not look at the springbok, (2522')
lest they should become wild.

(2523) táttĭ ē, ǀhoukẹn ǀnĕ ʏa̯o̯; ( ) au ǀhoukẹn táttĭ ē, hă
ǀʊkắǀʊkắ ē ʏa̯o̯. Au ḷkụíǀă-kẹn ǂĩ hă ǁkĭ, ē hă hắ kĭ
ǀē hĩ, aŭ whāī ĕń-ĕń; hă ǁkí-tẹn kkań ǀḗ ǀhou, ǀhou
(2524) ǁkāī-ë̆ ǀnĕ ddĭ kkúï̆ tă sseŕrĭ-tẹn; hăṅ ǀkuē̃-dắ, hăṅ ( )
ǂĩ. Hé tĭ hĭṅ ē, hă ḷhạḿmī ʏaŭʏaŭ́rru-kẹn ḷkhwaĭ, ĩ.
Hă óä̆-kẹn ā, hă ḷkwāī hĩ, aŭ hă-hă. Au hăṅ táttĭ ē,
hă ssĭṅ ttą́bbă hă óä̆ ǀʊkắǀʊkắ; hă ssĭṅ ttą́bbă kĭ ǀhĭṅ́
ǁá, hă ǁkĭ.

III.—28.

L.

THE GREAT STAR, ḷGÃUNŨ, WHICH, SINGING, NAMED THE STARS.

(*Related, in* 1875, *by* Díäḷkwa̯ĩn.)*

(5576) ḷgắunū, haṅ hą́ òä ĕ ǀkụą́ttẹn ḷkérri; hḗ tíkẹn ē̱, hă
ǀkḗ ĕ̱ ḷgãunū, ĩ; ŏ haṅ ttā ǁkă ti ē̱, hă ǀkĭ hą̄ ā,
(5577) ḷkwitẹnḷkwityă ǀkụăǀkụą́ttẹn ǀkḗïǀkḗï, ŏ hăṅ ( ) ttā
ǁkă tĭ ē̱, hă ǀkí ĕ̱ ḷkèrri. Hḗ tíkẹn ē̱, hă ḷkwitẹn-
ḷkwitẹn ǀkụăǀkụą́ttẹn ǀkḗïǀkḗï, ĩ. He̱ tíkẹn ē̱ ǀkụă-
ǀkụą́ttẹn ǀkĭ hĕ̱ ǀkḗïǀkḗï, ĩ; ŏ hĭṅ ttā ǁkă tĭ ē̱, ḷgãunū
(5578) ǀkĭ ā ḷkwīya hĕ̱ ǀkḗïǀkḗï. Haṅ ( ) hą́ ḷkùttẹn, ŏ hă
ḷkwì ǀkụăǀkụą́ttẹn ǀkḗïǀkḗï. Hăṅ́ kă: "ǁχ́whāī," ŏ
ǀkụăǀkụą́ttẹn ē̱ ǂenn̄ttau; hĭṅ ē̱, hă ddā hĕ̱ ā̆ ǁχ́whāī;
hḗ kă ǀnāīǀnā̀īn, hĭṅ ē̱, ĕ̱ ǁχ́whāī.

(5576') * "Ṅ ḷkṓïṅ ḷχ́ūgẹnddíkẹn ā óä ǂkákkă kĕ ǀkụą́ttẹn ka kkum̄m̄."

the bow was cold; ( ) while the bow felt that his (2523)
(the young man's) hands were cold. While the gi l
thought of her saliva, which, eating, she had put into
the springbok meat; this saliva would go into the
bow, the inside of the bow would become cool; she,
in this manner, ( ) thought. Therefore, she feared (2524)
the young men's game. Her father was the one from
whom she alone ate (game). While she felt that she
had worked (*i.e.* treated) her father's hands; she had
worked, taking away her saliva (from them).

III.—28.

L.

THE GREAT STAR, ḷGÃUNŨ, WHICH, SINGING, NAMED THE STARS.

ḷgắunū,* he was formerly a great Star; therefore, his (5576)
name is ḷgắunū; while he feels that he was the one
who formerly spoke (lit. "called") the Stars' names;
while he ( ) feels that he is a great one. Therefore, (5577)
he called the Stars' names. Therefore, the Stars
possess their names; while they feel that ḷgắunū was
the one who called their names. He ( ) formerly (5578)
sang, while he uttered the Stars' names. He said
"ǁχ́whāī" † to (some) Stars which are very small;
they are those of which he made ǁχ́whāī; their small,
fine ones are those which are ǁχ́whāī.

* "My (paternal) grandfather, ḷχ́úgẹn-ddí, was the one who told (5576')
me star's stories."

† The stars ǁχ́whāī ǀāīti and ǁχ́whāī-⊙pụă were identified as "Altair" or "Alpha Aquilae," and "Gamma Aquilae," respectively, by the late Mr. George Maclear and Mr. Finlay of the Royal Observatory, on the 10th October, 1873, at Mowbray. ǁχ́whāī gwāī was behind a tree and too low to be distinguished.

(5579) Hē̠ tíkẹn ( ) ē̠, ǁgaŭχŭ ǁnaū, hē̠ ǃkụ̆ǃkụ̆ttā ssụ̄ē̠ń-ssụ́ē̠ń ǃχ̣ụõńńnĩyã, hă̆ń ʾaúki tă hă ssĕ ǁnă̆ǁnắ ǃkaŭχŭ;
(5580) tă, hă̆ ǂeñ-na, tĭ ē̠, ǃgáuë ē̠, ŏ ǁχwhāī yă̆ ( ) ttḗn ǃχ̣ụõńńnĩyã. Hă̆ń ǃkŭ ǃkūïte̠n; tă, hă ǃkĭ ǁʘkoeń, hē̠ ǃkụ̆ǃkụ̆ątte̠n; hiń ē̠, hă ǃkȍä-ssĕ hē̠; ŏ hă̆ń ttā ǁkă tĭ ē̠, hă ǂeñ-nă, ti ē̠, ǃgáuë tă ǃkụ̆ǃkụ̆ątte̠n ē̠.

III.—27.
L.

WHAT THE STARS SAY, AND A PRAYER TO A STAR.

(*Related in May*, 1879, *by* ǃhán̈ǂkass'õ.)

(8447) Hi ǁkụ̆ą̆ń ka, hi ssiń ǁχ̣ą́mki ǃnĭǃnì tchụeń. Hé tíkẹn ē, hi ǃné ta, ǃkụ̆ą̆tte̠n sse ǃkḗä̃ hi ǃĩ, ē hĩ ǁʘkụ̆ã
(8448) ʾaúki ttą́mʘpụă̆ ttań, ĩ; ǃkụ̆ą̆tte̠n ( ) sse á̠ hi ã̄̃ ǃkụ̆ą̆tte̠n ǃĩ, ǃkụ̆ą̆tte̠n ǃĩ, e ǃkụ̆ą́tte̠n ddí ǃχ̣oūge̠n-ddí,* ĩ. Tā, ǃkụ̆ą̆tte̠n ʾaúki tsérre; ǃkụ̆ą̆ttake̠n ǁkhóä ha ǃkĭ hã. Hé tíkẹn ē, hi ǃné ta, ǃkụ̆ą̆tte̠n sse á̠ hi á̠
(8449) ǃkụ̆ą̆tte̠n ( ) ǃĩ, hí ssiń ǁʘkụ̆ã ʾaúki ttań.

ǃkụ̆ă̆ǃkụ̆ą́tte̠n ǁkụ̆ą̆ń kă̆ kă̆: "Tsą̆ù! Tsą̆ù!" hé tíkẹn ē ǃχ̣ą́ń-ka-ǃk'é tă̆ kă̆, ǃkụ̆ă̆ǃkụ̆ą́tta ǁʘkao á̠ hi
(8450) wái ( ) tsă̆χ̣áite̠n; ǃkụ̆ą̆ǃkụ̆ą́tta ka: "Tsą̆ŭ!" hi ta: "Tsą̆ŭ! Tsą̆ŭ!"

Ṅ-ń̠ ā ssiń ttumḿ-ĩ hĩ. Ṅ túťù ṅ ǃkṓïṅ, tĭ ē, tss'é̠ de ǃnu ē ǃkụ̆ḗ̃ïda. Ṅ ǃkṓïṅ yaṅ ǃne ǂkákka ke, tĭ ē,
(8451) ǃkụ̆ą̆ǃkụ̆ą́tte̠n ( ) é̠, ē ǃkụ̆ḗ̃ïda. ǃkụ̆ą̆ǃkụ̆ą́tte̠n é̠ tă̆: "Tsą̆ù!" au hi ǁʘkao ã̄̃ ǃk'ĕ wái tsă̆χ̣aíte̠n. Hé tíkẹn ē, ṅ ǁnaŭ, ṅ ǃne kì, ṅ ǃne ttumḿ-ĩ hĩ. ǃkụ̆ą̆-

(8447') * ǃχ̣ò̰ū, *rich*; *pl.* ǃχ̣ò̰ukẹn.

L.

Therefore, ( ) the porcupine, when these Stars have, (5579)
sitting, turned back, he will not remain on the
hunting ground; for, he knows that it is dawn, when
ǁ*χwhāi* has, ( ) lying, turned back. He returns (5580)
home; for, he is used to look at these Stars; they
are those which he watches; while he feels that
he knows that the dawn's Stars they are.

III.—27.
L.

WHAT THE STARS SAY, AND A PRAYER TO A STAR.

They (the Bushmen) wish, that they may also (8447)
perceive things.* Therefore, they say that the Star
shall take their heart, with which they do not a little
hunger; the Star ( ) shall give them the Star's (8448)
heart,—the Star's heart,—with which the Star sits
in plenty. For the Star is not small; the Star seems
as if it had food. Therefore, they say, that the Star
shall give them of the Star's ( ) heart, that they may (8449)
not hunger.

The Stars are wont to call, "Tsa̧ǔ! Tsa̧ǔ!" there-
fore the Bushmen are wont to say, that the Stars
curse for them the springboks' ( ) eyes; the Stars (8450)
say, "Tsa̧ǔ!" they say, "Tsa̧ǔ! Tsa̧ǔ!" I am one
who was listening to them. I questioned my grand-
father (*Tsą́tsi*), what things it could be that spoke
thus. My grandfather said to me that the Stars ( ) (8451)
were those who spoke thus. The Stars were those
who said, "Tsa̧ǔ!" while they cursed for the people

* *i.e.* things which their dogs may kill. (8447')

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(8452) ǀkụá̯tta ǀné ta: "Tsa̯ǔ! Tsa̯ǔ!" ( ) ǁkụańnaṅ ā hĩ ǀ⌣ké ā̃.

Ṅ́ ǁkụa̯ṅ tátti, ṅ ǀku tēn-tēṅ hĩ ṅ ḷkṓïṅ, ṅ́ ā̀ ǀne ss'ó, hĩ ṅ ḷkṓïṅ, au há kụérre ḷụhí ss'ō. Hé tíkẹn ē, ṅ

(8453) ( ) ǀne tutù ha, au tchụéṅ ĕ ǀkụẽ̃ïda. Haṅ́ ǀné ta, ǀkụa̯ǀkụá̯ttẹn ē ǀkụẽ̃ïda; he ǁ⌣káo á ḷk'ĕ wái tsăχáitẹn.*

Ṅ ḷkṓïṅ ǁkụa̯ṅ ka ssiṅ ǂkákkẹn, au ǁ⌣kóägŭ, au

(8454) ( ) ǁ⌣kóägŭ wa ǀkā̯ti ǀhiṅ; ha ǀné ta: "A kọá̯ sse ákke a ǀĩ, é a ddí ḷχ̀ougẹn-ddi ĩ, a sse ǀká ṅ ǀĩ̄, ṅ ǀĩ ē ṅ ǁ⌣kụã ʔáuki ta ḷkhĕḷkhé, ĩ. Ṅ ssiṅ ǁχ̀ạḿki ḷkaũïṅ,

(8455) hĭ á. ( ) Tā, ṅ ddọ́ä ǁkaṅ́-ă. Tā, a ǁkhṓä ḷkaũënya; hiṅ́ ē, a ʔáuki tsérre. Tā, ṅ ǁkaṅ́-a. Ă sse ákke ă ḷkaūtu, é a ḷkaũënya, ĩ. Ă sse ǀkẽ̀ä ṅ ḷkaūtu, a sse

(8456) ǁχ̀ạḿki ǁkaṅ. ( ) Ákẹn ǁχ̀ạḿki ákke a ǁkũ̄, a sse ǀká ṅ ǁkũ̄ ē ṅ ʔáuki ǀkhī, ĩ. Tá, ṅ ddọ́ä ttá̯ṅ-ĩ. Á sse ákke a ǁkũ̄. Tá, ṅ ǁnaũ, ṅ ǁkũ̄ ē a, ṅ ttá̯ṅ-ĩ, ĩ."

(8457) ( ) Ha ǁkụa̯ṅ́ ǀkú ka, ḷnwá ssiṅ ḷkhĕḷkhéya ha wái; hiṅ́ ē, ha ka ǀkụá̯ttẹn á ha á, ǀkụá̯ttẹn ǁkũ̄, au ǀkụá̯tta ǀne ǀkẽ̀ĩ ha ǁkũ̄, é ha ttá̯ṅ-ĩ, ĩ.

(8458) Ha ǁkụa̯ṅ́ ǀku ǀne ǀkạḿ úï ha ( ) ttú, haṅ́ ǀku ǀhiṅ́; haṅ ssụéṅ; au hăn tátti, ha ǀkú ka, ha sse ssó ko ǀkoū ḷnwá.

(8453') * Ṅ ǁkụa̯ṅ ǂĩ, tĭ ē, wái ta kù ǁkụa̯ṅ ǀku é.

the springboks' eyes. Therefore, when I grew up, I was listening to them. The Stars said, "Tsa̯ǔ! Tsa̯ǔ!" ( ) Summer is (the time) when they sound. (8452)

Because I used to sleep with my grandfather, I was the one who sat with my grandfather, when he sat in the coolness outside. Therefore, I ( ) questioned (8453) him, about the things which spoke thus. He said, the Stars were those who spoke thus; they cursed for the people the springboks' eyes.*

My grandfather used to speak to Canopus, when ( ) (8454) Canopus had newly come out; he said: "Thou shalt give me thy heart, with which thou dost sit in plenty, thou shalt take my heart,—my heart,—with which I am desperately hungry. That I might also be full, like thee. ( ) For, I hunger. For, thou seemest to (8455) be satisfied (with food); hence thou art not small. For, I am hungry. Thou shalt give me thy stomach, with which thou art satisfied. Thou shalt take my stomach, that thou mayst also hunger. ( ) Give (8456) 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, my arm which is here, I miss my aim with it." ( ) He desired that the (8457) arrow might hit the springbok for him; hence, he wished the Star to give him the Star's arm, while the Star took his arm, with which he missed his aim.

(a - deleted here.)

He shut his ( ) mouth, he moved away, he sat (8458) down; while he felt that he wished to sit and sharpen an arrow.

* I think that it was all the springbok. (8453')

III.—30.
L.

ḷKÓ-GḷNṴIṄ-TÁRA, WIFE OF THE DAWN'S-HEART STAR, JUPITER.

(*Related in April and May*, 1879, *by* ḷháṅǂkass'ō, *who heard it from his mother*, ǀχabbi-aṅ́, *and her mother*, ǂkạm̀mì.)

(8393) Hĩ ǁkṵạṅ ǀ⌣kṵā ḷhākẹn,* hiṅ́ ǀne ǁkéṅ-ī̃ ḷhākẹn. Hiṅ hạ́ ǀne ǁχāīya tiṅ́, au ḷhākẹn ău hi ǁkéṅ-ī̃ ḷhákẹn.

(8394) He, hi hạ́ ǀne ǁnău, ḷhákẹn ka ssṵèṅssṵeṅ ( ) yaṅ ka ǀē, hiṅ ǀne ḷkạnnḷkạńn ǁ⌣kē, hiṅ ǀne ǁχai ḷhákẹn ka ssṵèṅssṵeṅ, au ḷkoùχu.

He gwãi † hặ ǀne hŏhṓ ha ǀ⌣kárraǀ⌣kárra-ttú ka

(8395) ǂṵaṅ̀ṅa, haṅ hạ ǀne ǁkhóë tẽ̆ hĩ ( ) au ḷhákẹn. He, hi ‡ ǀku ǀne à ḷkó-gḷnṵiṅ́-tára ằ ḷhágẹn. He ḷkó-gḷnṵiṅ́-tára hạ́ ǀne kúï, haṅ́ ǂkákka ha ǁχă-⊙pṵă: "A kaṅ ǀkú sse tằ ḷhákẹn ḗ; ṅ́ ssiṅ ǀkú a hā́ hĩ.

(8396) ( ) Tā, ā́ ā́ ssạn ǀkĭǀkĭ ḷkhwã.§ Tá, ḷhákẹn ḗ, hĩ ǀ⌣kṵặī ʏáuki tã̆ ǂhańnũwa."

Hé tíkẹn ē, ḷkó-gḷnṵiṅ́-tára hạ́ ǀku ǁnău, ha hằ ss'o

(6790') * ḷhākakẹn ǁkéǁkéya "*rice*"; hĩ ta ssṵeṅ́ssṵeṅ́ yaṅ ǀne ǁkhōä ǁχẽ̆. ḷhákakẹn ǀkú ĕ hạ̃ ka tchṵeṅ̀; haṅ ʏáuki ákẹn ǁkā hă, au há e ḷhákẹn ǁkạ́ṅ.

(8394') † ḷgwãi ǀāīti.

(8395') ‡ ḷgwãi-gū́ ǁkṵạṅ ḗ, hiṅ kóro-ggū́, hiṅ ḷk'ŏ̀-ggŭ, ǁhọ́ë̀-ggū́.

(8396') § ḷkō-gḷnṵiṅ-tára ka ḷkhwā ǁkṵạṅ́ ĕ. ḷgáuë-ǀī̃ṅ ā ḷkùkẹn ḷhóä ǀāīti ằ ḷkhwā, au ḷhṵīṅ.

ã

III.—30.
L.

ḷ*KÓ-G*ḷ*NṴIṄ-TÁRA*, WIFE OF THE DAWN'S-HEART STAR, JUPITER.

They sought for ḷ*hākẹn*,* they were digging out (8393)
ḷ*hākẹn*. They went about, sifting ḷ*hākẹn*, while they were digging out ḷ*hákẹn*. And, when the larvæ of the ḷ*hákẹn* ( ) were intending to go in (to the earth (8394)
which was underneath the little hillock), they collected together, they sifted the larvæ of the ḷ*hákẹn* on the hunting ground.

And the hyena † took the blackened perspiration of her armpits, she put it into ( ) the ḷ*hákẹn*. And (8395)
they ‡ gave to ḷ*kó-gḷnṵiṅ-tára* of the ḷ*hágẹn*. And ḷ*kó-gḷnṵiṅ-tára* exclaimed, she said to her younger sister: "Thou shalt leave this ḷ*hákẹn* alone; I will be the one who eats it. ( ) For, thou art the one (8396)
who shalt take care of the child.§ For, this ḷ*hákẹn*, its smell is not nice."

Therefore, as ḷ*kó-gḷnṵiṅ́-tára* sat, eating the ḷ*hákẹn*,

* ḷ*hakẹn* resembles "rice" (*i.e.* "Bushman rice"); its larvæ (6790')
are like (those of) "Bushman rice." ḷ*hákẹn* is a thing to eat; there is nothing as nice as it is, when it is fresh.

† A female hyena. (8394')

‡ The hyenas (it) was, with the jackals, the blue cranes (and) (8395')
the black crows.

§ It was ḷ*kó-gḷnṵiṅ́-tára's* child. The Dawn's-Heart was the (8396')
one who buried the child away from his wife, under the ḷ*hṵĩṅ* (a plant with a handsome green top, and little bulbous roots at the end of fibres in the ground. The roots are eaten by the Bushmen raw, and also roasted and made into meal, which is said to be excellent. ǀ*háṅ*ǂ*kass'ō* thinks that the flower is red; but has not seen the plant since he was a child).

(8397) au ǃhákẹn, ǃkãũǃkã̀mmiǹ * há ǃku ǁĩ̀ hiǹ ( ) ǁhũ̃nu.† ǃnuiǹ yaǹ ǁχa̗mki kue̗rre, ǃnuiǹ yaǹ ǁχa̗mki ssue̗ǹ. ǃkua̗bba ákẹn ǁχa̗mki kkue̗rre ǃhiǹ, ǃkua̗bba akẹn ǃku ssue̗ǹ. ǃkŭǃkúkẹn ǁχa̗mki kue̗rre. Hé tíkẹn ē,
(8398) há há̗ ( ) ǃku-g ǃne ǃkã̗ǹ úĭ.‡ haǹ ǃku-g ǃne ǃkue̗ĩ̃ ǃkĭ, haǹ ǃk'áttẹn ǁà. Ha ǁχă̗-⊙pua̗kẹn há̗ ǃku-g ǃne ǁkérriya ǃkuǹ ǃétā ha.§ Haǹ há̗ ǃku-g ǃne ǁá; haǹ
(8399) ǃku-g ǃne ǁaǹ ǃè ǃnwā. ( ) Haǹ hã̗ ǃku-g ǃne ǁaǹ́ ǁkhóëssiǹ ǃnwā.

Ha ǁχă̗-⊙pua̗kẹn há̗ ǃne kúĭ: "ǃkó-gǃnuiǹ́-tára wé̗! ă̗ χă̗ ˃á̗uki sse ǃha̗mm à ǃkhwã kkwá̗kẹn?" He,
(8400) ha há̗ ǃne kúĭ: "A ǁkua̗ǹ́ ( ) sse ǃkǐ́ sse ha, há sse kkwá̗kẹn, ṅ ssiǹ ǁkóäkẹn ǂkákka hà, au ṅ ǁkhõ̆u-ǁkhoúge̗n ǃnauńko ǃkhĕ̗ǃkhéya." Hé tíkẹn ē, ha há̗
(8401) ǃné ta, haǹ ǂkákka ha ( ) ǁχă̗-⊙puă̗: "A koá̗ ssiǹ aróko ǃkĭǃkǐ́ ssá̗ ǃkhwã, au ṅ ǃnauńko ǂeńna, he, a ssa̗ǹ ǃkǐ́ sse ǃkhwã au ǃgáuë."

Ha ǁχă̗-⊙pua̗kẹn ǃne ǃkùĭtẹn, hiǹ́ kóä ǃgwãĭ, au
(8402) ǃgwã̃ĭn ǃkua̗tta ( ) ǃkãũǃkã̗mmi, hiǹ ǃne ǃkùĭtẹn, au ǃgáuë-ǃĭǹ-gúkẹn ‖ ǃku ǁnă̗ ǃha̗ńn. ǃgáuë-ǃĭǹ ǃku-g ǃne ǃkùĭtẹn ssā, au ǃkhwá̗ǹ ǃku ˃wā ǁnă, au ha ǃkõ̆uki-⊙pua̗kẹn ǃkŭ ā ǃkǐ́ ǃkhwã.
(8403) ( ) Haǹ há̗ ǃne ssā, haǹ há̗ ǃne kúĭ: "Tssă ra á ǃkó-gǃnuiǹ́-tára χãũ ddŏ̗ä ǃkōĭ̃ au ǃkhwã, au ǃkhwã

(8397') * ǃkà̗m (pl. ǃkãũǃkã̗̄mmi).
(8396') † ǁkua̗ǹ ǃhĭ̀nǃhĭ̀ǹ, hiǹ ǃku ssue̗ńssue̗ǹ ǃk'ãũ̃.
(8398') ‡ Ha ǁkua̗ǹ tátti, ha ǃku-g ǃne ddí ǁkhéǁkhé.
§ Au haǹ ka ha ǃkúχe ǃkẽ̃ã ha ǁkă̗χai.
(8402') ‖ Ń ǁkua̗ǹ ǂī, tĭ ē, ha ǁkua̗ǹ ǁnă̗ ǃk'ĕ kkuítẹn. Ń ǁkua̗ǹ ǂī, ti ĕ, kóro ǃhõ̆ukẹn-ggŭ ǁkua̗ǹ ss'o óä ḗ; hí tau ǁ˅khwí-ggŭ, hí tau ǃk'ō̗uǃkŏ-ggŭ, hiǹ́ tõï-ggŭ.

the ornaments *(*i.e.*, earrings, bracelets, leglets, anklets) of themselves ( ) came off. † The kaross (skin cloak) (8397) also unloosened (itself), the kaross also sat down. The skin petticoat also unloosened (itself), the skin petticoat sat down. The shoes also unloosened (themselves). Therefore, she ( ) sprang up,‡ she in this (8398) manner trotted away. Her younger sister, shrieking, followed her. § She (*ǃkō-gǃnuiǹ-tára*) went; she went into the reeds. ( ) She went to sit in the reeds. (8399)

Her younger sister exclaimed: "O *ǃkó-gǃnuiǹ-tára*! wilt thou not first allow the child to suck?" And she (the elder sister) said: "Thou ( ) shalt bring it, (8400) that it may suck; I would altogether talk to thee, while my thinking-strings still stand." Therefore, she spoke, she said to her ( ) younger sister: "Thou (8401) must be quickly bringing the child, while I am still conscious; and thou shalt bring the child to-morrow morning."

Her younger sister returned home, also the hyena, when the hyena had put on ( ) the ornaments; they (8402) returned home, while the Dawn's-Heart and the rest‖ were (still) out hunting. The Dawn's-Heart returned home, as the child cried there, while his younger sister-in-law was the one who had the child. ( ) He came, he exclaimed: "Why is it, that (8403) *ǃkó-gǃnuiǹ-tára* is not attending to the child, while the child cries there?" The hyena did not speak.

(8397') * Bracelet, anklet, leglet.
(8396') † (They) came off, they sat down upon the ground.
(8398') ‡ She felt that she became a beast of prey.
§ Because she wanted to run to catch hold of her elder sister.
(8402') ‖ I think that he was with other people. I think that they seem to have been the jackals' husbands, and the quaggas, and the wildebeests with the ostriches.

ddo̧ä ʏwā ǁnǎ?" ǃgwa͡ĩn ha ʏaǘki ǂkákkȩn. ǃχé-ddé-
(8404) ʏóëyàkȩn ha ddáttȩn ǃkĭ ǃkhwã. Haṅ ( ) ǃne ǃkà; ha
ǁkǎ́χai ǃhaṅ ǃne ǃha̧ńn, he, ha ǃne ǃk'o͡ŭ ǃkhwã. Ha
ǃne ǃka̧m̀ ǁa ha ǁkǎ́χai; ha há̧ ǃne ttą̀ï, ǃkhḗ ǁā ǃnwā.
(8405) Ha há̧ ǃne kúï: "ǃkó-gǃnu̧ǐń-tára wwḗ! ( ) ǃnà ǃkhwā
kkwǎ́kȩn." He, ha ǁkǎ́χai há̧ ǃne ssúkȩn ǃhiṅ ǃnwā;
ha ǁkǎ́χai ǃne ǃku̧ḗ̃ï ǃkĭ, ha ǃkúχe ssā; ha ǁkǎ́χai há̧
(8406) ǃne ǃkḕ̃ï hă, ha ǃne ǁkǫ́ǫ̈, à ha ( ) ǁkǎ́χai ǃkhwā. Ha
há̧ ǃné ta: "Ń kaǹ ǃku ǎ́." He, ha ǁkǎ́χai há̧ ǃne à
ǃkhwã ǃne kkwǎ́kȩn. Ha há̧ ǃné ta: "A ko̧ą̄ ssa̧ṅ
(8407) aróko ǃkí́ sse ǃkhwã, au ṅ ǃnauńko ǂeǹna; tá, ( ) ṅ
taṅ ṅ ǁkho͡uǁkhóugȩn sse ǃk'ŭǃk'ŭ́." He, ha ǁχǎ́-⊙pu̧ǎ́
há̧ ǃne ǃk'o͡ŭ ǃkhwã, ha ǃne ǃkùïtȩn; au ha ǁkǎ́χai ǃne
ǁa ǃè ǃnwā.
(8408) He, ha há̧ ǁna͡ŭ ǃkúï ǁχà̃, ha ( ) ǃne ǃka̧m̀ ǁa ha
ǁkǎ́χai; au haǹ tátti, ha ǁkǎ́χai ā ssiṅ ǃku̧ḗ̃ï kōä, hă
à; ha ǁkǎ́χai tǎ́: "A ko̧ą̄ ssa̧ṅ aróko ǃkí́ sse ǃkhwã,
(8409) tá, ṅ taṅ ṅ ssiṅ ǂĩ-ǃka̧ḿ-u, au ŭ́, au kā tátti, ( ) ṅ
ʏaǘki ǃne ǂeǹna." He, ha ǁχǎ́-⊙pu̧ǎ há̧ ǃne ǃkí́ ǁā
ǃkhwã au ǃkúï ǁχà̃, ha ǃne ǁā ha ǁkǎ́χai, ha há̧ ǃne
ǃkhḗ ssā. Ha há̧ ǃne kúï: "ǃkó-gǃnu̧ǐń-tára wwḗ!
(8410) ǃnà ǃkhwã ( ) kkwǎ́kȩn." Ha ǁkǎ́χai há̧ ǃne ssùkȩn
ǃhiṅ ǃnwā; hă ǃne ǃkúχe ǃkhḗ ǁa ha ǁχǎ́-⊙pu̧ǎ́. He,
ha ǃne ǃkḕ̃ï ha ǁχǎ́-⊙pu̧ǎ́. Ha ǁχǎ́-⊙pu̧á há̧ kă: "Ń
(8411) kaǹ ǃkŭ ǎ́, ( ) ṅ kaǹ ǃku ǎ́." Ha há̧ ǃne à ǃkhwã ǃne
kkwǎ́kȩn. Ha há̧ ǃné ta: "A ko̧á aróko ssĕ́ ssḗ, tá,
ṅ taṅ ṅ ssiṅ ǂĩ-ǃka̧ḿ-ŭ a͡ŭ ŭ́, ṅ ko̧ā ʏaǘki kkèt-tau

ǃχé-ddé-ʏóë* was soothing the child. She ( ) waited; (8404)
her elder sister's husband went to hunt; and she took
the child upon her back. She went to her elder
sister; she walked, arriving at the reeds. She
exclaimed: "O ǃkó-gǃnu̧ǐń-tára! ( ) let the child (8405)
suck." And her elder sister sprang out of the reeds;
her elder sister, in this manner, came running; her
elder sister caught hold of her, she turning (her body
on one side) gave her ( ) elder sister the child. She (8406)
said: "I am here!" And her elder sister allowed
the child to suck. She said: "Thou must quickly
bring the child (again), while I am still conscious;
for, ( ) I feel as if my thinking-strings would fall (8407)
down." And her younger sister took the child upon
her back, she returned home; while her elder sister
went into the reeds.

And, near sunset, she ( ) went to her elder sister; (8408)
while she felt that her elder sister was the one who
had thus spoken to her about it; her elder sister
said: "Thou must quickly bring the child, for, I feel
as if I should forget you, while I feel that ( ) I do (8409)
not know." And, her younger sister took the child
near sunset, she went to her elder sister, she stood.
She exclaimed: "O ǃkó-gǃnu̧ǐń-tára! let the child ( ) (8410)
suck." Her elder sister sprang out of the reeds; she
ran up to her younger sister. And she caught hold
of her younger sister. Her younger sister said:
"I am here! ( ) I am here!" She allowed the child (8411)
to suck. She said: "Thou must quickly come
(again); for, I feel as if I should forget you, (as if)
I should not any longer think of you." ( ) Her (8412)

* The name of the younger sister of ǃkó-gǃnu̧ǐń-tára was ǃχē-dé-ʏōë. (6547')
She was a ǃχwé-ǁnă-ss'ŏ-ǃku̧i (one of the early race).

(8412) ǀne ǂĩ ŭ." ( ) Ha ǁχ̍ǻ-⊙pu̥á ǀne ǀkùïte̥n, au há ǀne ǁā, ǀè ǀnwā.

Ha ǁχ̍ǻ-⊙pu̥ǻ hḁ́ ǀne ǁnaŭ, ǀgaúë, ha ǀne ǀkḁm̀ ǁa ha ǁkǻχai; ha hḁ́ ǀne ttḁ́ï, ssă, ssă, ssă, ssǻ, há ǀne ǀkhḗ
(8413) ssā. He, ha hḁ́ ( ) ǀnĕ kúï: "ǀkó-gǀnu̥iṅ-tára wwḗ! ǀnà ǀkhwã kkwǻke̥n." He ha ǁkǻχai hḁ́ ǀne ssùke̥n ǀhiṅ ǀnwā, ha hḁ́ ǀne ǀkúχe ǀkhḗ ssa ha ǁχ̍ǻ-⊙pu̥ǻ, ha ǀne ǀkḕï ha ǁχ̍ǻ-⊙pu̥ǻ. Ha ǁχ̍ǻ-⊙pu̥ă hḁ ǀne ǁkṓö̥, ǻ̀
(8414) ha ǀkhwā̃. Ha ǁχ̍ǻ-⊙pu̥ă ( ) hḁ́ ka: "Ṅ kaṅ́ ǀkŭ ǻ." Hé tíke̥n ē, ha hḁ́ ǀné kă, ha ǂkákka ha ǁχ̍ǻ-⊙pu̥ǻ: "A ko̥ǻ ʔaúki kkèttau ǀne ssĕ ssḗ ṅ; tá, ṅ ʔaúki
(8415) kkèttau ǀne taṅ ṅ ǂeṅna." He, ha ǁχ̍ǻ-⊙pu̥ǻ ( ) hḁ́ ǀne ǀkùïte̥n, ĩ.

He, hi ǀne ǁaṅ ǀhó ǀkù,* ī. Hiṅ́ ǀne ǁgwíte̥n. ǀk'e ta túkake̥n ǀne ǁgwíte̥n hí hĩ, au ǀkākake̥n ē ǀne ǀkṓëte̥n, au ǀk'ḗ ta túkake̥n ē ǀne ǀgábba, au ǀk'ḗ ta
(8416) ǀkākake̥n ( ) ē ǀne ǀkṓëta hĩ. Hé tíke̥n ē, ǀgaúë-ǀĩ hḁ́ ǀne ǀgábba, ǀkhḗ ǁa ha ǀkóuki-⊙pu̥ǻ, haṅ́ ǀne ǁkḗï-ǁkhŏ ǻ ǀkóuki-⊙pu̥ǻ. Hé tíke̥n ē, ha ǀkóuki-⊙pu̥ă hḁ́ ǀne
(8417) kúï, ǀkḁm̀mĩ-ssí. Haṅ hḁ́ ǀne ( ) kúï: "ǀne ǀkóuki! u ǀhóuke̥n-ggŭ́, ǀgwãĩ ǀé-tára-ggŭ † ǀne sse ǀkṓëta hù."

Hé tíke̥n ē, ǀgaúë-ǀĩ hḁ ǀku-g ǀne ǀkùχe ǀkhḗ ǁa

(8415') * Hi ǁku̥ḁṅ ka siṅ ǀku ǂkákke̥n, tĭ ē, hi úke̥n-ggŭ wa hḁ́ ǀne ǀhó ǀkù, ǁgwíte̥n; hi χ̍óäke̥n-ggŭ́ wà ǀne ē ǀkōëte̥n, ǀkōëta túke̥n; túkā ǀne ǀgábba.

(8417') † Haṅ ǀkú ka ǀgwãĩ ǀḗ-tára, au ǀʔu̥ḁiṅ; ǀʔu̥ḁiṅ yaṅ ā, ha ka ǀgwãĩ ǀḗ-tára ā̃.

younger sister returned home, while she 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: (8413) "O *ǀkó-gǀnu̥iṅ́-tára*! let the child suck." And her elder sister sprang out of the reeds, she ran up to her younger sister, she caught hold of her younger sister. Her younger sister, springing aside, gave her the child. Her younger sister ( ) said: "I am here!" (8414) Therefore, she (the elder sister) spoke, she said to her younger sister: "Thou must not continue to come to me; for, I do not any longer feel that I know." And her younger sister ( ) returned home. (8415)

And they went to make a *ǀkù* * there (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 (8416) for them. Then, 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 (on her shoulder). Then his younger sister-in-law swerved aside. She ( ) exclaimed: "Leave me alone! your (8417) wives, the old she-hyenas,† may clap their hands for you."

Then the Dawn's-Heart ran to the hyena; he took

* This is a dance or game of the Bushmen, which *ǀháṅǂkass'ō* (8415') has not himself seen, but has heard of from *Tu̥ãĩ-aṅ́* and *ǂkḁm̀mì*, two of *Tsḁ́tsi's* wives. They used to say that their fathers made a *ǀkù* (and) played. Their mothers were those who clapped their hands, clapped their hands for the men; the men nodded their heads.

† She said *ǀgwãĩ ǀḗ-tára* from anger; anger was that on account (8417') of which she said *ǀgwãĩ ǀḗ-tára*.

(8418) ḷgwãĩ; haṅ ǀku-g ǀne ttḗ ssā ǂkéṅ,* haṅ ǀku-g ǀne ( ) ǁkéṅ, tĭ ē, ḷgwãĩ ssiṅ ss'ó † hĩ, au ḷgwãĩṅ ǀku-g ǀne ssùkẹn ǀhiṅ́, haṅ ǀku-g ǀne ḷk'ṓä, ǁkā́ ǁkhŏ, au ǀī́, au haṅ ssúkẹn ǀhiṅ́ ǁā; au ḷkãũḷkā̧ḿmiṅ ǀku-g ǀne ss'ō,
(8419) au tĭ ē, ha ( ) ssiṅ ddǫ́ä ss'ō hĩ, he ha ssiṅ ddǫ́ä ḷkǫ́tta hĩ. Haṅ ǀku-g ǀne ssúkẹn ǀhiṅ́ ǁā, au hiṅ́ ǀku-g ǀne ss'ō.

He ḷgaúë-ǀĩ hą́ ǀku ǀne ǀ≍kē ha ḷkoúki-⊙pụā́, tss'ára
(8420) ǀnŭ á, ha ḷkoúki-⊙pụā́ ʏaúki ddǫ́ä ssiṅ ǀne ( ) arróko ǂkákka ha ā́; hăn ddǫ́ä ḷχ́éya ǀkī́ ha, au ḷgwãĩ; u hé tĭ hi ʏãũ ē, ha ddǫ́ä ǁ≍koén, tĭ ē, ǀāiti ddǫ́ä tss'ĕtss'é ssiṅ ha, haṅ ʏaúki ddǫ́ä ḷkhĕḷkhḗ ssiṅ ya. Haṅ ddǫ́ä
(8421) tss'ĕtss'é ssiṅ ( ) ha; ǀaítikẹn ssiṅ ḷkhĕḷkhḗ ssiṅ ha. ḷkụí a ǀχ́ára, haṅ ddǫ́ä ǀku ā ă, há ddǫ́ä tss'ĕtss'é ssiṅ hă.‡ He, haṅ hą́ ǀné ta, ha ḷkoúki-⊙pụā́ ddǫ́ä
(8422) sse ān̄tau ǀkĭ ḷkhḗ ḷhŏ ha, au tĭ ē ǀāiti ss'ŏ ( ) ddǫ́ä ǁnā́ hĩ. Ha ḷkoúki-⊙pụā́kẹn hą́ ka: "A ǁkụạṅ́ sse ǀkà, tí sse ǂkā; § tā, a ss'ó ka, ǀhā́ kkèttau ǁkhóä tĭ ē, ha ssiṅ́ ǀkụḗ, ĩ. Í sse ǁḗ ǀhā́, au ǁk'ṓïṅ ya ǀhà."

(8417') * ǁkụạṅ ḷk'ṓä ǁkhŏ ǁà.

(8418') † Ha ǁkụạṅ ǁkhóë-ss'o ǁneiṅ, au ḷhạḿmi. Hé tíkẹn ē, ha ǀne ḷkĭǀkĭ ǀhiṅ́ úï ḷkãũḷkā̧ḿmi au ha ǁχ́ụŏǁχ́ụórretẹn, au haṅ́ ka, ha ssiṅ́ ǀku-g ǀne kwè ss'ò; au haṅ tátti, ha ǀku ǀne χ́ù úï tchụeṅ́. Ha ǁkụạṅ ǁkì, tĭ ē, ḷk'ḗ ǀku-g ǀne ḷhó ḷkù, hé tíkẹn ē, ha ʏaúki ǀne ǁā ḷkù, ī, au haṅ tátti, ha ddǫ́ä ǀku ǀkạḿmaiṅya ḷkó-gḷnụin-tára ka tchụeṅ̀.

(8421') ‡ Au haṅ tátti, ha ssiṅ ǀháṅss'o ḷgwãĩ, au haṅ tátti, ha ǂī, ti ĕ ḷkó-gḷnụiṅ-tára ḗ.

(8422') § Au hăn tátti, ǁgā ǀku ḗ.

aim (with his assegai),* he ( ) pierced the place (8418)
where the hyena had been sitting,† while the hyena sprang out, she trod, burning herself in the fire, while she sprang away; while the ornaments remained at the place where she ( ) had been sitting, and where (8419)
she had been wearing them. She sprang away, while they remained.

And the Dawn's-Heart scolded his younger sister-in-law, why was it that his younger sister-in-law had not ( ) quickly told him about it; she had concealed (8420)
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 (8421)
been sitting with her face towards him. A different person, she must be the one who was here, she had sat with her back towards him.‡ And he said that his younger sister-in-law should quickly explain to him about the place where the (his) wife seemed ( ) to be. His younger sister-in-law said: "Thou (8422)
shalt wait, that the place may become light §; for, thou dost seem to think that (thy) wife is still like that which she used to be. We will go to (thy) wife, when the sun has come out."

* (He) brought himself to a stand (in order to take aim). (8417')

† She sat in the house, being afraid. Therefore, she took off (8418')
the bracelets from her wrists, while she desired that she might sit quietly; while she felt that she left the things. She suspected that the people were making a *ḷkù* (on her account), therefore she did not go to the *ḷkù*, while she felt that she had been wearing *ḷkó-gḷnụiṅ-tára's* things.

‡ Because he had married the hyena, because he thought that it (8421')
was *ḷkó-gḷnụiṅ-tára*.

§ Because it was night. (8422')

(8423) Hé tíkẹn ē, ( ) ha hą́ ǀne ǁnaŭ ǀgaúë, haṅ hą́ ǀne kúï, ha ǀkóuki-⊙pụắ ddǫ́ä sse arróko ắ hĩ ttą́ï. Hé tíkẹn ē, ha ǀkóuki-⊙pụắ hą́ ǀne kúï: "I ddǫ́ä sse
(8424) ssụą̃ī ǀkạḿ bụ́rri, i sse ǀkī́ ǁĕ bụ́rri au ǀhắ." ( ) Hé tíkẹn ē, hĩ hą ǀne ssụą̄i ǀkạḿ bụ́rri, ī. Hi ǀne ssụą̄i tĭ ǁá bụ́rri, ssụą́i tĭ ǁā bụ́rri; hi ǀne ǀkĭ ǀkhḗ ǁa bụ́rri au ǀnwā. He, hi ǀne ssụą́i ǀhŏ bụ́rri, ĩ.*

(8425) ǀχ́é-ddé-ʔóëtẹn hą́ ǀne ǀʊkē ha ( ) ǁkắχ́ai ǀhắ, haṅ hą́ ǀne kúï, ha ǁkắχ́ai ǀhắ sse ǁnùṅ ǀkhḗ ha tssĩ; ǀk'ḗ kúitẹn kọā ǀne ǀkhé, ǁnùṅ ta ha ǁkắχ́ai ǀhắ tssĩ, au há ǀne ā, ǀk'ắ ǀkhĕ bụ́rri. Hé tíkẹn ē, ha hą́ ǀne
(8426) ( ) kúï: "ǀkó-gǀnụiṅ́-tára wwḗ! ǀnà ǀkhwã kkwằkẹn."

Hé tíkẹn ē, ha ǁkắχ́ai hą́ ǀku-g ǀne ssùkẹn ǀhiṅ ǀnwā, haṅ ǀku-g ǀne ǀkụḗĩ ǀkĩ, haṅ ǀkùχ́e ssā. Haṅ hą́
(8427) ǀne ǁnaŭ, haṅ ǀkúχ́eya ha ǁχ́ắ-⊙pụắ, ( ) haṅ ǀne ǀnī bụ́rri, haṅ ǀne ǁkhŏŭ ǁkụą́ ǀkhĕ ǁā, au bụ́rri. Haṅ hą́ ǀne ǀkẽ̀ĩ bụ́rri. ǀgaúë-ǀĩ ǀne ǀkẽ̀ĩ ǀāīti, au ǀāītikẹn ǀkẽ̀ĩ bụ́rri; au ha ǀkóuki-⊙pụắ, ǀχ́é-ddé-ʔóëtẹn ǁχ́ạḿki
(8428) ǀkẽ̀ĩ ( ) ǀāīti. ǀk'ḗ ta kùgẹn ǀku-g ǀne ǁkóäkẹn ǀkẽ̀ĩ ha. ǀk'ĕ kúitakẹn ǀkẽǀkẽ̀ĩ bụ́rri; hiṅ ǁkạúëtẹn bụ́rri, hiṅ́ ǀku ǀkouǀkóu ǀkì ǀhiṅ ǁą̄, hiṅ ǂχ́uḿm ǀkó-gǀnụiṅ́-tára
(8429) ( ) au ǁą̄. Hiṅ ǀkạnn ǂnọ̀nũ ǀkúkẹn.† Hé tíkẹn ē, ha hą ǀne ǁnaŭ, haṅ ǀne ssụḗṅ, haṅ hą́ ǀne kúï: "U kọą́ sse túrutúru ǀkaùṅ ǀhŏ ǀkúkẹn au ṅ ǀnuǀnuńtū ǀĕǀeḿmi;

(8424') * Hi ǁkụạṅ́ ǀkà, bụ́rri ssĕ ǀkhē.
(8429') † ǀkúkẹn ē ha ssiṅ ddī́ ǀkū́-gǀnụiṅ́, ĩ.

Therefore, ( ) on the morrow, he said that his (8423)
younger sister-in-law must quickly allow them to go. Then his younger sister-in-law said: "We ought to drive, taking goats, that we may take goats to (thy) wife." ( ) Therefore, they drove, taking goats. They (8424)
drove along goats, drove along goats; they took the goats to the reeds. And they drove the goats to a stand.*

ǀχ́é-ddé-ʔóë † directed her ( ) elder sister's husband, (8425)
she said that her elder sister's husband should stand behind her back, the other people must stand behind her elder sister's husband's back, while she must be the one to stand beside the goats. Then she ( ) exclaimed: "O *ǀkó-gǀnụiṅ́-tára*! let the child (8426)
suck."

Then her elder sister sprang out of the reeds; she, in this manner, she running came. She, when she had run to her younger sister, ( ) she perceived the (8427)
goats, she turned aside to the goats. She caught hold of a goat. The Dawn's-Heart caught hold of (his) wife, while the wife caught hold of the goat; while his younger sister-in-law, ǀχ́é-ddé-ʔóë, also took hold of ( ) the wife. All the people altogether caught (8428)
hold of her. Other people were catching hold of the goats; they cut the goats open, they took out the contents of the stomach, they anointed *ǀkó-gǀnụiṅ́-tára* ( ) with the contents of the stomachs. They, taking (8429)
hold, rubbed off the hair ‡ (from her skin). Therefore, when she sat down, she said: "Ye must, pulling, leave the hair on the tips of my ears; for, in that

* They left off (driving), in order that the goats might stand still. (8424')
† ǀχ́ḗ is a young girl. What the whole of ǀχ́é-ddé-ʔóë's name means, the narrator does not know.
‡ The hair, with which she had become a lynx. (8429')

(8430) tá, hĩ é́ ( ) ṅ ssa̧ tűï, ĩ́; tá, ṅ ʞaúki tań ṅ ssa̧ tūï." Hé tíkẹn ē, túken há̧ ǀne túrutúru ǀk'auń ǀhŏ ǁkúkẹn au ha ǀnuǀnuńtū ǁělemmi, hé ǁkúkẹn, hiń ē kă ǀne
(8431) ĩ́ ŭ,* ã ǀnuǀnuńtu ǁělemmi, ( ) ǀka͡uǀka͡uṅ ǀkhé hĩ.

Hé tíkẹn ē, ǀgaúë-lĩ há̧ ka ssiń ǁku ǁna͡ŭ, ha ǀne ǀkùïtẹn ssā,† ha há ǁku-g ǀne ǁkéṅ léya, ha há ǁkéṅ ssi ttá̀ïya, au ǀgụára, au há ǀne ǀkùïtẹn ssā. Ha
(8432) tsă ʞáíta há̧ ǁku-g ( ) ǀne ǀgáttẹnǀgàttẹn, au ha ttá̀ï ssā; hĩ ǁku-g ǀne ǁkhóä ǀítẹnǀìtẹn. ǀk'ḗ há̧ ǁku ǀne ǀhaḿmiya kĭ ssá ha, a͡ŭ ha tsă ʞāítẹn; au hiń tắ ti ē, ha tsă ʞāíta há̧ ǁku-g ǀne ǁkhóä ǀítẹnǀìtẹn, au há ǀne ttá̀ï ssā. Kóro-ggu há̧ ǁku ǀne ǀhaḿmiya, kĭ ssá ha, au ha ǀkùïtẹn ssā.

In order to throw more light upon that portion of the story of *ǀkó-gǀnuïn-tára* which is contained in the version here given, the following extract is supplied from page 11 of Dr. Bleek's "Second Report concerning Bushman Researches", printed at Cape Town, in 1875:—

"The "Dawn's-Heart" (the star Jupiter) has a daughter, who is identified with some neighbouring star preceding Jupiter (at the time when we asked, it was Regulus or *Alpha* Leonis). Her name is the "Dawn's-Heart-child", and her relation to her father is somewhat mysterious. He calls her "my heart", he swallows her, then walks alone as the only

(8430') * Haṅ ǀné ta, ha ʞáuki ssā túï, au ǁkúkẹn ka kù wa ǀkŏ̃ǀkòä ã̄ ǀnŭ̃ǀnuńtu. Hé tíkẹn ē, gwaí sse kwē ǁkúken kụitẹn ā̄ ǀnuǀnuńtū.

(8431') † Haṅ ǁkweítẹn ǁku ǀne īya, au ǀgwāĩ-ggŭ́ ē dd ǃʞwą̀iṅya ha ǁī, hiṅ ǁʖkúwa ǁāíti.

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manner ( ) I shall come to hear; for, I do not feel (8430)
as if I should hear." * Therefore, the man (her husband), pulling off, left the hair on the tips of her ears, that hair which is thus † on the tips of the ears, ( ) standing on the top of them. (8431)

Therefore, the Dawn's-Heart used, when he was returning home, ‡ to put an arrow on the bow, he walked, sticking the end of his assegai into the ground, as he returning came. His eyes were ( ) (8432)
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 were afraid of him, as he returning came.

Dawn's-Heart Star, and, when she is grown up, he spits her out again. She then herself becomes another (female) Dawn's-Heart, and spits out another Dawn's-Heart-child, which follows the male and female Dawn's-Heart. The mother of the latter, the first-mentioned Dawn's-Heart's wife, was the Lynx, who was then a beautiful woman, with a younger sister who carried her digging-stick after her. The Dawn's-Heart hid his child under the leaves of an edible root (*!kúïssi*), where he thought that his wife would come and find it. Other animals and birds arrived first, and each proposed herself to the Dawn's-Heart-child as its mother; but they

* 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. (8430')

† Holding up two fingers.

‡ He always (henceforth) did thus, because the hyenas had made his heart angry, they had poisoned (his) wife. (8431')

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were mocked at by the child, until at last it recognized its own mother. Among the insulted animals were the Jackal and the Hyena, who, to revenge themselves, bewitched the mother (Lynx) with some poisoned "Bushman rice" (so-called 'ants' eggs'), by which means she was transformed into a lioness. In the dark, the Hyena tried to take her (the Lynx's) place in the hut, on the return of the Dawn's-Heart; but the imposture was made known to him by his sister-in-law. The Dawn's-Heart tried to stab the Hyena with his assegai, but missed her. She fled, putting her foot into the fire, and burning it severely. The bewitched wife was enticed out of the reeds by her younger sister, and then caught by her brothers, who pulled off the lion skin, so that she became a fair woman again. But, in consequence of having been bewitched by "Bushman rice," she could no longer eat that, and was changed into a lynx who ate meat.—This myth, which contains many minor, and some beautiful incidents, is partly given in the form of a narrative, and partly in discourses addressed by the Dawn's-Heart to his daughter, as well as in speeches made by the Hyena and her parents, after her flight home."

3*a*. *Other Myths.*

IIIa.—34.

L.

THE SON OF THE WIND.

(*Related, in April,* 1878, *by* ǀhaṅ‡kass'ō, *who heard it from his mother,* ǀχ́ábbi-aṅ́.)

(6687) ǀ̣khwĕ taṅ hą́ òä ǀku ‡gōūwa. He, há ǀne ǁgé̱bbita * ǀnā̧-ka-tī́. Haṅ hą́ ǀne kúï: "ǀnā̧-ka-tī́ wwĕ! ttaū́
(6688) hŏ!" He ǀnā̧-ka-tī́ ( ) hą ǀne kúï: "ǀkeṅ wwḗ! ttaū́ hŏ!" au ǀnā̧-ka-tíkẹn tátti, ha ʔaúki ‡eñ-na ha ǀkẽ. Hé ti hiṅ́ ē, ǀnā̧-ka-tī́ ta: "ǀkéṅ wwḗ! ttaū́
(6689) ho!" Há ā ǀ̣khwĕ, haṅ ā́ ka: "ǀnā̧-ka-tī́ ( ) wwḗ! ttaū́ ho!"

Hé tíkẹn ē, ǀnā̧-ka-tī́ hą ǀne ǁaṅ́ ttuttū̀ ha χ́óä au ǀkúkkō ǀkẽ. Haṅ hą́ ǀne kúï: "Ítaú wwḗ! ǀne ddóä̧ ǀkwīya ke, ǀkeṅ ā́ kè, ha ǀkẽ; tā, ǀkéṅ ddóä̧ ǀkwī ṅ
(6690) ǀkẽ; ( ) ṅ ʔaúki ddóä̧ ǀkwī ǀkḗṅ ǀkẽ; ṅ ssiṅ kwaṅ́ ǀne ǀkwī ǀkéṅ ǀkẽ, au kā ǁgé̱bbita ha. Tā, ṅ ʔaúki ddóä̧ ǀkwī ǀkéṅ ǀkẽ; ṅ ssiṅ kwaṅ́ ǀne ǀkwī ha ǀkẽ, au kā-g
(6691) ǀne ǁgé̱bbita ha." ( ) Hé ti hiṅ́ ē, ha χ́óä hą́ ǀne kúï:

(6687') * ǁku̥ą̣ṅ ǁgé̱bbita ha au ǁku̥árrì. Ṅ ǁku̥ą̣ṅ ‡ī, ti ē, ǁku̥árrì ǁku̥ą̣ṅ́ sshŏ óä ḗ; tā, ǁku̥árrì ǁku̥ą̣ṅ ē, ssĭ-g ǀne ǁgé̱bbitẹn-ī̃, ī, au
(6688') ssítẹn ǀné ta, ssi ssiṅ ǀχ̃ā̃ ǁ⏑kŏēn í, ( ) o ǀku̥i ā kā́ ǀχ̃ā̃ ttwāī-ī̃ o ǀk'ḗ kú̥itẹn. Hé tíkẹn ē, ssi ta ǁgé̱bbitẹn-ī̃, au ǁku̥árrì.

ǁku̥árritẹn ǀku ǁnă ssí ta ǀχ́óë. Hiṅ ǀku ǀhāūwa, ǀkŭ ǀkhḗ tā. Hé tíkẹn ē, ǀχ́ō hī́ hī̃. Ssítẹn ʔaúki hī́ hī̃; tā, ǀgą̣úökẹn ǀkĕ ǀkŭ ḗ.

IIIa.—34.

L.

THE SON OF THE WIND.

The (son of the) Wind was formerly still. And (6687)
he rolled * (a ball) to ǀnā̧-ka-tī́. He exclaimed:
"O ǀnā̧-ka-tī́! There it goes!" And ǀnā̧-ka-tī́ ( ) (6688)
exclaimed: "O comrade! There it goes!" because
ǀnā̧-ka-tí felt that he did not know his (the other
one's) name. Therefore, ǀnā̧-ka-tī́ said: "O comrade!
There it goes!" He who was the wind, he was the
one who said: "O ǀnā̧-ka-tī́! ( ) There it goes!" (6689)

Therefore, ǀnā̧-ka-tī́ † went to question his mother
about the other one's name. He exclaimed: "O our
mother! Utter for me comrade who is yonder, his
name; for, comrade utters my name; ( ) I do not (6690)
utter comrade's name. I would also utter comrade's
name, when I am rolling (the ball) to him. For,
I do not utter comrade's name; I would also utter his
name, when I roll (the ball) to him." ( ) Therefore, (6691)

* Rolled (a ball of) ǁku̥árrì to him. I think that it must have (6687')
been ǁku̥árrì; for, ǁku̥árrì is that with which we are rolling
(a ball), when we wish to aim, seeing ourselves, ( ) whether (6688')
a man aims better than the other people. Therefore, we are
rolling (a ball) with ǁku̥árrì.

ǁku̥árrì is found in our country. They stand in numbers around.
Therefore, the porcupine eats them. We do not eat them; for they
are poison.

† The name ǀną́-ka-tĭ ǀhaṅ́‡kass'ō was unable to explain. He (6689')
thinks that it must have been given by the parents, as ǀną́-ka-tĭ
was still a child. He further stated that the word ǀnā̧ is the name
of an insect which resembles the locust. It is large, and also
resembles the *Acridium ruficorne*. It is red. It affects the eyes of
the Bushmen. Their eyes become closed and they writhe with
pain on account of the burning caused by this insect.

"Ṅ kaṅ ʔaúki sse ḷkwīya hà ǀkḗ ǀkẽ. Tā, a ǀkú sse
ǂkạḿ⊙pụa; óä sse ǂkạḿ⊙pụa ǁχ̣ŏŭwa hi ǁneiṅ́,* óä
(6692) sse ǂkạḿ⊙pụa ( ) ǁχ̣ŏŭ ǁwḗï ǁneiṅ́. Hé ē, ṅ ǀne
ḷkwīya ha ǀkḗ ǀkẽ, ī. Hé ē, a ssá ǀne ǁnaŭ, au ka
ḷkwīya ha ā̀ ǀkḗ ǀkẽ, a kọ̣ā̧ ssa ǀne ǁnaŭ, au ṅ́ ă ḷkwīya
(6693) ha ā ǀkḗ ǀkẽ, a kọ̣ā̧ ( ) ssạṅ ǁnaŭ́, au kā ḷkwīya ha ā̀
ǀkḗ ǀkẽ, a kọ̣ā̧ ssạṅ ǀkŭ́ kŭ, ḷụhụńniṅ yŭ ḷkhḗ, a kọ̣ā̧
ǀku ḷkūχ̣e ǁneiṅ́; ă ssĕ ǀkŭ́ ssā ǀē ǁneiṅ́; au a tátti ē,
(6694) ḷkhwĕ ( ) ǀku ssạṅ ttchŭ́ ki ttạ̄i ā́."

Hé ti hiṅ ē, ḷkhwã hạ́ ǀku-g ǀne ǁā, hiṅ ǀku-g ǀne
ǁaṅ́ ǁgḗbbita ǁnĕiǁnì, ī. Hé tíkẹn ē, hă hạ ǀne ǁχ̣ā̃,
(6695) haṅ ǁā́ ha χ̣óä, haṅ ( ) ǀne ǁχ̣ã, haṅ ǀne ǁaṅ̆ ttūttù
ha χ̣óä, au ḷkúkkō ǀkẽ.

He ha χ̣óä hạ́ ǀne kúï: "ǀérritẹn-ḷkụaṅ́-ḷkụaṅ́ kē;
ḷgặŭ-ḷgạubu-tī́ kĭ ē, haṅ́ e ǀérritẹn-ḷkụaṅ́-ḷkụaṅ́; haṅ́
(6696) ( ) e ḷgặŭ-ḷgạubu-tī; haṅ́ e ǀérritẹn-ḷkụaṅ́-ḷkụaṅ́."

Hé tíkẹn ē, ḷnạ́-ka-tī́ hạ ǀne ǁā́, ī. Haṅ hạ ǀne ǀku ǁaṅ́
(6697) ǁgḗbbita ǁnĕiǁnì, au haṅ ʔaúki ḷkwī ḷkúkkō ( ) ǀkẽ, au
haṅ́ tátti ē, ha χ̣óä ā ssiṅ́ ǀkụẽïda hā́. Haṅ́ ka: "A
kọ̣ā̧ ʔaúki ssạṅ ḷhạḿmaki, ḷkwī ǀkḗ ḷkẽ. A kọ̣ā̧ ssa
(6698) ḷhạḿma ǀkŭ ǂgōūwa; ǀké kọà ǀku ā́ ( ) ḷkwī ǀkī́, ă ǀkẽ.
Hé tíkẹn ē, a ssạṅ ǁnaŭ́, aŭ a ḷkwīya ǀkḗ ǀkẽ, a kọ̣ā̧
ssạṅ ǀkŭ-g ǀne ḷkŭ̀χ̣e ǁneiṅ́; aŭ ā tátti ē, ḷkhwḗ ǀku
ssạṅ ttchŭ́ ki ttạ́i ā́."

(6699) Hé tíkẹn ( ) ē, ḷnạ́-ka-tī́ hạ ǀne ǁā, ī; hiṅ́ ǀne ǀkŭ
ǁaṅ ǁgḗbbita ǁnĕiǁnì, au ḷkúkkōkẹn ǀku ā ḷkwīya ǀkẽ.

(6691') * Hi ǁkụạ́ṅ ǀkĭ ǁnĕiṅ́, haṅ ǁnaŭ, ti ē, ǁnĕiṅ ǂańni. Hi ǁkụạ́ṅ ss'ŏ óä ǀkĭ ǁkạ̄ ka ǁnĕiṅ.

his mother exclaimed: "I will not utter to thee
comrade's name. For, thou shalt wait; that father
may first shelter for us the hut;* that father may
first ( ) strongly shelter the hut.† And then I will (6692)
utter for thee comrade's name. And thou shalt,
when I have uttered for thee comrade's name, thou
must, when I am the one who has uttered for thee
comrade's name, thou must, ( ) when I have uttered (6693)
for thee comrade's name, thou must scamper away,
thou must run home, that thou mayest come into
the hut, whilst thou dost feel that the wind ( ) would (6694)
blow thee away."

Therefore, the child went; they (the two children)
went to roll (the ball) there. Therefore, he (*ḷnạ̄-ka-tī́*)
again, he went to his mother, he ( ) again, he went to (6695)
question his mother about the other one's name.

And his mother exclaimed: "*ǀérritẹn-ḷkụaṅ́-ḷkụaṅ́* it
is; *ḷgặŭ-ḷgạ́ubu-tī́* it is. He is *ǀérritẹn-ḷkụaṅ́-ḷkụaṅ́*; he
( ) is *ḷgặŭ-ḷgạ́ubu-tī*, he is *ǀérritẹn-ḷkụaṅ́-ḷkụaṅ́*." (6696)

Therefore, *ḷnạ́-ka-tī́* 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 (6697)
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, even if comrade
be the one who ( ) is uttering thy name. Therefore, (6698)
thou shalt, when thou hast uttered comrade's name,
thou must run home, while thou dost feel that the
wind would blow thee away."

Therefore, ( ) *ḷnạ́-ka-tī́* went on account of it; (6699)
they went to roll (the ball) there, while the other was

* They had a hut; . . . the hut was small. They probably had (6691')
a mat hut.

† That is, make a strong screen of bushes for the mat hut.

Au haṅ tátti ē, há ka, hă óä sse ǂkạḿ⊙pụă ǁχ̌ŏ̄ŭ ǁgwī́
(6700) au ǁneiṅ́. He, ( ) ha ǀne ǁ⌣kŏ̄ĕn, ti ē, ha óä ǀne
ssụēṅ, hé ē, ha ǀne ḷhō̄ū, haṅ ǀne ḷkwī ḷkúkkō ǀkĕ̄, au
há ǀne ǁ⌣kŏ̄ĕn, tí ē, ha óä ǀne ǁχ̌ŏ̄ŭ ǁgwīya au ǁnĕ̄ĭṅ́.
(6701) Hé tíkẹn ē, ha hạ ǁnă̄ŭ, ha ǀne ( ) ǁ⌣kŏ̄ĕń, tí ē,
ha óä ǀne ǁχ̌ŏ̄ŭ ǁgwī au ǁnĕ̄ĭṅ́, hiṅ́ ē, ha hạ́ ǀne kúï:
"Ttă̄ŭ hṓ! ǀérritẹn-ḷkụaṅ-ḷkụaṅ wwḗ! ttă̄ŭ hṓ! ḷgạ̄ŭ-
ḷgạ̄ŭbu-tī́ wwḗ! ttă̄ŭ hṓ!" He, ha hạ́ ǀku-g ǀne kúï,
(6702) ḷụhụńniṅ ( ) ŭ̀ ḷkhḗ, haṅ ǀku-g ǀne ḷkŭ̀χ̌e ǁnĕ̄ĭṅ́; au
ḷkúkkōkẹn hạ ǀne tt'ụāra ǁā, hĕ ḷkúkkō hạ ǀne ttàttẹn
(6703) ḷk'ū́ï, ī. Haṅ hạ ǀne ǂnạ́issi ǁχ̌ēṅǁχ̌ḗṅ ḷụhíta ( ) ḷkŏ̄ū.
Hé ti hiṅ́ ē, ḷk'ḗ tă ǁnéiǁnéi, hạ ǀku-g ǀne ǀụãṅ́ṅa,
ḷkhwétẹn hạ ǀku-g ǀne ttchŭ ḷχ̌wāī, hī̄ ta ⊙hókẹn,
hiṅ kóä ǁnéiǁnéi, au ḷk'étẹn hạ ʔáuki ǀne ǀóuwi, au
(6704) ( ) ḷk'ă̄ŭ. Hé tíkẹn ē, ha χ̌óä hạ ǀne ǀhiṅ́ ssa au
ǁnĕ̄ĭṅ;* ha χ̌óäkẹn hạ ǀne ssạṅ́, ḷkạnn hhṓ ha; ha
χ̌óäkẹn hạ ǀne ḷkạn̄n̄ ḷkw'ạ̄ī́ ḷhó ha. He, ha hạ́ ǀne
(6705) ddwāīïtẹn, ha kkwē ttĭṅ́. ( ) Ha χ̌óäkẹn hạ ǀne
ḷkạn̄n̄ ḷkw'ạ̄ī́ ḷhŏ ha. Hé tíkẹn ē, ḷkhwḗ hạ́ ǀne kúï,
ss'ùp, ī; au ḷkhwḗ ssiṅ ḷhạḿm ǁnă̄ŭ ha tā, ḷk'ă̄ŭṅ ḷk'ū́ï.
(6706) Hé ti hiṅ́ ē, ssí e ǀχ̌ạḿ-ka-ḷk'ḗ, ssí ( ) tă-g ǀné tă:
"ḷkhwĕ ǁkụạṅ́ tā tā́; tā́, ha ʔáuki ttạm̄⊙pụa ttchūï.

(6704') * Ha ka ǁnĕ̄ĭṅ yaṅ ǀku ḷkhē, au han tátti hī-hī́ e ḷkhwḗ.

the one who uttered his (*ḷnạ́-ka-tī́'s*) name. While he
(*ḷnạ́-ka-tī́*) felt that he wished that his father should
first finish making the shelter for the hut. And
(when) ( ) he saw that his father sat down, then he (6700)
would, afterwards, utter the other one's name, when
he beheld that his father had finished sheltering
the hut.

Therefore, when he ( ) beheld that his father had (6701)
finished sheltering the hut, then he exclaimed:
"There it goes! O *ǀérritẹn-ḷkụaṅ́-ḷkụaṅ́*! There it
goes! O *ḷgạ̄ŭ-ḷgạ̄ŭbu-tī́*! There it goes!" And he
scampered ( ) away, he ran home; while the other (6702)
one began to lean over, and the other one fell down.
He lay kicking violently upon ( ) the vlei.* There- (6703)
fore, the people's huts vanished away, the wind blew,
breaking their (sheltering) bushes, together with the
huts, while the people could not see for ( ) the dust. (6704)
Therefore, his (the wind's) mother came out of the
hut † (*i.e.* of the wind's hut); his mother came,
grasping (him), to raise him up; his mother, grasping
(him), set him on his feet. And he was unwilling,
(and) wanted to lie still. ( ) His mother, taking (6705)
hold (of him), set him on his feet. Therefore, the
wind became still; while the wind had, at first, while
he lay, caused the dust to rise.

Therefore, we who are Bushmen, we ( ) are wont (6706)
to say: "The wind seems to be lying down, for,
it does not gently blow (*i.e.* it blows strongly). For,
when it stands (upright), then it is still, when it
stands; for, it seems to be lying down, when it

* A depression in the ground, sometimes dry, sometimes covered with coarse grass and rushes, and sometimes filled with water.

† Her hut remained standing, while it felt that they themselves (6704')
were wind.

Tā, hắ̆ kă ǁnaŭ, hā ǀkhē, hiń ē, ha ka ǁkòwa, ĭ, aŭ há ǀkhē; tā, ha tā tā, aŭ hă ǀkuo̯ĕ̈tă̆. Ha ǀnúäṅ à
(6707) ǁ◡kē, au ha tā; tā, ( ) ha ǀnúäṅ kwaṅ́ ǁ◡kē. Ń̓ ssiń ta, ha ttchŭ-ttchŭ tteñya hì, i ssa̯ṅ tta̯ï; i ssa̯ṅ ǁkāīte̯n ti ǀkē kï̋ē, i ssa̯ṅ ǁ◡ko͡en, ǁ◡kắ ǀkē, ǁnūṅ ǀkhé. Tā, i ddóa̯ ssiṅ ǀkhwété̯n ǀkĭ waí au tĭ é a̯. Hé tíke̯n
(6708) ( ) ē, wái ddóa̯ ǀkḗ ǁă ǁ◡kă ǀkē, ǁnūṅ ǀkhē. Tā, i ↄaúki ddóa̯ ttam̯⊙pua ǀχ̌ă̈ wái au tĭ́ é̯; tā, i ddóa̯ ǀχ̌ă ki lēya ǁkṓïṅ, au wái, au tí ē ẵ."

ǀKHWĔ.

(6709) ǀkhwété̯n* há̯ óä e ǀkuo̯ĭ. Haṅ ǀku-g ǀne ddĭ́ ǁgé̯rrite̯n-tĭ́.† He, ha ǀku-g ǀne ǁχ̌oúï, au haṅ ↄaúki
(6710) ǀne ddā, ti ē, ha há̯ óä tta̯i; tā, ha ǀku-g ( ) ǀne ǁχ̌oúï, he, ha ǀku-g ǀne ǁnă̆ ǀko͡ŭ. Hé tíke̯n ē, ha ǀku-g ǀne ǁχ̌o͡ūï. Haṅ ha̯ óä e ǀkuo̯ĭ. Hé tíke̯n ē, ha ha̯ óä ǁgé̯bbite̯n-ĭ̃; haṅ ǁkuo̯aṅ ǀχ̌ẵï; au han tátti
(6711) ē, há e ǀkuo̯ĭ. Haṅ ǀku-g ǀne ( ) ddí ǁgé̯rrite̯n-tĭ́; hé ē, ha ǀku-g ǀne ǁχ̌oúï, he ha ǀku-g ǀne ǁe̯ńna ǀko͡ŭ ka ǀkù. He, ha ǀku-g ǀne ǀhĭ̀ǀhĭ́ṅ hĭ̃, haṅ ǀku-g ǀne
(6712) ǁχ̌o͡ūwa tiṅ́, he ( ) hắ ǀne ǀkúïte̯n, ĭ̃. He, há ǀne ssā, ⊙puo̯iṅ hĭ̃; he, ha ǀne ǀkágẹ̯n ka͡ŭ ǀkō ǀhiṅ́ hĭ̃; hắ ǀne

(6709') * ǀkhwĕ́-⊙puă ǁkuo̯aṅ tchúï, au ǀkhwĕ́-⊙pua̯kẹ̯n tátti ē, ha úken-ggŭ́ ǁkuo̯aṅ ss'ṓ òä tchūï; tā, hi ǁkuo̯aṅ́ ǀkŭ ĕ ǀkhwĕ. Hé tíke̯n ē, hi ǁkuo̯aṅ tchūï. Tā, ǀk'ḗ ĕ ↄaúki ǂkákka ke ǀkhwĕ χ̌óäke̯n-ggŭ́; tā, hĭ̃ ǀku ĭ̃ ǂkákka ke ǀkhwĕ́-⊙puá̯.

(6695') † ǀkhwĕ ǁkuo̯aṅ há̯ óä e ǀkuo̯ĭ; haṅ ǀku-g ǀne ddĭ́ ǁgé̯rrite̯n-tĭ́. Hé tíke̯n ē, ha ǀku-g ǀne ǀχ̌a͡ŭke̯n lēta ǀχ̌ĭ́. Ha ttū ē, ssíte̯n ǀné ta ǀχ̌ĭ́ ă.

does in this manner. Its knee is that which makes a noise, when it lies down; for ( ) its knee does (6707)
sound. I had wished that it might gently blow for us, that we might go out, that we might ascend the place yonder, that we might behold the river bed yonder standing behind (the hill). For, we have driven away the springbok from this place. Therefore ( ), the springbok have gone to yonder (6708)
(dry) river bed standing behind (the hill). For, we have not a little shot the springbok at this place; for, we have shot, letting the sun set,* at the springbok at this place."

THE WIND.

The Wind† (*i.e.* the Wind's son) was formerly (6709)
a man. He became a bird.‡ And he was flying, while he no longer walked, as he used to do; for, he ( ) was flying, and he dwelt in the mountain (6710)
(that is, in a mountain hole). Therefore, he was flying. He was formerly a man. Therefore, he was formerly rolling (a ball); he was shooting; while he felt that he was a person. He ( ) became (6711)
a bird; and he was flying, and he dwelt in a mountain's hole. And he was coming out of it, he flew about, and ( ) he returned to it. And he came (6712)
to sleep in it; and, he early awaking goes out of it;

* Literally, "having put in the sun." (6708')

† The young wind blew, while the young wind felt that its fathers seemed formerly to have blown; for, they were the wind. Therefore, they blew. For the people did not tell me about the wind's parents; for, they merely talked to me about the young wind. (6709')

‡ The Wind was formerly a person; he became a bird. Therefore, he is tied up in stuff. His skin is that which we call stuff. (6695')

||χ̣ou ttą̄i, ||χ̣ā̃, ha ||χ̣ou ttą̄i. He, hā́ |ne ||χ̣ā̃, ha
(6713) ḷkúïtẹn, au han tátti ( ) ē, ha ||kụąṅ |ᴗkụā̃. He hā́
|ne hā̃, ttiṅ́, ttiṅ́, ttiṅ́, ttiṅ́, ha |ne ||χ̣ā̃, ha ḷkúïtẹn.
He, ha |ne ||χ̣ã, ha ssā ⊙pụoiṅ hĩ̃.

Added by |haṅ‡kass'ō.

||gó̱ö̱-ka-ḷkụĭ ||kụąṅ |ku ā, óä ‡kákka ke ḷkhwĕ, au
(6714) haṅ |ku ī̃ ||nă, ha ( ) ka |hū, Jacob Kotzé.* Haṅ
||kụąṅ́ ka ḷχ̣óë ā, ha óä |nā̃ ḷkhwĕ ā̃, há ĕ Haarfontein;†
au |χ̣ąḿka ha |kẽṅ́ |ne ḗ ‡kōä̃χ̣ă; au ha |kẽ̆ ē, |hū
e-g |ne ḷkwī hĩ̃, hiṅ́ |ne ē Haarfontein.

(6715) ||gó̱ö̱-ka-ḷkụĭ́ ( ) |ne |nī ḷkhwĕ, au Haarfontein ta
ḷkŏŭ. Hé tíkẹn ē, ha hą́ |ne ḷk'ą̄ī̱tẹn-ĩ̃ ḷkhwĕ, au haṅ́
ka ḷkụ̱e̱rreḷkụ̱e̱rre ḗ. He ḷkhwĕ hą |ku-g |ne ḷkhwī, ī̃.
(6716) Hé tíkẹn ē, ḷkhwĕ hą ( ) ʏáuki |ne ttąḿ⊙pụă tchúï;
ḷkhwétẹn |ku-g |ne |kąḿ ḷk'ãŭ, au haṅ hą́ kā, ḷk'ą̄ī̱tẹn-
ã̆ ḷkhwĕ. ḷkhwétẹn |ku-g |ne |kąḿ ḷk'ãŭ, au ḷkhwétẹn
(6717) hą́ kā, ||χ̣ŏŭ́ ŭ. ḷkhwétẹn ||aṅ |ē ḷkŏŭ ka ḷkù, ( )
he ḷkhwĕ hą |ku-g |ne ḷkhwī; ḷkhwétẹn ʏáuki |ne
ttąḿ⊙pụă tchúï.

He, ha |ku-g |ne ḷhąḿmĩ̃ |kąḿ ||a ||nĕĭṅ; haṅ |ku-g

(6714') * Jacob Kotzétẹn e ḷkụára. Haṅ óä ||nă "Hartus Kloof".
† Haarfontein ta ḷkaúökákẹn ē, ha |nā̃ ḷkhwḗ, ̃.

i

[For the Printer!
The ĩ̃ seems to have fallen out, here.]

he flies away, again, he flies away. And he again
returns, while he feels ( ) that he has sought food. (6713)
And he eats, about, about, about, about, he again
returns. And he, again, comes to sleep (in) it.

[That this curious belief, that the wind now wears the form of a bird, was even lately in active existence among the Bushmen, the following will suffice to show:—]

Smoke's Man* was the one who formerly spoke
to me about the wind, when he was still living
with his ( ) master, Jacob Kotzé.† He said that (6714)
the place at which he had seen the wind was
Haarfontein;‡ while its Bushman name is ‡*kōä̃χ̣ă*;
while its name (by) which the Europeans call it, is
Haarfontein.

Smoke's Man ( ) espied the wind at Haarfontein's (6715)
mountain. Therefore, he was throwing a stone at
the wind, while he believed (it) to be a *ḷkụ̱e̱rreḷkụ̱e̱rre*
(a certain bird). And the wind burst on account
of it. Therefore, the wind did ( ) not blow gently; (6716)
the wind raised the dust, because he had thrown
a stone at the wind. The wind raised the dust,
while the wind flew away. The wind went into
a mountain's hole, ( ) and the wind burst; the wind (6717)
did not gently blow.

And he (Smoke's Man), being afraid, went home;
he went to sit under the hut's bushes,§ while he

* ||*gó̱ö̱-ka-ḷkụĭ*, or "Witbooi Tooren", was the son of ||*khabbo* (6713')
("Oud Jantje Tooren") and his wife, *ḷkụábba-aṅ́* ("Oude Lies").
|*haṅ́‡kass'ō* used to teach "Witbooi" how to hunt springbok;
being already grown up when "Witbooi" was still a child.

† Jacob Kotzé is a Bastaard. He used to live at "Hartus Kloof". (6714')

‡ Haarfontein's mountains in which he saw the Wind.

§ *i.e.* the bushes broken off and used to make a shelter for the (6717)
mat hut.

(6718) ǀne ǁaṅ, ǀkùïtẹn ssiṅ ǁnĕïṅ, au haṅ ʏaúki ǀne ( ) ǀkṓī̃
au ǀgĕï. ǀgéitẹn ǀku-g ǀne ǁì, ǀgéitẹn ǀkúïtẹn ssā, au
haṅ́ ǀku-g ǀne ǀkùïtẹn ss'ō; au han tátti, ha ʏauki ǀne
(6719) ǀnī ǀgĕï, au ǀk'ãũ. Hé tíkẹn ē, ha ǀku-g ǀne ( ) ǁaṅ
ǀkùïtẹn ss'ō; au haṅ́ ka, ǀk'ãũ sse kkŭ̀ ǁgwãïya hă ą́,
haṅ ǀku-g ǀne ǀkùïtẹn ss'ō, ǀkùïtẹn ǀkṓ ss'o ǁnĕïṅ́ ta
ǁχ̇ŏŭǁχ̇ŏ́ŭ, au han tátti, ha kkuṅ́ ss'ò; au han tátti, tĭ
(6720) ʏáö. ( ) Hé tíkẹn ē, ha ǀne ǀkùïtẹn ss'ō, au han tátti,
ha kkuṅ́ ss'ō. He, ha ǀne ǀhōū, haṅ ǀne úï, haṅ ǀne
ǁχ̇árra, ǀụhī́ ǁkhŏ̱ ssā ǀgĕï,* au ǀhórro, au han tátti,
(6721) ǁkṓïṅ ǀne ǀē. Hé tíkẹn ( ) ē, ha ǀku-g ǀne ǁχ̇ā, haṅ
ǁaṅ ǀkùïtẹn ssiṅ, au haṅ́ ka, ha χ̇óä sse ǀku ā-g ǀne ǀkī́
ssā, ha ã hā.† Hé tíkẹn ē, ha ǀkū́ ssaṅ ǀkùïtẹn ssiṅ,
(6722) au ha ǀụhī́ ǁkhṓ ssā ǀgĕï ( ) au ǀhórro. Haṅ ǀku-g ǀne
ǁaṅ́, ǀkùïtẹn ssiṅ ǁnĕïṅ́, au ha χ̇óä ā tą́bba ǁnă,‡ haṅ́
ǀku ā sse-g ǀne ǀkī́ ǁā ha hā́. Hé tíkẹn ē, ha ǀku-g ǀne
ǀkùïtẹn ss'ō, au haṅ́ kă, ha sse ǀku ttēṅ.

(6723) Hé tíkẹn ( ) ē, ha χ̇óä ǀku-g ǀne tą́bbatą́bba, ha
χ̇óäkẹn ǀku-g ǀne ǀkī́ ǁa ha, ã̆ hā. Hé tíkẹn ē, ha

(6720') * ǀgĕï ǁkụąṅ ka ǀkŭ ǀụhī́ ǀkhḗ, tí ē ǂkā, ǀkụára ka ǀgĕï. Hé ti
hiṅ́ ē, "wachter" ka-g ǀne ǁẹńn ss'o ǀgĕï ǁχ̇ā̆χ̇u ẹ́, kórohĭ̃ ǀne ĩ
ǀkhĕ ǀgĕï ǁχ̇ā̆χ̇u ẹ́, au ǀgéitẹn ǀne ǀkhōū ǀkhē.
(6721') † Ha ǁkụąṅ ǀku óä e ǀkhwã.
(6722') ‡ Tą́bba ǁnă ǀhū̀, ǀkụára.

did not ( ) look to the sheep. The sheep* by (6718)
themselves, the sheep returning came, while he sat
under the (hut's) bushes; while he felt that he did
not perceive the sheep on account of the dust.
Therefore, he ( ) went to sit under the (hut's) (6719)
bushes, while he desired that the dust should settle
for him, he sat under the (hut's) bushes, sat close
under the hut's sheltering bushes, while he felt that
he sat warming himself; while he felt that the
place was cold. ( ) Therefore, he sat under the (6720)
(hut's) bushes, while he felt that he sat warming
himself. And he afterwards arose, he drove bringing
the sheep† to the kraal, while he felt that the sun
had set. Therefore ( ) he again, he went to sit (6721)
under the (hut's) bushes, while he wished that his
mother should be the one to bring him food.‡
Therefore, he came to sit under the (hut's) bushes,
when he had brought the sheep ( ) to the kraal. (6722)
He went to sit under the hut's bushes, while his
mother who worked there,§ she would be the one
to bring him food. Therefore, he sat under the
(hut's) bushes, while he desired that he might lie
down.

Therefore, ( ) his mother worked (and) worked, (6723)

* The "Africander" sheep (those with the thick tails) will (6718')
(ǀhaṅ́ǂkass'ō says) return home alone; while the "Va'rland" sheep
do not return home alone, but remain where they were left.
ǀk'ṓä is the name for "Va'rland" sheep, or "Moff".
ǀgĕï is the name for 'Africander' sheep, 'Kaap Schaap.'
† The sheep stand upon a bare (unenclosed) place, the Bastaard's (6720')
sheep. Therefore, the shepherd dwells (*i.e.* has his hut) on this
side of the sheep; the wagon stands on that (the opposite) side of
the sheep, while the sheep stand between.
‡ He was (at that time) a child. (6721')
§ Worked at the master's, the Bastaard's. (6722')

ǃku-g ǃne há hŏ, he há ʘpụ́onni, haṅ ǃku-g ǃne ttêṅ;
(6724) au han tátti ē, Bastaard ǃke ( ) ǁkų̣aṅ ʏaúki ǃkŏŭ
ákkẹn há. Síllakẹn ā óä ǃkŏŭ ákkẹn há,—Jacob
Kotzé ǃhá,—au han tátti ē, ǃχ̣aṁ-ka-ǃkụ̆ĭ, ǃkĕ ḗ; haṅ
ǂkákkẹn ǃχ̣aṁ. Íteṇ tă ǃkŭ ǃkã̆üïṅ χ̣ù u há, ē ha ā̆ hì̆
hĩ̆. Ṅ óä ǁnā ha. Silla, Jácob Kotzé, hiṅ́ ē, ṅ óä
ǁnẵ hĩ̆.

IIIa.—35.

L.

ǂKĄ́GÁRA.*

(*Dictated, in* 1879, *by* ǃhaṅǂkass'ō, *who heard it from his maternal grandmother*, ǂkąṁ́mì, *and, after her death, from his mother*, ǃχ̣ábbi-aṅ́.)

(8637) Hi ǁkų̣aṅ há óä, ǂkągára há óä ǂχ̣aṁ́ma ha ǁχ̣ắ-ʘpụắ, haṅ ǃne ǁaṅ́ ǂnì ha; haṅ ǃne ǁaṅ́ ǂní ha, au ǃhã̆unu; † he, ha ǃne ǃkĭ̆ ǃkùïta, au ha χ̣ŏ́äkẹn-ggŭ́.

(8638) ( ) ǃhã̆unu ǃne ǃụháttẹn ha ǃkhwĩ̃, haṅ há ǁnùṅ hóä ǃkąo.

ǃkų̣ákakẹn ha ssụeṅ-ssụèṅ ssā; ǃkų̣ágẹn ē ʏaúki ákkẹn ǁká hi, hiṅ́ ǃku ssụą̃itau ŭ-úï.

(8639) ǂkągárakẹn há ka: "A kọá ttą́ï." ( ) Ha ǁχ̣ắ-ʘpų̣ákẹn ha ttą́ï tau ǃʗkų̣áṅ tchụeṅ́, gwái ta tchụeṅ́. Haṅ há ka: "A kọá ttą́ï; tā ǁneiṅ ʏaúki ǃhìṅ."

(8637') * Kwáritẹn ǁkų̣aṅ ḗ; ʏáni-ʘpų̣ákẹn ǃku ḗ; haṅ ǃne ǁkeǁkéya kúru-ǁkg̃ïtã̆u.

† ǃkụi ǁkų̣aṅ ḗ; ǃkhọ́g̃ẹn ḗ. Ṅ ǂĩ̃, tĭ ē, ǃkhǫ̣ā ka ǃgīχ̣́a ss'o óä ḗ. Ha ǃkẽ̃ ǁkéǁkéya "sloete" ā í ta ssụą̃ĩ ǃhiṅ́ ha, au í ǃnúnu, ē ǃụerríya, he ǃχ̣́ąṁ-kă-ǃk'ḗ ǃné ta, ǃhẫǃhẫũṅ, ĩ̃.

L.

his mother brought him food. Therefore, he ate up this little food, he lay down; while he felt that the Bastaards ( ) are not accustomed to give food liberally. "Silla" was the one who gave food liberally, Jacob Kotzé's wife, while she felt that she was a Bushman (woman); she speaks the Bushman (language). 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 Kotzé, they are those with whom I used to live. (6724)

IIIa.—35.

L.

ǂ*KĄ́GÁRA** AND ǃ*HÃŨNU*, WHO FOUGHT EACH OTHER WITH LIGHTNING.

They formerly, ǂ*kąǵára* formerly went to fetch his younger sister, he went to take her away; he went to take her away from ǃ*hãũnu*†; and he took (her) back to her parents. (8637)

( ) ǃ*hãũnu* gave chase to his brother-in-law, he passed along behind the hill. (8638)

The clouds came, clouds which were unequalled in beauty (*lit.* "clouds which not beautiful like them"); they vanished away.

ǂ*kąǵára* said:‡ "Thou must walk on." ( ) His younger sister walked, carrying (a heavy burden of) (8639)

* A bird (it) is; a little bird (it) is; it resembles the *Lanius Collaris* (a Butcher Bird). (8637')

† A man (it) is; the Rain (it) is. I think that a Rain's Sorcerer (he) seems to have been. His name resembles (that of) the mucus which we are used to blow out of our nose, which is thick, that which the Bushmen call ǃ*hãũ*ǃ*hãũń*. (8638')

‡ To his younger sister.

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ḷhã̄unu ha̧ ǁnùṅ hóä.

(8640) ǀku̥á̧kake̥n ǀku ssu̥eṅ-ssu̥èṅ ssā, ǀku̥á̧kake̥n ( ) ǀku ǁgwĭǁgwí ssin.

ǂká̧gárake̥n há̧ ka: "Ḁ́ ko̥á ttá̧ï, tā, ă ǀkú ă ǁ⌣koen." He, ha há̧ ǀne, tátti, ǁneiṅ ǀne ǁkhŏ̄u ḷhíṅ, haṅ há̧ ǀne kúï: "Ttá̧ïya! Ttá̧ïya!" Haṅ há̧ ǀne ḷkā

(8641) ( ) ha ǁχ̇ắ-⊙pu̥ắ; ha ǁχ̇ắ-⊙pu̥áke̥n ǀne ǁχ̇ì ssá ha. Haṅ há̧ ǀne kúï: "Tssédĕ χ̇ă ddó̧ä ḗ, a ddó̧ä ǀ⌣ku̥á̧ṅ hī̥?" *

Hé tíke̥n ē, ḷhã̄unu ha̧ ǀne ǀkhaḿma, ī; † ǁχ̇áukake̥n

(8642) ǀne ttóro ( ) ḷkhĕ ắ ǀnuǀnútū; haṅ ǀne ǀku ḷk'ã̧̄uwi ha ḷkhwĩ. Ha ḷkhwĩ ǀne ǀkú kúï, ǁkhábbe(t),‡ ắ, ha ḷkhwĩ ǀne ǁχ̇ḁḿki ḷk'ã̧̄uwi ha. Haṅ́ ǀne kúï, ǁkhábbe(t),

(8643) ā ḷkhwĩ. Ha ḷkhwĩṅ ( ) há̧ ǀne ǁχ̇ḁḿki bátte̥n ha. Haṅ há̧ ka: "A ko̥ắ ttá̧ï ǁ⌣kí ḷká ḷkhé ssa ṅ́; tā, a ǁku̥a̧ṅ́ ǀkú a ǁ⌣koen, ǀháṅ ʔáuki ắ hì ǁ⌣ké; tā, ha ʔáuki ḷkwáiḷkwáı bátte̥n."

(8644) Hiṅ há̧ ǀu̥ắita kĭ ǁá ( ) hī̃ ǀkáge̥n. ḷhã̄unu ddó̧ä ka,

(8641') * Tchu̥eṅ́ ē ǀāīti ǀka̧ḿmainya hī̥, hiṅ há̧ ǁkéǁkéya ḷkho̥ā; hiṅ́ e ī̃ʔu̥ă, hérri-ī ha; au hiṅ́ tátti, hī̥ ʔáuki ǀu̥erríya, hĭṅ́ ǀne íʔu̥ă, ǁnùṅ tā ha tsínχ̇u.

† ḷhã́unuṅ ā ǁχ̇áuke̥n ǀne ǀhiṅ́ ā ǀnúǀnútū, au haṅ́ kā, ǀkhaḿma.

(8642') ( ) Haṅ ǀkhaḿma au há ka tchu̥eṅ́, ē ǂká̧gára íʔu̥ă, ī.

‡ ǁku̥a̧ṅ ǁχ̇árra hă ḷkhwī.

ǁχ̇árraǁχ̇árra ǁku̥a̧ṅ ḗ, au ḷk'ĕ ku̥íte̥n ḷgwa̧-ī hī̃ ǀkáge̥n. ǁχ̇árra-

(8644') ǁχ̇árra ǁku̥a̧ṅ ā, hī̃ ta ka ( ) hí kúï, ḷkhì ā ǁkū̃, au hī ǁχ̇árra ḷkū́-kkō ǁkū̃. Ha ǁku̥a̧ṅ ǁχ̇árra ḷkū́-kkō ḷkhwéite̥n.

things, (her) husband's things. He (ǂ*ká̧gára*) said: "Thou must walk on; for, home is not near at hand."

ḷ*hã̄unu* passed along behind (the hill).

The clouds came, the clouds ( ) vanished away. (8640)

ǂ*ká̧gára* said: "Thou must walk on, for, thou art the one who dost see." And he, because the house became near, he exclaimed: "Walk on! Walk on!" He waited for ( ) his younger sister; his younger (8641) sister came up to his side. He exclaimed: "What things* can these be, which thou dost heavily carry?"

Then ḷ*hã́unu* sneezed, on account of it; † blood poured out ( ) of his nostrils; he stealthily lightened (8642) at his brother-in-law. His brother-in-law fended him quickly off, ‡ his brother-in-law also stealthily lightened at him. He quickly fended off his brother-in-law. His brother-in-law ( ) also lightened at him. (8643) He (ǂ*ká̧gára*) said: "Thou must come (and) walk close beside me; for, thou art the one who dost see that husband does not allow us time; for, he does not singly lighten."

They (ǂ*ká̧gára* and ḷ*hã̄unu*) went along angry with

* The things which the wife carried, they resembled water; (8641') they, in this manner, were pushing at her; while they felt that they were not hard, they did in this manner (*i.e.* swayed forward), behind her back.

† ḷ*hã̄unu* was the one from whose nostrils blood came out, when he intended to sneeze. ( ) He sneezed on account of his things, (8642') to which ǂ*ká̧gára* did in this manner (*i.e.* felt at roughly).

‡ In the word ǁ*khábbe*(*t*) the *t* is barely pronounced. The meaning of this word is explained by the narrator as follows:—(He) fends off his brother-in-law (by motioning with his arm). Fending off (it) is, when other people are fighting their fellows with their fists. Fending off is that which they are wont to do, ( ) they wave off with the arm, while they fend off the other one's arm. He (ǂ*ká̧gára*) fended off the other one's lightning. (8644')

há sse ḗ, báttẹn ǀụáṅṅa ǀkạḿ ǂkạ́gára. ǂkạ́gárakẹn
ā ʏáuki tā̃ ǁkhāītẹn, há ǀku ǁkhábbetẹnǁkhábbetẹn ha
(8645) ǁχ́ā́-⊙pụá ǀhā́, ḷhã̄unu. ( ) Ha ǁχ́ā́-⊙pụā́ ǀháṅ ǁχạḿki
báttẹn-ī́ ha; haṅ báttẹn-ī́ ha ḷkhwī. Hé ti hiṅ́ ē, ha
hạ̄́ ǀku-g ǀne ḷk'ạ̃ũwi ha ǁχ́ā́-⊙pụā́ ǀhā́, au ḷkhwéitẹn
(8646) ā ǀhóäka,* haṅ́ ǀku-g ǀne ( ) báttẹn kúï sswérrikaũ
ǀkạḿ hă.

Ha ǁχ́ā́-⊙pụā́ ǀháṅ́ ǀkú-g ǀne ǀkụẽ̄ī ǀkī̃, haṅ ttéṅ ǁā;
haṅ hạ́ ǀku-g ǀne ǀkụẽ̄ī ǀkī́, haṅ ǀku-g ǀne ḷkụérrītẹn
(8647) ḷkhē,† au ǂkạ́gárakẹn ǀne ǁhĭṅ́ ( ) ha ǀnā,‡ au ǀúï, haṅ́
ǀku-g ǀne ḷkùïtẹn ḷkhḗ ǁa ǁneiṅ́.

Haṅ́ ǀku-g ǀne ǁaṅ́, ttéṅ ǁneiṅ́, au ḷhã̄unuṅ hạ́ ǀku-g
(8648) ǀne ḷkẽ̄ḷkḗya tà; § haṅ ǀku-g ǀne ḷkụérrītẹn ǁnā́, au ( )
ǂkạ́gárakẹn ǀku-g ǀne ǁaṅ tā́, au ha ḷgúruwa hī̃ au
ssā̀, ssā̀, ssā̀, ssā̀, haṅ́ ǀku-g ǀne tḗṅ.

(8645') * ḷkhwéitẹn ā ǀhóäka haṅ́ ā ǀkhí ĭ, há i ʏáuki ǀnī́ kĭ ssā ha; ha ǀku ǁkéǁkéya ḷkábbu, ítẹn ǀku ī ǁkọ̄́ọ̄ au ǀkụạ́gẹn ka ḷkụérritẹn, au ḷkukókẹn ǀku-g ǀne tā́, ǁkă toùïtẹn ki tā́.

(8646') † Au ha ǀne tā́.

(8647') ‡ Ha ǀná ǁkụạṅ taṅ́, ha ǀnā́ ǁkụạṅ ǀkì.

§ ǀχ́ạḿ-ka-ḷk'ẹ̆, ǁkụạṅ́ kā́ ka, wái ā kaṅ ǁaṅ́ ʏụāʏụā́-ä tà; haṅ ʏáuki tă ha aṅ́tau ǀkùkẹn.

( ) each other. *ḷhã̄unu* had intended that he should (8644)
be the one lightening to whisk away *ǂkạ́gára*.
ǂkạ́gára was one who was strong (*lit.* "was not
light", or "did not feel light"), he continued to fend
off his younger sister's husband, *ḷhã̄unu*. ( ) His (8645)
younger sister's husband was also lightening at him;
he was lightening at his brother-in-law. Then he
stealthily lightened at his younger sister's husband
with black lightning,* he, ( ) lightening, whisked (8646)
him up (and carried him to a little distance).

His younger sister's husband, in this manner, lay
dying; he, in this manner, he thundered,† while
ǂkạ́gára bound up ( ) his head‡ with the net, he, (8647)
returning, arrived at home.

He went to lie down in the hut, while *ḷhã̄unu* lay
thundering; § he thundered there, while ( ) *ǂkạ́gára* (8648)
went to lie down, when he had rubbed them
(*i.e.* himself and his younger sister) with buchu,‖
buchu, buchu, buchu, he lay down.

* Black lightning is that which kills us, that which we do (8645')
not perceive it come; it resembles a gun, we are merely startled
by the clouds' thundering, while the other man lies, shrivelled
up lies.

† As he lay. (8646')

‡ His head ached; his head was splitting (with pain). (8647')

§ To thunder is *ḷkụérrītẹn*; but the narrator explained that *ḷkẽ̄ḷkḗya tà* here means 'to lie thundering'; and illustrated the expression by saying that "the Bushmen are wont to say that tho springbok is one which goes to lie bleating; it is not willing to die quickly".

‖ Buchu (in Webster's International Dictionary of 1902) is stated to be "A South African shrub (*Barosma*)".

Note by the Narrator.

(8643') Ṅ ḷkóëtúkā ǀné ta: "ǂkǻgára-ggū́ wà ḗ, ɔ́ū ǀkō ḷkhé, hiṅ́ kóä ḷhãunu."

Au ǀkụ̣ǻkā ǀne ǀụerríya, he ǀkụ̣ǻgẹn ǀne ǁnaŭ, aŭ ǀkụ̣ǻka ǀne ǀụerríya, he ǀkụ̣ǻkā ǀne ǁnā́ tĭ ḗ a, he ǀkụ̣ǻgẹn ǀne ǁkeǁkéya ḷkŏŭ; hiṅ́ ē, ǀkụ̣ǻgẹn ǀne báttẹn-ī̀, ī. He, ṅ ḷkóëtúkẹn ǀné ta: "ǂkǻgára ḗ, hiṅ́ kóä ḷhãunu."

Note by the Narrator.

My grandmothers used to say: "*ǂkǻgára* and his companion are those who fight in the East, he and *ḷhãunu*." (8643')

When the clouds were thick, and the clouds, when the clouds were thick, and the clouds were at this place, and the clouds resembled a mountain, then, the clouds were lightening, on account of it. And my grandmothers used to say: "It is *ǂkǻgára*, with *ḷhãunu*."

IV. *Animal Fables.*

IV.—27.

B.

THE HYENA'S REVENGE.

First Version.

(257) !gwa̅ĩn ă ǁá ǁkha̅̃ gă ǁneiṅ, hḗ tĭ hĭṅ ē, hăṅ ǀnĕ dáttẹn ǁkha̅̃; ăŭ hăṅ tátti é, ǁkha̅̃ ǀkwákka hă ăŭ ǁ⌣khwĭ tă eṅ́; hḗ ti hiṅ́ ē, ǁkha̅̃ṅ ǀnĕ ssă !gwa̅ĩ tă ǁneiṅ, ăŭ !gwa̅ĩn !χ́ăŭä ǁnḁ́, ăŭ !gwãĭ tă !kọẵ; !gwa̅ĩn
(257') ( ) ǀnĕ !χ́ăŭä ttóï tă eṅ́, ī̃.

. Hé tĭ hiṅ ē, !gwa̅ĩn ǀnĕ ā ǁkha̅̃ ă ǀχábba, hé tĭ hiṅ ē, ǁkha̅̃ṅ ǀnĕ ǀkéĩ̃ !kọẵ, ī́, ăŭ !kọãṅ ttă ǀí, !gwa̅ĩn ǁχ́ạḿ !kañna ăŭ !kọẵ ăŭ hă ǀ⌣kăǀ⌣kă; !gwa̅ĩn ǀnĕ ǂkákkẹn: "ǁkha̅̃ṅ-ăū! ǀnákkĭ ṅ kū ǀē, ă ttú ǁkāīẹ̈, ăŭ ǀχábba." !gwa̅ĩn ǀnĕ kū ǀĕ ǁkha̅̃ ttŭ́ ăŭ ǀχábba; hé ti hiṅ ē, hăṅ ǀne ǀkí̥ ǀē !kọẵ ttú ăŭ ǁkha̅̃ ǀnā, au !kọãṅ ttḁ́ ǀí̥;
(258') ǀχábbakẹn ǀnĕ ǁkắĩ̃ ǁkha̅̃ tsạχ́āītẹn; ( ) ǀχábbakẹn ǀnĕ ǁχ́ạḿ ǁkắ ǀē hă ttŭ́ ǁkāī. Hé tĭ hiṅ́ ē, hăṅ ǀnĕ kkọn̲n̲ ǀχábba ē tta ǀí̥, ăŭ hă ddoḿm, hăṅ ǀnĕ kkọn̲n̲ ǀkūkẹn hă, ăŭ ǀχábba ē ttă ǀí̥, hăṅ ǀnĕ ǀkūkẹn, ăŭ hă ǀnaṅ ǀētā !kọẵ.

!gwa̅ĩn ǀnĕ hó !gwa̅ĩ ta ǁkắ, !gwãĭn ǀnĕ !káukẹn-ī̥ hă ăŭ ǁkắ, ăŭ hă ǀnaṅ́ ǀētā !kọẵ, !gwa̅ĩn ǀnĕ !káukẹn-ī̥ hă, !gwa̅ĩn ǀnĕ !káukẹn ǀkì !kọẵ; ăŭ !gwa̅ĩn tátti ē, !gwãĭ ă dátta hă, hé tĭ hiṅ́ ē, haṅ ǀnĕ ssā !gwa̅ĩ ĩ.

(259') !gwa̅ĩn ( ) ǀnĕ ǀkí hă, ăŭ ǀχábba ē ttắ ǀí̥; ăŭ hăṅ tátti ē, !kọẵ ssĭṅ ǁkắ !khē ǀí̥, hăṅ ǀnĕ ǀkí̥ ǀhiṅ́ !kọẵ ăŭ

IV.—27.

B.

THE HYENA'S REVENGE.

First Version.

The Hyena was the one who went to the Lion's (257)
house, then, he deceived the Lion; while he felt that the Lion had acted grudgingly towards him about the quagga's flesh; therefore, the Lion came to the Hyena's house, when the Hyena was boiling there in the Hyena's pot; the Hyena ( ) boiled (257')
ostrich flesh in it.

Therefore, the Hyena gave soup to the Lion; therefore, the Lion took hold of the pot, while the pot was hot; the Hyena also grasped the pot with his hands; the Hyena said: "O Lion! Allow me to pour soup into the inside of thy mouth." The Hyena poured soup into the Lion's mouth; then, he put the mouth of the pot over the Lion's head, while the pot was hot; the soup was burning the Lion's eyes; ( ) the soup also burned the inside of his (258')
mouth. Then, he swallowed hot soup with his throat, he swallowed, causing himself to die with hot soup; he died, while his head was inside the pot.

The Hyena took up the Hyena's stick, the Hyena was beating him with the stick, while his head was inside the pot; the Hyena was beating him; the Hyena struck, cleaving the pot asunder; while the Hyena felt that the Hyena had deceived him; therefore, he came to the Hyena.

The Hyena ( ) killed him, with hot soup; while (259')
he felt that the pot had stood upon the fire; he

ǀí̥, aŭ hăṅ tátti ē, hă ká̋ hă ssĭ ǁká̋ ǀkúkẹn ǁkhā̧̃, aŭ ǀχábba kă ǀí̥; aŭ hăn tátti ē, ǁkhā̧̃ ssĭṅ ǀkwákka hă, aŭ ǁ⌣khwĭ tă eṅ́, hé tĭ hiṅ́ ē, hăṅ ǀnĕ dáttẹn há ī̃, aŭ ttóï ta eṅ; aŭ hăṅ tátti ē, hă kă hă ssĭ ǀkí̥ ǀé ǁkhā̧̃ṅ ǀnā, aŭ ǀkọā̆, hé tĭ hiṅ́ ē, hă dáttẹn hă ī; aŭ hăṅ tatti
(260') ē, ( ) hă ǁkụ̥ą̇ṅ ǀku ǀhaṅ́ sshŏ ǀgwā̃ī ǀāīti, haṅ ǁχ̇ạḿ ǀkŭ ĕ ǀgwā̃ī gwāī; hé tĭ hiṅ́ ē, hă ǀkŭ ĕ ʔwákkẹn ǁkuṅ́ ī.

ǁkhā̧̃ṅ ǁχ̇ạḿ ǀhaṅ́ ssho ǁkhā̧̃ ǀāīti, aŭ ǁkhā̧̃ṅ ĕ ǁkhā̧̃ gwāī. ǀgwā̃īn ǁχ̇ạm̄ ǀhaṅ́ sshŏ ǀgwā̃ī ǀāīti, aŭ ǀgwā̃īn ĕ ǀgwā̃ī gwāī. ǁkáuëtẹn ǁχ̇ạm̄ ǀhaṅ́ sshŏ ǁkáuë ǀāīti,
(261') aŭ ǁkáuëtẹn ĕ ǁkáuë gwāī. ǀkwāṅχ̇úkẹn ( ) ǀhaṅ́ sshŏ ǀkwāṅχ̇ŭ ǀāīti, aŭ ǀkwaṅ́χ̇úkẹn ĕ ǀkwāṅχ̇ŭ gwāī.

THE HYENA'S REVENGE.

Second Version.

(362) ǀgwā̃īn ā ǁā ǁkhā̧̃ gă ǁneiṅ, hé tĭ hiṅ́ ē, ǁkhā̧̃ṅ ǀnĕ ǀkwákkẹn ǀgwā̃ī, ī̃; hé tĭ hiṅ́ ē ǀgwā̃īn ǀnĕ ǀʔwain ī̃; hé tĭ hiṅ́ ē, ǀgwā̃īn ǀnĕ ddáttẹn ǁkhā̧̃, ī̃, hă sĭ ǁχ̇ạm̄
(363) ssĭ há̋ gă ǁneiṅ. ( ) ǀgwā̃īn ǀnĕ ǂkákkẹn: "ǁkhā̧̃ wē! A kụ̥ā̧ ssaṅ́ ǁχ̇ạm̄ χ̇aṅ́nŭgŭ ṅ gă ǁneiṅ;" aŭ hăn tátti ē, hă ddáttẹn ǁkhā̧̃; hé tĭ hiṅ́ ē, ǁkhā̧̃ṅ ǀnĕ
(364) χ̇aṅ́nŭgŭ hă gă ǁneiṅ, ī̃; haṅ ǀnĕ ǁaṅ́, ddáttẹn ( ) ǁkhā̧̃, aŭ ǀχábbā.

ǀgwā̃īn ǀnĕ ǂkákkẹn: "Ṅ́ ka kū ǀé ǀkwā ā, ttú au

took the pot off from the fire, while he felt that he intended to burn the Lion to death, with the soup's heat; while he felt that the Lion had been niggardly towards him about the quagga's flesh; therefore, he deceived him with the ostrich flesh; while he felt that he intended to put the Lion's head into the pot; therefore, he deceived him; while he felt that ( ) he had married a female Hyena, (260') he also is a male Hyena; therefore, he is a "Decayed Arm",* on account of it.

The Lion also marries a Lioness, as the Lion is a male Lion. The Hyena also marries a female Hyena, as the Hyena is a male Hyena. The leopard also marries a leopardess, as the leopard is a male leopard. The hunting leopard † ( ) marries a hunting (261') leopardess, as the hunting leopard is a male hunting leopard.

THE HYENA'S REVENGE.

Second Version.

The Hyena was the one who went to the Lion's (362) house, then, the Lion acted grudgingly towards the Hyena; then, the Hyena became angry about it, therefore, the Hyena deceived the Lion, that he should also come to his house. ( ) The Hyena said: (363) "O Lion! Thou must also visit my house;" while he felt that he deceived the Lion; therefore, the Lion visited his house on account of it; he went to deceive ( ) the Lion with soup. (364)

The Hyena said: "I am accustomed to pour soup

* This expression is used to denote a person who acts ungenerously regarding food.

† *Felis jubata.*

ǀχábba, ṅ ǁχ̣ạḿ kū ǀé ḷkwā ā, ttú a͝u ǀχábba, ṅ ǁχạm̄
(365) kū ǀẹ́ ḷkwā ttú a͝u ǀχábba; ṅ ǁχ̣ạm̄ kū ǀẹ́ ṅ ǀhắ ttū́ ( )
a͝u ǀχábba."

Hé tĭ hiṅ́ ē, hăṅ ǀnĕ kū ǀḗ ǁkhą̃ ttú a͝u ǀχábbā, hăṅ
ǀnĕ ǀkĕī ǀē ǁkhą̃ṅ ǀnā a͝u ḷkọ̃ă, a͝u hăn tátti ē, ha
ǁkóäkẹn ǀkī́ ǀē ǁkhą̃ ǀnā a͝u ḷkọ̃ă; hă ssĭ ǁkṓäkẹn
(366) ǀkắ ǁkhą̃, a͝u ( ) ǀχábba kă ǀī́; a͝u hăn tátti ē, hă
ĕ ḷgwā̃ī ă ddáttẹn ḷké kkụítẹn, haṅ́ ǂkákkẹn, hé tĭ
hiṅ́ ē, hă ǂkákka ǁkhą̃, ī̃. ǁkhą̃ṅ ǀnĕ ǁχ̣ạḿ ǂkákkẹn,
hĭṅ ǂkákka, hī ǀkāgẹn, hé tĭ hiṅ́ ē, ǁkhą̃ṅ ǀnĕ ḷhum̄m̄
(367) ī̃, a͝u ( ) hăn tátti ē, hă ǁχ̣ạḿ ǀkū́ ē ǁkhą̃ ă ǀgẹ́bbī,
a͝u hăn tátti ē, hă ǀkū́ ē ǁkhą̃ ă ǀkī ḷk'ẹ́; hăṅ ǁχ̣ạḿ
hī ḷk'ḗ. ḷgwā̃īn ǁχ̣ạm̄ ǀkī ḷk'ḗ, a͝u ḷgwā̃īn tátti, hă
ǁχ̣ạm̄ hī ḷk'ḗ; hé tĭ hiṅ́ ē, ḷgwā̃īn ǀnĕ ǀkạḿmaiṅ hŏ
ǀnūtárra, ī̃.

(368) ( ) Hé tĭ hĭṅ ē, ḷgwā̃īn ǀnĕ hó ǁkắ ī̃, hăṅ ǀnĕ
ḷkáukẹn tą́ttẹn hó ǁkhą̃, a͝u ǁkhą̃ ǀnaṅ́ ǀētā ḷkọ̃ă;
hăṅ ǀnĕ ḷkụárri hă a͝u ǁkắ, a͝u hăṅ tátti ē, ǁkhą̃ṅ
ǀnĕ ǀkūka, a͝u ha ǀnaṅ́ ǀētā ḷkọ̃ă.

IV.—28*a*.

B.

ǁKHĄ̃, HÉ-KKO TTṒÏ KA KUM̄M̄ Ẹ́.

(*Dictated, in* 1875, *in the Katkop dialect, by* Díäḷkwą̃in, *who heard it from his paternal grandfather,* ḷχ̣ūgẹnddí.)

(4320) Hē ǁkhą̃ ǀ⏑kábbe,* tĭ ē, he ssĕ ddọ́ą̃ ddáttẹn ttōï;
tă, ǀkāgẹn kă ǀkŭ ǁnāu ttōï, hĭṅ ǀkŭ ī ǀkụérrĕ ttōï ŏ

(4320') * *Explanatory note by the narrator.*

ǁkhą̃ṅ ẹ ḷkŭī, ttōï-tẹn ǁχ̣ạḿ ẹ ḷkŭī, hā ǁ⏑kētẹn ā ǁkhą̃
ǂną̃īyă ttōï ǁháttẹn-ttŭ, ā̃; ŏ hĭṅ ḷgum̄m̄ ǂgḗbbĭ-ggū́. Hē tíkẹn

into this child's mouth, I also pour soup into this
child's mouth, I also pour soup into the child's
mouth; I also pour into my wife's mouth ( ) soup." (365)

Therefore, 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;
that he might altogether kill the Lion with ( ) (366)
the soup's heat; while he feels that he is a Hyena
who deceives other people; he speaks; therefore,
he talked to the Lion about it. The Lion also
speaks; they talked to each other; therefore, the
Lion assented, because ( ) he also is a foolish Lion, (367)
because he is a Lion who kills people; he also eats
people. The Hyena also kills people, while the
Hyena feels that he also eats people; therefore, the
Hyena carried off the old woman * on account of it.

( ) Therefore, the Hyena took up the stick, he (368)
struck the Lion down, while the Lion's head was
inside the pot; he beat him with the stick, while
he felt that the Lion died, when his head was inside
the pot.

IV.—28a.

B.

THE LION JEALOUS OF THE VOICE OF THE OSTRICH.

"*It is the Story of the Lions and the Ostrich.*"

And the Lions conspired † together that they (4320)
might deceive the Ostrich; for, the women ‡ were

* This is an allusion to a favourite Bushman story. *Vide* § 80 of Dr. Bleek's "Brief Account of Bushman Folk-lore and other Texts", Cape Town, 1875.

† The Lion was a man, the Ostrich was also a man, at the time (4320')
when the Lion kicked the Ostrich's ǁ*háttẹn-ttŭ*; when they called

(4321) ǃguṁm ttwáiteǹ; ( ) ǀkákakeǹ ʞaúki ǀkuǹérre hĕ. Hē he ǁne ku-kkúï-teǹ ǁʖkē: "Ĭ kkąǹ ssĕ ttē ǀkĭ, ĭ ddátta?" Hē ǁkhą̃ǹ kkǭ kŭ-kkúï, hăǹ ǁʖkē: "I kăǹ ddǫ́ą̆ ssĕ

(4322) ǁʖkē ǀkágeǹ ssĕ ddí ǂgébbĭ-ggŭ,* ( ) ĭ ssĕ ǁʖkoe͡n, ti ē, ǀkāgeǹ ssĕ ǁχą̃ hĕ ddí tĭ ē, hé kă ddī hĕ; hē, hĕ ǀkŭ ddǫ́ą̆ ĩ ǁā̃ ttōï; ĭ ssĕ ǁʖkoe͡n kwŏ-kkwăǹ, tĭ ē,

(4324) ǃkē̃ï ǁāū ǁnŭ ddǫ́ą̆ ā, ǀkāgeǹ ǁā̃ ttóï ã̄. Ĭ ssĕ ( ) ǁʖkoe͡n, tĭ ē ttóï ssĕ ǀkuē̃ï ǀkuĕ-ǀkué, ĩ." Hē ǁkhą̃ǹ kkǭ kŭ-kkúï, hăǹ ǁʖkē: "Ttsá ddĕ χă ddǫ́ą̆ ā, ttóï ʞaúki ttuṃ̄ssĕ ǃgumm̄ ttwāī-ĩ ã̄?" Hē ǁkhą̃ǹ kkǭ kŭ-kkúï,

(4325) hăǹ ǁʖkē: "Ttóï ( ) kăǹ ǃgumm̄ ŏ hă ssŏ-ssōkeǹ; hē tíkeǹ ē, hă ddǫṁm ǀkuǹéddă, ĩ; hă ǃkāχu kă ǃkhă, ĩ. Ákeǹ ǁnaū̆ tĭ ē, a ǃgumm̄ ŏ ă ttŭ; hē tíkeǹ ē, ă ʞaúki ǃgumm̄ ákkeǹ, ĩ."

(4326) ǁkhą̃ǹ ( ) kkǭ kŭ-kkúï, hăǹ ǁʖkē: "Ŭ kkǫ́ą̆ ssĕ ddí ǂgébbi-ggŭ, ú ssĕ ǀkhắ ttōï, ŭ ssĕ ǀkĭ ǀhĭǹ ttōï ssŏ-ssōkeǹ, ŭ ssĕ hã̄ ĭ; hĕ ú ssĕ ǃgumm̄ kŭ ǃχwã̆ ttōï, ĩ, ŏ ŭ hã̄ ttóï ssŏ-ssōkeǹ."

ē, ttōï ǁkúrru ǃʞwắkkă ĩ̃, ŏ hĭǹ ttā ǁkă tĭ ē, hă òä ǂnã̄ǃyă ǁkhą̃ ǃuăn̄-ttŭ́. Hē tíkeǹ ē, hĕ ǃʞwắkkă, ĩ. Hē tíkeǹ ē, ǃk'ĕ́-teǹ ǀnĕ ǁnāū, ttwī ǀkē ss'ō ttōï ǁhắtteǹ-ttŭ́, hĭǹ́ kă ǁkhą̃ ǁkúrru é.

* *The* ǀgǫ́o̤, *or* ǂgébbi-gŭ, *as performed among the Grass Bushmen, was described by* ǀhaǹǂkass'ō, *in* 1878, *as follows:*

(7978) Hi ǁkuǫ́ǹ ǀku ǃguṁm; ǀkáakeǹ ǁkuǫ́ǹ ǃkóëta hĩ; hiǹ ǀne ǃguṁm ǀkágeǹ. ǀkáakeǹ e ǂnã̄; hiǹ ǀne ǃguṁm. He ǃkuǐ ǀlāīti,

(7979) a há ǀne ǀhiǹ ǁlā, ha ǀne ǃkhē, au ǃk'ĕ kuíteǹ ē ǃkù, hí ǀne ( ) ǃk'ũ̃ ǀé ssa, ǃk'ĕ ta ttúkeǹ, au ǃk'ĕ ta ttúka ǀne ǃguṁm. Hiǹ ʞaúki ǃguṁm ttwaítẹǹ ǁká hĭ, tā, hi ddǫṁm ǀku ǃχwaǹ́ ttóï kwŏkkwaǹ́; au ǀkáakeǹ ǀne e ǃkùtteǹ, au ǃk'ĕ ta ttúka ǀne ǃguṁm.

8.

(Look p. 296 for possible corr.)

VIII. *Personal History.*

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VIII.—88.
B.

ǁKABBO'S CAPTURE AND JOURNEY TO CAPE TOWN.

First Account.

(*Given in May*, 1871.)

(242) Ń ǀhĭń tĭ ē ă, ṅ ssā, ăŭ ṅ̆ ǀhĭń ṅ̆-ṅ̆-gă ǃχ́ō̄ë̄, ăŭ
ṅ̆ hā̃ ǀkí whāī. ǁkŏχ́āī̄tăge̥n ǀnĕ hō ṅ̆-ṅ̆; hăṅ ǀnĕ
(243) ǁhĭń ṅ̆ ǁkũń ǁkũń. ( ) Ssíte̥n kúä̆ ṅ̆ ⊙pu̥õṅ̄, hĭṅ
kúä̆, ṅ̆ ⊙pu̥ắχ̆āī ǀhắ; ssíte̥n ǀnĕ ǃnu̥ańnă, ăŭ ssíte̥n
ǁhĭń ǃgwḗ úï̆ kŏŕŏhí, ăŭ kŏŕŏhí̆yāke̥n ǃkhéï̆. Ssíte̥n
ǁhiń, ǀkḁḿ ǁā Gauʾăŭ; ssíte̥n ǀnĕ ǁăń ǂkắkă hă;
ssíte̥n ǀnĕ ǁnĕīǁnēī hă.

Ssíte̥n ǀnĕ ǀḗtā ttŏrõńk-gă ǁnéiṅ. Ssíte̥n ǀnĕ ǀkí
ǀēyă ssí ǃkwắǃkwāke̥n ăŭ ⊙hŏ. ǃku̥árrake̥n ǀne ssā
(244) ssi, ăŭ ssí ǃkwắǃkwākăke̥n ǀétā ⊙hŏ; ( ) ssíte̥n ǀnĕ
ǀkŭï̆ ǁkóïtă ăŭ ⊙hŏ. ǃku̥árrake̥n ǀnĕ ssăṅ ǀkí ǀē hĭ
ǃkwắǃkwāke̥n ăŭ ⊙hŏ; hĭṅ ǀnĕ ⊙pu̥óiṅ, ăŭ hi̥
ǃkwắǃkwākắke̥n ǀḗtā ⊙hŏ. Hĭṅ ǀnĕ ǀḗtā ttχ́reiṅ-tă
ǁnĕīń. Au ssíte̥n hā̃ ǀkí Găŭʾăŭ-kă ǃgĕī, ǃku̥árrake̥n
ǀnĕ ssăń hí hĭ. Ssí-ta-kūke̥n ǀnĕ hí hĭ, ssíte̥n kūä̆
ǃku̥árra.

(245) Ssíte̥n ǀnĕ ttā̃ī; ssíte̥n ǀnĕ dḁ̆́gŏ hī̃ ǃgĕī, ( ) ăŭ
ssíte̥n ǀkḁm̄ ssă Tŏtōrĭyă;* ssí ǀhăń-gū, hĭṅ dḁ̆́gŏ
hí hĭ-tă ǃgĕī, ăŭ hĭṅ ǀkḁḿ ssă Tŏtṓrĭyā.

Ssíte̥n ǀnĕ ssań hḗrrí-ī̃ ǃkḁúöke̥n ăŭ Tṓtṓrĭyā, ăŭ
ssíte̥n tắbbă ǃχ́ắrrā. Ssíte̥n ǀnĕ ǃkái ǃkḁúöke̥n, ăŭ
ssĭ ǃkătǃkắtte̥nχ́ū; ssíte̥n ǀne hḗrrí-ī̃ ǃkḁ̄uöke̥n ǃkḗt-
(246) ǃkétte̥n. Ssíte̥n ǀnĕ ǁχ́ā̃, ( ) ssíte̥n ǀnĕ ttắbbă ǃ'ăŭ.

* Victoria West.

VIII.—88.
B.

ǁKABBO'S CAPTURE AND JOURNEY TO CAPE TOWN.

First Account.

I came from that place, I came (here), when I came (242)
from my place, when I was eating a springbok. The
Kafir took me; he bound my arms. ( ) We (that is, (243)
I) and my son, with my daughter's husband, we were
three, when we were bound opposite to (?) the wagon,
while the wagon stood still. We went away bound
to the Magistrate; we went to talk with him; we
remained with him.

We were in the jail. We put our legs into the
stocks. The Korannas came to us, when our legs
were in the stocks; ( ) we were stretched out (?) in (244)
the stocks. The Korannas came to put their legs
into the stocks; they slept, while their legs were in
the stocks. They were in the house of ordure (?).
While we were eating the Magistrate's sheep, the
Korannas came to eat it. We all ate it, we and the
Korannas.

We went; we ate sheep on the way, ( ) while we (245)
were coming to Victoria; our wives ate their sheep
on the way, as they came to Victoria.

We came to roll stones at Victoria, while we
worked at the road. We lifted stones with our
chests; we rolled great stones. We again, ( ) worked (246)

Ssíte̥n ǀnĕ ǀkḁm̄maĭṅ ḷ'a̅ŭ̃, aŭ ḷ'a̅ŭ̃wăke̥n ḷŭhī́shō ⊙hōke̥n.* Ssíte̥n ǀnĕ ǀkḁm̄maĭṅ ḷ'a̅ŭ̃; ssíte̥n ǀnĕ ǁkaū kŏŕŏhḗ aŭ ḷ'a̅ŭ̃; ssíte̥n ǀnĕ hḗrrī́-ī́ ha. ḷkḗ-ku̥ítake̥n ǀnĕ ttą̄ī ǁā. Ssíte̥n ǀnĕ hḗrrī́-ī́ kŏŕŏhḗ ḷkwăḷkwāke̥n; ssíte̥n ǀnĕ hḗrrī́-ī́, ssíte̥n ǀnĕ ḷkańn
(247) ( ) ttŏ́rŏ ḷhŏ́ ḷ'a̅ŭ̃; ssíte̥n ǀne hḗrrī́-ā́ kĭ ǁkŏ́ï hă. Ssíte̥n ǁχ̊ā̃, ssíte̥n ǁkaú hă-hā́, ssíte̥n kú̥ä̆ ḷku̥árra. ḷku̥árra-ku̥ítáke̥n ḷkḁḿmaĭnyă ⊙hōke̥n. ḷkḗ-ku̥ítā́ke̥n ǁnā́ ḷku̥árra; hĭṅ ǁχ̊ḁm̄ ǀkḁḿmaĭnyă ḷ'a̅ŭ̃, aŭ ḷ'a̅ŭ̃n ḷŭhī́shŏ́ ⊙hōke̥n. Hĭṅ ǁχ̊ā̃, hĭṅ shăṅ ǁkaú-ī̃ ⊙hōke̥n aŭ ḷ'a̅ŭ̃.

(248) Ssíte̥n ǀnĕ ǁχ̊ā̃, ssíte̥n ǀnĕ ǁhĭṅ́ ( ) shĭ ǁkũṅ́ǁkũṅ́ aŭ kŏŕŏhḗ ǀku̥ĭṅ́ǀku̥iṅ̄; ssíte̥n ttą̄ī ǁā, aŭ ssíte̥n ḷkḁn̄-nă aŭ kŏŕŏhḗ ǀku̥ĭṅǀku̥iṅ̄, aŭ ssíte̥n ǀkḁḿ ssā "Beaúfŏr",† aŭ ǁkõ̃ëṅyăṅ tă ǀī́. Ssíte̥n ǀnĕ ssań ku̥ā́rrĕ hĭ-hī̃ aŭ ḷχ̊ā́ră. Ssíte̥n ǀnĕ ǀkḗī̃ tā́báccă aŭ Gaŭ̆ʏaŭ; ssíte̥n ǀnĕ dḁúkŏ ǀŭhī aŭ ḷgḗī-tă ḷkwāge̥n. Ssíte̥n ǀnĕ ssań ǀē Beaúfŏr-gă ttro̅ṅ. ḷko̥ágе̥n ka̅ŭ̃
(249) ssĭ, aŭ ssíte̥n ǀētā ( ) Beaúfŏr-ga ttrońk.

Ssíte̥n ǀnĕ ḷkāge̥n kŏ́ ǁhiṅ̄ ssī́ ǁkũṅ́ǁkũṅ́; ssíte̥n ǀnĕ ǁhiṅ̄. Ssíte̥n ǀnĕ ḷnwó̥mḁṅ́ ḷko̥ā; ssíte̥n ǀnĕ ḷnwó̥mḁṅ ǀkaū ḷko̥ā, aŭ ḷku̥eŕrī. Ssíte̥n ǀne ttą̄ī ḷŭhi-ssĭṅ ḷχ̊ā́ră, aŭ ssíte̥n ḷkuṅ́ shŏ kŏŕŏhḗ, aŭ kŏŕŏhĭṅ ǀhā́ ḷχ̊wē. Ssíte̥n ǀnĕ ttą̄ī ḷkuṅ́ shŏ kŏŕŏhḗ, aŭ ssíte̥n ǁhiṅ́yă, aŭ ssíte̥n ǁhiṅ́ ǀkḁm̄ shă Sē-tă-ḷko̥ā.
(250) ( ) Ssíte̥n dágŏ hī ḷgĕī, aŭ ssíte̥n ǀkḁm̄ ssă Sē-tă-ḷko̥ā; ssĭ ssĭ ssā́ ttą̄́ba hĭ.

* This is explained to be "something like a barrow", carried by many Bushmen together.

† The narrator meant Beaufort West here.

with earth. We carried earth, while the earth was upon the handbarrow. We carried earth; we loaded the wagon with earth; we pushed it. Other people walked along. We were pushing the wagon's wheels; we were pushing; we poured ( ) down the earth; (247)
we pushed it back. We again loaded it, we and the Korannas. Other Korannas were carrying the handbarrow. Other people (*i.e.* Bushmen) were with the Korannas; they were also carrying earth; while the earth was upon the handbarrow. They again came to load the handbarrow with earth.

We again had ( ) our arms bound to the wagon (248)
chain; we walked along, while we were fastened to the wagon chain, as we came to Beaufort, while the sun was hot. They (our arms) were set free in the road. We got tobacco from the Magistrate; we smoked, going along, with sheeps' bones. We came into Beaufort jail. The rain fell upon us, while we were in ( ) Beaufort jail. (249)

Early (the next) morning, our arms were made fast, we were bound. We splashed into the water; we splashed, passing through the water in the river bed. We walked upon the road, as we followed the wagon, while the wagon went first. We walked, following the wagon, being bound, until we, being bound, came to the Breakwater. ( ) On the way, (250)
we ate sheep as we came to the Breakwater; we came (and) worked at it.

(249') ( ) ǀhū̃ ǀnĕ ǀkĭ ḷkēin-nă ssĭ ǀí-tă kŏŕŏhĕ, ăŭ ǁgā. Ssíte̥n ǀnĕ ḷkáge̥n kŏ ǁkóï ssĭṅ ǀí; ǀí-tă kŏŕŏhĭṅ ǀnĕ ḷkūχ̣ĕ tĭ ǀkḁm̄ ssă ssĭ ăŭ Căp. Ssíte̥n ǀnĕ ssăṅ́ ǀē Cắp-gă trŏṅk-gă ǁnéiṅ, ăŭ ssíte̥n ǁkūwă, ssíte̥n kúă̈ ḷku̥ârra; ssíte̥n ǀnĕ ⊙pu̥óin ttēn ăŭ ǁku̥oṅnă.

Second Account.

(*Given in May and June*, 1871.)

(266) Ṅ ǀhaṅ́ ē ă; ṅ-ṅ ā ă; ṅ ⊙pu̥oṅ́ ā ă; ṅ ⊙pu̥oṅ́ ǀhaṅ́ ē ă, ăŭ haṅ ḷkaúwă ḷkwá ă ǂĕṅni-⊙pu̥ắ; ṅ ⊙pu̥ắχ̣ăĭte̥n ē ă, ăŭ hăṅ ǁχ̣ḁḿ ḷkaúwă ḷkwá ă ǂĕṅnĭ-⊙pu̥ắ; ṅ ⊙pu̥ắχ̣ăĭ ǀhaṅ́ ā ă; ssíte̥n ǀkŭ ǀku̥ēĭ-ŭ. Hḗ tĭ hiṅ́ ē, ǁkṓχ̣áite̥n ǀkŭ hō sĭ, ăŭ
(267) ssíte̥n ǀkŭ ǀku̥ēĭ-ŭ, ăŭ ssíte̥n ʏăŭkĭ ǀ⌣koāīyă; ( ) ǁkṓχ̣áitake̥n ǀkŭ hō ssĭ, au ssíte̥n ʏăŭ́kĭ ǀ⌣kōāīyă.

Ssíte̥n ǀkŭ ǁaṅ́ ǀḗ ssĭṅ́ kŏŕŏhĭ̃; ǁkṓχ̣ăĭtắke̥n ǀkŭ ǀkḗ ttḁ̄ī ssí-ssí, ăŭ ssíte̥n ǀḗ shŏ kŏŕŏhĭ̃. Ssĭ ǀhaṅ́gúke̥n ǁχ̣ḁḿ ǀḗ shŏ kŏŕŏhĭ̃. Hĭṅ ǀnĕ ǁăṅ́ ǀhĭṅ́ ăŭ kŏŕŏhĭ̃; hiṅ ǀne ttḁ̄ī ăŭ hí ḷnwắḷnwắ. Kŏŕŏhĭṅ́ ǀnĕ ǁăṅ́ ḷkhē; ssíte̥n ǀhĭṅ́ ăŭ kŏŕŏhĭ̃; ssíte̥n ǀnĕ ttē̃n, ăŭ ssĭ ḷhḁm̄
(268) bbū ǀḗ ǀí. ( ) Ssíte̥n ǀnĕ ǁkắ ǁkṓ ḷgĕí-⊙pu̥ắ-gă ā̃; ṅ ⊙pu̥ŏṅ́ ǀhăṅ́ ǁkă tē̃ whăī, ă ṅ̆ ǀkā hă, ă ṅ̆-gă ḷnwā. Ssíte̥n ǀnĕ ǀŭhī; ssíte̥n ǀnĕ ttēn. ḷgaúëte̥n ǀnĕ kwāī; ssíte̥n ǀnĕ ǀkí ǁkĕí ǀí; ssíte̥n ǀnĕ ḷkāge̥nkŏ ǀŭhī.

Hḗ tĭ hiṅ́ ē, ssíte̥n ǀnĕ ūï hĭ̃, ssíte̥n ǀnĕ ǀkḁm̄ ǁắ Găŭʏăŭ; ăŭ ssíte̥n ǀnĕ ḷkūχ̣ĕ ǁā, ssíte̥n ḷŭhī shŏ
(269) ḷχ̣ắră, ăŭ ssĭ ǀhaṅ́gúke̥n ǀnĕ ( ) ttḁ̄ī ǁā, ăŭ hĭ ḷnwắḷnwắ. Ssíte̥n ǀnĕ ǀkŭ́ ḷkūχ̣ĕ χ̣ū úï hĭ̃, ăŭ ssíte̥n ǀkŭ-g ǀnĕ ǁkōäke̥n ḷkūχ̣ĕ χ̣ŭ́ úï hĭ̃.

( ) A white man took us to meet the train in the night. We early sat in the train; the train ran, bringing us to the Cape. We came into the Cape prison house when we were tired, we and the Korannas; we lay down to sleep at noon. (249')

SECOND ACCOUNT.

My wife was there; I was there; my son was there; my son's wife was there, while she carried a little child (on her back); my daughter was there, while she also carried a little child; my daughter's husband was there; we were like this (in number). Therefore, the Kafirs* took (*lit.* "lifted") us, when we were like this, while we were not numerous; ( ) the Kafirs took us, while we were not numerous. (266) (267)

We went to sit in the wagon; the Kafirs took us away, as we sat in the wagon. Our wives also sat in the wagon. They got out of the wagon; they walked upon their feet. The wagon stood still; we got out of the wagon; we lay down, when we had first made a fire. ( ) We roasted lamb's flesh; my son's wife roasted a springbok, which I had killed with my arrow. We smoked; we lay down. The day broke; we made a fire; we smoked early in the morning. (268)

Then, we left them, we went away to the Magistrate; while we (who were in the wagon) ran along, we were upon the road, while our wives ( ) walked along upon their feet. We ran, leaving them, while we altogether ran, leaving them. (269)

* Kafir police are probably meant here.

Hḗ tĭ hiṅ́ ē, ssíṭẹn ǀne ǁăń ǂkắkă Gāũ≻aṹ; ʻGau≻aũkẹn ǀnĕ ǂkắkă ssĭ. ǁkŏ́χaĭ́tăkẹn ǀnĕ ǀkḭ́ ǁá ssĭ aũ trŏńk-gă ǁnéiṅ* aũ ǁgā. Ssíṭẹn ǀnĕ ǁaṅ́ ǀkḭ́ ǀḗ ssĭ ǀkwă̤ǀkwākẹn aũ ʘhṓ; ǀhṵ̆-kō̤wắkẹn ǁkaú tĕ̃ (270) ʘhṓ-kō̤ aũ ssĭ ǀkwă̤ǀkwākẹn. ( ) Ssíṭẹn ǀnĕ ʘpu̯oín, aũ ssĭ ǀkwă̤ǀkwākăkẹn ǀétā ʘhṓ. ǀgaúëtẹn ǀnĕ kwāi, aũ ssḭ́ ǀkwă̤ǀkwắkăkẹn ǀétā ʘhṓ. Ssíṭẹn ǀnĕ ǀkāgẹnkŏ, ǀkḭ́ ǀhiṅ́ sshĭ ǀkwă̤ǀkwākẹn aũ ʘhṓ, ssíṭẹn ǀnĕ hḭ̄ eṅ́; ssíṭẹn ǀnĕ ǁχā̄, ssíṭẹn ǀkḭ́ ǀḗ ssĭ ǀkwă̤ǀkwắkẹn aũ ʘhṓ; ssíṭẹn ǀnĕ ssu̯ēṅ, aũ ssĭ ǀkwă̤ǀkwākăkẹn ǀétā (271) ʘhṓ. ( ) Ssíṭẹn ǀnĕ ttēn, ssíṭẹn ǀnĕ ʘpu̯oīn, aũ ssĭ ǀkwă̤ǀkwākăkẹn ǁkóïtă ʘhṓ. Ssíṭẹn ǀnĕ kkó͡a̤ṅ ǀhiṅ́, ssíṭẹn ǀnĕ ǀŭhī, aũ ssĭ ǀkwă̤ǀkwākăkẹn ǁkóïtă ʘhṓ. ǀkḗ-tẹn ǀnĕ ǃχá̤ũ̈ ǀgeí-tă eṅ́, aũ ssĭ ǀkwă̤-ǀkwākăkẹn ǀētă ʘhṓ.

Gaũ≻aũkẹn ǀnĕ ssáṅ ǀkḭ́ ǀhiṅ́ ssĭ ǀkwă̤ǀkwākẹn aũ ʘhṓ, aũ hăn tắttĭ ē, hắ̆ gă ssḭ́ ssḭ́ su̯éṅ ákẹn, ssḭ́ ssĭ hā, aũ hăn tắttĭ ē, hă̆-gă ǀgḗ̆ ĕ, ssḭ́ hă̆ ǀkḭ́ hḭ̃. (272) ( ) Kắttēṅ́yăṅ ssăṅ́ hā hĭ ssĭ, aũ Gaú≻au-ga ǀgḗ̆, aũ ssíṭẹn hā, ǀkḭ́ hĭ; hiṅ́ kŏ́ă̤, ǀkukŏ́, Kkắbbḭ́-ddaṹ; hĭṅ kŏ́ă̤ ǀkwắrră-gă-ǀk(e)oẃǀk(e)oẃ.

Hĭṅ ǀnĕ ǁχā̄, hĭṅ ǀkḭ́ ǀḗ hĭ ǀkwắ̤ǀkwākẹn aũ ʘhṓ; hĭṅ ǀnĕ ʘpu̯óɪn, aũ hḭ́ ǀkwă̤ǀkwākăkẹn ǀḗǀétā ʘhṓ. ǀku̯árra-ku̯ḭ́tắkẹn ǀnĕ ǁχā̤m ssā, hĭṅ ǀnĕ ssăṅ́ ǀē ǁnēiṅ́-kō̤, trronk-gă ǁnēiṅ́-kō̤.

* The word "tronk" means in the Dutch language a trunk, and in Cape Dutch a prison.

Then we went to talk with the Magistrate; the Magistrate talked with us. The Kafirs took us away to the jail at night. We went to put our legs into the stocks; another white man laid another (piece of) wood upon our legs. ( ) We slept, while our legs (270) were in the stocks. The day broke, while our legs were in the stocks. We early took out our legs from the stocks, we ate meat; we again put our legs into the stocks; we sat, while our legs were in the stocks. ( ) We lay down, we slept, while our legs (271) were inside the stocks. We arose, we smoked, while our legs were inside the stocks. The people boiled sheep's flesh, while our legs were in the stocks.

The Magistrate came to take our legs out of the stocks, because he wished that we might sit comfortably, that we might eat; for, it was his sheep that we were eating. ( ) *Kắttēṅ́* ("Piet Rooi") came (and) (272) ate with us of the Magistrate's sheep, while we were eating it; also another man, *Kkắbbḭ́-ddaṹ*; also *ǀkwắrra-gă-ǀk(e)oẃǀk(e)oẃ*.

They again put their legs into the stocks; they slept, while their legs were in the stocks. Other Korannas also came, they came into another house, another "jail's house."

VIII.—89.$_{B.}$

ǁKABBO'S JOURNEY IN THE RAILWAY TRAIN.

(355) Ṅ shiṅ ǂkắkă hā, tĭ ē ǀí-ta korohĭ tŏắi-ì. Ṅ ss'oḗṅ ắk'ǎ ǀí-ta kórŏhĭ. Ss'itẹn ss'iṅ ḷkū ǁkoi ss'o, ss'itẹn kŭā kwṓbbŏ.

(356) ( ) Núiyaṅ ss'iṅ ǀkē-ĩ ṅ-ṅ ǁkũ; haṅ ǀne ǁgwētẹn kí ǀē ṅ, au hăṅ tắttĭ ē ṅ shaṅ ḷáitẹn tĭṅ, hē tĭ hĭṅ ē hă ǁgwētẹn kĭ ǀē ṅ í. Ṅ ǀnĕ ḷā ss'ín kwṓbbŏ; hă χ́ū́kẹn ssĭṅ ǀhŏākă; ha ttū́kẹn ǁχ̆am̆ ǀhŏākă, tā hĭ ǀkŭ ǀhŏākă.

(357) ǀhũṅ ǀkŭ e χ́u ss'iṅ́ ḷkīyă, ( ) ău hiṅ tắttĭ ē hĩ̄ ākẹn. Kwṓbbŏkẹn tătti ē hă ǀkŭ ḷʔṓĩ, hē ti hiṅ ē ha ttū́ ǀhŏākă ĩ̄, au haṅ tătti ē hă χ́ū́ ǀhŏākă ĩ̄.

Kwṓbbŏwăkẹn ss'iṅ tṓttŏ ṅ-ṅ: "Akẹn ǀhĭṅ tĕ dè?" Ṅ ss'iṅ ǂkăkẹn kwṓbbŏ: "Ṅ ǀ'hí́ṅ tĭ ḗ ă."

(358) Kwṓbbŏwăkẹn tṓtŏ̀ ṅ: "Hĭ ǀkḗṅ tē dắ?" ( ) Ṅ ǂkăka kwṓbbŏ: "Ṅ-kā ḷχ́ṓḗ e ǁχāră-ǁkặm.

VIII.—93.$_{B.}$

ǁKÁBBO'S INTENDED RETURN HOME.

(*Given in July and August*, 1873.)

(2874) Ákẹn ǂĕñnă, tĭ ē, ṅ̆ ḷkā̃ sshŏ ău ḷχ́óë̆-sshŏ-ḷkụí,* ssĕ ḷχ́ụŏńnĭyă kkḗ, ṅ̆ ssĕ ḷkúïtẹn ṅ̆-kă ḷχ́óë. Ṅ̆ ssĕ

(2874') * The narrator says, that the moon's other name is *ḷχ́óë̆-sshŏ-ḷkụí*, and also that the sun's other name is the same.

ḷχ́óë̆-sshŏ-ḷkụí means (*ǀaḷkuńta* says) "The man who knows all the places."

VIII.—89.$_{B.}$

ǁKABBO'S JOURNEY IN THE RAILWAY TRAIN.*

I have said to thee that the train (fire wagon) is (355)
nice. I sat nicely in the train. We two sat in (it),
we (I) and a black man.

( ) A woman did seize my arm; she drew me (356)
inside, because I should have fallen, therefore she
drew me in. I sat beside a black man; his face was
black; his mouth (was) also black; for they are black.

White men are those whose faces are red, ( ) for (357)
they are handsome. The black man he is ugly, thus
his mouth is black, for his face is black.

The black man then asked me: "Where dost thou
come from?" I said to the black man: "I come
from this place." The black man asked me: "What
is its name?" ( ) I said to the black man: "My (358)
place is the Bitterpits."

VIII.—93.$_{B.}$

ǁKÁBBO'S INTENDED RETURN HOME.

Thou knowest that I sit waiting for the moon to (2874)
turn back for me, that I may return to my place.

* From Mowbray to Cape Town and back.

ttumm̄-ă ǀkḗ-tă-kŭ, kă kkŏ-kkŏḿmĭ, aŭ kā ǁnĕ
(2875) ǀhaúĕ hĭ̃; n̆ ssĕ ttumm̄-ă hĭ̃-kă ( ) kkŏ-kkŏḿmĭ,
tĭ ē, hĭ̃ ǀkụ̃ē-ddă; hĭn̆ ttumm̄-ĭ̃ ǃχóë-tă tĭ-kkō-kă
Sswā-kă-ǀkḗ-kă kkŏ-kkŏḿmĭ, ĩ̃. Hé ē, hĭ̃ ǀkụ̃ē-ddă,
hĭn̆ ttumm̄-ĭ̃, ĩ̃; aŭ ǃχóĕ-sshŏ-ǀkụ́ĭ-kkō, wā-g ǁnĕ
(2876) ǁkárră-kă, n̆ ssĕ ǁkárră ssĭń, n̆ ssĭn̆ ( ) sshŏ kkŏ
ttumm̄-ă, kkŏ-kkŏḿmĭ ē kkăń, ssĕ ttăń, hé ĕ,
kkŏ-kkŏḿmĭ ē ǁhĭń ǁkhwḗ-tẹn. Hé ē, ń ssĕ ǁnḯ
kkŏmm̄, ḯ (aú hĭ̃-hĭ̃); aú kă tăttĭ ē, hĭ̃ ǃgwētẹn
(2877) ǁhĭn̆ ǁkhwḗ-tẹn; aŭ ǃχóĕ-sshŏ-ǀkụĭ yā-g ǁnĕ ttă ( )
ǀkă̱ǀkă̱ītẹn; aŭ kă tăttĭ ē, n̆ ddó̱ă̱ ǁnĕ ǁkóă̱-kẹn
ǀha̱úĕ; n̆ ssĭń ǁnĕ ddó̱ă̱ ǂkákkẹnǂkákkẹn hĭ̃, n̤
ǀkāgẹn ttúkẹn.

Tā, n̆ ǀkŭ tta̱bbă ǁnắ, ǀkḗ-tă-ǀkāgẹn-kă tta̱bbă-kă
(2878) ǁnĕ̄ń. Ṅ ǀkāgẹn ttúkẹn ē, ( ) ttumm̄-ĭ̃ ǁkhwḗtẹn-kă
kkŏ-kkŏḿmĭ, hĕ ǃgwētẹn; hĭn̆ ttuḿm-ĭ̃ ǃχŏ̤ētẹn-
ǃχŏ̤ētẹn-kkụ́ĭtẹn-kă kkŏ-kkŏ́mmĭ. Tā, n̆ ǀkŭ ǁnắ;
n̆ ʏaŭkĭ ǀkĭ kkŏ-kkŏ́mmĭ; aŭ n̆ tăttĭ ē, n̆ ʏaŭkĭ
(2879) ǀha̱úĕ, n̆ ssĭn̆ ǁnĕ ǀkĭ ( ) kkŏ-kkŏ́mmĭ ē ǃgwētẹn;
aŭ n̆ tăttĭ ē, ǃχóĕ-kkō-kă ǀkḗ ǀkŭ ē ạ; hĕ ʏaŭkĭ
ǀkĭ n̆-kă kkŏ́-kkŏ́mmĭ. Hĭn̆ ʏaŭki ǂkákkẹn n̆-kă
ǂkákkẹnǂkákkẹn; tā, hĭ̃ ǀkŭ ǀha̱úĕ hĭ̃ ǀkāgẹn; aŭ
(2880) hĭn̆ ttá tĭ ē, tta̱bbă-kă ǀkḗ ǀkŭ ḗ, ( ) hé ǀkŭ tta̱bbă
ǀkĭ ǁnĕ̄ǁnĕ̄ī. Hĭn̆ ǀkŭ tta̱bbă hhā̃; hhā̃ ssĕ ǀkō̤n̆-ă
hĭ̃; hĭ̃ ssa̱n̆ ǁnḯ hhā̃ ē ákẹn; hé ḗ, hhā̃ ǁka̱n̆.

Sswā-kă-ǀkétẹn ǀkŭ ǁḗǁḗ, hĭ̃ ǀkāgẹn-kă ǁnĕ̄ǁnĕ̄ī;
(2881) hĭ̃ ssĭn̆ ǀŭhíǀŭhí ǀkaum̄-ssĭn̆ hĭ̃. ( ) Hé tĭ hĭń ē,

That I may listen to all the people's stories, when
I visit them; that I may listen to their ( ) stories, (2875)
that which they tell; they listen to the Flat Bushmen's
stories from the other side of the place. They are
those which they thus tell,* they are listening to
them; while the other ǃχóë-sshŏ-ǀkụ́ĭ (the sun) becomes
a little warm, that I may sit in the sun; that I may
( ) sitting, listen to the stories which yonder come (?), (2876)
which are stories which come from a distance.†
Then, I shall get hold of a story from them, because
they (the stories) float out from a distance; while
the sun feels ( ) a little warm; while I feel that (2877)
I must altogether visit; that I may be talking with
them, my fellow men.

For, I do work here, at women's household work.
My fellow men are those who ( ) are listening to (2878)
stories from afar, which float along; they are
listening to stories from other places. For, I am
here; I do not obtain stories; because I do not
visit, so that I might hear ( ) stories which float (2879)
along; while I feel that the people of another place
are here; they do not possess my stories. They
do not talk my language; for, they visit their like;
while they feel that work's people (they) are, ( ) (2880)
those who work, keeping houses in order. They
work (at) food; that the food may grow for them;
that they should get food which is good, that which
is new food.

The Flat Bushmen go to each other's huts; that
they may smoking sit in front of them. ( ) (2881)
Therefore, they obtain stories at them; because

* With the stories of their own part of the country too. (2875')

† ǁ*kábbo* explains that a story is "like the wind, it comes from a far-off quarter, and we feel it." (2876')

hĩ̆ ǀkĭ kkŏ-kkŏ́mmĭ ĩ̄; aŭ hĭ́ǹ tắttĭ, hĩ̆ ǀkĕ́ ǀhaūe̋, aŭ hĭ́ǹ tắttĭ ē, ǀŭhí|ŭhí-tă ǀkĕ́ é.

Ṅ ǁnaŭ́ tĭ ē, ǹ̆ ǀkŭ ǀnĕ ǀkã̄ ǃχóe̋-sshŏ-ǀkuŭ́ ǀnĕ ssĕ ǃχuṍnnĭyă kkĕ́; ǹ̆ ǀné ssĕ ǀkóă̋|kŏ́ă̋ ǀkĕ́ ǁkŏ.*

(2882) ( ) Tā, ǹ̆ ttúkkŏ ǀnĕ ǂĩ̄, tĭ ē, ǹ̆ ssĭ́ǹ ǀnĕ ǀkŭ ĩ̄ ǀnōū ǃχóe̋-sshŏ-ǀkuŭ́; ǹ̆ ssĕ-g ǀnĕ ǂkắkkă ǹ̆-kă Gaú>aŭ, tĭ ē, ǹ̆ ǁkuą̆́ǹ ǀnĕ ttắǹ, hă ǁ<kē, hă ǀnĕ ĕ́, ǹ̆ ǀné

(2883) ssĕ ddóă̋ ǁkhwĕ̆ǁkhwé ssĭ́ǹ, ǹ̆ ǀkāgẹn ttúkẹn; ( ) hé ē, ttą́ittą̄ ǁkąḿ ǀhŏ hĩ̆ ǀkāgẹn. Hĭ́ǹ ttumm̄-ĩ̆ hĩ̆; tā, ǹ̆ ǁkuą́ǹ ǀnĕ ǂĩ̄, ǀhaŭ̆ǀhaŭ̆; † ǹ̆ ǀnĕ ddó̱ă̋ ǀhaŭ̆-ẵ; ǹ̆ ǀnĕ ddó̱ă̋ ǂkắkkẹn hĭ́ ǹ̆ ǀkāgẹn ttúkẹn;

(2884) tā, ǹ̆ ǀkŭ ttą́bbă ǁnắ, hĩ̆ kóă̋ ǀkĕ́-tă ǀkāgẹn; ( ) hé ǹ̆ >aŭ́kĭ ǂkắkkẹnǂkắkkẹn hí́ hĩ̆; tā, hĩ̆ ǀkŭ ĩ̄ ǀkētẹn ǹ̆ aŭ ttą́bbă.

Ṅ ssĭ́ǹ ǀhąḿm ǀnĕ ssuēǹ kkuĕ́rrĕ ǹ̆ ǁkūń|ǁkūń;

ǁk'ū ǀnĕ́ ssĕ ǀhĭ́ǹ, ĩ̄; aŭ hĩ̆ tắttĭ ē, ǹ̆ ǀkŭ-g ǀnĕ sshō.

(2885) N̆ ǀkŭ-g ǀnĕ ĩ̄, ( ) ttumm̄ă ǁgą́uĕ kkumm̄, hắ ǹ̆ kā ttŭ́ hă; aŭ kă ǀnĕ ǀkãǀkã̄ sshō, ã̄; hă ssĕ-g ǀnĕ ǀgwētẹn ǀē ǹ̆ ǀnuñttŭ. Hé‡ ē, ǹ̆ ǀnĕ ttumm̄-ĩ̆, aŭ

(2886) ǹ̆ ǀnŭ|nuñttŭ-kă kū; áu kă tắttĭ ē, ( ) ǵ ǀnĕ sshō ǂg(e)ōū. N̆ kkóă̋ ǀnĕ ǀkã̄ ǹ̆ ttss'ĩ̄; aŭ ká ǀnĕ tummă̄, ǀuhĭ́ ǀhóă̋ aŭ ǃχắrră; áu kā tắttĭ ē, ǹ̆ ǀkĕ̆ ssĭ́ǹ ǀgwētẹn ǀuhí hhóă̋ ǃχắrră; hĭ́ǹ ǀgwētẹn ǀkąm̄

(2887) ǁā ǹ̆-kă ǃχóe̋; ǹ̆ ssĕ ǁā ssuēǹ hĩ̆; ( ) ǹ̆ ssĭ́ǹ ttuḿmttuḿm kĭ ǀuą̆ ǁlĕ; aŭ ǹ̆ ǀnǫắ ǀkŭ́, ē ǹ̆ ssĭ́ǹ ǁā, ĭ́; aŭ́ kā tắttĭ ē, kkǫ̱mm̄ ǁkuą́ǹ ĕ ǀkhwĕ́. Hă

(2881') * ǀkuítẹn ǁnaŭ́, hă ssĕ ǃχuṍnnĭ, hắǹ ǀkóă̋ ǀkō ǀhŏ, hắǹ ǀkóă̋ ǀkŏ́rŏ ǀhŏ́.

(2883') † ǀhaŭ́ǀhą̆ŭ́ ā ǀkwāi, "one visit."
ǀhą̆ŭ́ǀhą̆ŭ́ ē ǁ<kwāiyă, "many visits."

(2885') ‡ ǀké-tă kŏ-kkŏ́mmĭ.

they are used to visit; for smoking's people they are. As regards myself (?) I am waiting that the moon may turn back for me; that I may set my feet forward in the path.* ( ) For, I verily (?) (2882) think that I must only await the moon; that I may tell my Master (*lit.* chief), that I feel this is the time when I should sit among my fellow men, ( ) (2883) who walking meet their like. They are listening to them; for, I do think of visits; (that) I ought to visit; (that) I ought to talk with my fellow men; for, I work here, together with women; ( ) (2884) and I do not talk with them; for, they merely send me to work.

I must first sit a little, cooling my arms; that the fatigue may go out of them; because I sit. I do merely ( ) listen, watching for a story, which (2885) I want to hear; while I sit waiting for it; that it may float into my ear.† These are those to which I am listening with all my ears; while I feel that ( ) I sit silent. I must wait (listening) behind (2886) me,‡ while I listen along the road; while I feel that my name floats along the road; they (my three names) § float along to my place; I will go to sit at it; ( ) that I may listening turn backwards (2887) (with my ears) to my feet's heels, on which I went; while I feel that a story is the wind. It (the story)

* When a man intends to turn back, he steps turning (?) round, (2881') he steps going backwards.

† The people's stories. (2885')

‡ ǁ*kábbo* explains that, when one has travelled along a road, (2886') and goes and sits down, one waits for a story to travel to one, following one along the same road.

§ "Jantje," ǀ*ŭhī-ddorŏ*, and ǁ*kábbo*.

ǁkụ́ą́n kă ǃgwēë-tẹn ǃkạ́m ǁlĕ ǁǂáṅ-kkō. Hé ē,
(2888) ĭ ǃkĕ̃yă ǃkŭ-g ǂnĕ ǁkóë̆ hhŏ̋ hé̋ ǃkĕ̋; ( ) ă͡ŭ hĭ́ ɔă͡ú̋kĭ
ǂnĭ̃ ǃkĭ ǁā, ĭ ěn̋ěn̋. Tā, ĭ ǃkĕ̃ ǃkŭ ē ǃgwētẹn ǃkĕ̃-ã̃
ǃǂóë̆ ā ǃǂárră. ǃka͡okẹnǃka͡okă-kẹn ǃkŭ ǃkhaũ ttā.
ǃkụĭ ǃkén ǃkŭ ǁnūn̄ hhóă̆ ǃka͡okẹnǃka͡okẹn ttssĭ̄;*
(2889) ( ) hé, hă ǃkŭ̋ï-tẹn ǁā, ĭ́. Au hăn tă̋ttĭ ē, ǃǂắrră
ā ǃkụéĭ̆ ǃkã̄, hăṅ ttā; hé ē, ǃkụĭ ǃụhí sshŏ hĭ̃.
ǃǂắrră-kẹn ǃkŭ ǃkĕ́ ttā, hă-kă ǃǂóë̆, ă͡ŭ ǃǂắrră-kẹn
(2890) tắttĭ ē, ǃǂắrră ǃkŭ ǁkạ́m ttā. ǃkĕ́ ē ( ) ǁă̄n̄-nă ǃǂóë̆-
kkō, hĭ̃ ǃnuńttukẹn ǃkŭ ttum̄m̄ ǁkạ̄m̄ ǃhŏ ǁā ǃkŭ̋ï-
tẹn-kă ǃkụĭ ǃkẽ̆; hé, hă ǂnĕ ǃkŭ̋ï-tẹn ǁā, ĭ́. Hă ssé-g
ǂnĕ ǂkĕ́rrĕ ǃǂóë̆. Tā, ǃǂóë̆ ǁkụạ̀n sshǫ̆́-g ǂnĕ kắ
(2891) ⊙hókẹn ákẹn; ă͡ŭ ( ) hĭn̂ tắttĭ ē, hĭ̃ ǂnĕ dd(e)ōūwă;
ă͡ŭ ǃǂóë̆-sshŏ-ǃkụítẹn ɔáukĭ ǁʊ̆koén hĭ̃, há ssĭn̂ ttą̄ı
ǁnắ hĭ̃. Tá, hă ǃkŭ-g ǂnĕ ssą̀n̂ ǁnă ǃǂóë̆ ā ǃǂárră;
hă-hă-kă ǃǂóë̆ ɔa͡ukĭ ĕ̆. Tá, hă ǃkŭ-g ǁna͡ŭ, tĭ ē,
(2892) ( ) ǃk'ĕ́ ē ǃkĭ́ ssā hã̆, ă͡ŭ ǃk'ĕ́-tă ǃǂóë̆, hă ssĕ ǃhạ́m
ssā ǂkạ̄m⊙pụă ttą̀́bbă ǁnăǁnắ hĭ̃. Hăn̂ ǁkụạ̀n ā ǂĭ́
ǃǂóë̆, tĭ ē, hă ǁkụạ̀n ā ssĕ ǃkŭ́ï-tẹn.

Hăn̂ ǃkŭ ĩ̃, ǃká ǃkĭ ǃǂụṍńnĭ ǃǂóë̆-sshŏ-ǃkụí; ǃǂóë̆-
(2893) sshŏ-ǃkụĭ́ ( ) ssĕ ttą́ı ǁnwą̀́rritẹn, hắ ssĕ ǃkúï-tẹn,
hă ssĕ-g ǂnĕ ǂkĕ́rrĕ ǃkhwā ttŭ́; hé, hā ssĭn̂ ɔwẽ̃ĭ̆
hĭ̃. Hă ssĕ-g ǂnĕ ttą̀́bbă ắkkẹn ǁne͡ĭn̂ ttsso͡rrŏkẹn,
ă͡ŭ hã̆ tắttĭ ē, hă ǂnĕ ǃkạn̄n̄ ǁʊ̆kēyă hă-kă ǃka͡ŭ́ ẹn,
(2894) hĭ̃ ssĕ-g ǂnĕ ( ) ttą̀́bbă ắkkă hã̄ ǃkhwā; tá, hă ǃkŭ
ssĭn̂ ttą̄ı ǀ́ŭ́ óă̆ ǃǂóë̆; ă͡ŭ ǃkĕ́ ē ǃǂắrră, hĭn̂ ǃkŭ é,
ǂnĕ ttą̄ı ǁnă ǃǂóë̆. Hé-tă ǃǂóë̆ ɔa͡ukĭ ĕ́; tā ǁkắbbŏ

(2888') * In the plural, *ǀka͡okẹnǀka͡okẹn ttss'ĭ̆-tss˘*. In speaking of peoples' backs in the plural, *ǁkábbo* explains that the Bushmen say *ttssĕtt-ttssĕn̄ǀ́ū*.

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is wont to float along to another place. Then, our
names do pass through those people; ( ) while (2888)
they do not perceive our bodies go along. For,
our names are those which floating, reach a different
place. The mountains lie between (the two different
roads). A man's name passes behind the mountains'
back; ( ) those (names) with which he returning (2889)
goes along. While he (the man) feels that the
road is that which lies thus; and the man is upon
it. The road is around his place, because the road
curves. The people who ( ) dwell at another place, (2890)
their ear does listening go to meet the returning
man's names; those with which he returns.* He
will examine the place. For, the trees of the place
seem to be handsome; because ( ) they have grown (2891)
tall; while the man of the place (‖*kábbo*) has not
seen them, that he might walk among them. For,
he came to live at a different place; his place it
is not. For, it was so with him that ( ) people (2892)
were those who brought him to the people's place,
that he should first come to work for a little while
at it. He is the one who thinks of (his) place, that
he must be the one to return.

He only awaits the return of the moon; that the
moon ( ) may go round, that he may return (home), (2893)
that he may examine the water pits; those at
which he drank. He will work, putting the old
hut in order, while he feels that he has gathered
his children together, that they may ( ) work, (2894)
putting the water in order for him; for, he did
go away, leaving the place, while strangers were
those who walked at the place. Their place it is
not; for ‖*kábbŏ's* father's father's place it was.

* ‖*kábbo* explains that the people know all the man's names. (2890')

(2895) ōă̋, ōă-kă ǃχóë̋ ǁkŭ ɛ́. Hé ē, ǁkắbbŏ ōă̋ ( ) ssĭ́ǹ ǁnĕ ǁlĭ̄yă hĭ̋; ă͡u ǁkắbbŏ ōă̋ ōă̋-g ǁnĕ ǁkūkă, ǁkắbbŏ ó̍ă̋-kẹn ē, ǁnĕ ǁlĭ̄yă hĭ̋. Hé ē, ǁkắbbŏ ōă ǁnĕ ǁkūkẹn, ǁkắbbŏ ǁkáǹ ē ǁnĕ ǁlĭ̄ ǃχóë̋; ǁkắbbŏ ǁkáǹ
(2896) ǁnĕ ǁkūkẹn, ( ) ǁkắbbŏkẹn ǁnĕ ǁlĭ̄ ǃχóë̋.* Hé ē, ǁkắbbŏ ǁnĕ ǁháǹ ǃkĕ́rri-tẹn ǁkǫ̆̄ ǁā, ǃkụŏ́bbă-ă̍ǹ ă͡u ǃχóë̋, ă͡u hă̍ǹ tắttĭ ē, hă ǁnĕ ǁkŭ ǃkwāi; hé tĭ hĭ́ǹ ē,
(2897) hă ǁkụ̆ǫ́ǹ ǁnĕ ǃkĕ́rrĭtẹn ssĭ́ǹ, hĭ̋ hă ǁhă̋, ( ) ă͡u ǃχóë̋, ă͡u hă̍n tắttĭ ē, hă̋-kă ǃka͡ukẹn ǁkŭ-g ǁnĕ ǁhă̋ǁhă̋ sshō. Hă ⊙pụŏ̍ndde̋-tă ǃka͡ukắkẹn ǁkŭ-g ǁnĕ ǂkắkkẹn, hĭ́ǹ ǁkŭ-g ǁnĕ ǁlī, hĭ́ǹ ǃkạnń hĭ́ hĭ̋, ă͡u hiǹ tắttĭ ē,
(2898) ( ) hĭ̋ ǁnĕ ǂkắkkẹn ǁkụ̆ǫ́kkẹn.

Hé tĭ hĭ́ǹ ē, hĭ̋ ǁkụ̆ǫ́ǹ ǁnĕ ǃhŏ́ǃhŏ̋ă hĭ̋ ǁnéíǁnéí; ă͡u hĭ́ǹ tắttĭ ē, hĭ̋ ǁkŭ-g ǁnĕ ttǫ̆́bbă hĭ̋ ǁnéíǁnéí; hĭ́ǹ ǁkŭ-g ǁnĕ ttǫ̆́bbă ắkkẹn hĭ̋-kă ǁnéíǁnéí; ă͡u ṅ̍-kă
(2899) ǁné̍ǹyă̍ǹ ǁkŭ-g ǁnĕ ǃkwāi, ( ) ǃkhōū ǃkhē; ă͡u hĭ́ǹ ǁnĕ ǁaṇ̃ǁaṇ̃, ǁχ̆ī̃ ǃkhē. A͡u hĭ́ǹ tắttĭ ē, ṅ̍ ǁkā̃-kă ǃkhwã̄, mmǭī̃ hĭ̋ ǁhāǹ, hĭ́ǹ ǁnĕ ǁkǫ̆̄tĭ ǁháǹǁháǹ ssĭ́ǹ; hé tĭ hĭ́ǹ ē, hĭ̋ ǁká̍χă̍ĭ-tă ǃkhwã̄ ǁnĕ mmǭī̃, hă̍ǹ
(2900) kkī; ă͡u hă̍n tắttī ē, ( ) hă ǁháǹ ttǭĭyă ă͡u ṅ̍̆-ṅ̍̆; hă̍ǹ ā, ǁnĕ kkắṅ̍, ǃkwáǃkwá ssā ṅ̍̆-ṅ̍̆; ă͡u hă̍n tắttĭ ē,

(7215) * ǃk'étẹn ǃné ta, "Blauwputs" á, au hiń tátti ē, há-ka ǃkāūgẹn ǃhóäka, tá, ǃkáǃkágẹn ǃké ǃkú ɛ́.

(7216) ǁkábbo-ka ǃχ̆óëtẹn ɛ̆ ǁgŭbŏ; ( ) he, ha ǃne ǁkóäkẹn kokȍä, haǹ ǁlĭ̄yă̄ ki ǁā ǃχ̆óë; hé tíkẹn ē, ha ǃne ǃki ǃkhŭ̈ĭ-ttēǹ, hiǹ kóä ǁχ̆áǜ-ka-ǃkhọ̄ā. Haǹ ǃne ǃki ǁχ̆ụ̆óbbetẹn; he, ha ǃne ǁkóäkẹn
(7217) ǁĭ́ya ki ǁà, haǹ ( ) ǃne ǃkĭ́ ǃunn̄.

Hé tíkẹn ē, ha ǃne ǁkénya ǁkǭ-ttŭ́, ĭ̃. Ha ǃne ǁkén tã̄ ⊙pụ̆ā á. Hé tíkẹn ē, ttó͡ï ǃne ǃā, au ha ⊙pụ̆ā; au hiń tátti ē, ṅ ⊙pụ̆ā́ǁhĭ̋-ka ⊙pụ̆ā ǃke ɔaúki ta ssiǹ ákkẹn ǁkā hi.

And then ǁkắbbŏ's father ( ) did possess it; when (2895)
ǁkắbbŏ's father's father died, ǁkắbbŏ's father was the one who possessed it. And when ǁkắbbŏ's father died, ǁkắbbŏ's elder brother was the one who possessed the place; ǁkắbbŏ's elder brother died, ( ) (then) ǁkắbbŏ possessed the place.* And (2896)
then ǁkắbbŏ married when grown up, bringing ǃkụŏ́bbă-ă̍ǹ to the place, because he felt that he was alone; therefore, he grew old with his wife ( ) at the place, while he felt that his children (2897)
were married. His children's† children talked, they, by themselves, fed themselves; while they felt that ( ) they talked with understanding. (2898)

Therefore, they (ǁkábbo's children) placed huts for themselves; while they felt that they made huts for themselves; they made their huts nicely; while my hut stood alone, ( ) in the middle; while they (2899)
(my children) dwelt on either side. Because my elder brother's child (Betje) married first, they (my own children) married afterwards; therefore, their cousin's child grew up first; while she (the cousin) felt that ( ) she married, leaving me; she (2900)
who, from afar, travelling came to me; because

* ǃhaǹ ǂkass'ō (son-in-law of ǁkábbo) gave in July, 1878, the following description of ǁkábbo's place, ǁgŭbo, or "Blauwputs." (7215)

People (that is Bastaards) call it ǃBlauwputsǃ, while they feel that its rocks are black; for, they are slate. (7216)

ǁkábbo's place is ǁgŭbo; ( ) and he altogether went round, he, possessing, went along at the place; thus, he possessed ǃkhŭ̈ĭ-ttēǹ and ǁχ̆áǜ-ka-ǃkhọ̄ā. He possessed ǁχ̆ụ̆óbbetẹn (a certain water pool); and, he, altogether possessing, went along, he possessed ǃunn̄.

Therefore, he dug out (at) ǁkǭ-ttŭ́ [the name of a place near ǁgŭbo]. He dug, making a (deep) pitfall (for game), there. Therefore, an ostrich was slaughtered at that pitfall, because my father-in-law's pitfalls were surpassingly good ones.

† The word ⊙pụŏ̍ndde̋ here means both ǁkábbo's son and daughter.

ǹ-ǹ ā ʏāissĕ kkīyă hă-hā́. Hă óä̆-kẹn ʏaŭ́kĭ ā
ʏāissḗyă hă. Tā, hă óä̆ ǀkŭ ǀkūkẹn, χ̣ū ŏ́ä̆ hă.
(2901) Ń ǀkŭ ā, ǀnĕ ǁăń, ḷkōë̆ ǀkạm̄ hă, ( ) aŭ hă χ̣ŏä́
ā-g ǀnĕ ǀkā̧tĭ ǀkūkẹn; ń ǀnĕ ǀkī́ ssā hă, aŭ ń-kă
ǁneĭ́ṅ. Au ǹ tā́ttĭ, ǹ ʏaŭ́kĭ ǁʘkoḗn ǀkĭ ǀkūkă hă
ōä̆, ǹ ʏaŭ́kĭ ǀnĕ ǁχ̣ạm̄ ǁʘkoĕn tĭ ǀkūkẹn hă χ̣ŏā́;
(2902) tā, hă χ̣ŏā́ ǀkŭ ǁχ̣ā̃, ( ) haṅ ǀkūkẹn χ̣ū úï hă;
ǹ ǀkŭ-g ǀnĕ ī̃, ttúï kkom̄m̄.

Hé ē, ǹ ǀnĕ ǂχ̣ăḿmă hă, aŭ ǹ tā́ttĭ ē, ǹ ḷnaúnkkŏ
ǀkŭ ḗ ʏāuddorŏ, hé ǹ ǀkŭ χ̣ĕrrēyă aŭ ḷkúχ̣ĕ ǀχ̣ā̃-ăṅ.
(2903) Hé, ǹ ǁkụ̣ą̆ṅ ǂí, tĭ ē, hă ǁkụ̣ą́ṅ ssĕ ( ) ǀkŭ ǀnĭ̃ há
ē ǀʘkwāīyă, hḗ ǹ ā́ hă ā̃ hĭ̃. Hăṅ hí hĭ̃. Hăṅ há
hĭ̃ ń-kă ḷkhwá ē* ḷnaúnkkŏ ḷkwāī. Hé ē, hĭ̃ ssĕ
ǀkŭ ḷkú kkī, ǀhĭń ŭ ǹ-ń́; aŭ hĭ̃ tā́ttĭ ē, hĭ̃ ḷkū, hí
(2904) ǹ ḷkhwā̃ī. Tā, ǹ ǁkụ̣ą́ṅ ( ) tta ǀkā́kkẹnǀkā́kkẹn aŭ
ḷkū́χ̣ĕ; ǹ ǁkụ̣ą̆ṅ ttăṅ̄ ǹ ssĭṅ ḷkŭḷkū́χ̣ĕ ǀkḗĭ̃ tchụĕń.

Hĭṅ ē, ǹ ǁkụ̣ą́ṅ kă ḷkúχ̣ĕ ǀkḗä̃ ǀõ̤ä̆, ǹ ǁkwą̄ ǀkī́

(2903') * To illustrate and explain the *ē* used here, the narrator tells me that one woman says to another: *Ǹ-kă ḷkhwā̃ kkăṅ ē ạ, hḗ ḷnaunkkŏ ḷkwāī.*

(2901') † The father was killed by some one who was angry with him, while he himself was not angry; he had been visiting at another house, and had slept five nights away from home. 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, ǁ*kábbo* says, and because the child still cried for him. And, when the father had returned, and was sleeping by the side of his wife, in his own hut, the man came behind the hut in the very early morning, and stabbed him as he slept, with a Kafir assegai, which had been bought at Wittberg. As he lay dead in the hut, the rest (including his wife) left him, by the advice of the murderer.

(2902') ‡ The mother died afterwards of some internal sickness; she was not buried, because, at the time of her death, she only

ǁkábbo's Intended Return Home.

I was the one who feeding, brought her up. Her father was not the one who had fed her. For, her father died, leaving her. I was the one who went (and) fetched her, ( ) when her mother had just (2901) died; I brought her to my home. As I felt that I had not seen her father die,† I also did not see her mother die; for, her mother too, ( ) died,‡ (2902) leaving her; I only heard the story.

And then I went to fetch her (Betje), while I felt that I was still a young man, and I was fleet in running to shoot. And I thought that she would ( ) get plenty of food, which I should give her. (2903) She (would) eat it. She (would) eat with my (own) child, which was still (an only) one. And then they would both grow, going out from me (to play near the hut); because they both ate my game ("shot things"). For, I was ( ) fresh for running; (2904) I felt that I could, running, catch things.

Then, I used to run (and) catch a hare, I brought

had a younger sister with her, who was suffering from the same illness. The latter went away with difficulty, taking the dead mother's child to a relative's hut, not near at hand. From the relative's hut, the fire of ǁ*kábbo's* dwelling could be seen at night. She proceeded thither with the child, and was met by him midway. Before he got the child, he had seen the dead mother's bones lying at her hut, her body having just been eaten by jackals. ǁ*kábbo* had gone off from his home in haste, hearing that the wife's sister was ill, and fearing that she might die on the way, and the child, yet living and playing about, might be devoured by jackals. He left his own home early one morning, and in the evening reached the spot where the mother's bones lay. He made a hut at a little distance, and slept there one night, and the next ( ) morning went to (2903') fetch the child at the relation's hut; but the sister met him with it on the road. He slept at the newly-made hut, to which he returned with the child, for one more night, and then went back to his own home.

ssĕ hẵ, ă̲u ṅ-kă ǁnēiṅ, ă̲u hă ǀétā ǹ̃-kă ǁhō; ă̲u
(2905) ǁkŏ̋iṅ ( ) ṅā ttă ǀí. Ă̲u ǹ̃ tátti ē, ǹ̃ ẵ ↄă̲ukĭ ǀnā
whāī. Tā, ǹ̃ ǀkŭ ǀnā ǀō̲ä̃. Ǹ̃ ǁkuą̲ṅ kă ǀχẵ hhǭ̲
ǀkáo̲kẹn. Ǹ ǁkwą̲ ǀé ǁkŏ kkíssĕ hẵ ă̲u ǁnēiṅ.
(2906) Ǹ̃ ǀhá ǁkwą̲ ssă ttúrrŭ hă, ă̲u ǁnēiṅ. Hẵ ǀnĕ ( )
ǀχă̲ŭẵ hẵ ă̲u ǀkọẵ; ssī ssĕ ǀắmmă ǀχắbbă. Ǹ̃ ă ssą̲ṅ
ǀhạńn ǀō̲ä̃ ă̲u ǀgaúĕ̃, ǹ̃ ă ssĕ hhīttă ttĭ́ṅ, ă̲u
⊙hókẹn-kă ǀką̲nn. Ǹ̃ ă ssĕ ǀχẵ hhó̃ hă, ǀkă̲ŭkă ssĕ
hhā̃. Tā, whāiyă ttą̲īyă. Hé tĭ hĭ̋ṅ ē, ǹ̃ ǀkŭ-g
(2907) ǀnĕ ( ) ǀχẵ-ĭ̃ ǀō̲ä̃, ǹ̃ ssĭ̋ṅ ǀkŭǀkūχĕ ǀkúkẹn hĭ̃, ă̲u
ǁkŏ̋iṅ, ă̲u hĭ̃ ǀnĕ̃ ǀkúχĕyă ǁkóĕ̃ ttĭ̋ṅ ǁkụŏ́nnă-kă
ǁkŏ̋iṅ. Hĭ̃ ǀkŭ-g ǀnĕ ǁkắ ǀkūkẹn au ǁkŏ̋iṅ; ă̲u
(2908) kă-kẹn ǂĭ̃, tĭ ē, ǀō̲ä̃ ǁkuą̲ṅ ↄă̲ukĭ ( ) ↄwē̃; tā, hẵ
kă ǀkŭ há ǀkĭ ⊙hókẹn ǁᴗkǫ́kẹn, ă̲u hă ↄă̲ukĭ ↄwẵ
kĭ ǀē ǀkhwā, ă̲u ⊙hókẹn ǁᴗkǫ́kẹn ē hă ↄă̲ṵ̃ṅ hĭ̃.
Hé tĭ hĭ̋ṅ ē, hă kă ǀkŭ ǁkŏ̋iṅ kkĭ ǁnắ, ă̲u ha ↄă̲ukĭ
(2909) ↄwē̃. Hắ ǀkŭ ǁḛ̄n̄, ( ) ǁkóĕ̃ sshŏ ǁkụ́ónnă; ă̲u hā
tăttĭ ē, hă ↄă̲ukĭ ǁkụą̲kkă ǀkhwā ttṵ́, hă ssĕ-g ǀnĕ
ǀχẵ; hă ssĕ-g ǀnĕ ǁā ↄwẵ. Tā, hă kă ǀkŭ ǀká̲ǀká
ǁkóĕ̃ sshŏ ǁkŏ̋iṅ.
(2910) Hé tĭ hĭ̋ṅ ē, ǹ̃ ( ) ǀkūχĕ hă, ă̲u ǁkŏ̋iṅ, ǁkŏ̋iṅ ssĕ
ǁkă ǀkūkă kkĕ hẵ, ǹ̃ ssĭ̋ṅ há hẵ, ǀkūkă ă̲u ǁkŏ̋iṅ;
ă̲u kă tátti ē, ǹ̃ ā ǀkṵ́χeyă hă, ă̲u hă̋ṅ ǀhạ́mmĭ ǁā,
(2911) ă̲u ǹ̃. Hă̋ṅ ǀkŭ-g ǀnĕ ǀhạ́mmī, ǀkūkẹn ttḗ hă, ( )
ă̲u ǁkŏ̋iṅ; ă̲u hắṅ tátti ē, hă ǀkŭ ǁkǭwă ǁkŏ̋ĕ ttĭ̋ṅ
ǁkŏ̋iṅ; ă̲u hă̋ṅ tátti, hă ǁᴗkŏ́en ǹ̃, ă̲u ǹ̃ ǀkuṅ́ ssĭ̋ṅ
ssá hă. Hă̋ṅ ↄă̲ukĭ ǀnĕ ǀkă̲uǀkă̲u ǀkhḗ, hã ssĭ́ṅ ǀnĕ
(2912) ddą̲īte̲n-ĭ̃. Tā, hă ǀkŭ ( ) ǀkūχĕyă ttĭ́ṅ, ă̲u hắṅ

it to my home, while it was in my bag, while
the sun ( ) was hot. I felt that I had not seen (2905)
a springbok. For, I saw a hare. I used to shoot,
sending up a bustard. I put it in(to the bag) (and)
brought it home. My wife would come to pluck
it, at home. She ( ) boiled it in the pot; that we (2906)
might drink soup. On the morrow I would hunt
the hare, I would be peeping about in the shade
of the bushes. I would shoot it up,* that the
children might eat. For, the springbok were gone
away. Therefore, I was ( ) shooting hares, that (2907)
I might chasing, cause them to die with the sun,
when they had run about in the noonday's sun.
They were "burnt dead" by the sun; while
I remembered that the hare does not ( ) drink; (2908)
for it eats dry bushes, while it does not drink,
putting in water upon the dry bushes which it
crunches. Therefore, it remains thirsty there, while
it does not drink. It dwells, ( ) sitting in the (2909)
summer (heat), because it does not understand
water pans, so that it might go to the water, so
that it might go to drink. For it waits, sitting in
the sun.

Therefore, I ( ) chase it, in the sun, that the (2910)
sun may, burning, kill it for me, that I may eat
it, dead from the sun; while I feel that I was the
one who chased it, while it went along in fear of
me. It, in fear, lay down to die ( ) from the sun; (2911)
because it had become dry (while running about)
in the sun; because it saw me when I followed it.
It did not stop to walk, that it might look back-
wards. For it ( ) had run about, when it was tired. (2912)

* *i.e.*, make it spring up from its form and run away, falling (2906')
down dead later.

ǁkūwă. Hăṅ ǀkŭ ǁχ́éǁχ́ē, hăṅ ǀkūkẹn; a͝u hăṅ́ ǀkŭ ddó̱ä̱ ḷkūχ́eyă ttĭṅ́. Hé tĭ hĭṅ ē, hă ǀkŭ-g ǀnĕ ǀkūkẹn ttēṅ ǁā; a͝u hăn tắttĭ ē, ǁkū ǀkŭ ǀkā hă;
(2913) a͝u hăṅ ḷkūχ́eyă ( ) ǁkóë ttĭṅ ǁkụŏńnă, a͝u hăn tắttĭ ḗ, ǁkụŏńnă-kă ǁkṓïṅ ḗ,* hḗ ttă ǀí. ḷkā͝un ttă ǀí, hĕ ǁkắ-ĩ hă ḷnwắḷnwắ.

Hé tĭ hĭṅ ē, ṅ̌ kă ǀkŭ-g ǀnĕ ǁā hhō hă, a͝u hā̃
(2914) ǀkūkẹn ttā. Ṅ̌ ǀkŭ-g ǀnĕ ǀĕ ttḗ hā̃, ( ) a͝u ḷnwā-kă ǁhō. Ṅ́ ă ssĕ ttạ́ı ttau͝ ǁ⌣kŏen ǁgạ́uë ǀõ̱ä-kkō̱. Hắ ssĕ ŭ ǀē ǁkṓïṅ; hă ssĕ ḷhạḿmĭ ǁkóë hhṓ̱ ǁkṓïṅ, áu kă ḷkūχ́ĕ ḷkuṅ̄ sshŏ hā̃. Ṅ́ ă ssĕ ddạ͝ukkŏ ḷkā̃,
(2915) ǁkṓïṅ yắ ssĕ ǁkắ ǀkūkẹn hā̃. ( ) Ṅ́ ă ssĕ ǀkŭ ǁā hhó hă; a͝u há ǀkŭ-g ǀnĕ ǀkūkẹn ttā. Ṅ́ ă ssĕ ǀkŭ-g ǀnĕ sshó kŏ ḷkāu hă, hé ē, ṅ́ ă ǀnĕ ǀḗ ttḗ hā̃ í. Ṅ́ ă ǀnĕ ǂí tĭ ē, ǀõ̱ä-kkō wă sshṓ̱ ǁăṅ́n ḷgwé
(2916) sshŏ hă. ( ) Ṅ́ ă ssĕ ḷhạḿm ǁā χ́au ǁnĕïṅ ǁχắǁχā̃. Tā, ha ǁkwạ̄ sshŏ ǀhāṅ sshŏ. Ṅ́ ă ssĕ χ́au ǁgạ́uë ǀõ̱ä ǀāitĭ, ṅ́ ă ssĕ ǁχ́ạm̄ ḷkūχ́ĕ hă; a͝u kă-g ǀnĕ ǀkụā
(2917) ttā̃ ǁhō. Ṅ́ ă ssĕ ḷkúχ́ĕ hă, ( ) a͝u ṅ̌ ĕṅĕṅ́. Ṅ́ ă ssĕ ḷkūχ́ĕ ttssạ͝ū, tá, ṅ̌ ă ttăṅ́, ṅ̌ á ssĕ ǁkṓïṅ.

Ṅ ă ssặṅ́ ḷχ́ú ǁnĕ́ïṅ. Tā, ḷka͝ukă sshṓ̱ ǀkwĕñyă. Tā, ṅ̌ ǀhă ǁkụặṅ kă ǀkētẹn hĭ̃ a͝u ḷkhwá; a͝u hă ǂí
(2918) tĭ ē, ṅ́ ă ttạ̄ıyă ( ) ǁkóë ttĭṅ ǁkṓïṅ, a͝u ǁkṓïṅ yā ttă ǀí; a͝u ṅ̌ ǂí, tĭ ē, ǀkūï ssặṅ́ ǀkā kkĕ ḷka͝ukẹn.

(2913') * ǁ*kábbo* explains that this *ḗ* is equal to *ē ă*.

ǁkábbo's Intended Return Home.

It seemed as if it were about(?) to die; because it had been obliged to run about. Therefore, it went to lie down to die; because fatigue had killed it; while it had run ( ) about in the heat; for, (2913)
(it) was the summer sun, which was hot. The ground was hot which was burning its feet.

Therefore, I used to go to pick it up, as it lay dead. I laid it in ( ) the arrows' bag. I must, (2914)
going along, look for another hare. It would spring up (running) into the sun; it would, being afraid, run through the sun, while I ran following it. I must, going along, wait, so that the sun might, burning, kill it. ( ) I would go to pick it (2915)
up, when it lay dead. I would sitting, break its (four) legs, and then I should put it in. I thought that another hare would probably dwell opposite to it. ( ) I must first go to seek round in the (2916)
neighbourhood of the form. For it seemed to be married. I must, seeking around, look for the female hare, that I might also chase it, when I had unloosened (and) laid down the bag. I must chase it, ( ) with my body. I must run very fast, (2917)
feeling that I should become thirsty.

I shall go to drink at home.* For the children will have probably fetched † water. For, my wife (was) used to send them to the water, thinking that I had walked ( ) about in the sun when the sun was (2918)
hot; because I thought that ǀ*kūï* ‡ would kill the

* Water which is in an ostrich eggshell. (2917)

† In the ostrich eggshells, and probably also in a springbok's stomach. (2917')

‡ Also called "gambro"; a vegetable food eaten by Bushmen; which is injurious if used as the chief nourishment in winter, causing severe pain in the head and singing in the ears.

ǃkhwá ssē ǂkąm⊙pụă kkaũ, hé ē, ñ ssą̆ǹ ǁnĕ ǃgŏă̋-ĭ̃,
aũ kă ǃgŏă̋ ǁgą́uĕ ttŏ́ĭ ā* kă ǃkuą̆raǃkụą̆ră, ǁkóĕ
(2919) hhŏ ʖká; ( ) hă ssĕ ddą̆úkkŏ ɔwă̋ɔwă̋ hhŏ́ ǃkhwā.
Ń ă ssĕ ǃụhắttẹn ǃkāi ʖká. Ń ă ssĕ ǃχụ́orrĭ hă,
aũ ʖkă ǁkaĭ̆ĕ. Ń ă ssĕ ǃgą́ ǁkóĕ ttĭǹ ʖká; ñ ssĭǹ
ǃχă̋ ǁkóĕ ttĭǹ ʖká. Tā, ǁgū-kă ttŏ́ĭ kă ǃkụą̆ră-
(2920) ǃkụą̆ră ǃụą̆ sse; hă ssĕ ddą̆úkkŏ ( ) ɔwă̋ɔwă̋ hhŏ́
ǃkhwā ǁkąǹ.

Hé tĭ hĭǹ ē, ñ ǃkŭ ssĭǹ ǁnĕ ǃkāǃkā̃ sshō aũ
Soñdăg ē, ñ ǁnă tĭ† ē hĭ̃, ĭ̃. Hé ñ ǁχáǁχá ǃkĭ́
ă ĭ́. N̄ ɔaúkĭ ǁnĕ ǃkă̋únă, ñ ǃká ǃkaũǃkárrŏ-kkō,
(2921) tá, hă ǃkaũǃkárrŏ, hă á̋, hắ-g ñ ( ) ssĭǹ ǂkăkkă
hā hă̋. Hé tĭ hĭǹ ē, ñ ssĭń kă, hă ǁné sse ǃkwē̋ĭ
ǃkĭ́; hă ǁné ssĕ ǃχụŏ́nnĭyă kkĕ. Tā, ñ ǃkŭ-g ǁnĕ
ssĭń ǃkă̋ǃká sshō, aũ ǃkŭ́ǃkú, ē, ñ ssĭń ǃkŭ́ǃkú kĭ ttą̆ī
(2922) hĭ̃; hé ē, ǃụĕrrīyă, aũ ǃχắrră. ( ) Tā, ǁkŏ́ĭǹ ssĕ
ǁā, ǁkă ǁwĭ̃. Hé ē, ǃkaũ̃ ǁnĕ ddĭ kŭ́ĭ̃ ttă ĭ́; aũ
kă ǃkŭ ǃnauńkkŏ ǁā, aũ kkắmmăǹ. Ń kŏ́ă̋ ǃkŭ-g
ǁnĕ ǃkurrūkă ǁā, aũ ǃkaũ̃wā̃ ǁné ttă ĭ́. Tā, ǃχắrră-
(2923) ⊙pụă ɔaṹkĭ á̋. Tá, ǃχárră ǃkĕ́rrĭ ĕ́; ( ) hă ǃχōwă.
Ń ssĭǹ ǃkŭ-g ǁnĕ ǁé ǹ-kă ǃχóĕ, aũ ⊙hó́kā ǃkŭ-g ǁnĕ
ǁkōwă. Tā, ñ ǃkŭ́ ssĕ ttą̆ī, ǁkō ⊙hókẹn ǃkaúĭ̃tẹnttū,
aũ kă ǃnauńkkŏ ǃgaúŏ̃kẹn ǃkĭ́ ǁā ǃχárră.

(2924) Hé ē, ǁhaū ssĕ ărrōkŏ ǃē ssĭ ĭ̃; ( ) aũ kā ǁnĕ
sshō̤, ǹ-kă ǃχóĕ. Tā, ñ ɔaŭ́kĭ ssĕ ttą̆ī, ǃχŏ́étẹn-
ǃχŏ́ĕtẹn ē ǃχắrră; tā, ñ ssĭǹ ǁná̋, ǹ-kă ǃχóĕ; hé́
ñ ǃkwīyă ǹ-kă Gaúɔaũ ã̄, hĭ̃ ǃkē̃; hăǹ ǁnĕ ǂĕñnă

(2918') * The narrator explained that, *ttóĭ ā*, here, means "an ostrich and its wife". *Ttóĭ ē* would, he said, have meant "many ostriches".

(2920') † = *ti ē ă, hĭ̃ ĭ́.*

ǁkábbo's Intended Return Home.

children for me. The rain must first fall, and then,
I should be looking around, while I looked around,
seeking for (a pair of) ostriches which are wont to
seek the water along the "Har Rivier", ( ) that (2919)
they may, going along, drink the water. I must,
going round in front, descend into the "Har Rivier".
I must (in a stooping position) steal up to them in the
inside of the river bed. I must lie (on the front of
my body) in the river bed; that I might shoot, lying
in the river bed. For, the western ostriches do,
seeking water, come back; that they may, going
along, ( ) drink the new water. (2920)

Therefore, I must sit waiting for the Sundays on
which I remain here, on which I continue to teach
thee. I do not again await another moon, for this
moon is the one about which I ( ) told thee. There- (2921)
fore, I desired that it should do thus, that it should
return for me. For I have sat waiting for the boots,
that I must put on to walk in; which are strong for
the road. ( ) For, the sun will go along, burning (2922)
strongly. And then, the earth becomes hot, while
I still am going along halfway. I must go together
with the warm sun, while the ground is hot. For,
a little road it is not. For, it is a great road; ( ) (2923)
it is long. I should reach my place, when the trees
are dry. For, I shall walk, letting the flowers become
dry while I still follow the path.

Then, autumn will quickly be (upon) us there;*
( ) when I am sitting at my (own) place. For, I (2924)
shall not go to other places; for, I must remain at
my (own) place, the name of which I have told my
Master; he knows it; he knows, (having) put it

* When he is sitting at his own place. (2923')

(2925) hĭ; hăṅ ǀnĕ ǂĕn̄n ǁkóä̆ hĭ̄. Hé ē, ( ) ṅ̆ ǀkĕ̄ ǂkā sshŏ hĭ̄. Hĭṅ́ ē, ṅ̆ ḷkáḷkā̄ sshō hĭ̄, a͝u ǂkábbū; hé ē, hă ssĕ ǀkētẹn kĭ ǁḗ ǂkábbŭ a͝u ṅ̆ ī̄; a͝u hā̄ ǀkŭ ǀkētă ǂkábbŭ a͝u koŕŏhĭ̄; há ā, ḷkú̇χĕ tĭ ǁā kkĕ ǂkábbŭ, ī̄. Áu hă ǂī̄, tĭ ē, ṅ̆ ʏa͝ukĭ ǀŭrrūwă; ṅ̆ ĕṅĕṅ́ yă ssĭṅ kkwē ǁkóä̆, tĭ ē, ṅ̆ ssĭṅ ǁná hā̄, ī̄; a͝u kă táttĭ ē, ṅ̆ ǀnĕ ǀχ̇ā̄ hhī̄ ṅ̆. Tā, kkō̤ïṅ ā, ṅ̆
(2926') ǁhĭṅ́yă á, a͝u kkō̤ïṅ-tă há, ( ) hé ṅ̆ kkō̤ïṅ ḷkuṅ̄ ḷkóä̆ ḷgĕ́ī, í. Hé tĭ hĭṅ ē, ṅ̆ ssĭṅ́ ǁnĭǁnī hă, ṅ̆ ssĭṅ ǀnĭ ǂkábbŭ a͝u hă-hă; ṅ̆ ssĭṅ ǁī hă. Ṅ̆ ssĭṅ ǁí ṅ̆, ǀχ̇ā̄, ʏāīssĕ ṅ́, a͝u kă táttĭ ē, ṅ̆ ʏa͝ukĭ ǀnĕ hhī̄, ṅ̆ ǀkāgẹn-kă há. Tā, ṅ̆ ǀkŭ-g ǀnĕ hī̄ ṅ̆ ḷkhwa͝ī.

Tā, ǂkábbŭ ā kă ḷkóä̆ssĕ ǀnúʏŏ, hăṅ ā, í tă ǀká whāī ē ttā̤ī ǁkóë̆ hhóä̆ ʏa͝o, ĭ-g ǀnĕ ǁā, hā̄ ǁkóë̆ ǁnăǁná ʏa͝o. Ĭ-g ǀnĕ ḷkáuïṅ kĭ ǁkóë̆ ttĭṅ ʏa͝o. Há ă ǀụerrīyă, au ḷkhwé. Hăṅ ǀkĭ ḷkáuïṅ ḷkụí, a͝u ʏa͝o ǁkāīë̆.

VIII.—166.$_{L.}$

HOW ǀHAṄ́ǂKASS'Ō'S PET LEVERET WAS KILLED.

(*Related in July*, 1878, *by* ǀhaṅ́ǂkass'ō, *to explain how the story of "The Death of the* ḷkhá̤ü" *was told him.*)

(7206') ǀχ̇ábbi-aṅ́-aṅ ǀne ǀkhá ke ǀō̤ä-⊙pụá, he, ṅ á ǀne ssā, ḷkạṅ́n ǀkạḿ ha, au ká ka hi kwaṅ̀ ǁgá̤uë ǀō̤ä-ka ḷkáukẹn; tá, hí ē ǀkhá kā ǀō̤ä-⊙pụá. Hé, ha ǀne

Now ǀhaṅ́ǂkass'ō's Pet Leveret was killed.

down. And thus ( ) my name is plain (beside) it. (2925)
It is there that I sit waiting for the gun; and then, he will send the gun to me there; while he sends the gun in a cart; that which running, takes me the gun. While he thinks, that I have not forgotten; that my body may be quiet, as it was when I was with him; while I feel that I shoot, feeding myself. For, starvation was that on account of which I was bound,—starvation's food,—( ) when I starving turned back (2926')
from following the sheep. Therefore, I lived with him, that I might get a gun from him; that I might possess it. That I might myself shoot, feeding myself, while I do not eat my companions' food. For, I eat my (own) game.

For, a gun is that which takes care of an old man; it is that with which we kill the springbok which go through the cold (wind); we go to eat, in the cold (wind). We do, satisfied with food, lie down (in our huts) in the cold (wind). It (the gun) is strong against the wind. It satisfies a man with food in the very middle of the cold.

VIII.—166.$_{L.}$

HOW ǀHAṄ́ǂKASS'Ō'S PET LEVERET WAS KILLED.

ǀχ̇ábbi-aṅ́* killed (my) leveret for me, and I came (7206')
crying to her, because I wanted them † therefore to seek for (other) leverets; for they were those who had killed (my) leveret for me. And she soothed

* The narrator's mother.

† *i.e.* his mother and his maternal grandmother ǂkạḿmì.

ddáttẹ́n ṅ, ī̃. Hé tíkẹn ē, ha ǀne ǂkákka ke, tí̋ ē, ǀkhą̀ü ǀą́ óä ka:

(7207') ( ) "Tā,
Ṅ kwań taṅ kaṅ ǁā,
ǀk'ā̃ū ǀhiń,
ǀgúru-ǀnā-ka ǀkaò.

"Tā,
Ṅ kwań taṅ kaṅ ǁā,
ǀk'ā̃ū ǀhiń,
ǀχ̌ḗ-ǀkhwā̆ī-ta ǀkaò."

(7208') ( ) Tsą̄tsī́tẹn ā, kaṅ ǀkḗ-ā̃ ǀkąḿmă ǀǭ́ä-⊙pụ́ā, au ǀkoùχ̌u; he, ha ǀne ǀkí̋ ssa ha, au haṅ ǀkaŭwa, haṅ ǀne ssą́ṅ àkke ha. He, ṅ ǀne ǁgwítẹn ā̃; ṅ ǀne ǀhŏǀhṓ ha, haṅ ǀne ǀkùχ̌e; ṅ ǀne ǁχ̌ąḿki ǀkùχ̌e ha. He, ṅ ā́ ǀne ǁá, ǀkẽ̃-ī̃ ha, he, ṅ ā́ ǀne ssá ǀhō
(7209') ha. Ha ǀne ǁχ̌ā́, ha ǀkùχ̌e; he, ṅ ā́ ǀne ( ) ǁχ̌ā́, ṅ ā́ ǀkùχ̌e, ǀkẽ̃-ī̃ ha; he, ṅ ā́ ǀne ǁá ǀkẽ̃-ī̃ ha, ṅ ā́ ǀne ssá ǀhō ha. Ha ǀne ǁχ̌ā́, há ǀkùχ̌e; he, ṅ ā́ ǀne ǁχ̌ā́, ṅ ã ǀkùχ̌e ha. He, ṅ ā́ ǀne ǁχ̌ā́, ṅ ã ǀkẽ̃-ī̃ ha; he, ṅ ā́ ǀne ǁχ̌ā́, ṅ ã ǀkẽ̃-ī̃ ha; he ṅ ā́ ǀne ssā ǀhō ha.

ǀχ̌ábbi-ań-ań ka, ṅ χ̌ù ŭ ǀǭ́ä-⊙pụ́ā-ka ǁgwítẹn,
(7210') ṅ ( ) ǀkhā́ ha, ṅ ǁkā́ tḗ ha. Ṅ ʔaúki ta, ṅ ǀkhā́ ǀǭ́ä-⊙pụ́ā. Hań ka, ṅ χ̌ù ŭ ǀǭ́ä-⊙pụ́ā-ka ǁgwítẹn, ṅ ǀkhā́ ha, ṅ ssiṅ ǁkā́ tẽ̃ ha. Ṅ ʔaúki ta ṅ ǀkhā́ ǀǭ́ä-⊙pụ́ā; au ṅ́ tátti ē, ha ʔaúki ʔwā̃ twáıtẹn ǁkā ha, au ha tt'ǭ́ïtt'ǭ̄ï, tt'ǭ́ïtt'ǭ̄ï ǁā. Haṅ ǀku ī̃ ʔụā̃, au ha tt'ǭ́ïtt'ǭ̄ï ǁā, haṅ ʔaúki ʔwā̃ ttwáıtẹn ǁkā ha; he ha ǀne ǁā ssụēṅ.

Now ǀhań ǂkass'ō's Pet Leveret was killed.

me, about it. Therefore, she told me that the lizard had formerly said:

( ) "For, (7207')
I therefore intend to go,
Passing through,
ǀgúru-ǀnā's pass.

For,
I therefore intend to go,
Passing through,
ǀχ̌ḗ-ǀkhwā̆ī's pass."

( ) *Tsą̄tsi** was the one who caught hold of (and) (7208')
took up a leveret on the hunting-ground; and, he brought it (home) alive, he came (and) gave it to me. And I played with it; I set it down, it ran; I also ran after it. And I went to catch it, and, I came to set it down. It again ran; and I ( ) again ran to (7209')
catch it; and I went catching hold of it, I came to set it down. Again, it ran; and, I again ran after it. And I again caught hold of it; and again, I caught hold of it; and I came to set it down.

ǀχ̌ábbi-ań wished that I (should) leave off playing with the leveret, that I ( ) (should) kill it, that I (7210')
(should) lay it to roast. I was not willing to kill the leveret. She wished me to leave off playing with the leveret, that I (should) kill it, that I might lay it to roast. I was not willing to kill the leveret, because I felt that nothing acted as prettily as it did, when it was gently running, gently running along. It did in this manner (showing the motion of its ears), while it was gently running along, nothing acted as prettily as it did; and it went to sit down.

* The narrator's maternal grandfather.

(7211') ( ) Hé ti hiń ē, hi ǀne kúï, ṅ ǀkụeń, tā, ń ā ka añtau ǀhiń au ǀkhọ̄ā, au ṅ ʏaúki ǁá ǁgwíte̥n ǁkhóë ǁnăǁnắ ǀkhọ̄ā. Hé tíke̥n ē, ṅ ǀne ǀkụeń, ī̃; au ṅ ǁhiń ǀhŏ ǀǫ̋ä-⊙pụắ. He, ṅ ǀne ǀkụeń; hé tíke̥n ē,
(7212') hiṅ ǀne ǀkhā ke ǀǫ̋ä-⊙pụắ, au kákẹn ǁnắ ǀkhọ̄ā. ( ) Hiṅ ǀne ǀkhā ke ǀǫ̋ä-⊙pụắ; hé ē, ṅ ǀne ssḁṅ ʏwã̄, ī̃; au ń ǀkú ka, hi kkwēya ke ǀǫ̋ä-⊙pụắ. Tā, hi ʏǫ́ä ddǫ́ä ddátte̥n ṅ; hiń kúï, ṅ ǀkụeń, au
(7213') hiṅ ʏǫ́ä ka, hi ssi ǀne ǀkhā ke ǀǫ̋ä-⊙pụắ, ā ṅ ( ) ddǫ́ä ssiń ǀkú ka, ṅ ssiṅ ǀkŭ kkwēya ha, au ha kkwē, ǀkaùwa. Hiń ǀku ǀkhā ke ha. Hé tíke̥n ē, ṅ ǀne ssḁṅ ʏwã̄, ī̃. Hiń ǀné ta, i ʏaúki ta ǁχ̀ã̄ i ǀnī̃ ǀǫ̋ä-⊙pụắ-kkō; au ń ǀné ta, hi ǁgḁúëya ke
(7214') ǀǫ̋ä-ka ǀkaúke̥n, ( ) hiń ǀné ta, i ʏaúki ta ǁχ̀ã̄, i ǀnī̃ ǀǫ̋ä-⊙pụắ-kkō.

Hé ti hiń ē, hi ǀne ddátte̥n ǀkḗ tẽ̃ ǁā ṅ̆, au ǀkhḁù̈; au hiń ta, ṅ ssiṅ kkwē, ttummă ǀkĭǀkḯ hi, au ká ǀkḁm̀ óä ṅ ttŭ, ṅ ssiṅ kkwē, ttuḿma ǀkĭǀkḯ hi.*

VIII.—175. *L.*

THE THUNDERSTORM.

(*Related in December*, 1875, *in the Katkop dialect, by* Díäǀkwḁ̃in.)

(5623) N̆ kăṅ ǁnaú, ǀkhwā kkaũ̄wă ssĭ ŏ ǁgā, ṅ̆ ǁnaū̄, ŏ ǀkhwā kkaū̄, ṅ̆ ttēn kŏ ǁhã̄, ǁkēǁkē ǁkuṉ̄. Hḛ̆

(7214) * Haṅ́ ka, ṅ ʏaúki sse ǁgwíte̥n au ã̀; tă, i ʏaúki ta ǁgwíte̥n au ã̀; tă, i ta ǁkắ ttḛ̃ à. Tā, ǀǫ̋ä-⊙pụắ ʏaúki ta ttạḿ⊙pụă ǁkŭ̀wa; hé ti hiń ē, i ta ǀkhắ hă, i ǁkắ ttḗ ya, au i ʏaúki ǁgwíte̥n ã̃.

( ) Then they told me to fetch water; for I was (7211')
one who quickly came away from the water, while
I did not go to play at the water. Therefore, I went
to fetch water, when I had tied up the leveret. And
I went to fetch water; then, they killed (my) leveret
for me, while I was at the water. ( ) They killed (7212')
(my) leveret for me; and then I came (and) cried,
about it; because I had thought that they would let
(my) leveret alone. For, they must have been de-
ceiving me; they told me to fetch water, while they
must have intended that they would kill (my) leveret
for me, which I ( ) had meant to let alone, so that (7213')
it might live (on) in peace. They had killed it for
me. Therefore, I came (and) cried, on account of it.
They said, that we should not again get another
leveret; when I wanted them to seek some leverets
for me, ( ) they said, we should not again get (7214')
another leveret.

Therefore, they soothing calmed (?) me with the
(story of the) lizard; while they wished that I might
quietly listen to them; when I had shut my mouth,
I might quietly listen to them.*

VIII.—175.

L.

THE THUNDERSTORM.

When the rain fell upon us at night, I did thus, (5623)
while the rain fell, I lay, playing the "goura",† like

* She (my mother) said (to me), that I should not play with (7214)
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.

† A description of this musical instrument will be found on p. 109 of "The Native Races of South Africa", by the late Mr. G. W. Stow (London, 1905) and a picture of it in the preceding plate (fig. 8).

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(5625) máma kŭ-kkūĭ-tẹn ǀʗkēyă kĕ, ( ) ń ǀnŏ̃ ʖáũ ǁʗkóẽn,
tĭ ē̲, ǀkhwā ǀkụ̃ẽ̃ĭ ʖókẹn bbāĭtẹn-ī̃, ī̃; hē̲ ń̆ ǁkēǁkē
ǁkunn̄; ń̆ ǀnŏ̃ ʖáũ ǂĕñ-na, tĭ ē̲, ǁkunń ē̲ ǀkụ́ ā kă
(5626) ǁnaū, ǀk'é yă ǂkwą̄iyă hă, hăn̓ kă ǁnaū, ( ) hā
ǀʖwą̄inyă ǀk'é, hă-g ǀnĕ ǀʗkēyă ǀk'é ā̃, tĭ ē̲, ǀk'ĕ
ǁkhóä kăn̓ ǂī̃, ǀkhwā ká hă ssĕ kkãũ; tă ǀkhwā
kă ǀkhwā ssĕ ą̄nm̄ ǀkhē, ŏ ǀkhwā ʖaúki kkãũ.
(5627) ǀkhwāgẹn kă ( ) ǀkẽ̃ĭ ǁōu, ǀkhwā ǀkhē; ŏ ǁkunn̄ ā̃
ǀʗkēyă, tĭ ē, ǀkhwā ʖaúki ssĕ kkãũ.

Ń̆ ǁnaū, máma ǀʗkē ń̆, ń̆ ʖaúki ttūĭ máma, tă,
ń̆ ǀkŭ ttēn kŏ ǁhā̃, ǁkēǁkē ǁkunn̄. Hē̲ máma
(5628) ǂgōu, ī̃; ( ) ŏ mámăn̓ ǁʗkóẽn tĭ ē, ń̆ ʖaúki
ʖwã̆ń̆ ń̆ ttūĭ mámă. Hē̲ máma ǀkŭ ttā, ī̃; ń́ ǀkŭ
ttēn kŏ ǁhā̃.

Hē̲ ǀkhwā ǀkŭ ǁnaū, ŏ ń̆ ttēn ko ǁhā̃, ǀkhwāgẹn
(5720) ą̄mm̄ ʖwã̆ń̆, ǀkhwā ǂχī lē ssĭ tsaχāĭtẹn. ( ) Hē̲
ǀkhwā ǁnaū, ssítẹn kăn̓ ǂī̃, ǀkhwā kă ǀkhwā bbāĭtẹn,
hē̲ tĭ́ ǀkŭ ddĭ́ kūĭ ttăn̓-ttăń̓ ǀkhwā ǀkănń ǀhăń̓ ssĭ
(5721) tsăχāĭtẹn, ŏ ǂχī ( ) kă lē ssĭ tsăχāĭtẹn ē̲; ssítẹn
ttăń̓ ssĭ tchuńntchuńn ǀkhĕ́, ŏ ssítẹn ttã̄, tĭ ē̲, tí
ǀkŭ ddí kúĭ tã̆ ǁgā, ā ǀkanñ ǀhăń̓ ssĭ tsăχāĭtẹn. Hē̲
(5722) ǀkhwā ( ) ǁnaū, ŏ ssĭ ʖaúki ǀkannǀkańn ǀhĭń̓, ssĭ
tsăχāĭtẹn, ǀkhwāgẹn ǎ̀ ssĭ tchụ̆ĕ́ń̓ ē̲, ssĭ tsăχāĭtẹn
ǀkŭ ddĭ́ kúĭ ttăń̓, hē̲ ǀkaīnyă, ī̃; hē̲ ǀkhwā bbāĭtẹn,
(5723) ī̃, ŏ ssĭ tsăχāĭtyăn̓ ttăń̓ hē̲ ( ) ǀką̄inyă.

Hē̲ ǀkhwā bbāĭtẹn ǀkĭ ǀkhāĭ ǀhĭń̓ ǁā, ŏ ssĭ́; hē̲
ǀkhwā ǁnaū ǀkaṹ ā ǀụ́hĭ́ ǀkhē ssĭ ǁnēĭń̓ ǀkhā, ǀkhwā
bbāĭtẹn ǀkì hă, ī̃.

(5724) Hē̲ máma kkúĭ: ( ) "Ń̆ ń̆ ń̆ ń̆ ń̆!"* Hē̲ táta

(5724') * An exclamation of suffering or pain.

ǁkunn̄.* And mamma said to me, ( ) did I not see (5625)
how the rain was lightening; that I did like ǁkunn̄;
did I not know that ǁkunń was a person who used,
if people scolded him, he used, ( ) (when) he was (5626)
angry with the people, to say to the people, about it,
that the people seemed to think that the rain would
fall; but (on the contrary) the rain would stand
still, while the rain did not fall. The rain used ( ) (5627)
really to stop; when ǁkunn̄ had said that the rain
would not fall.

When mamma rebuked me, I did not listen to her,
for, I lay, playing the "goura", like ǁkunn̄. And
mamma became silent; ( ) when she saw that I did (5628)
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.
( ) And the rain did thus, (when) we were thinking (5720)
that it was going to lighten and it seemed as if the
rain were closing our eyes, when it was the light ( ) (5721)
that entered our eyes; we stood shutting our eyes,
while we felt as if darkness kept our eyes closed.
And ( ) when we had not (yet) opened our eyes, the (5722)
rain gave us things on account of which our eyes
seemed as if they were green; and the rain lightened,
while our eyes felt ( ) green. (5723)

And the rain, lightening, went over us; and the
rain did as follows to a stone which stood outside,
in front of our hut, the rain, lightening, shivered it.

And mamma exclaimed: ( ) "Ń̆ ń̆ ń̆ ń̆ ń̆!" And (5724)
father questioned mamma, as to what was the matter

* ǁkunn̄ or "Coos Groot-Oog" was a rain-sorcerer, who lived at !khāĭ ǀkū (also called "Evvicass Pits", on account of a tree which stands by the Pits).

ttūttū máma ŏ tĭ ē̱, ts'ā́-ddĕ ǀnõ̆ ā ddī yă; ḷkhwā-kă
hhóuïtẹnhhōuïtẹn ǀnõ̆ ǀnā̃ hă, hḗ̱ hă ǀĭǀĭń? Hḗ̱
(5725) máma ǀ⌣kēyă táta ā̃, tĭ ē̱, ( ) tĭ ttăń, ḷkhwā ḷkańn
ttχḗrri hṓ hă ttū̃; hḗ̱ tíkẹn ē, hă ǀĭǀĭń, ī̃. Hḗ̱
máma kŭ-kkúïtẹn ǀ⌣kē, ssĭ ǁkụ̣ą̆ń kă, ssĭ ssĕ ǀkū̀kẹn
(5726) ttĭń; ssí-kă ddiddī ē̱, ( ) ssĭ ʏáuki ka ssĭ kwā̆ń
ḷhum̄m̄ hă, ŏ hā́ ǀ⌣kēyă ssĭ, ŏ kkum̄m̄-⊙pụ̣ă ā ǂā̆ńńĭ.
Ssítẹn ǁkụ̣ą̆ń kă, ssĭ ssĕ-g ǀnĕ ǁ⌣kŏ́en, ŏ ssĭ ʏáuki
ddó̱ä̱ ʏwā̆ń ssĭ ttūï, ŏ hā́ ǀ⌣kēyă ssĭ.
(5727) ( ) Ň ǁkụ̣ą̆ń ǁnāu, ŏ máma ǀ⌣kē ň, ň χ̇ū ttŭ
ǁhā̃, ǁkēǁkē ǁkun̄n̄, ň ǁkụ̣ą̆ń ʏáuki kă ň ttū́; ň
ǁkụ̣ą̆ń á ǁ⌣kŏ́en, tĭ ē̱, ḷkhwā ǁkụ̣ą̆ń ā, kă hă ḷkhā́
ssĭ, ŏ ń-kă ddíddī.

---

with her; had the rush of the storm * reached her,
that she exclaimed as if in pain? And mamma told
father about it, that ( ) the thing seemed as if the (5725)
rain were tearing off her skin; therefore, she had
exclaimed with pain. And mamma said that we had
wished to fall dead; it was our fault that ( ) we had (5726)
not been willing to obey her when she rebuked us
about a very little thing. We had wanted to see
(what would happen) when we did not appear to hear
when she rebuked us.

( ) I had acted thus, when mamma told me to (5727)
leave off playing the "goura",—like ǁ*kun̄n̄*,—I
would not listen; I was the one who saw that the
rain had intended to kill us, on account of my doings.

* The narrator compares this to the wind from a cannon ball. (5724')

IX. *Customs and Superstitions.*

IX.—97.$_{B.}$

CUTTING OFF THE TOP OF THE LITTLE FINGER, AND PIERCING EARS AND NOSE.

(*Given in July*, 1871.)

(357) ḷkwá gwáı-⊙pu̥ǻke̥n ă ǀkāūwă hă ǀ⌣kǻ ē ǻ. ḷkwá ǀāıtĭke̥n ă ǀkāūwă hă ǀ⌣kǻ ē ǻ, ăū hăn tǻttĭ ē, hă ĕ ǀǻttĭ-⊙pu̥ǻ, hḗ tĭ hiń ē, hă ǀkāūwă hă ǁkū́ṅ ǀāıtĭ-kă hă ǀ⌣kǻ, ī̃; ăū hăn tǻttĭ ē, hă ǀ⌣kǻ ǀāıtĭ ē ă.

(358) ḷkwá gwāī-⊙pu̥ǻke̥n tǻttĭ ē, ( ) hă ĕ ḷkwā̃ gwāī-⊙pu̥ǻ, hḗ tĭ hiń ē, hă ǀkáuwă hă ǀ⌣kǻ ē ă, hă ǁkū́ṅ gwāī, tă hī́ ǀ⌣kǻ* ăū hă ǀ⌣kǻ. ḷkwá gwāī-kōke̥n, ʏăū́kĭ ǀkāūwă hă ǀ⌣kǻ; ḷkwá ǀāıtĭ-kōwǻke̥n ʏăū́kĭ ǀkāūwă hă ǀ⌣kǻ.

(359) ( ) Hḗ tĭ hiń ē, ḷkwá gwāī ǀkáuwă hă ǁkū́ṅ ē ă, hī kă hă ǀ⌣kǻ† ī̃; hḗ tĭ hiń ē, hăṅ ǀnĕ kŏkóä̆ ăū hă ǀ⌣kă, ăū hăṅ ǀnĕ ḷkăń-nă ḷnwá, hăṅ ǀnĕ kŏkóä̆ ăū hă ǀ⌣kă ē ă, ăū haṅ ǀnĕ ḷkăń-nă ǀhăū.

(360) ( ) ḷku̥ī́ gwāī-kōke̥n ǁkéınyă hă ḷnuńtŭ ē ă; hăṅ ǁχḁḿ ǁkēīnyă hă ḷnuñtŭ ē ă. ḷku̥ī́ ǀāıtĭ-kóke̥n ǁkḗınyă hă ḷnuńtŭ ē ă, ăū hăn tǻttĭ ē, hă ǁkū̃ṅ

(361) ǀāıtĭ ē ă; hă ǁχḁm̄ ǁkéınyă hă ḷnuńtŭ ē ă, ( ) ăū hăn tǻttĭ ē, hă ǁkū̃ṅ gwăī́ ē ă; hă ǁχḁḿ ǁkéınyă hă ǀnúnŭ.

ḷku̥ī́ ǀāıtĭ-kōke̥n ʏăū́kĭ ǁkéınyă hă ǀnúnŭ; ăū hăn tăttĭ é ḷku̥ī́ ǀāıtĭ-ko ḷχŏhī̃; ḷku̥ī́ ǀāıtĭ-kōke̥n ā ǁkḗınyă hă ǀnúnŭ, hā ākĭ.

* This word should probably have been written ǀχ̃ǻ here.
† Probably ǀχ̃ǻ.

IX.—97.$_{B.}$

CUTTING OFF THE TOP OF THE LITTLE FINGER, AND PIERCING EARS AND NOSE.

A little boy has this hand cut.* A female child (357)
has this hand cut,† because she is a little girl, therefore, she has the hand of her female arm cut; because this is her female hand. The little boy feels that ( ) he is a little boy, therefore, he has this hand (358)
cut, his male arm, for, they shoot with this hand. Another boy does not have his hand cut; another girl does not have her hand cut.

( ) Thus, the boy has this arm cut, with which (359)
they intend him to shoot; therefore, he turns this (the right) hand, when he grasps the arrow, he turns this (the left) hand, when he grasps the bow.

( ) Another man has this (the right) ear pierced; (360)
he also has that (the left) ear pierced. Another woman has this (the left) ear pierced, because she feels that her female arm is here (*i.e.* on this side); she also has this (the right) ear pierced, ( ) because (361)
she feels that her male arm is here; she also has her nose pierced.

Another woman does not have her nose pierced, because the other woman is ugly; the other woman who has had her nose pierced, is handsome.

* Showing the top joint of the little finger of the right hand. (357')
† Showing the top joint of the little finger of the left hand.

IX.—177. L.

CUTTING OFF THE TOP OF THE LITTLE FINGER.

Second Account.

(*Information given, in March*, 1884, *by* ǀχ́ákẹn-a᷄.)

(10404) Ha óä ǁʊ̆kwaíya᷅ŭ, a ǀkaú ǀkạ́m ha ʘpụ̆ǎχ́ai, Kaúëtẹn-a᷄ ǀhą́na.

Ǹ ǀha᷄ ǎ, ǀkaú ǀkạ́m ǀkábbe-tŭ́ * ǁʊ̆kǎ́.

IX.—99. B.

BUSHMAN PRESENTIMENTS.

(*Given in February and March*, 1873.)

(2531) ǀχ́ạ́m-kă-ǀké-tă ǃgwē, ē ǁĕlétă hĭ̃ ĕ᷄-ĕ᷄. Hĭ᷄ ǂkǎ́kkẹn, hĭ᷄ ddą̀rrakẹn, hĭ᷄ ǀkĭ́ ssĭ ddą̀rrakẹn-ddą̀rrakẹn hĭ̃ ĕ᷄-ĕ᷄. Hĭ᷄ ǁχ́ū̃ hĭ̃; ǀkụ́tẹn ǀkŭ

(2532) ǁkóākẹn kkwē, a᷅ŭ hă᷄ táttĭ ē, ( ) hă ĕ᷄-ĕ᷄ ddą̀rrakẹn. ǁkábbŏwăkẹn ă ǁkhwa᷅ĭya, há ā, ǀkérrŭ; ǀʊ̆kạmmmă᷄ ā ǀkẽ̃ĭ̆ ǁāŭ; hǎ́ ā, ǀχ́ạ́m-kă-ǀkụ́ tă ǀnĭ̃

(10403) * ǀ*kábbe-tŭ́*, or "Willem Streep", was a son of the informant, ǀχ́*ákẹn-a᷄*, an old Bushman woman who was with us for a short time in 1884.

(10404') * ǀχ́*ákẹn-a᷄* further explained that the joint is cut off with reed. It is thought to make children live to grow up. It is done before they suck at all.

† The above piece of Bushman native literature is described by Dr. Bleek as follows: "99. Bushman Presentiments.—They feel in their bodies that certain events are going to happen. There is a kind of beating of the flesh, which tells them things. Those who are stupid, do not understand these teachings; they disobey them, and get into trouble,—such as being killed by a lion, etc.—

IX.—177. L.

CUTTING OFF THE TOP OF THE LITTLE FINGER.

Second Account.

Her father, ǁʊ̆*kwaíya᷅ŭ*, was the one who cut off (10404) the upper joint of his daughter *Kauëtẹn-a᷄'s* little finger.*

My husband was the one who cut off (the upper joint of) ǀ*kábbe-tŭ́'s* ("Willem Streep's") finger.

IX.—99. B.

BUSHMAN PRESENTIMENTS.†

The Bushmen's letters ‡ are in their bodies. They (2531) (the letters) speak, they move, they make their (the Bushmen's) bodies move. They (the Bushmen) order the others to be silent; a man is altogether still, when he feels that ( ) his body is tapping (2532) (inside). A dream speaks falsely, it is (a thing) which deceives. The presentiment is that which speaks the truth; it is that by means of which the Bushman gets (or perceives) meat, when it has tapped.

The beatings tell those who understand them, which way they are not to go, and which arrow they had better not use, and also warn them, when many people are coming to the house on a wagon. They inform people where they can find the person of whom they are in search, *i.e.*, which way they must go to seek him successfully." (A Brief Account of Bushman Folk-lore and other Texts. By W. H. I. Bleek, Ph.D., Cape Town: 1875. pp. 17 and 18.)

‡ The word ǃ*gwē* was used by the Bushmen to denote both letters and books. ǁ*kábbo* explained that the beatings in their bodies, here described, are the Bushman's "letters", and resemble the letters which take a message or an account of what happens in another place.

ā̃ á*; au̅ hā† ă ddą́rrakă. ǀχ̣ą́m-kă-ǀkétẹn ǀnĭ ǀnĩ,
(2533) ǀkí ssā ǀk'é, au̅́ hă-hă. ( ) ǀχ̣ą́m-kă-ǀkētẹn ǀ⌣kąm̄mă,
ǀkí ssā ǀké-kụ́ítẹn.

ǀχ̣ą́m-kă-ǀkụ́ítẹn ǁnau̅́ ttwī ttss'órŏ-kẹn, hăṅ ǀ⌣kąm̄m̄
ttwī ǀkhwai̅́tẹn, aú ǀ⌣kąm̄m̄măṅ tăttĭ ē, ǀkụí ttą́i
ssĭ ddą́rrakẹnddą́rrakẹn hă ĕṅ́-ĕṅ́. ǀkū́kogẹn ǀnĕ
(2534) ǀ⌣kąm̄m̄ ( ) ǀkúkō, ā ssā; hăṅ ǂkắkkă ǀkau̅́kẹn:
"ǀgŏ̃ä̆ ǁgą́uë̆ yyŭ ǀkŏ̃ïṅ, tā, ǀkŏ̃ïṅ ttā̃ ssā; hĭṅ́ ē,
ṅ̆ ǀ⌣kąm̄m̄, hă ĕṅ́-ĕṅ́-kă ttwī ttss'órŏ-kẹn ǀkhwai̅́tẹn."
ǀkau̅́kăkẹn ǀgŏ̃ä̆-ĩ; ǀkau̅́kăkẹn ǀnī, ǀkụ́ítẹn ssā. Hĭṅ
(2535) ( ) ǂkắkkă hă ōä̆: "ǀkụí ttăṅ́ ǀké ssā." Hă óäkẹn
ǂkắkkă hĩ: "ǀkŏ̃ïṅ ttăṅ́ ǀké ssā; hă hą̄ ssĭṅ ssé
ssé ṅ́-ṅ́; hă ā́, ṅ̆ ssĭṅ ǀ⌣kąm̄mă ǀkí ssā́ hă-hă; au̅
(2536) hă-hă-kă ttwī ttss'órŏ-kẹn ǀkhwai̅́tẹn. Ṅ̄ ( ) ǁkụą́ṅ
kă, ŭ ssé-g ǀnĕ ǁ⌣kŏ̆en; au̅ hă ǁkụą́ṅ ǀkē̃ï ǁau̅, hăṅ́
ǀnĕ ǀkē ssă. Tā, ú kă ǂnwā̃ī, ṅ̆́-kă ǀ⌣kąm̄m̄; hé kă
ǀkŭ ǀkē̃ï ǁau̅."

Hăṅ ǀ⌣kąm̄m̄ hă ǀkau̅̃ǀkau̅̃; hăṅ́ ǂkắkkă ǀkau̅́kẹn:
(2537) ( ) "Whāī kkăṅ́ ttā̃ ssā, tá ṅ̆ ǀ⌣kąm̄m̄ ǂhā̃ǂhā̃īn.
ǁkāī tteu̅́ ǀkāo̱‡ ǀkē ǀkhé, ú ssĕ ǀgŏ̃ä̆-ā̃, tíkẹntíkẹn-kă-
kū. Tá, ṅ̆ ǀ⌣kąm̄m̄, whāī-tă ǀ⌣kąm̄m̄." ǀkū́kókẹn
(2538) ǀhúm̄m̄ hă: "Ṅ̆ kkăṅ́ kă, ǀkau̅́kẹn ī̃; tā, ( ) whāī

(2532') * á = aú hā̃-hā̃.
† hā = hă-hă.
(2537') ‡ The Brinkkop has two names, ǁχ̣au̅ and ǀkāo̱, the narrator says. But, there appear to be two mountains, a round-topped one, and a high one.

The Bushmen perceive people coming by means of it.
( ) The Bushmen feel a tapping (when) other people (2533)
are * coming.

With regard to an old wound, a Bushman feels
a tapping at the wound's place, while the tapping
feels that the man (who has the old wound) walks,
moving his body. The one man feels ( ) the other (2534)
man who comes; he says to the children: "Look ye
around, for grandfather, for grandfather seems to be
coming; this is why I feel the place of his body's
old wound." The children look around; the children
perceive the man coming. They ( ) say to their (2535)
father: "A man is coming yonder." Their father
says to them: "Grandfather (his own father) comes
yonder; he would come to me; he was the one whose
coming I felt at the place of his old wound. I ( ) (2536)
wanted you to see that he is really coming. For
ye contradict my presentiment, which speaks truly."

He feels a tapping (at) his ribs; he says to the
children: ( ) "The springbok seem to be coming, (2537)
for I feel the black hair (on the sides of the spring-
bok). Climb ye the Brinkkop standing yonder, that
ye may look around at all the places. For I feel the
springbok sensation." The other man agrees with
him: "I think (that) the children (should) do so;

* The Bushman, when an ostrich is coming and is scratching (2533')
the back of its neck with its foot, feels the tapping in the lower
part of the back of his own neck; at the same place where the
ostrich is scratching.

The springbok, when coming, scratches itself with its horns, and
with its foot; then the Bushman feels the tapping.

( ) When a woman who had gone away is returning to the (2534')
house, the man who is sitting there, feels on his shoulders the
thong with which the woman's child is slung over her shoulders;
he feels the sensation there.

kă ǃkúrrŭkă ssā; tá, ǁχāū ǃkē ǃkhē, hă ǁkụ́ą̀n ǃχōwă; hĭ̃ ssĕ ǁʊkóe͡n ǃgǎppẹm ǁkó ǃk'a͡ŭ. Hé ē, hĭ̃ ssĭn̓ ǁʊkóe͡n ǃk'a͡ŭ-kă-kū, í. Hĭ̃ ssĭn̓ kkwą́n̓
(2539) ǁʊkóe͡n ǁnǎ̱ttẹn̓ǁnǎ̱ttẹn ( ) ʘhókẹn ǁkǎǁkǎttẹnddḛ́*; tá, whāī tă tta͡ī dámmă ǁkóëtă ʘhókẹn ǁkǎǁkǎttẹnddḛ́. Tá, ʘhókā ǃʊkwāīyă. ǃkụ́rrĭǃkụ́rrĭtẹn ǁχą́m ǁnǎ́.
(2540) Hé ē, whaí tă ssá, há ǃē ttĭn̓ hĭ̃. Tá, ( ) ǃkụ́rrĭ-ǃkụ́rrĭ ǁkụ́ą̀n kkḛ́rrŭwă. Tá, ń kă ǃkụḛ̃ĭ ttẵ, n̓̃ ă ǃʊkąmm n̓̃ ǃkụ́ḛǃkụ́ḛëtẹn; ă͡ŭ ǁχáukă ssĕ ddḛ́rrĭ hĭ̃. Tá, n̓̃ ǃké tă ǃʊkąmm ǁχa͡úkẹn; a͡ŭ kā ssĕ ǃká
(2541) whāī. Tā, n̓̃ sshó̱ kŏ ( ) ǃʊkąmmǃʊkąmm ǁnũ̀nttḛ̆ ă͡ŭ n̓̃ ttss'ĭn̓χŭ, hé ǁχa͡úkẹn kă ddḛ́rrĭ hĭ̃; ă͡ŭ kā ǃụhāīyă whāī. Whāī ǃkú ǃnĕ ǁnũ̀ǁnũ̀ ttĭn̓ n̓̃ ttss'ī-χŭ." ǃkú́kókẹn ǃhúmm hă: "Ī n̓̃ ǁkã̄."†

* * * * *

(2554) Hé tĭ hĭ́ń ē, í kă ( ) ǃkḛ́ǃkḛ́, ĩ̃; ă͡ŭ ʊkąmm-mă ǃkụḛ̃ĭtẵ, ă͡ŭ ĭ ʊkąmmă ǃkĭ́ ssā tchụ́ḛ́ń, ă͡ŭ tchụ́ḛ́ńyă ǃnĕ tta͡ą̄ ǃkō ssă, ă͡ŭ ǁne͡ĭn̓. Í-g ǃnĕ ʊkąmm, ĭ ǃnwă-
(2555) ǃnwá, ă͡ŭ í ʊkąmm whaí ǃnwá ǃχó̱rrokẹnǃχó̱rrokẹn ʘhókẹn, ĩ̃. Í ǃkụḛ̃ĭ tẵ, ĭ ʊkąmm ĭ ǃnā; ă͡ŭ í ssĕ ǁʊkāū whaí ǁkéïǁkéï. Ĭ ʊkąmm ĭ χŭ́, ă͡ŭ whaí ǃkī̃ttŭ́-kă ǃhó̱äkẹn-
(2556) ǃhó̱äkẹn; ĭ ʊkąmm ĭ ( ) tsăχāītẹn, ă͡ŭ whaí tsăχāītẹn-tă ǃụēǃụē. Ttóïtẹn á, í tă ʊkąmm ǃkąm̃m;

(2539') * ǁka͡ë̄ "inside", ǁkǎǁkǎttẹnddḛ́ "insides".

† As Section IX is a long one, about twelve pages of the original MS. have been omitted here. They refer chiefly to tactics in hunting, and habits of the animals hunted.

for ( ) the springbok come in the sun; for the Brink- (2538)
kop standing yonder is high; they shall look down upon the ground. And then they can see the whole ground. They can therefore (?) look inside ( ) the (2539)
trees; for the springbok are wont to go hidden inside the trees. For the trees are numerous. The little river beds are also there. They are those to which the springbok are wont to come (in order) to eat in them. For, ( ) the little river beds have become green.* (2540)
For I am wont to feel thus, I feel a sensation in the calves of my legs when the springbok's blood is going to run down them. For I always feel blood, when I am about to kill springbok. For I sit ( ) feeling (2541)
a sensation behind my back, which the blood is wont to run down, when I am carrying a springbok. The springbok hair lies behind my back." The other agrees with him (saying): "Yes, my brother."

* * * * *

Therefore, we are wont ( ) to wait (quietly); when (2554)
the sensation is like this, when we are feeling the things come, while the things come near the house. We have a sensation in our feet, as we feel the rustling of the feet of the springbok with which the
( ) springbok come, making the bushes rustle. We (2555)
feel in this manner, we have a sensation in our heads, when we are about to chop the springbok's horns. We have a sensation in our face, on account of the blackness of the stripe on the face of the springbok; †
we feel a sensation in our ( ) eyes, on account of the (2556)
black marks on the eyes of the springbok. The ostrich is one, for whom we feel the sensation of

* *i.e.*, the grass and the little bushes of the river bed. (2540')

† A black stripe that comes down in the centre of the forehead, and terminates at the end of the nose. (2555')

ă̆u hă ttą́ı ttă̆u ǀkụą́ıïtẹn ǀkă̄m̄n; ă̆u ǁgū wă é́; ă̆u ǁʊkõ̆ı̆̃ǹ yă̆ ǀkụẽ̆ïtă; há ttă ǀı́.

(2557) Hé tĭ hĭǹ ē, ( ) tchụĕǹ kă ǀnĕ bbą̄ı́ ı́. Hĭ̃ ǀkŭ-g ǀnĕ ttą́ı ǃgwé́ hhŏ ǁé́ ǁné́ǹ. Hé tĭ hĭǹ ē, ı́ kă-g ǀnĕ ǃkāgẹn kkă̆u ǀkāū tchụĕǹ ǃnwá́; ă̆u ı́-g ǀnĕ

(2558) ǃkāgẹn kkă̆u ǃhą́n ǁā. Tá, tchụĕǹ ē, ( ) hĭ̃ ǀʊkwāıyă, hĭ̃ ǀké kă ǂkąm̄⊙pụă ttą̄ı ssă; ă̆u í-g ǀnĕ ǁgă̆ŭä ǁné́ǹ-tă ǃk'ą̆ń́n *; ă̆u hĭ̃ ǂí, tĭ ē, í sshŏ ⊙pụó́ın ttēǹ-ă ă̆u ǁkụóńnă-kă ⊙pụó́ın. Ă̆u í ǃkẽ̃ĕ̆ï

(2559) ǁāū, ĭ ( ) ⊙pụó́ın ttēǹ-ă, ă̆u ǁkụóńnă-kă ⊙pụó́ın. Hé tĭ hĭǹ ē, ĭ ˃ă̆ú́kĭ tă ⊙pụó́ın⊙pụó́ın ttĭǹ ă̆u ǁkụóńnă; ă̆u ĭ ǀkụẽ̆ïttă̆, ĭ ǀʊkąm̄m. Tá, ĭ ǀké tă-g

(2560) ǀnĕ ǀʊkąḿm, ă̆u tchụeǹyă ǀnĕ ttą̄ı; ă̆u ( ) í-g ǀnĕ ǀʊkąm̄mă ǀkĭ ssá́ tchụĕǹ; ă̆u tchụĕǹ́yă ttą́ı ssĭ ddą́rrakẹnddą́rrakẹn hĭ̃ ǃkwă̆ǃkwāgẹn. I-g ǀnĕ

ǀʊkąm̄m ĭ ǁką̄ǁką̄ttū; hĕ ǁχaúkẹn kă ttss'ă̆m̄m-ẵ

(2561) hĭ̃; ă̆u í-g ǀnĕ ǀkąḿmă̆ıǹ ǁā. ( ) Hé tĭ hĭǹ ē, ī ǀnĕ ǀʊkąm̄m, í.

Hé tĭ hĭǹ ē, ǃkă̆ú́kẹn-⊙pụŏńnĭ ˃ă̆ú́kĭ ttă ǁgă̆ú́ä-ǁgaúă̆ ǀētă ǁné́ǹ, í; hĭ̃ ǀkŭ kkă̆ǹ, ǁgaúă̆ ǁkāū

(2562) sshŏ; hĭ̃ ssĕ ǃkwāǹ ı́; ă̆u hĭ̃ ǀnā tchụĕǹ, ( ) ă̆u tchụĕ́nyă ttą̄ıyă hhḡ̃ tı́. Hĭ̃ ssĕ ǃkwāǹ mmúmmŭ í; tā, ĭ ǀké tă, ssụeǹssụeǹ tĭ kkaǹ, ǁʊkṍěǹ ǀkı́ hĭ̃; ă̆u hĭ kkă̆ǹ ǁkāū sshŏ. Hé tĭ hĭǹ́ ē, ĭ tă-g ǀnĕ

(2563) ǂkǻ́kkă ĭ ( ) ǀkāgẹn, tĭ ē, ǃkă̆ú́kā ǁkóä̆ ǀnā tchụĕǹ. Hĭǹ ē, hĭ̃ ǀnĕ ǃkwāǹ. Hĭ̃ ǀnĕ ǁnē hhḡ̃ tı́†; ă̆u hĭ̃

ǁnē, tĭ ē, tchụĕ́nyă ttą́ı ǃkẽ́ı ttă hĭ̃; ă̆u ǀką̄ọ́kẹn-

(2564) ǀkă̆ọ́kă ǀkụẽ̃ï-ú́, hĭ̃ ǁkąǁkąm̄-mă. ( ) Ĭ sse ă̆rrōkŏ

(2558') * ǁné́ǹ ǁkāı̆ë̆-tă ǃk'ą̆ń́n "the shade of the inside of the hut".

(2563') † Tĭ ē ǃkwāı, hē tĭ "one place, this place" the narrator explains.

a louse;* as it walks, scratching the louse; when it is spring,† when the sun feels thus, it is warm.

Then it is that ( ) the things go from us. They (2557) go along, passing opposite to the hut. Therefore, we early cross the things' spoor, when we early go to hunt. For, the things which ( ) are numerous (2558) are used to come first, when we are lying in the shade of the hut; because they think that we are probably lying asleep in the noonday's sleep. For we really ( ) lie down to sleep the noonday's sleep. (2559) But we do not lie sleeping at noon, when we feel this sensation. For we are used to feel like this when the things are walking; when ( ) we have felt the (2560) things coming, as they walk, moving their legs. We feel a sensation in the hollows under our knees, upon which blood drops, as we go along, carrying (the game). ( ) Therefore, we feel this sensation there. (2561)

Therefore, the little boys do not lie in the shade inside the hut; they lie in the shade above yonder, so that they may beckon to us, when they have perceived the things, ( ) when the things walk at (2562) that place. They will beckon, making us see; for we are wont, sitting at a distance, to watch them, as they sit above yonder. Therefore, we say to each ( ) other, that the children appear to have seen (2563) things. For, they beckon. They point to that place, while they point to the place towards (?) which the things are walking, where the Brinkkop mountains lie thus spread out (?). ( ) So we may quickly chase (2564)

* An insect which bites the ostrich, a black insect; an "ostrich (2556') louse" as the Bushmen describe it.

† ǁ*kabbo* explains that ǁ*gū* means "de bloem tijd".

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bbą̄ī tchu.ĕń, aŭ ǀkaó á, hă ǁkaṃ ttā; hă tchu.ĕnyă ttą́yă hă. Tchu.ĕnyă ttą́ī ǀu.hḯ-ttá, tchu.ĕn ã̄ hã̆*; í ssĕ arrōkŏ ǁnūn hhṍ hă; aŭ hă ǀnaúnkŏ ttēn
(2565) ǀhḭ́nyă. Í ssĕ ǀkhē ăkken aŭ ( ) tchu.ĕń, í ssĕ ɔaúkĭ ǀχu.ṍrrĭ ǀā ǀkhé tchu.ĕń; ĭ ssĕ ǀχu.ṍrrĭ ǀu.hí ǀkhé tchu.ĕn, tĭ ē, ǀχ̓wē-ǀnā n͡a ttą́ī ǀkeĭ ǀkhē hḭ̃.

IX.—104. B.

DOINGS AND PRAYERS WHEN CANOPUS † AND SIRIUS COME OUT.

(*Given in October*, 1873.)

(3348) ǀχ̓aṃ-kă-ǀkétęn ǀnḭ̃ ǀku.ăttęn-ǀkōugęn, hḭ́n ǂkăkkă
(3349) ǀkhwā̃: "ǀnákkĭ ⊙hṍ ǀké; ( ) ń̆ ǀkwé ǀhŏ hã̆, ń̆ ǁkắ ǀkóïttĕ́, tā, ǀkóïttĕ́ ǀkąmmenya ǁχ̓ē; ǀkóïttĕ ssą́ǹ ǀkárrakă hī; tā, hă kă ɔaowă ǀhḭ́n ssā; ǁkóïn ssĕ ǁkăká‡ ǁkóä hī ǀkóïttĕ tsą.χ̓aŭ́."
(3350) ǀkúttokęn ǀhḭ́ń ssā; ǀkétęn ( ) ǀ◡kēyă hḭ̃ ǀkāgęn: "ǀkúttaŭ kăn̆ ǀké ssā;" hḭ́n ǂkákkă hḭ̃ ǀkāgęn: "Ŭ kkóą̆ ssĕ ǁkā hī ǀkúttaŭ." Hḭ́n ǂkákka hḭ̃ ǀkāgęn: "ǀkŭ ddĭ χ̓ă ā ǀnā ǀkŭttaŭ?" ǀkúkōkęn
(3351) ǂkákka ǀkúkkō: "Ĭ ( ) ǁkã̄ kă-g ǀnā ǀkúttaŭ."

(2564') * ã̆ hã̆ = au ha-ha.

† Four names given by the Bushmen for Canopus are as follows: ǀ*keïssĕ*; ǀ*ku.ăttęn*-ǀ*kōugęn*; ǁ◡*kōäggŭ*; ǁχ̓*ē-tă*-ǀ*ku.ăttęn*-ǀ*kōugęn*.

‡ It is possible that ǁ*kăkă* should have been written ǁ*kă*ǁ*kă*, here.

the things at the hill which lies across, to which the things are walking. The things walk, putting themselves in front of it;* we will quickly pass behind it, while it still lies away (from the springbok). We will stand nicely (ready) for ( ) the things, that we (2565)
may not steal up abreast† of the things, (but) that we may steal up in front of the things, at the place‡ to which the leader goes.

IX.—104. B.

DOINGS AND PRAYERS WHEN CANOPUS AND SIRIUS COME OUT.

The Bushmen perceive Canopus, they say to a (3348)
child: "Give me yonder piece of wood, ( ) that (3349)
I may put (the end of) it (in the fire), that I may point (it) burning (towards) grandmother, for, grandmother carries Bushman rice; grandmother shall make a little warmth for us; for she coldly comes out; the sun§ shall warm grandmother's eye for us.

Sirius comes out; the people ( ) call out to one (3350)
another: "Sirius comes yonder;" they say to one another: "Ye must burn (a stick) for us (towards) Sirius." They say to one another: "Who was it who saw Sirius?" One man says to the other: "Our ( ) brother saw Sirius." The other man says to him: (3351)

* That is, putting their faces towards the mountain. (2564')

† That is, not at the side of the game as it goes along, but right (2565')
in front of its path.

‡ The Bushmen are at the back of the hill, waiting for the springbok to cross it, coming to the place where they (the Bushmen) are.

§ The sun is a little warm, when this star appears in winter. (3349')

ḷkúkōkẹn ǂkákka hă: "Ṅ kā ǀná ḷkúttaŭ."
ḷkúkōkẹn ǂkákka hă: "Ñ kăṅ́ kă, ă ssĕ ǁkā hí
ḷkúttaŭ; ǁkṓïṅ ssĕ ǀkaĩǀkaĩ́ ǀhā hí; ḷkúttaŭ ssĕ
(3352) ʏaŭ́kĭ ʏa̱ōwă ( ) ǀhĭṅ́ ssĕ." ḷkúkōkẹn ǂkákka hă
⊙pụŏṅ́: "Hó ssā kkĭ ⊙hṓ ḷkwā ǀkē, ṅ ḷkwé ḷhŏ
hĩ, ṅ ǁká ḷkóïttĕ; ḷkóïttĕ ssĕ ǀkọ̄, ǁkĕǁkē ḷkúkkō
ǁ⌣kóä-ggú."

ḷkhwáṅ hhṓ ssā hă ⊙hó ḷkwā, hăṅ ḷkwé ḷhŏ hĩ.
(3353) ( ) Hăṅ ǁkạ ḷkēṅ ḷkúttặu*; hăṅ ǂkákka ḷkúttặu
ssĕ ddábbă ǁkĕǁkē ǁ⌣kóä-ggŭ. Hăṅ ḷkúttẹn; hăṅ
ḷkúttẹn ǁ⌣kóä-ggú, hăṅ ḷkútta ḷkúttặu; hăṅ ǁnē
hĩ aŭ ǀí; hĩ ssĕ ddábbă ǁkĕǁkē hĩ ǀkāgẹn. Hăṅ
(3354) ḷgạ́bbetẹn tĭ ( ) ḷkēṅ ǀĭ ĩ. Hăṅ ǁgú-ttiṅ ḷnụĭṅ́.

Hăṅ kkọ́ä̱ṅ ǀhĭṅ́, hăṅ ssụēṅ; aŭ hăṅ ʏaŭ́kĭ ḷkăṅ́nă
hăṅ ttā; aŭ hăṅ táttĭ, hă ttạ́bbă kkĭ ǀē ḷkúttaŭ,
(3355) aŭ ǁkṓïṅ-tă ǀkắrrakẹnǀkắrrakẹn; ḷkúttaŭ ssặṅ ( )
ǀkắrrăkă ǀhĭṅ́ ssĕ.

ḷké-tă-ǀkākakẹn ḷkágẹn kkaŭ ǀ⌣kụā̃ ǁχē; hĭṅ ttạ́i
ǀkắrră ttẽ hĩ ǁgā̱ī.

* In some instances, the second syllable of the word *ḷkúttau* was pronounced as between *au* and *o*. These are here distinguished by an *o* underneath them.

"I saw Sirius."* The other man says to him: "I wish thee to 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 (3352)
(the one who saw Sirius) says to his son: "Bring me the (small) piece of wood yonder, that I may put (the end of) it (in the fire), that I may burn (it) towards grandmother; that grandmother may ascend the sky, like the other one, Canopus."

The child brings him the piece of wood, he (the father) holds (the end of) it in (the fire). ( ) He (3353)
points (it) burning towards Sirius; he says that Sirius shall twinkle like Canopus. He sings; he sings (about) Canopus, he sings (about) Sirius; he points to them with fire,† that they may twinkle like each other. He throws ( ) fire at them. He covers (3354)
himself up entirely (including his head) in (his) kaross and lies down.

He arises, he sits down; while he does not again lie down; because he feels that he has worked, putting Sirius into the sun's warmth; so that Sirius may ( ) (3355)
warmly come out.

The women go out early to seek for Bushman rice; they walk, sunning their shoulder blades.‡

* ǁ⌣*kóä-ggú*, "Canopus," and *ḷkúttaŭ*, "Sirius," are both female (3351')
stars, ǁ*kábbo* says.

† With the stick that he had held in the fire, moving it up and down quickly.

‡ They take one arm out of their kaross, thereby exposing one (3355')
shoulder blade to the sun.

IX.—182.
L.

THE MAKING OF CLAY POTS.

(*Dictated, in* 1878, *by* Ihaṅ‡kass'ō, *from personal observation.*)

(8054) Ikágẹn IIkụạṅ́ kă Ikŭ IIkḗṅ, hhō ŭ̀ ịk'ãũ ē IIkãũ tā, hhó ú̍ hĩ; he, hí Inĕ í, IIkḗṅ Ihiṅ ịk'ãũ *
(8055) ē IIkhóë IInā́. Hĕ hí Ine Ikhúï hĩ; hi Ine Iḗ ( ) IIkhŏ hĩ, au IIhò. He hi Ine ịgwí ttẹ́ hĩ, hi Ine Ikí ịkúïtẹn hĩ.

He, hí Ine IInā́u, hí ịkúïtẹn IIā, hi Ine ttạ́ï tãũ ttúrru Ikē, hĩ ì ttúrru Ikē-ta-ttùkẹn; hi Ine IIhiṅ́ hĩ. He hi Ine Ikí IIā́ hi, au IInḗiṅ.

(8056) He ( ) hi Ine ịk'ạ́itẹn ịkọạ̃,† ịk'ạ́itẹn kúï nnặi-nnạiṅ‡ hĩ. He, hi Ine ịk'ạ́itẹn Ikē, hi Ine IIχạḿ-ki ịk'ạ́itẹń ddĭ kŭï nnạinnạiṅ Ikē. He, hí Ine IIkhóë ttẽ Iké au ịk'ãũ; he hí Ine IIkà̀IIkā́ ịk'ãũ. He
(8057) ( ) hì Ine IIkà̀IIkā́ ịk'ãũ, he hí Ine ddĭ kúï ákkẹn IIwẽ̀ị̃ ịk'ãũ, he hí Ine ttẹ̀rri § ịk'ãũ, ĩ. He, hí Ine

(8055') * ịk'ãũ IIkéIIkéya ịkãũökẹn ē Ikí tchụeṅ ē IIkhóä hĩ kakạ́itẹn. Hiṅ́ ē, ịk'ãũ ē ịk'ḗ ddí ịkọạ̃, í, hi Ikí tchụeṅ́ ē IIkhóä hĩ. ịk'ãũ Ine ịkìya.

(8056') ịk'ãũṅ ịkìya, ịk'ãũ ē, ịk'ḗ IIĕIIḗ hĩ, hiṅ IIkeṅ́IIkeṅ́ hŏ, ĩ. Hiṅ́ Iné ta: ịkọạ̃-ttú̍, ĩ; au hiṅ́ tátti ē, hi IIkeṅ́, ddā IIkhā́-ttŭ, ĩ. Hé ti hiṅ́ ē, hi Iné ta: ịkọạ̃-ttŭ, ĩ.

† ịk'ãũ ē, hi ddí ịkọạ̃, ĩ.

(8058') ịk'ãũ IIkụạṅ ḗ; hiṅ́ Iku IIkòwa; ịk'étẹn Iku-g Ine ịk'ạ̄itẹn, hiṅ IIkòwa. He, hi Ine hhùrukẹn hĩ; hhùrukẹn Ihiṅ, ịk'ãũ ē tt'aīnyã̆. He, hí Ine ttórottóro ịhŏ IIà, ịk'ãũ ē Iụérríya. Hiṅ́ IInãũ, ịk'ãũ ē tt'aínya, hi Ine ttórottóro ịụhí IIkhŏ IIā́ hĩ, au ịkì.

(8056') ‡ ịk'ạ́itẹn ddí kúï IIkhŏ́ ịhù hĭ. IIkụạṅ ịụhí IIkhóä hĩ au ịkì.

(8057') § Hĭ IIkụạṅ tạ́bba hĩ; hĭ IIkụạṅ́ tạ́bba, ddī ịkọạ̃, ã̃.

IX.—182.
L.

THE MAKING OF CLAY POTS.

The women dig, removing the earth which lies (8054)
above, lifting it away; and they only dig out the earth * which is inside there. And they scoop it out; they put it into ( ) the bag. And they sling (8055)
it (the earth) over their [left] shoulder, they take it home.

And, as they return, they go along plucking grass, they only pluck the male grass; they bind it together. And they take it to the hut.

And ( ) they pound the pot (clay),† pound (it), (8056)
making it soft.‡ And they pound the grass, they also pound, making the grass soft. And they put the grass into the earth; and they make the earth wet. And ( ) they make the earth wet, and they (8057)
make the earth very nice indeed, and they mould §

* The earth resembles stones which contain things which seem (8055')
to glitter. Hence, the earth of which the people make a pot contains things which are like them (*i.e.*, like the said glittering particles). The earth is red.

The earth to which the people go, to dig it out, is red. They (8056')
call it "a pot's hole", because they dig, making a stick's hole, there. Therefore, they call it "a pot's hole".

† The earth of which they make the pot.

It is earth; it is dry; the people pound it (when) it is dry. (8058')
And they sift it, sift out the earth which is soft. And they pour down the earth which is hard [to be pounded again at another time]. With regard to the soft earth, they pour it out upon a skin [a whole skin, which has no holes in it, a springbok skin].

‡ Pound, making it like sand. (They) put it upon a skin. (8056')

§ They work it; they work, making a pot of it. (8057')

ǁnaũ, hi ddá ǀkǫ̀ǫ̃ ǀkhwĩ-lũ, hi lne ǀkąnnǀkąnń ǀkwã
(8058) hhõ ǂgwãĩ, hi lne ttórokẹnttórokẹn ( ) ǂgwãĩ. Hi
lne ǀkąnnǀkąnú, ttẹ̃ ǁa ǂgwãĩ. He, hĩ lne ǂχãúnu
kúĩ ákkẹn ǁwéĩ̃ ǂgwãĩ; hi lne ttèrriya ki ǁkaĩtẹn
ǀkǫ̀ǫ̃. He hi lne ǂχãúnu ha, ǂχãúnu ha, ǂχãúnu
(8059) ha, ddĩ́ kúĩ ákkẹn ǁwẽ̃ĩ ( ) ha, hiñ lne ǀkaūäkẹn
ǀhõ ǁá ha.* He, hi lne ddí ǀkǫ̀ǫ̃-⊙pụ̀ã ā ǂeúni, há
hã ɔaúki ákkẹn ǁká ha. Hi lne ǀgụī ǀkǫ̀ǫ̃ au ssụeń,
au hí ta, ǀkǫ̀ǫ̃ sse ɔaúki ǀk'árrakẹn. Hé tíkẹn ē,
(8060) hi ( ) lne ǀgụī ǀkǫ̀ǫ̃ au ssụeń, au ǀkǫ̀ǫ̃ ǀnauúko
ǀkǫ̀ǫ̈ä, au ǀkǫ̀ǫ̃ ǀkg̃gẹn ǁkò, ǀkǫ̀ǫ̃ lí-ttúkẹn ǀnauúko
ǀkǫ̀ǫ̈ä; au hí ta, ǀkǫ̀ǫ̃ sse ǁkò, au ǀkǫ̀ǫ̃ lkí ssụeń.
(8061) He, hí lne ǀkauäkẹn ǀhõ ǁá ǀkǫ̀ǫ̃; hi lne ddí ( )
ǀkǫ̀ǫ̃-⊙pụ́ǻ; hi lne ddí kúĩ ákkẹn ǁwẽ̃ĩ hă. Hi lne
ǀkaúäkẹn ǀkā ǀhõ ǁá ǀkǫ̀ǫ̃-⊙pụ́ǻ au ǀkǫ̀ǫ̃ ǀkérri; he
hi lne hhó ssa, ǂgwãĩ-kă tí-kkō; hi lne ǁχąmki
ǁkāǁkā hi. Hí lne tẹ̄rri hĩ̃; hi lne tẹ̄rri kúĩ ákkẹn
(8062) ǁwéĩ̃ ( ) hĩ̃; hi lne ǀhō ǁā hĩ̃. Hi lne ǁχąmki
ddí ǀkǫ̀ǫ̃ ⊙pụ́ǻ kkō, ǀkǫ̀ǫ̃-⊙pụ̀ã a kkìya. He, hí lne
ǀkaúäkẹn ǀhõ ǁá ha. Hí lne ǁnaũ, ǀkǫ̀ǫ̃ lne ǁkò,
(8063) hí lne ǁχąmki ddí ǀkhoũ,† hi lne lχúĩ hi; hi ( )
lne lχúĩ hĩ̃, hi lne lχṹ kúĩ nnąinnąiñ hĩ̃. Hi lne
lgọmm ǁkhóë ǁkhõ hĩ̃ au ǀkǫ̀ǫ̃; he hi lne kkù lē

(8059') * ǁkụą̃ń ka, ha sse ǁkõ̀.
(8062') † ǀkhõũ tsąχáitẹn ǁkụą̃ǹ ǀhóäka; ǀk'étẹn lné ta, ǀkhoũ ttχĩ̃,
ĩ̃, au ǀk'étẹn tátti, hi lhiń ǀkhõũ lṹ.

the earth. And, when they have made the lower part of the pot, they, holding, break off the clay, they rub ( ) the clay between their hands. They (8058)
put the clay down (in a circle). And they smooth * the clay very nicely indeed; they moulding, raise (the sides of) the pot. And they smooth it, smooth it, smooth it, make ( ) it very nice indeed, they set (8059)
it down to dry (in the sun).† And they make a little pot which is small, beautiful beyond comparison. They anoint the pot with fat, while they wish the pot not to split. Therefore, they ( ) anoint the pot with fat, (8060)
while the pot is still damp, when the pot has just newly dried, the pot's inner part (the inner layers, not the inside) being still damp; because they wish the pot to dry when it has fat upon it (inside and out). And they set the pot (in the sun) to dry; they make
( ) a little pot; they make it very nicely indeed. (8061)
They set the little pot to dry (in the sun) by the side of the large pot; and they take the other part of the clay; they make it also wet. They mould it; they mould it very nicely indeed; ( ) they set it down. (8062)
They also make another little pot, a little pot which is larger (*lit.* "grown"). And they set it to dry (in the sun). When the pot dries, they also prepare gum;‡ they pound it (between stones); they ( ) (8063)
pound it, they pound, making it fine. They take it up in their hand (and) put it into the pot; and they

* This is done with a piece of bone called *ǀkaũ̀* or *ǀaũ̀*. (See IX.—185, and also illustration.)

† (They) wish that it may become dry. (8059')

‡ The berries (*lit.* "the eyes") of the "Doorn Boom" are black (*i.e.* "black gum"). The people call them the dung of the "Doorn Boom", because they come out of the stem of the *ǀkhoù* tree. (8062')

A white gum, called *ǀgùï*, seems also to be found on this tree.

ḷkhọā. Hi ǀne ǀkū̀, au hiṅ tátti ē, ḷkhou̅ ē ǂăǂáppẹm,* hé ǁkéǁkéya ǀkwa̱īë.

(8064) He, hí ǀne ǁnau̅, wái ( ) yằ ǁnā́, ḷkụĭ gwái ǀne ǀkhá wāī, hi ǀne ǀkụéṅ ǀē wai ḷgau̅, au ǀkọ̄ä, he ḷkụĭ gwái ǀnĕ ǀkī́ ḷkùïtẹn ǁχ́aúkẹn; ha ǀne ǀkī́ ǁā ǁχ́aúkẹn au ǁneī́ṅ.

(8065) He ḷkụĭ ǀáiti ǀne ǁá ( ) kkù ǀē ǁχ́aúkẹn au ḷkọ̣ą̀ ǁką̄ṅ. He, ha ǀne ḷχ́ā́uä ǁχ́aúkẹn; he, há ǀne ǁnau̅, ǁχ́aúka ǁkā, ha ǀne ǀkī́ ǀhĭṅ ḷkọ̣ą̀, au ǀī́, há ǀne ǀkẹńn ǀhĭṅ ǁχ́aúkẹn, au ḷkọ̣ą̀, he, ha ǀne ḷhó ḷkọ̣ą̀, ī̃; au há

(8066) ka, ( ) ǁχ́aúka ssé kkŭ sswēï.

He, há † ǀne ǁχ́ā́, há ǀkạḿ ssa ḷkọ̣ą̀, he ha ǀne kkù ǀē ḷkhọā, ha ǀne ḷχ́ā́uä ą̀.

He, hi ʏaúki ǁχ́ạḿki ḷk'ą́itẹn,‡ au ḷkọ̣ą̀ ǁką̄ṅ ą̀

(8067) ǁkā́ ḷkhḗ, au hī́ ta, ha sse ʏaúki ( ) ǀkī.

(8064') * Hiṅ́ ǀne dẹ́rri ḷkọ̣ą̀-ka tí ē ǁnùṅ, au hiṅ́ ka, hé ḷkhou̅, hī̃ sse kkŭ ǂăǂā́pp, au ḷkọ̣ą̀-ka tī́ ē ǁnùṅ.

(8066') † ḷkụĭ gwáiya ǀku tą́bba ǀkĭ wái-ta ḷnwā, ggaúru ǀkī́ hi. ḷkụĭ ǀáiti ǀku ttẹ̀rri ǀkĭ ḷkwoṅ́ḷkwoṅ́.

(8066') ‡ *i.e.* ḷk'ą́itẹn ḷkwākẹn.

ǀχ́ạḿ-ka-ḷk'étẹn ī́ya, au hiṅ́ tátti, hi ʏaúki ǀkĭ ḷkọ̄. Hi ǁkụạṅ

(8067') ǁkou̅ ḷhóä ḷkwā́, au ḷkou̅́ ā ḷkhē ( ) ḷk'au̅, au hí ǀne ḷkaṅ́-na ḷkou̅́ a ǀkī́ ha ǁkḗī̃, hi ǀne ḷk'ą̄itẹn ą̄; ḷk'ą́itẹn, ǀkī ḷkwā́; au hiṅ́ tátti ē, hī́ ta, hi sse ḷχ́ā́uä ha, hī́ sse kkwą́rretẹn ha.

pour in water [into the new pot]. It [the gum] boils, while they feel that gum is that which adheres,* it resembles ǀ*kwa̱īë*.

And, if springbok ( ) are at hand, a man kills (8064) a springbok, they pour the springbok's blood into (its) stomach, and the man brings back the blood; he takes the blood home.

And the wife goes ( ) to pour the blood into the (8065) new pot. And she boils the blood; and, when the blood is cooked, 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; because she wishes ( ) the blood [*i.e.*, the blood remaining in the (8066) pot] to dry.

And she † again takes the pot, and she pours water into (it), she boils meat.

And, also, they do not strike with a stone,‡ when a new pot is on the fire, because they wish it not ( ) (8067) to split.

* They smear the pot outside [with gum taken out with the (8064') spoon, made from springbok horn, with which they stir the gum which is boiling inside], while they wish this gum to adhere to the outside of the pot.

† A man works at springbok's arrows, making them straight. (8066') A woman moulds pots.

ǀ*haṅ*ǂ*kass'ō* further stated that his wife, *Ssụóbba*-ǁ*kèṅ*, had been taught to make pots by *Kkṓë-aṅ́* (an elder sister of her mother, ḷ*kụábba-aṅ́*), and also by ǀχ́*ŭ-aṅ́* (another elder female relative on the maternal side).

‡ To break bones (with a stone). The Bushmen do this because (8066') they do not possess an axe. They place a bone upon a stone which stands upon ( ) the ground, while they hold a stone which has (8067') a sharp edge, they strike with it; strike, dividing the bone; because they intend to boil it, that they may gnaw it.

IX.—184.
L.

THE ǀKHŪ.*

(*Given in January*, 1878, *by* ǀhaṅǂkass'ō.)

(6083) ǀkū̀ ǀkhúkẹn ē ă; ǀkhúkẹn-ka tĭ ē, ǁkōū ḷkhé ha tsī̃nχu. ǀkhúkẹn ǀúkẹnǀúkakẹn ǀnĕ ē ă, hé ē ǁkeṅ-ǁkēṅ ss'o tŭ̀.

(6084) N̆̀ ʔaúki ǂĕńnă tĭ ē, whāī-ta ( ) ǀkụérri † ǀnū̃ ḗ. ḷnā́bbakẹn ǁkụạṅ ā ă, ⊙hókẹn ǁkụạṅ ḗ.

Ítẹn ǀkŭ ǁnụạ̄́ï ḷkạńn ǁ⌣ke ǀí ā̃. Hé tĭ hĭṅ́ ē, ǀítẹn ǀnĕ ǁkā́ kā̃ūïṅ hā́-ka tĭ ḗ ă. Hĭṅ ǀnĕ ǁkhōū́ ǀhóäkẹn.

IX.—185.
L.

ḷÃ̀U.

(*Given in January*, 1878, *by* ǀhaṅǂkass'ō.)

(6082) ḷkwā́kẹn ǁkụặṅ ḗ; ḷkā̃ūḷkā̃ū ḗ; ǀχạḿ-ka-ḷkụítẹn ǀkŭ e dā ha.‡ Hăṅ ǀkŭ-g ǀnĕ tábba hă; hăṅ ǀku ǁkum̄m̄ hă, ŏ ḷgụ́ára.

ǀkúïtẹn ǀku ē, ĭ hì̀ hĩ̃.

(6083') * ǀk'ḗ-ta túkẹn kaṅ ē ḷkoúwi hĩ̃.
(6084') † Hăṅ ǁkóë ḷkhe ā̀, hăṅ ǁkōūta ḷkwā́. Hăṅ ǀkạ̄inya.
(6082') ‡ Ha ǁkụạṅ ddì, ḷkā̃ūḷkā̃ū ē ḷk'ū, au ḷgụ́ára.

IX.—184.
L.

THE BUSHMAN SOUP SPOON.*†

The hair of the Proteles is here, that part of the (6083)
hair which is on the top of its back.‡ The roots of the hair are here, those which stick into the skin.

I do not know whether it is springbok's ( ) (6084)
paxwax § [which binds the hair on the stick]. This is the (wood of the) "Driedoorn"; it (the "Driedoorn") is a bush.

We scratch the fire together with it (*i.e.*, with the handle of the brush). Therefore, the fire burns, blackening this part of it. It becomes black.

IX.—185.
L.

THE SHAPED RIB BONE.‖

A bone (it) is; a rib (it) is; a Bushman is the one (6082)
who makes it.¶ He works it; he shapes it with a knife.

"Kambro" is that which we eat (with) it.

* Among some Bushman implements given to Dr. Bleek by a friend, was the brush of which a picture appears in the illustrations. ǁ*kábbo* recognized this at once as a Bushman "soup spoon"; and showed us, with immense pleasure, in what manner the Bushmen eat soup with it, and how well it can be used to take up the fat on the top of the soup, if rolled round in it.

† The men are those who bind (*i.e.*, make) them. (6083')
‡ Really along its back, the narrator explains.
§ It is in the flesh; it lies upon the bone. It is yellow. (6084')
‖ See illustration.
¶ He works two ribs, with a knife. (6082')

IX.—190. *L.*

THE BUSHMAN DRUM AND DANCING RATTLES.

(*Given in January*, 1878, *by* ǂhaⁿǂkass'ō.)

(6127) Hi ǁkụaⁿ ǁhĭ̋, ǀkauⁿ ǁkhŏ ǁhō, ŏ ǀkọã̆ ttŭ́.* He ē, hi ǂne ǁhiⁿ̋ ǁkhŏ ǀnũ̃ĭ, ĩ̃. He, hĭ̋ⁿ ǂne ǂkē, kúĭ
(6128) ta ǀkwī, ǀkọã̆ χŭ́χŭ, ( ) ĩ̃; ă͡ŭ hiⁿ̋ tă ǀkọã̆ ssĕ ʏwā, ă͡ŭ hĭ̋ ǂnĕ ǀkaúkẹn ǀkọã̆.

ǀk'ĕ́-ta ttúkẹn ssĕ ǁhĭ̋ⁿǁhĭ̋ ǁkaũ̃ ǁkhŏ whāi ǀnuńtu, ŏ hĭ ǀnọă̆ǀnọă̆ †; hi ssĕ ǀk'ō̃ä, ă͡ŭ whāi ǀnuńtukẹn ǂne
(6129) ʏwā; ǁkā ( ) ti ē, whāi ǀnuńtu ǁkụa̱ⁿ̃ ǀkụĕ̋ĭ ŭ, ã̆, ǁká tĭ ē, ssí tă ǀkḛ̆ritẹn, ĩ̃. Whaí ǀnuǀnuńtukẹn ẹ́; ssítẹn ǂné ta ǀkḛ̆ritẹn, ĩ̃. Hĭ̋ⁿ ǁkụa̱ⁿ̃ ʏwā, ắkẹn;
(6130) ă͡ŭ ssi ǁhĭ̋ⁿ ǁkāū ǁkhóä, ssi ǀnọắ. ( ) Hĭ̋ⁿ ǁkụa̱ⁿ̃ ʏwā ákẹn, ă͡ŭ ssi ǁhĭ̋ⁿ ǁkāū ǁkhóä ssí ǀnọắ. Hiⁿ̋ ǁkuaⁿ ʏwā ákẹn, hiⁿ̋ ǁkụa̱ⁿ̃ ssákẹnssákẹn, ă͡ŭ ssi
ǂnĕ ǀk'ō̃ä; ă͡ŭ ssítẹn ǂne ǁhiⁿ̋ ǁkāū ǁkhóä ssi ǀnọắ.
(6131) ǀkọã̆ ā ǀk'ĕ́-ta ǀkāgẹn ( ) ǀkaúka, hăⁿ̃ ǁkụa̱ⁿ̃ ʏwā ákẹn. Hé ti hiⁿ̋ ē, ǀk'é-ta ttúkẹn ǁkụa̱ⁿ̃ ǀk'ō̃ä ákẹn, ĩ̃; ă͡ŭ hiⁿ̋ tátti ē, ǀkọã̆ ā ǀk'é-ta ǀkāgẹn ǀkaúka, ǁkụa̱ⁿ̃
(6132) ʏwā ákẹn. ǀkḛ̆ritẹn ē ǀk'ĕ́-ta ttúkẹn ǁhĭ̋ⁿǁhĭ̋ⁿ ( ) ǁkāū ǁkhóä ŏ hi ǀnọắǀnọắ ǁkụa̱ⁿ̃ ʏwā ákẹn; ă͡ŭ haⁿ̃ tátti ē, ǀkụi ǀāiti ā tắba ttwāiĭ, ha ǁkụa̱ⁿ̃ ă tắba hĭ.
Hé ti hiⁿ̋ ē, hĭ ǁkụa̱ⁿ̃ ʏwā ttwāiĭ, ĩ̃; ă͡ŭ hiⁿ̋ tátti
(6133) ē, hi ǁkụa̱ⁿ̃ ( ) ākẹn. Hé ti hĭ̋ⁿ ē, hĭ ǁkụa̱ⁿ̃ ʏwā ttwāiĭ, ĩ̃, ă͡ŭ hiⁿ̋ tátti ē, hi ǁkụa̱ⁿ̃ ākẹn.

(6127') * Whaí-ta ǁhò. Hiⁿ̋ ǀku-g ǂne ǁkàǁká whái ǀχo͡uχŭ, whaí ttḛ̆-ta ttŭ̃; hiⁿ̋ ē, hĭ̃ ǂne ǁnă͡ŭ, hĭ̃ ǂne ǁká, hiⁿ̋ ǂne ǁhiⁿ̋ ǀk'ă͡ũⁿ ǁkhŏ hĭ̃, au ǀkọã̆ ttŭ́; he hĭ̃ ǂne tà̀tà̀ ǀkọã̆, ĩ̃.

(6128') † Hi ǀnọắǀnọắ ǂnắǂnà̀ tssí.

IX.—190. *L.*

THE BUSHMAN DRUM AND DANCING RATTLES.*

They tie, putting the bag over the pot's (drum's) (6127)
mouth.† Then they tie on the sinew. And they
pull the drum's surface tight ( ); for they wish that (6128)
the drum may sound, when they beat the drum.

The men will tie springbok ears upon their feet;‡
they will dance, while the springbok ears sound, as
( ) springbok ears are wont to do, like what we call (6129)
dancing rattles. Springbok ears (they) are; we call
them dancing rattles. They sound well, when we
have tied (them) on to our feet. ( ) They sound (6130)
well, when we have tied (them) on to our feet. They
sound well, they rattle as we dance, when we have
tied (them) on to our feet. The drum which the
women ( ) beat sounds well. Therefore, the men (6131)
dance well on account of it, while they feel that the
drum, which the women beat, sounds well. The
dancing rattles which the men tie ( ) upon their feet (6132)
sound well, because a woman who works nicely is
the one who has worked them. Therefore, they
sound nicely, because they are ( ) good. Therefore (6133)
they sound nicely, because they are good.

* For a drawing of the dancing rattles see illustration.

† A springbok's bag. They wet the skin of the springbok's (6127')
thigh; then, when it is wet, they tie it over the pot's mouth;
and they try the drum.

‡ Their insteps. (6128')

How the Dancing Rattles are prepared.

(6133) ǀkuǐ ǁāiti ǁkuąn hō̲ úï wḥai ǀnuńtu-ka ttŭ̃*; he ē, hă ǂne ǂumm wḥai ǀnuñtu-ka ǀkǭñ, ău hăn ǁkŭ-g

(6134) ǂnĕ ǁkhō̲ úï wḥai ǀnuñtu-ka ttŭ̃; ( ) au ha ǀnuñtu-ka ǀkǭñwaï ē, ha ǂne ǂuḿm hĭ. Hé ē, hă ǂne ǂumm hi, hĕ ē, ha ǂne ǁgǫmm ǁkĭ ǁē ǀk'ãũ ē tt'áinya, ī̃.

(6135) He ē, hï ǂnĕ ǁkeñ ǁkuēn, ǁkĭ ǁē ǀk'ãũ, ī̃; ău hiń́ ( ) tă, wḥai ǀnuñtŭ ssĕ ǁkō̲; hĭ ssĕ ǁkí ǁē ǁkérri tsaχ̣āiten, o hi ǁki ǁhĭń́ óä ǀk'ãũ. He ē, hi ǂne ǁhĭń́ ǁkhŏ ǀnűï-⊙pụă, au wḥai ǀnuñtu ǀḗmm-ka tĭ-⊙pụă, he

(6136) ssiñ ( ) bbō̲kẹn ǀkhē, ău hĭñ ǂnĕ ǁhĭñǁhĭń́ ǀhăń́ ǁkérri tsaχ̣áiten, ǁkérri tsăχ̣āiten ssĕ ɔauki ǁhĭ̋ñ, ău wḥai ǀnuñtŭ. Hĕ, hĭñ ǂnĕ ǁkeñǁkeñ ǀkhōū ǁkhŏ,

(6137) wḥai ǀnuǀnuñtū, ī̃; hĕ hĭ ǂne ( ) ǁkĭǁkǵ ǁē, ttwattwāiñ-ta ǀkaúkẹn, ē, ǀk'ḗ-ta ttúka sse ǁhiń́ǁhiń́ ǁãũ ǁkāũ ǁkhŏ wḥai ǀnuǀnuñtŭ, au hi ǀnọ̆ǀnọ́.

IX.—191.

L.

THE USE OF THE ǀGŐ̈ĭ̇̀ǀGŐ̈ĭ̇̀, FOLLOWED BY AN ACCOUNT OF A BUSHMAN DANCE.

(*Given in January*, 1878, *by* ǁhaǂkass'ō.)

(6108) ǀk'ḗ ǁkụąn ǀkaŭkẹn ǀgőïǀgőïn, ǀkhoú sse ttēnya † ǀk'ḗ, ǀkhoú sse ǂelēya ǀk'ĕ kụíten ă ǀkwétẹǀkwétẹn,

(6133') * Tũ ā ǁkĭ ǀkúkẹn.

(6108') † ǁkhŏ̄ū ǀ⊃kwāi.

L.

How the Dancing Rattles are prepared.

A woman takes off the skin * of the springbok's (6133)
ear; and then, she sews the inner skin of the spring-
bok's ear, when she has laid aside the (hairy) skin
of the springbok's ear; ( ) for it is the inner skin of (6134)
its ear which she sews. And she sews it, and she
scoops up with her hand, putting soft earth into it.
And they dig, lading in earth, because they ( ) wish (6135)
that the springbok ears may dry; that they may put
in ǁ*kĕrri* † berries when they have taken out the
earth. And then they tie on a small piece of sinew
at the tip of the springbok ear, which was ( ) open, (6136)
while they tie shutting in the ǁ*kĕrri* berries, so that
the ǁ*kérri* berries may not come out of the springbok
ear. And they pierce through the springbok ears;
and they ( ) put in little threads, which the men are (6137)
to tie, fastening the springbok ears on their feet.‡

IX.—191.
L.

THE USE OF THE !*GŎĬN̈*!*GŎĬN̈*, FOLLOWED BY AN ACCOUNT OF A BUSHMAN DANCE.

The people beat the !*gŏĭn̈*!*gŏĭn̈*, (in order) that the (6108)
bees may become abundant § for the people, (in order)

* The hairy skin. (6133')

† The top of this plant is described as being 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, unroasted; being, when dry, pounded fine by the women with stones, and mixed with "Kambro" in order to moisten them for eating. (6135')

‡ The narrator explains that the springbok ears, when 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. (6137')

§ To become abundant. (6108')

[Rec? 30 VII. 10.
ret? 1 VIII. "]

A 2

ḷk'e ssĕ-g ǀnĕ hā̃ ḷkhōū. Hé ti hiṅ́ ē, ḷk'e ḷkaúkẹn
(6109) ( ) ḷgṓïṅ̆ḷgṓïṅ, ī̃; ŏ ḷk'étẹn tá tĭ ē, ḷk'ḗ-tă ḷkhōū
sse ǀĕǀēya ḷk'ĕ-kụ́itẹn ẵ ḷkwétẹnḷkwétẹn; ḷk'ĕ sse ǀẵ
ḷkhōū; hĭ sse ǀkū ḷkhōū aŭ ǁhṓǁhṓ.
(6110) Hĕ ḷk'étẹn ǀnĕ ǀkạm̄maiṅ ḷkhōū, ī̃. He ( ) ḷk'ĕ
ǀnĕ ǀkạḿmaiṅ ti ḷkúïtẹn ḷkhōū ŏ ǁnĕ̆ḭ́ṅ, ī̃. Hĕ ḷk'ĕ
ǀkŭ ǀkī́ ǁa ǀkágẹn ḷkhōū, ŏ ǁnĕ̆ḭ́ṅ, ī̃. Hé ti hĭṅ́ ē,
ǀkágẹn ǀā ḷkhĕ ŏ ǁkaṅ́, ī̃, ŏ ǁnĕ̆ḭ́ṅ. Hé ti hĭṅ ē,
(6111) ḷk'ḗ-tă ( ) ttúkẹn ǀkī́ ǁā ǀkágẹn ḷkhōū ŏ ǁnĕ̆ḭ́ṅ, ī̃;
ǀkágẹn ssĕ ǁā hā̃; ăŭ hiṅ tátti ē, ǀkāgẹn ddóä
ǁkăṅ́-a ŏ ǁnĕ̆ḭ́ṅ; ăŭ hĭṅ́ tă, ǀkāgẹn sse ḷhóä hi
ḷkọẵ*; hi sse ḷk'ō̃ä, au ǀkákakẹn ǀnĕ ḷkā̃ūënyẵ. Tā,
hi ʔaúki ǁgwítẹn, ăŭ hiṅ tátti hi ǁkăṅ́-a.
(6112) ( ) Hĕ hĭ ǀnĕ ḷk'ō̃ä, ī̃; ăŭ ǀkāka ḷhóä hĕ ẵ ḷkọẵ.
Hé tíkẹn ē, ǀkágẹn ǁkụạṅ ǀnĕ ḷhóä hi ḷkọẵ; hĭṅ
ǁkụạ́ṅ ǀnĕ ḷk'ō̃ä. ḷk'ḗ-ta ttúkakẹn ǁkụạṅ ē ǀnĕ ḷk'ṓä,
(6113) o ǀkákakẹn ǀne ( ) ḷhā̃ūwa, hĕ tátti, hi ḷkóëta ḷk'é-ta
ttúkẹn, o ḷk'é-ta ttúkakẹn ǀnĕ ē, ḷk'ō̃ä; ŏ ḷkụī́ ǀāītĭ
ā ḷkwāī, hăṅ́ ǀnĕ ă ḷkaúkẹn ḷkọẵ; ŏ ḷk'ḗ-ta ǀkágẹn
(6114) ē ǀʘkwāīya, hiṅ ( ) ē ǀnĕ ḷkóëta ḷk'ḗ-ta ttúkẹn; ăŭ
hiṅ tátti, ḷk'ḗ-ta ttúkẹn ǀʘkwāīya, he ḷk'ō̃ä.
Hé ti hiṅ́ ē, ǁṓïṅ̆ ǁkụặṅ́ ǀnĕ ǀhĭṅ́, ŏ hiṅ ḷk'ṓä
(6115) ǁnā́, ăŭ hĭṅ tátti ē, hĭ ǁkụặṅ ḷkā̃ūënyẵ. ( ) Hé ti
hiṅ́ ē, ǁṓïṅ̆ ǀnĕ ǀhĭṅ́, ŏ hĭṅ ḷk'ṓä ǁnā́; ăŭ hĭṅ tátti
ē, ǀkāgẹn ǁkụạṅ ǀnĕ ḷkā̃ūënyẵ. Hé ti hiṅ́ ē, ǁṓïṅ̆

(6111') * ǀkágẹn ssĕ ǁgwíta hĕ, o ǀkākakẹn ǀne ḷkā̃ūënyẵ, ǀkágẹn sse ǁχạ́m ḷhóä he ǀgō̱ö̱, hi ssĕ ḷgum̄m̄.

that the bees may go into the other people's places, that the people may eat honey. Therefore, the people beat ( ) the *ḷgṓïṅḷgṓïṅ*, when they desire that the (6109) people's bees may go into the other people's places, so that the people may cut honey, that they may put honey away into bags.

And the people carry honey. And ( ) the people, (6110) carrying, bring the honey home. And the people take honey to the women at home. For, the women are dying of hunger, at home. Therefore, the men ( ) take honey to the women at home; that the women (6111) may go to eat, for they feel that the women have been hungry at home; while they wish that the women may make* a drum for them, so that they may dance, when the women are satisfied with food. For they do not frolic when they are hungry.

( ) And they dance, when the women have made (6112) a drum for them. Therefore, the women make a drum for them; they dance. The men are those who dance, while the women ( ) sit down, because they clap their (6113) hands for the men when the men are those who dance; while one woman is the one who beats the drum; while many women are those ( ) who clap (6114) their hands for the men; because they feel that many men are dancing.

Then, the sun rises, while they are dancing there, while they feel that they are satisfied with food. ( ) Then, the sun rises, while they are dancing there, (6115) while they feel that the women are satisfied with food. Therefore, the sun shines upon the backs of

* That the women may play for them, when the women are (6111') satisfied with food; that the women may also arrange the (game of) *ǀgō̱ö̱* for them, that they may roar.

ǃnĕ ǃkãĩ ǂkŏ shō hĭ ǁkoũǁkoútẹnttŭ;* ŏ ǃkákakẹn
(6116) ǃnĕ ǃkí ( ) ǃkọǎ-ka ǃk'ãũ. Hé ti hiń ē, ttúkẹn ǃnĕ
ǂkítẹnǂkítẹn ŏ ǃk'ãũ, ŏ ǃkọǎ-ka ǃk'ãũn ǃnĕ ǃụhítā
ǃkāgẹn χ̣ū, ǁkā ti ē, ǃkāgẹn ǃkĕ ǃhaūwa ti ē; hé
ti hiń ē, ǃkọǎ-ka ǃk'ãũ ǃnĕ ǃụhítā ǃkāgẹn χ̣ū, ĩ. Hĭn
(6117) tátti ē, hi ɔ́aúki ( ) ttąm⊙pụa ǃk'ŏä, tā, hi ǃkŭ
ǃk'ŏä ǁwĩĭ. Hé tĭ hiń ē, hi ǃnọă-ka ǃk'ãũn ǃnĕ
ǃụhítiǹ ǃkágẹn χ̣ū, ĩ; aŭ hiń tátti ē, hi ǁkụą̆n ǃk'ŏä
(6118) ǁwĩĭ. Hé ti hiń ē, hĭ ( ) ǃkiǃkí hi ǃnọǎ-ka ǃk'ãũ,
ĩ, hĕ kōĭtẹn ǃhiń he ǃnọăǃnọǎ, hiǹ kōĭtẹn ǃā ǃé hi;
ŏ hĭń ǃk'ŏä ǃkhē. Hiń ǃkŭ ǃk'ŏä ǃkhē tā; ŏ ǃkākakẹn
(6119) ǃnĕ ē ǃhaūwa, ( ) o ǃk'ĕ-ta ttúkakẹn ǃnĕ ē ǃk'ŏä
ǃkhé tā.

Hé tĭ hiń ē, hĭ ǃnĕ ⊙pụoĭn kĭ ǃē ǁóĭĭn,† ĩ; ŏ hĭń
tátti ē, hi ǁkụą̆n ǁūwă, ŏ hiǹ ddóä ǃk'ŏä ǁnắ;
(6120) ŏ ǃk'é-ta ǃkākakẹn ǃnĕ ǃkà ( ) ǃkọǎ, ĩ. Hé ti hiń ē,
hi ǃkŭ-g ǃnĕ ⊙pụoín, kĭ ǃē ǁóĭĭn, ĩ; ŏ hĭń tátti ē, hi
ǁkụą̆n ǁūwa, ŏ hiǹ ddóä ǃk'ŏä ǁnắ. Hé ti hiń ē,
(6121) hĭ ǃkŭ-g ǃnĕ ⊙pụoín kĭ ǃē ǁóĭĭn, ĩ, au hĭń tátti ē, ( )
hi ǁkụą̆n ǁūwa, o hĭń dóä ǃk'ŏä ǁnắ. Tíkẹn ǃkŭ-g
ǃnĕ tss'ítẹn, ŏ hiǹ dóä ⊙pụoĭn ǁnắ; aŭ hĭń tátti ē,
hĭ ǁkụą̆n ǁūwa, ŏ hĭń dóä ǃk'ŏä ǁnắ.
(6122) Hé ti hiń ē, ǃgaúë ǃkŭ ā, ( ) hi ǃnĕ ǃkētẹn ǃkaúkẹn
ŏ ǃkhọā, ã̄, ǃkaúkẹn ssĕ-g ǃnĕ ǃkụénya hĭ̃, hĭ ssĕ
ɔ́wẵ; tā, hi ddóä ǁkụą̆n ǁóĭǹyẵ. Hé ti hiń ē,
ǃkaúkẹn ǁkụą̆n ǃnĕ ǃkágẹn kaŭ ǃkụēnya hĭ̃, ŏ ǃgaúë-
(6123) túkẹn; hi sse ssắ ɔ́wẵ. ( ) Tā, hĭ ǁkụą̆n ddóä

(6115') * ǃk'ĕ-ta túkẹn ǁkụą̆n ē, ǁõĭǹ ǃkãĩ ǃkò ssiǹ hi ǁkóuǁkoútẹntū.
(6119') † Hiń ǃku-g ǃne ⊙pụoĭn au ǁkụáṅṅa, au hiń tátti, ǃkágẹn
ǃku ǁhiń́ya hi ã̄ ǃkọã̄, au ǁóĭǹ ǃku ǃkąti ǃē.

their heads;* while the women get ( ) the dust of (6116)
the drum. Then the men are covered (?) with dust,
while the dust of the drum lies upon the women's
faces, because the women are accustomed to sit down
there; therefore, the dust of the drum lies upon the
women's faces. Because they (the men) do not ( ) (6117)
dance a little, for they dance very much. Therefore,
their foot's dust covers the women's faces; because
they have danced strongly. Therefore, they ( ) get (6118)
their foot's dust, which rises up from their feet, it rises
up among them, as they stand dancing. They dance,
standing around, while the women are those who
sit down, ( ) while the men are those who dance, (6119)
standing around.

Therefore they sleep, letting the sun set;† because
they are tired when they have been dancing there;
while the women leave off ( ) drumming. Therefore (6120)
they sleep, letting the sun set; because they are
tired when they have been dancing there. Therefore,
they sleep, letting the sun set; because ( ) they are (6121)
tired when they have been dancing there. The place
becomes dark, as they sleep there, because they are
tired, when they have danced there.

Therefore, morning is (the time) when ( ) they (6122)
send the children to the water, that the children may
dip up (water) for them, that they may drink; for
they are thirsty. Therefore, the children go early
to dip up (water) for them, at the break of day, so
that they may come to drink. ( ) For they are (6123)

* The men are those, on the backs of whose heads the sun (6115')
shines (*literally*, upon "the holes above the nape of their neck").

† They sleep at noon, because the women had bound on the (6119')
drum for them, when the sun had just set.

ǁõ̃ïṅyẵ. Hiṅ ǁnaŭ, ti ē, hĭ ǁkụa̧ṅ dóä ǁūwa. Hé tĭ hiṅ́ ē, hĭ ʏáuki ǁkhóä hi ǁkụa̧ṅ ē, sse ǀkētẹn ḷkaúkẹn ŏ ḷkhọā; ŏ hĭṅ ḷhạm̄m tá tĭ ē, hi ddóä ǀkŭ ḷnáunko ǁūwă. Hé ti hiṅ ē, hi ʏáuki ǁkhóä,
(6124) hi ǁkụa̧ṅ ē sse ǀkētẹn ḷkaúkẹn ŏ ḷkhọā. ( ) Aŭ hĭṅ tátti ē, hĭ ddóä ǀku ḷnáunko ḷhă̧m̄m ⊙pụóin ǁnā́; aŭ hĭṅ tátti ē, hĭ̃ ddóä ǀkŭ ḷnáunko ǁūwa. Hé ti hĭṅ́ ē, hi ʏáuki ǁkhóä hĕ ē sse ǀkētẹn ḷkaúkẹn ŏ ḷkhọā.
(6125) ( ) Hé ti hiṅ́ ē, hi ǁnaū, hi ǀnĕ ḷkhō, ī̃, hiṅ ǀnĕ ǀkētẹn ḷkaúkẹn ŏ ḷkhọā, ī̃; aŭ hĭṅ tátti ē, hĭ ǁkụa̧ṅ ⊙pụŏ́in, kkāīyă hĭ̃. Hé ti hiṅ ē, hi ǀnĕ ḷkhō, ī̃.
(6126) Hé ē, ( ) hi ǀnĕ ǀkētẹn ḷkaúkẹn ŏ ḷkhọā, ī̃. Hĭṅ ǀnĕ ǂkákka ḷkaúkẹn, hĭṅ ǀnĕ kúï, hĭṅ ǂkákka ḷkaúkẹn, ḷkaúkẹn kọā̧ sse añtau ǀkí ssa hĭ ḷkhọā, hĭ sse aróko
(6127) ssā́ ʏwẵ. Tā, ( ) hi ddóä ǁõ̃ïnya.

IX.—197.

L.

PREPARATION OF THE FEATHER BRUSHES USED IN SPRINGBOK HUNTING.

(*Given in December*, 1878, *by* ǀhaṅǂkass'ō, *from personal observation.**)

(8073) Hĭ̃ ǁkụa̧ṅ ǀku ḷkŏŭḷkŏŭ ǁkhŏ ḷkọ́äkẹn, ǂkạḿǂkạḿ ǁkhŏ ttóï ǀkhŭ́, au ḷnábba. Hiṅ ǁkhŏŭ ǀʊkwāī; he hí ǀne ḷkaŭ́ ḷkāōkẹn ē ḷkìya, hi ǀne ḷyáuwi † ḷkọ́äkẹn-ka
(8074) ( ) ⊙hókẹn. He, hi ǀne ddí wáı ǁnwáıntŭ-ka ttŭ̀; hi ǀne ḷkaŭ̃ḷkaŭ́ ǀē, ttụăttụáın,‡ he hí ǀne ǀkŭ̀ ḷkọ́äkẹn.

(8073') * Ṅ ǁkụa̧ṅ́ ka ssiṅ ǁʊkoeń, ṅ ḷkŏ́ïṅ ā̀ ḷkōūwi ḷkọ́äkẹn.

† ddi ǁkhŏŭ ḷkì hĭ̃.

(8074') ‡ "Rıéme" ǁkụa̧ṅ ĕ́. ḷhaŭ̃ḷhaŭ́-ka ḷkáukẹn ǁkụa̧ṅ ĕ́. ḷkụàra ǁkụa̧ṅ́ ka, ḷʏā̀, ī̃.

thirsty. They are aware that they are tired. Therefore, it does not seem as if they will be those to send the children to the water; for they feel at first that they are still tired. Therefore, it does not seem as if they will be those to send the children to the water. ( ) Because they are still sleeping there for (6124)
a while; because they are still tired. Therefore, they do not seem as if they will be those to send the children to the water. ( ) Therefore, when they (6125)
awake, they send the children to the water; when they feel that they have had their sleep out. Therefore, they awake. And then ( ) they send the (6126)
children to the water. They speak to the children, they thus say to the children, that the children must quickly bring them water, that they may quickly come to drink. For ( ) they are thirsty. (6127)

IX.—197.

L.

PREPARATION OF THE FEATHER BRUSHES USED IN SPRINGBOK HUNTING.*

They roll the feather brushes, binding the ostrich (8073)
feathers (the body feathers) upon the "Driedoorn" stick. They become numerous; and they (the Bushmen) pound red stones,† they paint‡ the feather brush ( ) sticks. And they make ready the (dried) (8074)
skin of a springbok's chest; they thread little thongs§

* I used to see my grandfather (*Tsą́tsi*) roll the feather brushes. (8073')

† The red stones here meant, are ǁkā̧; not *ttọ̀*. At the "Philadelphia Exhibition," in November, 1875, *Dıäḷkwą̃in* recognized red hæmatite as ǁkā̧̃.

‡ Paint them red.

§ Thongs (they) are. The "children of thongs" (they) are. (8074')
The Korannas call them ḷʏā̀.

Hi ǀne ǀkù ḷkǫ́äkẹn; hi ǀne ǁkĕń ǁkụą̆ín,* hí ǀne ǁkē ǁkụą́ín, hí ǀne ḷkạńn ǁkoū ttĕ̄ ḷkǫ́äkẹn, au
(8075) ǁkụą́ín-ta ǁgǫ́ö̆, ( ) au ǁkụą́ín-ta ǁgǫ́öwa ǀne kkǫ́ïtẹn ǀé ḷkǫ́äkẹn.

(8083½) ( ) Mmą́ï, hi ǁkḗṅ,† ddĭ ǁkhā́-ttŭ-⊙pụā́; hi ǀne ǁkhóë ǁkhṓ ǀĭ tsạχáitẹn ā́. He, hí ǀne ǁkoū ḷhŏ ǁkụą̆ín, au ǀī́ tsạχáitẹn; au hí ta, ǁkụą́ínya ssiṅ kkwē kkō̱ïtẹn, au ǁkụą́ín ʏáuki mmẹmmẹṅniṅ; tā, ǁkụą́ín ssạṅ bbù ǀē ḷkǫ́äkẹn, au ǀī́ya mmẹmmẹṅniṅ, au hí mmẹmmẹṅniṅya, au hí ǁkā.

Hi ǁkụạṅ ḷkạńn ḷkō ǁkoū ǁkhóä, wáı ttū̃, hi ǀne ḷkù ḷhóä ḷkoū̆, au tī́ ē, ḷkǫ́äkẹn-ka ḷkwą́ḷkwą́gẹn ǁnā́
(8083½ rev.) hī̃, au hí tă, ( ) ǁgō̱ö̀wà ssiṅ í ǀhiṅ́, au ttóï ǀkhū́.

TAKEN FROM IX.—198.
L.

THE MARKING OF ARROWS.

(*Given in March*, 1879, *by* ḷhaṅǂkass'ō, *from personal observation.*)

(8289) ǀχạḿ-ka-ḷk'ĕ ǁkụạṅ́ ē, ǂkéttẹn ‡ ḷnwā,§ au hiṅ́ ta,
(8290) hí ssiṅ mmù ǂeńn ḷnwā, au ( ) hí ǀχā̆-ī̃ wáı, au tī́ e ḷkwāī. He, hĭ ǁnaū, hi ǀne ǀkẽ-ī̃ wáı ḷnọā́, hí ǀne

(8074') * ḷʏwą̄-kaū (the name of a little thorny plant, somewhat like juniper). Ha ǀúkẹn ē, ḷk'é ta ǁkụą́in, ī, au hiṅ tátti, hi ʏaúki ttạḿ⊙pụă ǁaṅ́. Hé tíkẹn ē, ḷk'ĕ kkō̱ïtẹn hī̃ au ḷkǫ́äkẹn. ḷk'étẹn ǀné ta ǁkụąiṅ́, ī̃, au ḷʏwą́-kaū ǀū́ ē ǀéta ḷk'aū̃.

(8083½') † ḷk'ḗ-ta ttúkẹn ǀkŭ ǁkeṅ́ au ǁkhāītẹn ē ʏáuki ǀkĭ ḷkwétẹn; hiṅ́ ǀku ē, ḷk'é-ta ttúkẹn ǁkéṅ, í.

(8289) ‡ ǂkéttẹn (which is the same in the singular and plural) is also the name of the mark on the arrows made with ǀkwą̄ĕ and ttǭ̀.

(8289') § ḷnwā-ka-kù.

into (it); and they put away the feather brushes. They put away the feather brushes; they dig up ǁkụą́in,* they roast (the stem of) the ǁkụą́in, they lay the feather brushes over the ǁkụą́in's smoke, ( ) while (8075) the ǁkụą́in's smoke ascends into the feather brushes.

( ) First, they dig † [with a stick pointed with (8083½) horn], making a little hole; they put live coals into it. And they put ǁkụą́in upon the live coals, while they wish that the ǁkụą́in may smoke quietly, and not flame up; for the ǁkụą́in would set the feather brushes on fire, if the fire were to flame up, if they (the stems) flamed up, when roasted.

They (the Bushmen) put the springbok skin ‡ over (the fire); they put a stone upon the place where the feather brush sticks are, for they intend ( ) that (8083¾') the smoke should only go out through the ostrich feathers.

TAKEN FROM IX.—198.
L.

THE MARKING OF ARROWS.

The Bushmen are those who mark arrows,§ while (8289) they wish that they may recognize the arrows, when ( ) they are shooting springbok at one place. And, (8290) when they are following the springbok spoor, when

* Its stem is that which the people call ǁkụą́in, because it (8074') does not a little smell. Therefore, the people smoke the feather brushes with it. The people call the stem of the ḷʏwą̄-kau, which is in the earth, ǁkụą́in.

† Men dig with sticks which have no digging-stick stones (8083½') (upon them); they are those with which men dig.

‡ They turn the skin, into which the feather brushes have been put, upside down, over the hole into which the live embers and the ǁkụą́in were put.

§ All the arrows. (8289')

ǁnău, hi ǀne ttą́ï tău hŏhṓ ǀnwā, hi ǀne mmù ǂeńn
ǀnwā. Hiṅ́ ǀné tă: "Á-ka ǀnwā kaṅ ǁkhṓä ḗ, ta,
(8291) hí-ta ǂkéttẹn ǀku ǀkụẽï ( ) ŭ̀." ǀkúkkō ă hā́ ǀne
kúï: "Ì, ṅ́-ka ǀnwā kaṅ ǀkḗ." Hi ǀne ǁχ̌ā́, hí ǁā,
hó ǀnwā ā́. ǀkúkkō ă hā́ ǀne kúï: "Ń-ka ǀnwā ǀkĕ
ǁkhṓä ǀkḗ; tá, hi-ta ǂkéttẹn ǀku ǀkụẽï ŭ̀."
(8292) ( ) ǀkwą̄ĕ̈* ǁkụąṅ ẹ́, hĩ ddì ǂkéttẹn, ī̃. Hi ǀne
ǁkhōë ttĕ̃ ttò̱, he hi ǀne ǀką̄ītẹn ǁ⌣ké ttò̱, au ǀkwą̄ĕ̈;
he ǀkwą̄ĕ̈ ǀne ǁkhŏu ǀkì, ī̃; hé ē, hi ǂkéttẹn ǀnwā, ì̀.

THE ADHESIVE SUBSTANCE USED BY THE BUSHMEN IN MAKING ARROWS.

(*Given in January*, 1878, *by* ǀhaṅǂkass'ō.)

(6088) ǀkwą̄ïïtẹn ǁkụąṅ ḗ; ǁkụárri ǁkítẹn ḗ. Hăṅ ǁke-
ǁkēya "pompoon", hăṅ kụérrekụérre. Ha ǁkítẹn
(6089) ǀkŭ ǀkúïta; hăṅ ǁkĕǁkéya ǀkhọā. Ha ( ) ǁkítẹn
ʏáuki ttąḿ⊙pụa ǀkúïta; hĩ-ta ǀkúïtẹnǀkúïtakẹn ǁke-
ǁkēya ǀkhwáitẹn. Hĭṅ́ ǀnĕ ĕ ǀgáụökẹn.

Ssítẹn ǀku χ̌hā́ṅṅa ǀhṓ ā̃; he ē, ssítẹn ǀnĕ ǀkąṅn
(6090) ǀkuṅ́ ǀho ǀgọ̄ë, ī̃; ( ) ŏ ssítẹn kā́, hă ǁkí ssĕ ǀuhí
ssĭṅ ǀgọ̄ë; ssi ssĕ dí ǀkwą̄ī, ī. He ssí ǀkŭ-g ǀnĕ
kuṅkuṅ́, ddi kúï tā̃ ǀí hī̃; he ssi ǀku-g ǀnĕ ǀk'ą̄ītĭ,
(6091) o hiṅ ǀné tā̃ ǀí. He ē, ssĭ-g ( ) ǀne ǀk'ą̄ītẹn ʏáo
hĭ, í. He ssi ǀne ī́ ǀkéï, ŏ ǀnábba; ssítẹn ǀne ī́kwa,
ī̃ ŏ ǀnábba; ŏ ssítẹn ddí kúï kụérrekkụérre hă;
o ssítẹn ǂī́, ti ē, ssí ta ssi se ddí wháı-tă ǀgụáttẹn-ta
ǀkáukẹn.

(8292') * Hi ǁkụąṅ́ ka Harpī́s, ī̃.

they are going along picking up the arrows they
recognize the arrows. They say: "Thy arrow it
seems to be, for, their mark is like ( ) this." Another (8291)
man says: "Yes, my arrow is yonder." They again
go to pick up this arrow. The other man says:
"My arrow seems to be yonder; for their mark is
like this."

ǀ*kwą̄ĕ̈** is that with which they make the marks. (8292)
They put *ttò̱* into (it), and they pound the *ttò̱* together
with the ǀ*kwą̄ĕ̈*; and the ǀ*kwą̄ĕ̈* becomes red on account
of it; then, they mark the arrows with it.

THE ADHESIVE SUBSTANCE USED BY THE BUSHMEN IN MAKING ARROWS.

It is ǀ*kwą̄ĕ̈* †; it is ǁ*kụárri* juice. It is like a (6088)
pumpkin, it is round. Its juice is white; it is like
water. Its ( ) juice is not a little white; its white- (6089)
ness resembles milk. It is poison.

We make an incision (?) (and) set it (the ǁ*kụárri*)
down; and then we hold a tortoise (shell) underneath
it; ( ) because we wish its juice to be upon the (6090)
tortoise (shell), that we may make ǀ*kwą̄ĕ̈* of it. And
we warm (it) by the fire, making it hot; and we
beat (?) it, when it is hot. Then, we ( ) beat (?), (6091)
cooling it. And we take it up in this manner,‡ with
a "Driedoorn" stick; we do in this manner to it,
with the "Driedoorn" stick, as we make it round;
while we think that we intend to make little spring-
bok arrows.

* They (the farmers) call it "Harpís." (Probably harpuis, (8292')
* * * "resin.")

† The later spelling of this word has been followed in the translation, as probably more correct.

‡ The narrator here imitated the manner of taking up the (6091')
ǀ*kwą̄ĕ̈* by means of rolling it upon a stick.

IX.—210.
L.

MODE OF GETTING RID OF THE EVIL INFLUENCE OF BAD DREAMS.

(*Given in August*, 1875, *in the Katkop dialect, by* Dia!kwa̧in.)

(5161') Ń ǂǒă, hă kăń kă ssĭń ǁnaū, hā kă hă ssĕ ǀʗkuă̄, hă ǁnaū, há kă hă ssĕ ttą̄ı̄, hă ǀką̄m ǃkaú, hă ǁnaū, hā ǃkǭmm ǃhŏ ǃkaŭ, ŏ ǀí-tă ǃkŭǃkúïte̥n, hă kkú:

(5162') "ǃkábbi-ẵ ǀké!" o hā ( ) kă tchuĕn̈ ǃkŏǃkŏ̈ĭn̈ ē, há ssĭn̈ ǁkhábbo-ẵ ǀkí hę̆, há kă, hé ssĕ ǁkóă̈-ke̥n ǁkhōë ǁnăǁná ǀĭ; ŏ hę̆ ʏaúki ttą̄ı̄, hí hă. Tă, hă ǁnaū, há ǂă ǀkwé̋ĭ ǀkwĕ̃ǀkwā̃, hă ddí, hĭń kíę̆ ssĕ ttą̄ı̄, hí hă. Hę̆ tí ē, hă ttą̄ı̄ hę̆, hę̆ kkō̤ ǀnĕ ʏaúki áke̥n;

(5163') ŏ hā ǂĕń-nă, tĭ ē, hă ssiń ( ) ǁkhábbo-ā̃ tchuĕń ǃkŏǃkŏ̈ĭn̈, hé ʏaúkĭ ākẹn. Hę̆ tíke̥n ē, hă ǀkwé̋ĭ ǀkwā̃ń, ddī, ĩ; ŏ hăń ttā ǁkă tĭ ē, hă g ǁnaū, hā ttą̄ı̄, hĭ̈ā̃ ǁkhábbo ā, hă ssĭń ǁkhábbŏ-ā̃ hă, há kă ttą̄ı̄ ʏaúki ssĭn̈ ʏwā̃ ǂhăńnŭ̆wă.

ǁʗē̃ ē, hă ǁkéṅ hę̆, hĭn̈ ʏaúki ssĭn̈ ʏkwą̀ʏkwą̄ hă

(5164') ā̃, ŏ hę̄ ttá ǁkă tĭ ē, hă ( ) ǀkŭ ǁkhábbo-ā̃ ǁʗkóā̃ke̥n. Hę̆ tíke̥n ē, ǁʗē̃ ʏaúkĭ kă ǁʗē̃yă ʏwą̀ máma ā̃, ĩ; ŏ ǁʗē̃te̥n ttā ǁkă tĭ ē, máma ǀkŭ ǁkhábbo-ā̃ ǁʗkóā̃ke̥n; hę́ tíke̥n ē, ǁʗē̃ ǀkwé̋ĭ ʏŏ, ĩ.

IX.—211.
L.

CONCERNING TWO APPARITIONS.

(*Related in January*, 1876, *in the Katkop dialect, by* Dia!kwa̧in.)

(5810) Ssĭ kkăń ǃnaū ǁkhŏ ń̆ ǀhá, ŏ kkụérrekkụérrettúke̥n. Ssíte̥n ǀnĕ ǁnaū, ŏ ssíte̥n kă ssĭ ǃnaū kkụíte̥n ha-há,

IX.—210.
L.

MODE OF GETTING RID OF THE EVIL INFLUENCE OF BAD DREAMS.

My mother used to do in this manner, when she (5161')
intended to go out to seek for food, when she was
about to start, she took a stone; (and) as she
plunged the stone into the ashes of the fire, she
exclaimed: "Rider(?) yonder!" while she ( ) (5162')
wished that the evil things, about which she had
been dreaming, should altogether remain in the
fire; instead of going out with her. For, if she
did not act in this manner, they would go out
with her. That place to which she went would
not be nice; while she knew that she had ( ) (5163')
dreamt of evil things which were not nice. There-
fore, 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 Bushman rice which she dug would not be
favourable to her, because it was aware that she ( ) (5164')
had dreamt evil things. Therefore, the Bushman
rice would not be favourable to mamma; while the
Bushman rice was aware that mamma had dreamt
evil things; therefore, the Bushman rice would act
in this manner about it.

IX.—211.
L.

CONCERNING TWO APPARITIONS.

We buried my wife in the afternoon. When we (5810)
had finished burying her, we ( ) returned to the (5811)

(5811) ssíṭẹn ( ) ǀnĕ ǀkúïṭẹn ǹ ǁkǎ́χai Whāī-ttū̃-ggŭ ǁnēĭn̄, ē hḛ̆ òä ǀhĭ́n̄ hḛ̆. Hĭn̄ ssă̤n̄ ǀnāū hĭ̃ ǹ̃, ŏ-g ǹ ǀhǎ́;
(5812) hḛ́ ssĭ ttą̄ī ǀụhí hŏ̤ ǁā ( ) ǀk'o͡ū, ĩ̃.

Hḛ̆ ssĭ ǀaŭwi tss'ă̆ ā ǁkhŏ ǀkhwā̃-⊙pụă̆, ŏ hă̆n̄ ǀụhí ss'ō ǀk'o͡ū, ŏ hă̆n̄ ǁkhóä hă̆ ǀkwīǀkwí ǁkaū̃ tā̃, ŏ hă̆ ǀkwă̆ǀkwāgẹn.

(5813) Hḛ̆ ǹ ǁkǎ́χaī Whāī-ttū̃ kŭkkúï, hă̆n̄ ( ) ttūttú ssĭ: "ǁʘko͡ën yyŭ̃! Tss'ǎ ddĕ χă̆ ǀkē, ǀụhí ss'ō ǀk'o͡ū? Hă̆ ǁkhŏ ǀkhwā̃-⊙pụǎ́." Hḛ̆ ǀkweíṭẹn-tā-ǁkēn kŭkkūï, hă̆n̄ ttūttú ssĭ: "ǀnĕ ǁʘko͡ën yyŭ̃! Tss'ǎ ddĭn̄ ā,
(5814) hā tss'ǎ, hă̆ ǀkŭ ( ) ǀkē͡ĭ ǁōūgẹn ǀkwą̄ĭyă̆ ǀkụ̀ ã̃? Hă̆n̄ ǁkhó hă̆ ǀkhīyă̆, ǀkhí ā Ddíäǀkwą̄̃in ǀhǎ́ sĭn̄ ǀkhīya hă̆." Hḛ̆, ǹ ǁkǎ́χaī Whāī-ttū̃ kukkūï, hă̆n̄
(5815) ʘkē: "Ī, ǹ ǁχǎ́-⊙pụǎ́ wwé! ( ) Tĭ kkă̆n̄ ǀkē͡ĭ ǁōūgẹn ǁkhó, tĭ ē, ǁkā̃ ǀhă̆ kă̆ ssĭ́n̄ ǀkụē͡ĭ-ú, ĩ̃." Hă̆n̄ ǁnāū, ssĭ ttą̄ī ǁā, hă̆n̄ ǁkhóä hă̆ ssó kŏ ʘko͡ën, tĭ ē, ssĭ ǀhĭ́n̄ hḛ̆.

(5816) Hḛ̆ ǁkū-ă̆ń kukkūï, hă̆n̄ ʘkē: ( ) "ǀk'ḗ ǀkĕǀkérrĭṭẹn kă̆ń kă̆ ssĭ́n̄ ǂkǎ́kka kĕ, tĭ ē, ǀnū̃ ǀk'ē hhą̄̃ kă̆ ǁnāū, ʘké ā hḛ̆ ǂnī ǀkụ̀ ã̃, hĭn̄ hą̄̃ kă̆ ǎ̃ ǀkụ́ ǀụhí ssĭ́n̄ ĭ̃,
(5817) ĭ̃ ǀní hă̆. Úkẹn ǁkụą̆́n̄ ǂĕń-na, tĭ ē, hă̆ ( ) ttúko ǁkụą̆́n̄ ssĭn̄ ǀkĭ̃ ǀkhwā̃-⊙pụǎ́ ā ǂĕńńi, hḛ́ tíkẹn ǁkụą̆́n̄ ē, ŭ ǀkú ssĕ ǎ́ hi, ĭ̃ ssĕ ʘko͡ën tss'ă̆ á́ ǀụhí́ ss'ō ǀk'o͡ū wă ǎ́, hă̆ ǀkŭ ǀkwą̄̃ī kwŏ̤kkwă̆́n̄-ă̆ ǀkụí́, hă̆ ǀnā̃n̄
(5818) ǀkŭ ǁnǎ́, ( ) ŭ ǀkụí́." Hḛ̆ ǹ kukkūï, ǹ ʘkē: "ǂkąm̄⊙pụă̆! N̆ kă̆ń ssĕ ǁnāū, ŏ kā ǀχụŏ̃nnī ǀkąḿ ssā ṅ-kă̆ ǁnēĭn̄, ǹ ssĕ ʘko͡ën, tĭ ē, ǹ ǀnŏ́ ssĕ ǁχą̄̃ ǹ ssǎ́ ǀnĭ̃ hă̆, ŏ há ss'ō."

(5819) Hḛ̆ ( ) ssĭ ǁá hḛ̆ ǁnēĭn̄, ĩ̃. Hḛ́ ssĭ ǀaū̃ ǁnăǁnǎ́, ĩ̃, ŏ ʘkē-kă̆ ti-⊙pụǎ́. Hḛ̆ ǹ kukkūï, ǹ ʘkēyă̆ hḛ̆ ã̃,

home of my sister, *Whāī-ttū̃*,* and the other people, whence they had come forth. They had come to bury my wife with me; and we went away, crossing over ( ) the salt pan. (5812)

And we perceived a thing which looked like a little child, as it sat upon the salt pan, seeming as if it sat with its legs crossed over each other.

And my sister, *Whāī-ttū̃*, spoke, she ( ) questioned (5813) us: "Look ye! What thing sits yonder upon the salt pan? It is like a little child." And *ǀkweíṭẹn-tā-ǁkēn* [another sister] spoke, she asked us: "Look ye! Why is it that this thing is ( ) truly like (5814) a person? It seems as if it had on the cap which *Ddíäǀkwą̄̃in's* wife used to wear." And my sister, *Whāī-ttū̃*, spoke, she answered: "Yes, O my younger sister! ( ) The thing truly resembles that which (5815) 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 *ǁkū-ă̆ń* spoke, she said: ( ) "The old people (5816) 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. Ye know that she ( ) really had a very little child, therefore, ye (5817) should allow us to 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, (5818) I said: "Wait! I will do thus, as I return to my home, I will see, whether I shall again perceive it, as it sits."

And ( ) we went to their home. And we talked (5819) there, for a little while. And I spoke, I said to

* *Whāī-ttū̃* means "Springbok Skin".

hē̠ ǁkhóä kǎn̠ ǂī̀, n̠̆ ʞaŭ tǎń, n̠̆ kǎn̠ ǀkúïte̠n; tā
(5820) ǁkṓ̈ïn̠ ǀē. Hē̠ n̠̆ ǁkṵą̆n̠ ( ) ǀnĕ ǀkúïte̠n, ī̃. N̆ ǁkṵą̆n̠
ǀnĕ ǂī̀, tĭ ē, n̠̆ kǎn̠ ǁé̠, ǁkā, tĭ ē, ssĭ ssĭn̠ ǀkṵe̠ĩ̃ï
ǀkṵãn̠, ssā, ī̃; n̠̆ ssĕ ttaúko ǁʘkóe̠n, tĭ ē, n̠̆ ǀnṍ ssĕ
(5821) ǁχ̣ã̃, n̠̆ ǀnĭ̃ hă, ŏ hā ss'ó. N̆ ǁkṵą̆n̠ ǀnĕ ttaúko ( )
ǁʘkóe̠n, tĭ ē, hă ssĭń̠ ss'ō hē̠; ŏ kǎn̠ ǂī̀, tĭ ē, ⊙hṍ
ǀkŭ ss'ó̠ ssĭn̠ é̠. N̆ ǀnĕ ǁʘkóe̠n, tĭ ē, n̠̆ ʞáuki ǀnĕ ǀnĭ̃
hă, ŏ tĭ ē, hă ssĭń̠ ss'ō hē̠. Hé̠, n̠̆ ǀnĕ ǁkṵą̆n̠ ǀhumm,
(5822) tĭ ē, ( ) tss'ă á ǀχ̣árra, ha ōä ǀkŭ ssĭn̠ é̠.

Tā, máma-ggŭ kă ǂkǎ́kkă kĕ, tĭ ē, ĭ hą̃ ǁnāū,
ǀgíte̠n ē ǂnī̃ ĭ, íte̠n hą̃ ǁnāū, ǁʘké ā, hē̠ kíë ssĕ
(5823) ǁkóäke̠n ǀnĕ ǀkĭ ttą̄ĭ ĭ ã̃, ( ) hă ǁʘkēte̠n ā, ĭ ǀké-
kkō hą̃ ǀnĕ ǀu̯hí ssĭn̠ ĭ́, ŏ hăń kă, ĭ ssĕ ǀnĭ̃ hă, ŏ hăn̠
ttā ǁkă tĭ ē, ha ǀnaúnko ǂī̀ ĭ. Hé̠ tíke̠n ē, hă
(5824) ǁgṍ* ǀnaúnkŏ kíë ǁʘkóe̠n ĭ, ŏ hăń ttā ( ) ǁkă tĭ
ē, hă ǀkĭ ǁkṵą̆n̠ ʞaúkĭ kă hă ttą̄ĭ χ̣ū ttŭ ĭ́; tā, hă
ǀgē ŏ ĭ́. Hé̠ tíke̠n ē, ĭ ǀnaúnko ǀnĭ̃ hă, ī̃.

N̆ ǁχ̣ãĩ̃ ǀhă,† Măńssegn̠ ‡ ǀnĕ ǂkákkă ssĭ ã̃, tĭ ē,
(5825) hă hą̃ ( ) ǁnāū, ŏ hăn̠ ǀhą̄nn̄-ã̃ ttĭń, hăn̠ hą̃ ǁnāū,
hăn̠ ttą̄ĭ ǁā, hăn̠ hą̃ ǀaúwĭ ǀkhwã̃-⊙pṵă, ŏ hăn̠
hhītyą̆ § ŏ ⊙hṍ ǁχ̣ã̄χ̣u. Hē̠, hă hą̃ kukkūï, hăn̠
(5826) ǂī̀: ʻN̆-kă ǀkhwã̄ χ̣ă ē̃ ( ) ss'ŏ ssĭn̠ ǀkṹχ̣e ǀgāūka ń̠?

(5823') * Hă-kă tĭ ē, hă ǀnaúnko ǂī̀ ĭ, hĭn̠ ē, hă ssan̠ ǀu̯hĭ́ ssĭn̠ ĭ́, ĩ̃; ŏ ǁʘkē ā ǀgíte̠n ǁχ̣árra ǀkĭ ttą̄ĭ hă, ã̃, hă ǁʘkēte̠n ā, ha ǀkṵe̠ĩ̃ï ǀkṵán̠ ddī, ã̃. Tă, mámaggŭ ǀkĭ ǂkǎ́kka kĕ, tĭ ē, o ĭ́ ǀkūke̠n, ĭ ǁkéǁkéyă tĭ ē, ǀnū-ǀk'ē ddā hē̠; hē̠ tă ǀkwa̯ỹã̃ hi ã̃, tss'ă ā ǀχ̣arra.

(5824') † N̆ ǁχ̣ãĩ̃ ǀhă *is, the narrator explains, an abbreviation of* N̆ ǁkǎ́χ̣ãĩ ǀhã̃.

‡ N̆ ǁkǎ́χ̣ãĩ ǀā-kkumm ǀhǎ́n̠ ē, ǂkǎ́kka ssĭ ã̃, tĭ ē, hă ǀnã̃ ǀkhwã̃ ā ǀkŭ ǀhą̄mmī hă. Hăn̠ ǀkŭ ká hă ǀkṹχ̣ĕ ǀhĭ́ń.

(5825') § hhīkă̠ *or* hhītyą̆ *is*, Díäǀkwą̃ĩn *says*, = hhīte̠n hă há.

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 (5820)
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 had sat; because (5821)
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 (5822)
a different kind of thing.

For my mothers used to tell me that, when the
sorcerers are those who take us away, at the time
when they intend to take us quite away, ( ) that (5823)
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 * still looks at us, because he feels ( ) that (5824)
he does not want to go away (and) leave us; for
he insists upon coming to us. Therefore, we still
perceive him on account of it.

My sister's husband, *Măńsse*,† told us about it,
that it had ( ) happened to him, when he was hunting (5825)
about, as he was going along, he espied a little
child, peeping at him by the side of a bush. And
he thought: 'Can it be my child who ( ) seems to (5826)

* That part of him (with) which he still thinks of us, is that (5823')
with which he comes before us, at the time when the sorcerers 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 *Inū* people do; they change (?) themselves into a different thing.

† My sister, *Iā-kkumm's* husband it was who told us, that he (5824')
had perceived a child who was afraid of him. It wanted to run away.

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Hăṅ ǀnĕ ss'ŏ ǁgū̃ ḷk'ū̃ï, ŏ hăṅ ss'ŏ́ ssĭṅ ḷgāukă ṅ̃.'
Hḕ Măńsse hā̧̃ kukkūï, hăṅ ǂī̃, 'Ǎkkĕ ṅ̀ ttā̧ī ǀkō
(5827) ǁĕ, ṅ̀ ssĕ ǁ⌣kŏ́en ḷkhwā̃ ā ă, tĭ ē, ( ) ḷkhwā̃ ddĕ
ǀnŏ̃ ḗ.'

Hḕ Măńsse hā̧̃ ǁ⌣kŏ́en, tĭ ē, ḷkhwā̃ hā̧̃ ǁnāu, ḷkhwā̃
ǁ⌣kŏ́en, tĭ ē, hă ttā̧ī ǀkạḿ ǁā ḷkhwā̃, hă ssĕ ǁ⌣kŏ́en
ḷkhwā̃ ā ḗ, hăṅ hā̧̃ ǁ⌣kŏ́en, tĭ ē, ḷkhwā̃ hā̧̃ ʏwā̃ṅ
(5828) ( ) hă ḷhạḿmĩ hă. ḷkhwā́ṅ hā̧̃ ssụēṅ-ā̃ ǁnū̃ṅ hhŏ
⊙hŏ́; ḷkhwā̃ṅ hā̧̃ ḷk'áuru-ī̃; tíkẹn hā̧̃ ʏwā̃ṅ hă ká
hă ḷkū́χĕ ǀhĭṅ́. Hḗ hă hā̧̃ ǁkụ̣ā̧ṅ ttā̧ī ḷhíṅ ǁā, ŏ há;
(5829) hḕ ḷkhwā̃ hā̧̃ ( ) kkó̱ā̧̃ṅ ǀhĭṅ́, ī̃. Hăṅ ttā̧ī ḷk'áuru-ā̃
ǀhiṅ́; haṅ hā̧̃ ʏwā̃ṅ hă ká hă ḷkū́χe ǀhĭṅ́.

Hḕ Măńssĕ hā̧̃ ǁ⌣kŏ́en, tĭ ē, tss'ā́ ddĕ ǀnŏ̃ ā ḷkhwā̃
(5830) ʏáuki ǀné kă hă ssḗ hă ā̃; hḕ ḷkhwā̃ ǀkŭ ( ) ʏwā̃ṅ́
hă ḷhạḿmĩ hă. Hḕ hă hā̧̃ kkụ́ṅniṅ-ī̃ ḷkhwā̃, ī̃; ŏ
ḷkhwā̃ ǁ⌣kŏ́en ḷkhē ā̃. Hăṅ hā̧̃ ǁkụ̣ā̧ṅ ǁ⌣kŏ́en, tĭ ē,
ḷkhwā̃ ǀátti-⊙pụá ǁkụ̣ā̧ṅ ḗ; hăṅ hā̧̃ ǁ⌣kŏ́en, tĭ ē,
(5831) ḷkhwā̃ ǁkụ̣ā̧ṅ ( ) ǀkwā̧̃ī̧yă ḷkụ̀ī. Hăṅ ǁnāu, tíkẹn-
tíkẹn-kkụ́tẹn,* hăṅ ʏáuki ǀkwā̧̃ī̧yă ḷkụ̀ī; hăṅ hā̧̃
ǀkŭ-g ǀnĕ kukkūï, hăṅ ǂī̀, hăṅ ǀkū́ ssĕ χ́ū ttŭ ḷkhwā̃.
(5832) Tā, ḷkhwā̃ ā ǀkŭ ḷhạḿmĩ hă, ( ) há ǀkŭ á ă.
Hḕ ha hā̧̃ ǀkŭ ttā̧ī, ŏ ḷkhwā̃ṅ ḷkhé kŏ ḷk'áuru-ī̃.
Hḕ ḷkhwā̃ hā̧̃ ǁ⌣kŏ́en, tĭ ē, hă ttā̧ī χ́ū ttúï hă;
hăṅ hā̧̃ ḷk'ū̃ ssā, hăṅ ssụēṅ.

(5831') * Hăṅ ǁnāu, ǁ⌣kē-kkō, ŏ́ hă ǁ⌣kŏ́en hă, hăṅ ʏáuki ǀkwā̧̃ī̧yă ḷkụ̀ī; tā, hă ǀkŭ ǀχárra-ssĕ ǀkwā̧̃ī̧yă, tss'ă ā ǀχárra. Hăṅ ǁkụ̣ā̧ṅ ǁkhŏ ḷkụ̀ī, ŏ tĭ-kkō.

have run after me? It seems to have lost its way, while it seems to have followed me.' And *Măńsse* thought: 'Allow me to walk nearer, that I may look at this child (to see) ( ) what child (it) be.' (5827)

And *Măńsse* saw that the child acted in this manner, when the child 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 (5828) child sat behind the bush; the child looked from side to side; it seemed as if it wanted to run away. And he walked, going near to it; and the child ( ) (5829) arose, on account of it. It walked away, looking from side to side; it seemed as if it wanted to run away.

And *Măńssĕ* looked (to see) why it was that the child did not wish him to come to it; and the child ( ) seemed to be afraid of him. And he examined the (5830) child; as the child stood looking at him. He saw that it was a little girl; he saw that the child ( ) (5831) was like a person. In other parts* (of it) it 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 (5832) stood looking from side to side. And (as) the child saw that he went away from it, it came forward (near the bush), it sat down.

* At one time, when he looked at it, it was not like a person; (5831') for, it was different looking, a different thing. The other part of it resembled a person.

IX.—228. L.

THE JACKAL'S HEART NOT TO BE EATEN.*

(*Dictated, in September*, 1878, *by* ǂhaŋ́ǂkass'ò, *from his maternal grandfather*, Tsṣ́ătssĭ.)

(7457) Hĭ ǁkuą̇́ŋ tátti ē, ǀkhwā́-⊙pu̯ă ǁké ta ddĭ ǁkḗrre, hé ti hiŋ́ ē, ǀkhwā́-⊙pu̯ă ʏaúki ta hĭ kóro ǁĭǁĭ, au hiŋ́ tátti ē, kóro ʏaúki ttą́m⊙pu̯ă ǀhą́mmì, tā, kóro (7458) ( ) ka ǁku ǀkùχe ǁhiŋ́.

ǁkaúëyákẹn ā, ǀkhwā́-⊙pu̯ă ka hā́ ha ǁĭ, há a ʏaúki ǀhą́mmì, tā, ǀkhwā́-⊙pu̯ă ǁké-g ǁne ddí ǁī-ssă, au kóro ǁĭ, haŋ ʏaúki ǁne ǀgaŭko ǀhą́mmĭ̀.

(7459) Hé tíkẹn ē, i ʏaúki ka-g ǁne à ǀkhwā́-⊙pu̯ă ( ) kóro ǁĭ, au íte̯n tátti ē, kóro ǁké ta ǁku ǀkùχe ŭ ǁĕ, au ha ʏaúki ǁnĭ́ í; au há ǁku ì̀ tòä ĭ ǀnǫ̊ǂ ǀχ̣órokẹn, ha ǁku ǀkùχe ŭ, au ha ʏaúki ǀkwĕ́ sse.

Note added by the Narrator.

(7457') Ha ǁkú ssiŋ ǁą́mma ǀkuiŋ́ǀkuiŋ́ au ǀgáppe̯m-ttŭ̊, he ǀgáppe̯m-ttŭ wa-g ǁne ǎ ha ǀkuiŋ́. He há ǁne ǁké-ĭ̃ ǀkuiŋ́, ha ǁne ǁhiŋ̀ ǀkuiŋ́, ĭ̃; he ha ǁne ǁkĭ̃ ttą́i ǀkuiŋ́, au ha ǀkaŋ́nă au ǀhõ͡ũ ā, ha ǁhiŋ́ya ǀkuiŋ́ á. Há ǀhą́mma ǁku ǁhiŋ́ǁhiŋ́ ǀhŏ ǀkuiŋ́; he, há ǁnaŭ, (7458') ǀkuiŋ́ya ǁne ǁkhãĭ̃ ( ) ha-ha ǀhõ͡ũ, ha ǁne ǀkhõ͡ũ-ĭ̃ ǀkuiŋ́, he ǀkuiŋ́yã̆ ǁne ǁkhā́-ĭ̃ kóro.

Há ǁne ǀʏao kóro ttũ̃; he, ṅ ǀkóëttúkā ǁne ǁkuákkẹn kóro ttŭ̃ttŭ̊; hì̃ ǁkuákkẹn hĭ̃, hì̃ ǂumḿ hĭ̃.

* In this piece of native literature several words occur of which the meaning is not yet clear to the translator.

IX.—228. L.

THE JACKAL'S HEART NOT TO BE EATEN.

They (the Bushmen) feel that a little child is wont (7457) to be timid; therefore, the little child does not eat jackals' hearts; because the jackal is not a little afraid; for the jackal ( ) runs away. (7458)

The leopard is the one whose heart the little child eats; it which is not afraid; for, a little child becomes a coward from the jackal's heart, it fears immoderately (?).

Therefore, we do not give to a little child ( ) the (7459) jackal's heart; because we feel that the jackal is used to run away, when it has not (even) seen us; when it has only heard our foot rustle, it runs away, while it does not look towards (us).

Note added by the Narrator.

He (my grandfather, *Tsṣ́ătssĭ*) had bought dogs (7457') from *ǀgáppe̯m-ttŭ̊*, and *ǀgáppe̯m-ttŭ* gave him a dog. And he took hold of the dog, he tied the dog up; and he took the dog away; holding the thong with which he had tied up the dog. He at first kept the dog tied up; and, when the dog had slipped ( ) (7458') his thong (?), he put it upon the scent (?), and the dog killed jackals.

He (my grandfather) skinned the jackals; and my grandmothers dressed the jackals' skins; they dressed them, they sewed them.

Há ḷhábbīsse, ha ḷkaúkẹn kóro, hiṅ ǁ'ụá, ha ǀkĭǀkí ssā hĩ̄, ha ḷʔāo hĩ̄.

He, ha ǀne ddà ǀgáppẹm-ttŭ á ḷnụiṅ̀, kóro-kă ḷnụiṅ̀, au ha ǀne ḷnwā ǁ'ụā-ka ḷnụiṅ́, ǁ'ụā ttū̃.

He, ha ǀne ǀkĭ̀ ǁā, ǀgáppẹm-ttu á ḷnụiṅ́, kóro-ka
(7459') ḷnụiṅ́, ( ) au há tátti ē, ǀgáppẹm-ttŭwằ ā, á ha ằ ḷkụiṅ́. Hé tíkẹn ē, ha ǀne ddà ǀgáppẹm-ttu á ḷnụiṅ̀; au ha ddá ǀgáppẹm-ttŭ ā̃ ḷkụiṅ́ ǁkhī̃; hé tíkẹn ē, ha ǀne à ǀgáppẹm-ttŭ á ḷnụiṅ̀, he ǀgáppẹm-ttŭ ă ǀne ǁχạḿki ằ ha á ḷkọẵ, au ha ǀúka ṅ ḷkṓïṅ á, kóro-ka ḷnụĭṅ̀. He, ṅ ḷkṓïṅyà ǀne ḷkúïtẹn, ī̃.

Hé tíkẹn ē, ṅ ḷkṓïṅ ta ssiṅ́ ǁnaŭ, au há ǀne ḷχ̃aũä
(7460) ǀkí kóro, ha ǀné ta: ( ) "Ákẹn ss'ó kă, i ta hĩ̀ kóro ǀĩ̃ǀĩ́, tā, i ǀké ta ddĭ ǀī̃-ssa." Hé tíkẹn ē, ssi ʔaúki ssiṅ hĩ̀ kóro ǀĩ̃ǀĩ́, ī̃.

Tā, ṅ ḷkṓïṅ ǀkĕ ʔaúki ssiṅ hĩ̀ kóro, haṅ ka ssiṅ́ ǀku ī̃ ḷχ̃aũä ha ⊙pụoṅddē kóro.

TAKEN FROM IX.—237.$_{L.}$

ǁHÁRA AND TTỌ̀.

(*Given in August*, 1878, *by* ǀhaṅ‡kass'ō.)

(7273') ǁhára ǁkụạṅ ē ǀké ǀhóäka; ḷk'étẹn ttạḿm-ī̃ hi ǀnaṅ́, ī̃; au ttọ̀gẹn ǀne ḷkĩ̀ya, he ḷk'ḗ ḷʔáuï hi eṅ́eṅ́, ī̃, aŭ hi ḷkaũ hĩ̃; hi ǀne ḷkaṹ hĩ̃, ḷkaṹ hĩ̃, ḷkaṹ hĩ̃, hi ǀne ḷʔáuï hi eṅ́eṅ́, ī̃. Hi ǀne ḷkaũ ǁhára, hi ǀne ttạm̄m̄ hi ǀnā, au hi mạ́ïï hi ḷkaṹ ttọ̀;* hi ǀne mạ́ïï hi

* The Dutch name, used for *ttọ̀*, appears to be "Rooi Klip" or "Roode Klip". A Koranna gave the name *ḷnoũ* for it.

He again (?) killed (?) a jackal and an *Otocyon Lalandii*, he brought them (home), he skinned them.

And he made a kaross for *ǀgáppẹm-ttŭ*, a jackals' kaross, while he put on the *Otocyon* kaross, the *Otocyon* skin.

And he took the kaross to *ǀgáppẹm-ttu*, the jackals' kaross, ( ) while he felt that *ǀgáppẹm-ttŭ* was the (7459')
one who had given him the dog. Therefore, he made a kaross for *ǀgáppẹm-ttu*; while he made for *ǀgáppẹm-ttŭ* an equivalent (?) for the dog; therefore, he gave the kaross to *ǀgáppẹm-ttŭ*, and *ǀgáppẹm-ttŭ* also gave him a pot, while he rewarded (?) my grandfather for the jackals' kaross. And my grandfather returned home.

Then my grandfather used to act in this manner, when he was boiling a jackal, he said: ( ) "Thou (7460)
dost seem to think that we eat jackals' hearts? for, we become cowards (if we do so)." Therefore, we did not eat the jackals' hearts.

For, my grandfather used not to eat the jackal; he only boiled the jackal for his sons.

IX.—237.$_{L.}$

ǁ*HÁRA* AND *TTỌ̀*.

ǁ*hára* * is black; the people [having mixed it with (7273')
fat] anoint their heads with it; while *ttọ̀* is red, and the people rub their bodies with it, when they have pounded it; they pound it, pound it, pound it, they rub their bodies with it. They pound ǁ*hára*, they anoint their heads, when they have first

* A certain stone which is said to be both hard and soft.

ḷʔáuï hi eńeń, au ttò̱. He, hi ǀne ḷkaũ ǁhára, ī̃,
(7274') hi ǀne ttạḿm hi ǀnā. ( ) Hi ǀne ttạḿm kúï ákkẹn
ǁwẽ̀ī̃ hī̃ ǀnā, au hī́ ta, hi ǀná ǀkhū́ wá sse ǁkhóë.
He, hi ǀne ḷkùï, ī̃; au hī́ tátti, hi ttạḿm-ī̃ hi ǀnā̀;
au hī́ ta, ǀkhúka sse ḷkǔ̀ ǁkhóë, hi ǀnā sse ddī́ kŭ
ǁkhṓ ʔụérritẹn, au ǀhṓäkẹnǀhṓäkẹn, au hi ǀnā ʔaũ
ttạḿ⊙pụ̆ă ǀhóäka.

He hi ǀne ḷkùïtẹn, au hi ǀne ǀhiń ḷkū́kkṓ, au hí
tátti, hi ǀne ḷkùïtẹn hi-ta ǁneĩ́ṅ; au hī̃ ǂkákka
ḷkū́kkṓ ā̀, ḷkū́kkṓ sse ddá hi á ǁhára, hiṅ kóä ttò̱.
(7275') Tā, ha ǁχ̣ạḿki ( ) ǁá, ǀáiti sse ǁá ǀkụákka ha
ǁhṓǁhṓ; ǁhṓǁhṓ ē, ha sse ǁχ̣ạḿki ǀkī́ ssa ḷkū́kkṓ
hī̃; au ḷkúkkṓ á sse ǁχ̣ạḿki ǀkùwa ha á ǁhára,
au ḷkū́kkṓ wa ḷχ̣ṓä ǁhára. He ḷkū́kkṓ ǀne ssá,
ǀkùwa ha ǁhára; au ha ǁχ̣ạḿki ǀkụákkẹn, ǀkù
ǀkī́yă ḷkū́kkṓ ā́ ǁhṓǁhṓ; au ha ǂkákka ḷkū́kkṓ ā̀,
ḷkū́kkṓ kọ̄ạ̄ ssạṅ ǁχ̣ạḿki ǀkī́ ssā ha ā̀ ǁhára, hiń
ttò̱; tá, ha ā ssiṅ ǁā ḷkū́kkṓ, he ha ʔaúki ssạṅ ǀne
(7276') ssẽ́ ḷkū́kkṓ, ( ) tá, ḷkū́kkṓ ā ssạ́ṅ ǀne ǁẽ́ ha; ḷkū́kkṓ
sse ǁá, ǀkā̀ ǁhṓǁhṓ; au ḷkúkkṓwă ǀkī́ ǁá hā̃ ttò̱.
Hé tíkẹn ē, ḷkū́kkṓ ka-g ǀne ǁχ̣ạḿki ī̃; ha ǀne ǀkī́
ǁā ḷkū́kkṓ, ttò̱, hiń ǁhára.

ǁhára ǁkụạṅ wą̆wạ̀ìtẹn; hé tíkẹn ē, i ǀná ka
ḷʔàrrākẹn, ī̃; au hī́ tátti, hi wą̆wạ̀ìtẹn; hi ǀne
ḷʔàrrākẹn. Hé tíkẹn ē, ǀχ̣ạḿ-ka-ḷk'ẽ́ tá kă, aũ
ǀnúǀnútátta ǂkákkẹn ǁnā́, "Há ḷkụī́, há e ǀkạ́o, aú

pounded the *ttò̱*; they first rub their bodies with
ttò̱. And they pound ǁ*hára*, they anoint their heads.
( ) They anoint their heads very nicely, while they (7274')
wish that their head's hair may descend (*i.e.*, grow
long). And it becomes abundant on account of it;
because they have anointed their heads, wishing 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, when they come away from the
other man, while they return to their home; when
they have told the other person (the woman) about
it, that the other person shall prepare [more] ǁ*hára*
for them, as well as *ttò̱*. For he (the man) also
( ) goes, (his) wife will go to dress bags for him, (7275')
bags which he will also bring to the other man;
while the other (man's wife) will also put aside
ǁ*hára* for him, when the other (man) collects ǁ*hára*.
And the other (man) comes to put aside ǁ*hára* for
him; while she [the wife of the man who brought
the bags] also dresses (and) puts away bags for the
other; for, she has told the other (woman) that
the other must also bring her ǁ*hára* and *ttò̱*; for
she has been to the other, and she will not be
coming (soon again) to the other, ( ) for, the other (7276')
must go to her; the other must go to receive the
bags, when the other takes *ttò̱* to her. Therefore,
the other one also does so; she takes to the other
ttò̱ and ǁ*hára*.

ǁ*hára* sparkles; therefore, our heads shimmer, on
account of it; while they feel that they sparkle, they
shimmer. 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

ha ǀnā ē, hī́ ʏaŭ ákkẹn ǁká hī̃, au ǁhára; hī́-ta ǀhóäkẹnǀhóäkẹn." Hi ǀné ta, "ǀkạ́o" ā́, "Ha ǀnàn̈
(7277') ( ) ʏaúki ákkẹn ǁká hī̃; ta, ha ǀná ǁkhóä ǃkhì."

⊙hṓ ǁkụạṅ ḗ, he ǁnā́ ssī́-ta ǃχ́óë, hiṅ́ ǀnĕ ĕ ǃkhì, hiṅ ǃkụī́ya, ⊙hṓ ǃkḗrritẹn ǁkụạṅ ḗ; hiṅ ʏaúki ttạḿ⊙pụă ǀ⌣kwaíya, au ssī́-ta ǃχ́óë, hiṅ kóä ǁ⌣kérri, hiṅ ǃkhì.

HOW TTỌ̀ IS OBTAINED.

(7275) Ttọ̀ ǁkụạṅ ǁnā́ ǃkŏ̆ŭ, ttọ̀ ttū́; ǃk'ḗtẹn ǁkụạṅ́ ka, ttọ̀ ttū́ ǃkā ss'o ǃkŏ̆ŭ, ǃk'étẹn ǀné ta, ttọ̀ ttū́, ī̃.
(7276) ǃk'étẹn ǃhạḿmi hī̃, au ( ) ǃk'étẹn tátti ē, ǃk'ḗ ǀkḗ ǁnā́ hī̃ (ǃgítẹn). Hiṅ́ ǀne ddá ǁnĕ̆ĭṅ, ī̃. Hé tíkẹn ē, ǃk'ḗ hạ́ ka, ǃkaũ ttọ̀, hī̃ ǃʏaŭ hī̃, au hí ǀne ǃχ́ṓä ttọ̀. He hi hạ́ ǀne ǁnaŭ, au hī ǁá ttọ̀, hi hạ́ ǀne ǃkạítẹn-ī̃
(7279) ( ) ttọ̀ ttū́, au hī́ tă, ǃgíta sse ǃχ́ē, hí sse ǁá kkwē, ddī́ ǀkĭǀkī́ ttọ̀, au hiṅ tátti ē, ǃgítẹn ǀkĕ ǁḗṅna ttọ̀ ttū́. Hé tíkẹn ē, hī̃ hạ́ ka ǀkĕ̱ǀkē̱ḿ ǃkaúökẹn, hi
(7280) ǀne ǃkạítẹn-ā̃ ttọ̀ ttū́, au hī́ ( ) ta, ǃgíta ssĕ ǃχ́ē, hi sse ǁá kkwē,* ddī́ ǀkĭǀkī́ ttọ̀. He, hī́ ǀne ǁā, ddī́ ǀkĭǀkī́ ttọ̀, ttọ̀, ttọ̀; hi ǀne ǁχ́ạḿki ddí ǁhā́ra,† hī̃ ǀne ǀkù ǁhā́ra, hiṅ́ kóä ttọ̀; he hí ǀne ǃkùïtẹn.

(7280') * Tá, hi ssạṅ ttaṅ́ttaṅ́, au ǃgī́tā ǁ⌣koén hi.
† ǁhā́ra ttū́ ǁkụạṅ́ ǀku ǁχ́ạḿki ǀχ́ára sse ss'ō; ttọ̀ ttū́wákẹn ǀku ǁχ́ạḿki ǀχ́ā́ra sse ss'ō.

head, which is surpassingly beautiful with the ǁ*hára*'s blackness." They say, "Handsome young man" to him, "His head ( ) is surpassingly (7277')
beautiful; for, his head is like the ǃ*khì* tree."*

It is a tree which is in our country; it is the ǃ*khì* tree; it is large; (it) is a great tree. They are not a little abundant in our country: the ǁ⌣*kérri* tree and the ǃ*khì*.

HOW *TTỌ̀* IS OBTAINED.

Ttọ̀ is in the mountain, the *ttọ̀* mine; the people (7275)
say that the *ttọ̀* mine is on the side of the mountain, the people say '*ttọ̀* mine' to it.

The people are afraid of it [that is, of the sorcerers who live by the mine], because ( ) the people are (7276)
aware that people are there (sorcerers). They (the sorcerers) make a house† there. Therefore, the people who intend to pound *ttọ̀*, rub themselves when they (go to) collect *ttọ̀*. And when they go to the *ttọ̀*, they throw stones at ( ) the *ttọ̀* mine, (7279)
when they wish the sorcerers to hide themselves, that they may go undisturbed to work at the *ttọ̀*, while they feel that the sorcerers dwell at the *ttọ̀* mine. Therefore, they take up stones, they throw stones at the *ttọ̀* mine, when they ( ) wish the (7280)
sorcerers to hide themselves, that they may go in peace‡ to work at the *ttọ̀*. And they go to work at the *ttọ̀*, *ttọ̀*, *ttọ̀*. They also get ǁ*hára*; § they put away the ǁ*hára* and the *ttọ̀*, and they return home.

* The ǃ*khì* tree bears berries; and has no thorns.
† The narrator thinks that their houses are small holes, like (7276)
mouseholes.
‡ For, they would be ill, if the sorcerers saw them. (7280')
§ The ǁ*hára* mine [literally, "mouth" or "opening"] is in a different place; the *ttọ̀* mine is also in a different place.

IX.—240.
L.

SIGNS MADE BY BUSHMEN IN ORDER TO SHOW THE DIRECTION IN WHICH THEY HAVE GONE.

(*Given, in April,* 1879, *by* ǀhaṅǂkass'ō, *from his mother,* ǀχ́abbi-aṅ, *and from personal observation.*)

(8374) Hiṅ́ ǀku ǁnaŭ́, au ḷkŭ́-kkō ttą́ïya, ḷkúkokẹn ʔaúki ǀné ta ha ḷkùïtẹn, hiṅ́ ǀne ḷkùru,* au hi ḷkọ̄ā́, he hi ǀne ǀkóǀkó ḷhŏ ǀkē,† au ḷkùruḷkùru, he ḷkŭ́-kō
(8375) ( ) ǁnaŭ́, ha ǀne ḷkúïtẹn, há ǀne ssá ḷkó hĩ́, au ǁneíṅ. Ha ǀne ǁ⌣koén ǁneĭ́ṅ, ha ǀne ǁ⌣koén, ǁ⌣koén, há ǀne ǀnī ǀkē ǀkō ḷkhḗ. He, ha ǀne ǁā ǀkē, há ǀne
(8376) ǁ⌣koén ǀké. Ha ( ) ǀne ǁχ́ạḿki ǀnī ǀké ă, ha kaṅ ḷkhē.

He, há ǀne kúï: "ḷk'ḗ taṅ ʔǫ́ä ḷkọā́ ǀkạm̀ ǁa ḷkhọá-ttu ḗ." He, há ǀku-g ǀne ǀkạm̀ ǁa ḷkhọā, au há ǁā, ǁ⌣koén ǁgą́uë ḷk'ḗ, tĭ ē, ḷk'ḗ ǀnŭ ǁá ǁeńna
(8377) ( ) há ḷkhọá.

He, ha ǀne ǁkāītẹn ǁā ḷkhọá-ka ǀką́o;‡ ha ǀne ǁkoù ssiṅ, há sse ss'o ko ǁ⌣kŏ̀en, ǁ⌣koén ǁgą́uë ǁneīǁnéi. He, há ǀne ǀnī́ ǁneīǁnéi, au ǁneīǁnéiya
(8378) kaṅ ḷkuïtẹn ḷkhé. Ha ǀne ( ) ǁ⌣koén ss'ō, ī̃; ǀī́ya § ǀne kkǫ́ïtẹn ǀhiṅ ǁneīǁnéi,‖ au há ǁ⌣koen ss'o. Hé, há ǀne kúï: "ǁneĭ́ṅ ǁkụạṅ ddǫ́ä ā kaṅ́!" He há

(8374') * Hi ǁkụạṅ ḷkùru ḷhŏ hi ḷnọā́, au ḷk'ãŭ.
† ǁkụạṅ ǁkeṅǁkéṅ ǀē ǀké au ⊙hókẹn.
(8377') ‡ ǀką́o ǁkụạṅ ḗ, ā ḷkhọā ǁnúṅ ss'o hă.
(8378') § ǀítẹnǀítẹn ǁkụạṅ kkǫ́ïtẹn, hí-ka kù.
‖ ǀī́ ǁkụạṅ́ ǀku ḷụhí ss'o.

IX.—240.
L.

SIGNS MADE BY BUSHMEN IN ORDER TO SHOW IN WHICH DIRECTION THEY HAVE GONE.

They (the Bushmen) are accustomed to act thus, (8374)
when another man has gone away (and) does not return, they push their foot along the ground,* if they travel away; and they place grass† near the marks (they have made); and the other man ( ) (8375)
does thus, when he returns, he comes (and) misses them at the house. He looks at the house, he looks (and) looks, he perceives the grass standing upright. And he goes to the grass, he looks at the grass. He ( ) also perceives the grass which stands (8376)
yonder.‡

And he exclaims: "The people must have travelled away to the water pool there." And he goes to the water, while he goes, looking (and) seeking for the people, (to see) whether the people have gone to dwell at ( ) that water. (8377)

And, he goes, ascending the water's hill;§ he sits upon (it), that he may, sitting, look, look seeking for the huts. And he perceives the huts, as the huts stand white yonder. He ( ) sits, looking at (8378)
them; the (smoke of the) fire‖ rises from the huts,¶ as he sits looking. And he exclaims: "The

* They push their foot along the ground. (8374')
† (They) stick grass into the bushes.
‡ There are four pieces of grass, at a distance from each other, (8376')
in the direction of the place to which the people have gone.
§ (It) is a hill, behind which the water is. (8377')
‖ All the fires smoke. (8378')
¶ The fire is outside.

ǀne ūï, ha ǀne ǀkạm̀ ǁā ǁne͝ïṅ, he ha ǀne ḷkúïtẹn ḷkhḗ
(8379) ( ) ǁā ǁne͝ïṅ.

He ḷk'ĕ-kụítā ǀne kúï: "I ǁkā́ ǁkụạṅ ddǫ́ä ǀkḗ ssā, ta, ha ā ka ǀkuẽ̄ĩ ʔụ̄ă há ttạ́ï; ta, ḷχ̣ōë-ss'o-ḷkụí ǁkụạṅ ḗ, ha ǂeǹna ḷkhọā. Ha ssạṅ ǀku ǀkuḗĩ ǀkĩ,
(8380) au ha ḷuhá ḷkò ǁne͝ïṅ. ( ) Ha kọ̄ạ ssạṅ ǀkŭ ǀkạm̀ sse ḷkhọá, ē ha ǀku ǂeǹna hĩ. Tā, ú ssiṅ́ ka, ha sse ǁgwí ḷk'ũ,* au ṅ́ ka, ṅ́ ǀʘké, í taṅ ǀkú sse ḷkọā́.
(8381) Úkẹn ssiṅ́ ta, ha sse ǁgwí ḷk'ũ, au ṅ́ ka ( ) i taṅ ǀkú sse ḷkọā̃, i kọā kĭ ʔáuki ǂkákka ha ā̃, tĭ ē, i ssaṅ ḷkọā́; tā, ḷkhọā ē ū́ï. Hé tíkẹn e, i ǀne ḷkọā́, ī."

(8382) I ǁkụạṅ́ ka ǁχ̣ạḿki ǀkō† ⊙hōkẹn. Í ǀne kā́, í ǁkhoǁkhó hĩ, hi ǀná kkẹ́rrukā ǀne ḷkuṅ̀ ǀḗtā, au ⊙hṓ
(8383) ǀú wa-g ǀne ĕ ǁkoū ǁnā́. He ( ) í ǀne ǁχ̣ā́, í ǁā kaṅ ḷhó ⊙hṓ ā́. He, í ǀne ḷkúru ḷhŏ, au í tátti i ʔáuki sse ǁχ̣ā̀ i ǁá ḷhŏ ⊙hṓ-kṑ; au í tátti, i ǀku-g ǀne ǁkóäkẹn ḷkọā́ ǁā.

(8384) Hé tíkẹn ē, ḷkú-kkṓ ka ǁnaū́, au há ǀne ( ) ḷkúïtẹn ssā, ha ǀne ḷkō ǁne͝ïṅ. Ha ǀne ǁʘko͝en, he, há ǀne

(8380') * ǀχ̣ạḿ-ka-ḷk'étẹn ē ta, "ǁgwí ḷk'ũ," au ǀhū̀ ē ǀné ta, "verdwaal."

(8382') † ǁkụạṅ ǁkéṅ ǀé ha au ḷk'a͝ū.
Ṅ ǁkụạṅ tátti, ṅ kă ssiṅ́ ǁʘkóen ṅ ḷkṓïṅya ǀkō.

house must be yonder!" And he arises, he goes to the house, and, returning, arrives ( ) at home. (8379)

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 thus, when he came past (and) missed the house. ( ) He (8380) would come to the water which he knew. For, ye did say that he would lose his way,* when I said that we should travel away. Ye did say that he would lose his way, when I wished ( ) that we (8381) should travel away, although we had not told him about it that we should travel away; for, the water was gone. Therefore, we travelled away on account of it."

( ) We are used also to reverse branches.† We (8382) thus place them, their green top is underneath, while the stump of the branch is uppermost. And ( ) (8383) 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 shall not again go to place another branch; because we altogether travel away.‡

Therefore, the other man is wont to do thus, when he ( ) returns home (and) misses the house. (8384)

* The Bushmen are those who say, ǁ*gwí* ḷ*k'ũ*, while the white (8380') men are those who say, "verdwaal" (*i.e. verdwalen*, "to lose one's way").

† Pierce it into the ground. (8382')
I feel that I used to see my grandfather reverse (branches).

‡ Four branches (and sometimes five) are said to be used; the (8383') first is placed opposite to the house, the next about fifty yards distant, the next a little further 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 same direction.

ǀnĩ̃ ⊙hṍ; he, há ǀne kúï: "ǀk'ē ǁkụạ̀n ʏǫ́ä ǀkọā́ ǀkhọá-ttŭ ḗ, tā, hĩ̄ ē, hi ǀkō ǀkhḗ ǀhóă̋, au tḯ ē ǀkhọā
(8385) ss'ó hĩ̄. Ń sse ( ) ǀk'āi ǀkhọā, ṅ ssiṅ ǁà, ǁʊ̀kʊ̄̆en ǁgą́uë ǀk'ĕ ǀnọ́, au ǀkhọā, au tĭ ē, hĩ̄ ss'o ǁaṅ́ ǀkụá * hĩ̄, hiṅ́ ǀne ǃχŭǃχŭ̱ ǀhiṅ́ hĩ̄." He, há ǀne ǀkạm̀ ǁā ǀkhọā, ha ǀne ǀk'āi ǁa ǀkhọā. He, há ǀ́ne ǁá ǁʊ̀kóen
(8386) ( ) ǀkhọá, ha ǀne ǀnĩ́ ǀk'ĕ ǀnọ́-ka ǀgụą́ra, ha ǀne ǀkɛ̃̀-ḯ hĩ̄,† ha ǀne ǀgāūò̤kẹn hĩ̄, ǀgāūò̤kẹn ki ǀkḗ ǁa hĩ̄ au ǁnɛ̆̀iṅ.

A BUSHMAN, BECOMING FAINT FROM THE SUN'S HEAT WHEN RETURNING HOME, THROWS EARTH INTO THE AIR, IN ORDER THAT THOSE AT HOME MAY SEE THE DUST AND COME TO HELP HIM.‡

(*Given in November*, 1878, *by* ǀhaṅǂkass'ō, *from his mother*, ǀχ́abbi-aṅ, *and from personal observation.*)

(7961) ǀkụ́ǀ́ ǁkụạ́ṅ ka ǁnaŭ, há ggāūwa ǁnɛ̆iṅ́, hă̈ ǁnaŭ,
(7962) au ( ) ha tà̃, tĭ ē, ha ʏaúki ttaṅ, há sse ǀne ǁḗ ǁnɛ̆iṅ́, ha ǀne ǁkòū, au há ka, ǁnɛ̆iṅ́-ta ǀk'ḗ sse ǀnĩ̀ ǀk'a͡ʊ̃̀ũ.

He ǀkụ́ǀ́ ā, ha ǀgõ̃ã̀-ì,§ ǀkwą̆ǀkwą̆́ǀ́ ǀkhḗ, ha ǀgõ̃ã̀-ì̀,
(7963) au ha tà̃, tĭ ē, ǁkṍïṅ yà̃ ʏaúki ( ) ttạḿ⊙pụă tã̀ ǁ́, ——

(8385') * ǁʊ̀kụ́ǁʊ̀kụ́aṅ ǀku ǀχ́árra; ǀkụ́äkẹn ǀku ǀχ́árra, ǁe̲ń ssiṅ hé ti.
(8386') † ǀk'ĕ ǀnọ́-ka ǀgụą́ra é ǁā.
(7961') ‡ ǀkúkẹn ǀkŭ ḗ, ǀkụ́ǀ́ ta ǁkòū, ã̃̄. —— ——
(7962') § ǀkụ́ǀ́ ǀhą́ ǁkụạ́ṅ ḗ; au hą́ tátti ē, gwáiya ʏaúki ǀkúïta; tā, há ǀku ǁʊ̀kóen, ti ē, ǀk'ḗ-ta-kùwa ǀku ǀkúïta. —— ——

He looks (about), and he espies a branch; and he exclaims: "The folk must have travelled away to that little pool, for, this is why they have reversed (a branch), pointing in the direction of the place where the water is. I will ( ) go down (?) to the (8385) water, that I may go to look for the people's foot-prints at the water, at the place to which they seem to have gone to make a house,* (from which) they go to the water." And he goes to the water, he goes down (?) to the water. And he goes to look at ( ) the water, he espies the people's foot- (8386) path, he takes it,† he follows it, follows it along to the house.

A BUSHMAN, BECOMING FAINT FROM THE SUN'S HEAT WHEN RETURNING HOME, THROWS EARTH INTO THE AIR, SO THAT THOSE AT HOME MAY SEE THE DUST AND COME TO HELP HIM.‡

A man is wont, when returning home, when ( ) (7961) he feels as if he should not reach home, he throws (7962) up earth (into the air), because he wishes that the people at home may perceive the dust.

And the person who is looking out,§ standing up to look out,—because she feels that the sun is not ( ) a little hot,—she stands up, she looks (7963)

* Seeking for food (to dig up) is one thing; making a house is different: "to dwell at a place." (8385')

† The people's footpath is that which goes along. (8386')

‡ Dying is that on account of which a person throws up earth (into the air). (7961')

§ (It) is the man's wife; while she feels that (her) husband has not returned; for, she sees that all the (other) people have returned home. (7962')

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ha ǀne ǀkwǎǀkwá̧ı̀ ǀkhḗ, ha ǀne ǀgõ̃ã́-ı̃̀.* He, há ǁnaŭ, ha ǀgõ̃ã́-ã̌ ǀkhḗ, ha ǀne ǀnı̃̄ ǀk'a͡ũ̃, há ǀne kúï: "ǀkụ́ taǹ ā, ǁkòu̯ ǀná̧!"

He ǀk'ḗ ǀne ǀkù𝆏e, ǀkù𝆏e ǀhiǹ tóukẹn† ǁnḗiǹ, au
(7964) hı̀ kȍä: ( ) "Ha ı̃̄ ǀkě ē, ha ǁkòu̯, ı̃. Úkẹn sse añtau ǀkú𝆏e ǁḗ, u sse ǁá, arrúko á ha ā̀ ǀkhọ̄ā, tā, ha ı̃̄ é; ǁkȍïǹ ē ǀkhī ha; ha ǀı́ǹ é; u sse arrúko ǁā, á ha ā̀, ǀkhọ̄ā." Au ǀk'ḗ tátti, ǀk'ě-ta-kùwă ǀkḗ
(7965) ( ) ǀku ǀkú𝆏e ǀka̧m̀ ǀlā ǀkụ́. Hi ǀne ǁá, kkébbi‡ kkụ́ērre ǀkụ́, au ǀkhọ̄ā.

He, ha ǀne ǂkaḿ⊙pụă ssụ̄ēǹ,§ hhò úï ǀhō̧ ã 𝆏ú; tā, ǁkȍïǹ-ta ǀhṓ̧ ǀké ǀku ttaǹ ǁgā.

(7966) ǀk'ḗ-ta-ǀkágẹn-ka ddĭ-ddḯ ʏaúki ḗ, tā, ǀk'ḗ-ta-tùkẹn-ka ddi-ddḯ ǀku ḗ.

Hı̃̀ ǁkụá̧ taǹ tátti ē, hi ǀkū𝆏e‖ tchụeǹ, ǀkū𝆏e wái;
(7967) he hí ǀne ǁna͡ũ̃, hi tátti ( ) ē, hi ǁk'ūwa, au

(7963') * Au há tátti ē, ǀnúʏŏwă ā ka: "ǀkȏëyã̆̀, a kaǹ ʏáuki ta ǀkwǎǀkwá̧ı̀ ǀkhḗ, a ssiǹ ǀgṏä ǁgá̧uë ǀhā́. ǁkȍïǹyàǹ túko ʏáuki ta ǀkhḗǀkhḗ, tā, ǁkȍïǹ ǀku ssiǹ ǀkù ṅ, au ṅ ttá̧ı̀ ssā, au ti ḗ; ŭ ǀgaúë ʏa͡ũ̃ ǀku ssiǹ ǀnauúko ḗ, ǁkȍïǹ ssiǹ ǀkŭ ǀkù ṅ."
(7963') † Au hı̃̀ tátti, hı̃ ǀʊ̄kwa͡ı̄ya.
(7965') ‡ *Kèbbi* (with the raised tone) means "to lift up the head to look over"; *kébbi*, "to pour (as water)."
§ Haǹ ǀku tā, au ha ǀı̃.
(7966') ‖ ǁkụá̧ǹ ǁná̧ũ̃ã̃ wáı; ǀkū𝆏e waı́ ā i ǀχ́ā ha. Waı́ a ttụ̄ya,
(7967') hı́ ǀné ta: ttụ̆ı́-ssă ã̃ ( ) (*pl.* ttụ́ıtẹnttụ́ıtẹn-ssă). Waı́ a ʏaúki ttụ́ya, hi ǀné ta: waı́ ǀkȍu̯ǀkȏu̯, ã̃.
(7966') ǀk'ḗ e ǀgīya ǁkȍïǹ, hiǹ e ǀkú𝆏e waı́, e ǀkȍu̯ǀkoúüka; hi ǀne ǀkū𝆏e hı̃̀, ǁkhóë ǀhŏ hi au ǁkȍïǹ, he waı́ ǀne kkwákkẹn, ı̃̀. He, hi ǀne ǀkĭ ǀhaǹ waı́, ǁka͡ı̃ kĭ ǀká̧m ǁā waı́, au ǁnḗiǹ.

around.* And, as she stands looking around, she perceives the dust, she exclaims: "A person seems to be throwing up earth there!"

And the people run, run out† of the house, exclaiming: ( ) "His heart is that on account of (7964) which he throws up earth. Ye must run quickly, that ye may go to give him water quickly; for, (it) is his heart; the sun is killing him; (it) is his heart; ye must quickly go to give him water." While the people feel that all the people ( ) run (7965) to the man. They go, pouring (water), to cool the man with water.

And he first sits up,‡ to remove the darkness from his face; for, the sun's darkness resembles night.

These are not women's doings; for, men's doings (7966) they are.

They (the Bushmen) feel that they chase § things, chase the springbok; and it happens thus when ( ) (7967) they are tired by running, the sun is killing them

* While she feels that the old man (her father) was the one who said: "My child!(?) thou art not standing up that thou mightst look around seeking for (thy) husband. The sun is really(?) very hot, for it did scorch me as I walked hither; as if it were not still morning, the sun did scorch me." (7963')
† While they feel that they are numerous.
‡ He was lying down, on account of his heart. (7965')
§ (To) run after a (wounded) springbok, to run after a springbok (7966') which we have shot. A wounded springbok they call: "a wounded thing(?)" ( ) A springbok, which is not wounded, they call: (7967') "a living springbok."
People who are strong to bear the sun('s heat), they are those (7966') who chase the living (*i.e.* unwounded) springbok; they run after them through the sun, and the springbok vomit on acconnt of it. And they turn the springbok, chasing, take the springbok to the house.

ḷkūχ̣e, ǁkṍïṅya ǀne ǀkhī hĩ, au hi ǁk'úwa. Hé ē,
hi ǀne ǁá ǀχ̣óäkẹn, au ǁk'ū ǁχ̣ạḿki ḗ. ǁk'ū-g ǀne
ǀhiṅ́, he hí ǀne kkụé̱rre. Hé ē, hi ǀne ǁá ǀχ̣óäkẹn,
(7968) ī̃; au hí kā ǁá ( ) kkụé̱rre, au hí ssiṅ ḷhạḿma tā̃
ǀí; au hí tátti, hi ḷnauṅko ḷkhūka. Hé ti hiṅ́ ē,
hi ǀne ǁá ǀχ̣óäkẹn, ī̃; au hi ʔáuki ǀne taṅ́, hĩ́ ssĕ
ǁĕ ǁnĕĭṅ́; hé tíkẹn ē, hi ǀne ǁā ssụēṅ, ī̃; hi ǀne
(7969) ǁkoū; ǁkoū ( ) ǁnĕĭṅ́-ta ḷk'ḗ, au hĩ́ ta ǁnĕĭṅ́-ta ḷk'ḗ
ya ssĕ ǀnĩ̃ ḷk'ā̃ū.

IX.—253.
L.

DEATH.

(*Given in January*, 1876, *in the Katkop dialect, by* Díäḷkwā̃in.)

(5776) ǀkụạ́ttẹn kkăṅ ǁnāū, ǁʊ̆kḗ ā ĭ ǀī̃ ttắttẹn ḷkū̃ï ā̃,
hā ǁʊ̆kētẹn ā, ǀkụạ́ttẹn ǁχ̣ạḿ ttắttẹn ḷkū̃ï ā̃; ŏ
(5777) ǀkụạ́ttakẹn ttā ǁkă tĭ ē, ĭ ǀī̃ ( ) ḷkhḗ ḷχ̣ụŏ̃ńnĩ. Hḗ̱
tíkẹn ē, ǀkụạ́ttẹn ttắttẹn ḷkū̃ï, ī̃. Tă, ǀkụạ́ttẹn ǀkĭ
ǂĕñ-na ǁʊ̆kē ā ĭ ǀkū̀kẹn ā̃. ǀkụạ́ttakẹn ǂkắkka ḷk'ḗ-
(5778) kkụítẹn ē ʔáuki ( ) ǂĕñ-na, tĭ ē, ĭ ǀkūka.

Hḗ̱ tíkẹn ē, ḷk'ḗ kă ǁnāū, hḗ̱ ǀnā̃ ǀkụạ́ttẹn, ŏ ǀkụạ́ttā
ḷkū̃ï, hḗ̱ kŭ-kkŭ́, hḗ̱ ǀʊ̆kē: "ǁʊ̆kŏ́ḗnyyŭ̃, tss'ắ ddĭṅ́
(5779) ā, ǀkụạ́ttẹn ḷkū̃ï ā̃? Ī́ kkăṅ ( ) ǫ́ä̱ ssĕ ttŭ́ kkuḿm;
tā, ǀkụạ́ttẹn ttắttẹn ḷkū́ï. Tĭ ē ʔáuki ākẹn, hĭṅ
ǁkhŏ́ä ddí ttĭṅ́yā̃, tĭ ē ǀχ̣árra; tā, ǀkụạ́ttẹn ǂkắkka
hĭ, tĭ ē, tĭ ḷkŏ̱ḷkŏ́ïṅ ddí ttĭṅ́yā̃, tĭ ē ǀχ̣árra."

when they are tired. Then, they go staggering
along, also (from) fatigue. The fatigue goes out,
and they become cool. Then, they go staggering
along, while they go along ( ) becoming cool, when (7968)
they were previously hot; while they feel that they
still perspire. Therefore, they go along staggering,
while they do not feel as if they should reach home;
therefore, they go to sit down; they throw up earth
(into the air); throw up earth for ( ) the people (7969)
at home, while they wish that the people at home
may perceive the dust.

IX.—253.
L.

DEATH.

The star does in this manner, at the time when (5776)
our heart falls down, that is the time when the star
also falls down; while the star feels that our heart
( ) falls over.* Therefore, the star falls down on (5777)
account of it. For the stars know the time at which
we die. The star tells the other people who do not
( ) know that we have died. (5778)

Therefore, the people act thus, when they have
seen a star, when a star has fallen down, they say:
"Behold ye! Why is it that the star falls down?
We ( ) shall hear news; for a star falls down. (5779)
Something which is not good appears to have
occurred at another place; for the star tells us, that
a bad thing has happened at another place."

* As when something which has been standing upright, falls (5777')
over on to its side.

(5780) ( ) ḷhīn, hă ǁnaū, ŏ ǀkụą̆ttā ssĭṅ ḷkō̃ä, hă ssḗ, hă
ǁnaū, hā ǁkhoŭ́ ǁkaū̀ hhóä ī́, hă ǁkḗrri.* ḷk'ḗ
kŭ-kkŭ́, hḕ ǀ⌣kē: "Úkẹn ʏaŭ tóä ḷhīn, ŏ ǀkụą̆ttẹn
(5781) ssĭṅ ḷkū̃ï? ( ) Hăṅ ǁkụą̆ṅ ssą̆ṅ ǂkákka hĭ, tĭ ē,
í-kă ḷkụì ǀkūka." ḷk'ḗ kŭ-kkŭ́, hḕ ǀ⌣kē, ḷhīn kkăṅ
ʏáuki ḕ tss'ā́ ā ddaū-ddaū́, tā, hă ʏáuki kā́ hă ssĕ
(5782) ssḗ ĭ ǁnḗiṅ, ŏ ( ) hā́ χ̌ă ǂĕñ-nă; tă, tĭ ē, hă
ǂĕñ-nă, ī̃, hḕ ē, hă ssā í-tă ǁnḗiṅ, ī̃; ŏ hăṅ́ kă,
hă ssĕ ssā́ ǀ⌣kēyă hĭ ā̃, tĭ ē, í-kă ḷkụì ǀkūkă.

(5783) Hḗ tíkẹn ē, ( ) máma-ggŭ́ kă ssĭṅ́ ǁnaū, hḕ ttòä
ḷhīn, ŏ ḷhīnyā̃ ǁkhoŭ́ ǁkaū hŏ ǁā ssī́, hḕ kŭ-kkŭ́,
hḕ ǀ⌣kē: "Ā́ kăṅ́ kă, ă ssĕ ǁā́ ḷkumm ḷkhĕ, ǂkā̃
(5784) ḷkā̃ ( ) ttχ̌ī̃, tā, ṅ̌ ǂĕñ-nă, tĭ ē, ă ǁkụą̆ṅ́ ssą̆ṅ
ǂkákka kĕ;" ŏ máma-ggúkẹn ǀ⌣kē, tĭ ē, kkuḿm
ā, hă ssą̆ṅ́ ǂkā́kkă, hă ǀkú ssĕ ǀē ǀ⌣kī̃-tă ḷkhwā, tĭ
(5785) ē, ǀkụą̆ǀkụą̆ttẹn ḷkhē, ǁkóë tā ( ) ḷkhwā, ī̃. Hḗ
tíkẹn ē, há-kă kŭ-kkuḿmi ssĕ ǁā́ ǀē hḕ. Tā, máma-
ggŭ́ ʏáuki ǂkaūwă hḕ ssĕ ttŭ́ kkuḿm ā, hă ssą̆ṅ
(5786) ǂkā́kkă; tā, hḕ ǂĕñ-nă, tĭ ē, ḷhīn ǁnaū, ( ) ǁ⌣kē
ā, ḷkụì ǀkū̀kẹn ā̃, há ǁ⌣kētẹn ā, hă ssā ĭ, ā̃, hăṅ
ǂkā́kka hĭ ā̃, tĭ ē, ḷkụí ǀkū̀kă. Tă, máma-ggŭ́ ǀkĭ

(5780') * ʏàk! or ʏáäk! is the bird's cry, which it repeats twice.

( ) The hammerkop* acts in this manner, when (5780)
a star has fallen, it comes; when it flies over us, it
cries.† The people say: "Did ye not hear the
hammerkop, when the star fell? ( ) It came to tell (5781)
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 ( ) (5782)
it did not know; for, when it knows, then 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 (5783)
heard a hammerkop, when it flew, going over us,—
to say: "Do thou go (and) plunge in, * * ( ) *, (5784)
for I know that which thou camest 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. (5785)
That is the place where its stories should go in.
For mother and the others did not want to hear
the story which it came to tell; for they knew
that the hammerkop does in this manner ( ) at the (5786)
time when a man dies, that is the time at which
it comes to us, it tells us about it, that the man
has died. For, mother and the others used to say,

* Of this bird, the *Scopus umbretta*, or *Hammerkop*, the following description is given in "The Birds of South Africa" by E. L. Layard, Cape Town, 1867, p. 312.

'The "*Hammerkop*" (literally, Hammerhead) is found throughout the colony, and all the way to the Zambezi, frequenting ponds, marshes, rivers, and lakes. It is a strange, weird bird, flitting about with great activity in the dusk of the evening, and preying upon frogs, small fish, &c. At times, when two or three are feeding in the same small pool, they will execute a singular dance, skipping round one another, opening and closing their wings, and performing strange antics.'

† ʏà̀k! or ʏāäk! is the bird's cry, which it repeats twice. (5780')

(5787) kkăn̄ ǃʗkē, ǀhīn ē tss'ă ā, ǁkŭ ǁnă ǀkhwā ā, ( ) ĭ
ǁʗkŏe̊n tchu̥e̊ń-tă-kū ā̃. Hḛ́ tíke̥n ē, hă ǂe̊n̄-nă,
tĭ ē ddā, ī̃; ŏ hăn̄ ttá ǁkă tĭ ē, hă ǁkŭ ǁnắ ǀkhwá
(5788) ā, hă ǁkhó ǀk'o̊u, íte̥n ǁʗko͡e̊n tchu̥e̊ń-kă-kkū ( )
ā̃; tchu̥e̊ń ē ǁnă ǀgwą̄χŭ, íte̥n ǁʗko͡e̊n hḛ̆, ŏ ǀkhwā,
ŏ ĭ ǀkaū̄ ǀkhē, ǀkhwā ttŭ ǀχa͡ŭ. Íte̥n ǁʗko͡e̊n,
tchu̥e̊ń-tă-kkū, ǁku̥ą̆ǁku̥ą̆ttake̥n ǁkhó ǁíte̥nǁíte̥n ē
ǁkăǁká ǀkhē.
(5789) ( ) Íte̥n ǁnaū̄ ǁgā ḛ́, íte̥n ǁnaū̄ ǀkukkō̲ kkăn̄ ttą̄ı̄
ǀu̥hā, íte̥n ǁʗko͡e̊n hă, ŏ hă ttą̄ı̄ ǁkhóë hóä ǀkhwā.
Tíke̥n ǁkŭ ǁkhó ǁku̥o̊n̊ń̊a ḛ́, ŏ hā ttą̄ı̄ ǁnắ ǀkhwā.
(5790) Íte̥n ǁkŭ ǁʗko͡e̊n ( ) ǂkā hă. Tíke̥n ǁkŭ ǁkhó
ǁku̥o̊n̊ń̊ă ā, ĭ ǁʗko͡e̊n, hăn̄ ttą̄ı̄ ǁā ā̃. Hḛ́ tíke̥n
ē, máma-ggŭ́ ǁʗkē, tĭ ē, ǀhīn ǁnaū̄, hă ǀnā̃, ǀku̥ı́ ā
ǁkūkă, ŏ ǀkhwā, hā ǁnaū̄, ǁkhwétya̯n̄ kkí ssą̆n̄ ḛ́,
(5791) ( ) hā ǁnaū̄, hă ǂe̊n̄-nă, tĭ ē, í ē ǁké-kkō ḛ́, hā
ǁkho͡ŭ ǀhĭń hā ǀkhwā, hă ǁkho͡ŭ ǀkąm̄ ǁĕ ì, ŏ hăn̄
kă, hă ssĕ ǁá́ ǂkákka hĭ ā̃, tĭ ē, í-kă ǀku̥ı́ ǁkŭ̀kă.
(5792) Hḛ́ kŏ ( ) ǁku̥ą̆ttake̥n ǂkŭ ē, ǂkákka hĭ ā̃, ŏ ĭ
ɔa'uki ttú kkuṃm̄; tā, hḛ́ ǁkŭ ē, ǂkákkă hĭ ā̃, hḛ̆,
ĭ-g ǀnĕ ǁnaū̄, ī ssĭn̄ ttóä ǀhīn, íte̥n ǀnĕ ǁχḁḿ ǀnī̃
(5793) ǁku̥ą̆tte̥n, íte̥n ǀnĕ ǀkŭ ǀhaū̄ ( ) íte̥n ttúï kkuṃm̄,
ŏ ĭ ą̆ḿm mmą̄ı̄ĭ̆, ĭ ǀnḯ hḛ̆; hḛ̆ í ǀnĕ ttūï kkuḿm, ī̃;
ŏ hḛ́ ssĭn̄ ǁku̥ḛ̃ĭ̃ ǁku̥ḛ̆, hḛ̆ ddḯ, ŏ ḯ.

Tā, máma-ggŭ́ ǁkĭ ǂkákka ssĭ ā̃, tĭ ē, ǀkhwī-ǁkāge̥n
(5794) ē ǀkhwā ( ) ǁχa͡ā̃ hḛ̆; hḛ̆ ǀkhwī-ǁkākăn̄ ǁnắ hā
ǀkhwā, hḛ̆ ǀkhwā ǁχa͡ā̃wā̃ hḛ̆; ǀkhwī-ǁkāge̥n ē, ǀkhwā
ǀu̥a͡ĭtyḛ̆. ǀkhwáge̥n ǀnĕ bba͡ĭte̥n ǁkhī hḛ̆; hĭn̄ ǀnĕ
(5795) ddī ǁku̥ą̆tte̥n, ŏ hḛ̆ ( ) ǁkwą̄ı̄ ǁkĭ ǃχ̣u̥o̊n̊ń̊nĭ̃yă. Hĭn̄
ǀnĕ ǁkŭ ddī ǁku̥ą̆ttĭ. Tă, máma-ggŭ́ ǁkĭ ǂkákkă ssĭ́-
ssĭ ā̃, tĭ ē, ǀku̥ı́lă ǁnaū̄, ǀkhwā ǁχa͡ŭwā̃ hă, hăn̄

that the hammerkop is a thing which lives at that water in which ( ) we see all things. Therefore, (5787) 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 (5788) in the sky we see in the water, while we stand by the water's edge. We see all things, the stars look like fires which burn.

( ) When it is night, when another man walks (5789) across, we see him, as he walks passing the water. It seems as if it were noonday, when he walks by the water. We see him ( ) clearly. The place (5790) seems as if it were midday as we see him walking along. Therefore, mother and the others said, that, when the hammerkop has espied in the water a person who has died, even though it be at a distance, ( ) when it knows that (he) is our relative, (5791) it flies away from this water, it flies to us, because it intends to go to tell us about it, that our relative has died. (It) and ( ) the star are those who tell (5792) us about it when we have not heard the news; for they are those who tell us about it, and when we have heard the hammerkop, we also perceive the star, we afterwards ( ) hear the news, when we (5793) have just perceived them; and 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 (5794) off; and the girls remain at that water, to which the Rain had taken them, girls with whom the Rain is angry. The Rain lightens, killing them; they become stars, while their ( ) appearance has (5795) been changed. They become stars. For mother and the others used to tell us about it, that a girl,

(5796) ddí kúĭ̈ ǁkhŏ ⊙hó́ ( ) ǀkwe͡ĭtẹn-ttú* ē ǁ◡kāgẹn ǁkhóë ǀkhē ǀkhwā.

Í ē ʏaúki ǂĕn̄-nă, íten kíe̯ ssĕ ǁnaū, ŏ ī ǁnā̆ he̯, ŏ he̯ ǁkhóë ǀkhē ǀkhwā, ŏ ī ǁ◡ko͡en, tĭ ē, hé-kă
(5797) ăken ǀkuē̆ĭ-ŭ, ī̆; ( ) íten kŭ-kkúĭ̈, íten ǂì̆, 'ǹ kkăń kăń ǁắ ǀkąm̄ ⊙hŏ ǀkwe͡ítẹn-ttú ē kíe̯ ǁkhóë ǀkhē ǀkhwā. Tā, he̯ ʏaúki ttąmssĕ ākẹn.' Máma-ggúkẹn
(5798) ǂkákka ssí-ssĭ ā̆, tĭ ē, ( ) ⊙hó́ ǀkwe͡ítẹn-ttú ǀkŭ ǁnaū, ŏ hā ǁ◡ko͡en, tĭ ē, ssĭ ǀkąm̄ ǁā hă, hăń ǀkŭ ǁgwĭ́-ssĭń ǀkhwā ǁkaīĕ̯. Íten ǀnĕ ssĭń kă, í ǂì̆, '⊙hó́
(5799) ǀkwe͡ítẹn-ttú ē ( ) ssĭń ǀkhé, tĭ é ă̆, he̯ kąe̯ ddé? Tss'ắ ddĭń ā, ǹ ʏaúki ǀnī̆ hĕ ā̆, ŏ tĭ ē, he̯ ǁkuąń ssĭń ǀkŭ ǀkhē, tĭ é ă̆?' Hăń ǀkŭ ttchó͡ākẹn ǁkhóë-
(5800) ssĭń ǀkhwā, ŏ hā ( ) ǁ◡ko͡en, tĭ ē, ĭ ǀkąḿ ǁā hă; íten ʏaúki ssĕ ǀnī̆ hă, tā, hă ǀkŭ ǀē ǀkhwā.

He̯ tíkẹn ē, máma-ggú ǁ◡kēyă ssĭ ā̆, ssĭ kkō͡ŏ
(5801) ʏaúki ssĕ ǀkąḿ ǁĕ ⊙hó́ ǀkwe͡ítẹn-ttŭ ( ) é ssĭ ǁ◡ko͡en he̯, hĭń ǁkhóë ǀkhē ǀkhwā, ŏ ssí kĭ ǁ◡ko͡en, hé-kă ăkẹn. Tā, ǀkhwī-ǀkāgẹn ē ǀkhwā̆ ǂhaūwă, he̯
(5802) é̯, he̯ ǁkhŏ ⊙hōkẹn ǀkaúïtẹn-tú; ( ) tā, ǀkhwā-kă ǀkāgẹn ǀkŭ é, he̯ ssí ǀkŭ ǁ◡ko͡en, ᵡ̣ū ttúĭ̈ he̯. Tā, ssĭ ǁᵡ̣ąḿ ǁké ǁké he̯, tĭ ē, he̯ ddā hĕ.

(5803) Hé̯ tíkẹn ē, máma-ggú ǁnaū, hé-kă ( ) ǁᵡ̣ąḿ-kă-ǀaītyĭ, hĭń ʏaúki kă he̯ ssĕ ằ he̯ ssĕ ttą̄ī-ă̆ ttĭń, ŏ ǀkhwā kkaū-ă̆ ssā; tā, he̯ ǀkĭ ǀhąmmī, tĭ ē, ǀkhwā
(5804) ǁᵡ̣ąḿ kă ǀkhwā ssĕ bba͡ītẹn ǀkhắ he̯. ( ) Tā, ǀkhwā ǀkĭ ǀkŭ ĕ̯, tss'ă á ǀkŭ ǁnaū, hă kkaū ǀkhē he̯ tĭ,

(5795') * ǂkă̤m̤mĕ-ăń ᵡ̣óä ǀábbĕ-ttŭ, hăń á hhą̄ òä ǂkákka máma ā̆, ŏ ⊙hŏ ǀkwe͡ítẹn-ttŭ ē ǁ◡kāgẹn ǁkhóë ǀkhē ǀkhwā, hăń ǁ◡kēyă máma ā̆, tĭ ē, máma ǁkhóä kăń ǂì̆, máma ʏaū ssĕ ǁᵡ̣ąḿ ddí
(5796') ⊙hŏ ǀkwe͡ítẹn-ttŭ, ŏ ( ) máma ʏaúki ǀhąmmī ǀkhwā.

when the Rain has carried her off, becomes like ( ) (5796)
a flower* which grows in the water.

We who do not know are apt (?) to do thus when we perceive them, as they stand in the water, when we see that they are so beautiful; ( ) we (5797)
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 said to us about it, that ( ) the flower—when it saw that we went (5798)
towards it,—would disappear in the water. We should think, 'The flowers which ( ) were standing (5799)
here, where are they? Why is it that I do not perceive them at the place where they stood, here?' It would disappear in the water, when it ( ) saw (5800)
that we went towards it; we should not perceive it, for it would go into the water.

Therefore, mother and the others said to us about it, that we ought not to go to the flowers ( ) which (5801)
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) (5802)
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 women, they are (5803)
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 (5804)
is a thing which does in this manner when it rains

* ǂkă̤m̤mĕ-ăń's mother, ǀábbĕ-ttŭ, was the one who formerly told (5795')
mamma about the flower which grows in the water; she said to mamma about it, that mamma seemed to think that she would not also become a flower, if ( ) she did not fear the Rain. (5796')

hăṅ ǀkŭ ḷkhōū ĭ ǀ⌣kwa̱ī̱, hăṅ ǀkŭ bba̱ī́tẹn ǀkĭ ǀhĭṅ́,
(5805) ŏ tĭ ē, hă kkăṅ́ ( ) kkaū̃ ḷkhé hĕ. Hăṅ ǀkū́ kăṅ
bba̱ī́tẹn ǀkhī ĭ, ŏ hḗ tĭ; hḗ tíkẹn ē, máma-ggū́
‡kā́kkă ssĭ ā̃, ssĭ ssĕ ǁnaū, ḷkhwā kkaū̃-ā̃ ǀkĭ ǁā ŏ
(5806) ssī́, ssī ( ) ttą̄ī ǁkhóë hhóä ḷkhwā, ssĭ ssĕ ǁnaū, ssī
ǁ⌣kŏ́en tĭ ē, ḷkhwā bba̱ī́tẹn, ŏ ḷgwą̄χ̣ŭ, ssĭ ssĕ
órŏ-kŏ ḷkwḗ ǁĕ, tĭ ē, ḷkhwā bba̱ī́tẹn, ī̃; ḷkhwā ā
(5807) ssĭṅ́ kă, hă ( ) ḷχ̣ē-ā̃ kŏ ǀkhā́ ssĭ. Hă ssĕ ǁnaū,
(ŏ) hă ḷkweítā kī́ ssĭṅ ggaūwă ssĭ, ssĭ ssĕ ḷkwḗ ǁĕ,
ssĭ ssĕ ǁ⌣kŏ́en ǀkĭ ḷχ̣ụŏńnī̃yā̃ ssĭ ā̃, hă ḷkwḗitẹn;
(5808) tā, ssĭ ( ) tsăχ̣áū́ ǀkĭ ǁχ̣ạḿ ‡χ̣ī ǁkeǁkēyă hă
ḷkweítẹn. Hḗ tíkẹn ē, tĭ ǁχ̣ạḿ ʔwā̃ṅ hă ḷhạḿmī
ssĭ tsăχ̣áū́, ŏ hăṅ ttā ǁkă tĭ ē, ĭ ǀkŭ o̱rōko ḷkwé
(5809) ǁā hă. Hḗ tíkẹn ē, hă ǀnĕ ( ) ǁkōū hhŏ ī́, ī̃;
ŏ hăṅ ttā ǁkă tĭ ē, hă ǀkĭ ḷʔụḗrritẹn ĭ tsăχ̣áū́ ē ‡χ̣ī
ḷụhī́-ssĭṅ hă. Hḗ tíkẹn ē, hă ḷkhā́ī ǀhĭṅ ĭ, ī̃; hăṅ
ǁăṅ́ kăṅ ssụēṅ ḷk'aū̃, ŏ hā ʔaúkĭ ǀkhā́ ĭ.

THE RELATIONS OF WIND, MOON, AND CLOUD TO HUMAN BEINGS AFTER DEATH.

(*Given in August*, 1875, *in the Katkop dialect, by* Díäḷkwą̄in, *who heard it from his parents and observed it himself.*)

(5147) ḷkhwḗ ttăṅ ǁnaū, ī́ ǀkūkẹn, í-kă ḷkhwḗ-tẹn tchūï;
tă, ī́ ē ḷkụī́, ĭ ǀkĭ ḷkhwḗ; ítẹn kă ǀkụą̄gẹn, ŏ ī ǀkūkă.
(5148) Hḗ tíkẹn ē, ḷkhwḗ kă ǁnaū, ( ) ī ǀkūkă, ḷkhwḗ ddĭ
ḷk'aū̃, ŏ hā kă, hă ssĕ tchū́, hhō ttŭ, ĭ ḷnọā́, ē,
ī́ ssĭṅ ttą̄ī-ā̃ ttĭṅ́, ī̃; ŏ ítẹn ʔaúki ḷnaúnkkŏ ttē ǀkā,

here, it smells our scent, it lightens out of the
place where it ( ) rains. It lightens, killing us at (5805)
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 (5806)
that the Rain lightens in the sky we must quickly
look towards the place where the Rain lightens;
the Rain, which intended ( ) to kill us by stealth. (5807)
It will do in this manner, even if its thunderbolts *
have come near us, (if) we look towards (the place
where it has lightened), we look, making its thunder-
bolts turn back from us; for our ( ) eye also shines (5808)
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 (5809)
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.

THE RELATIONS OF WIND, MOON, AND CLOUD TO HUMAN BEINGS AFTER DEATH.

The wind does thus when we die, our (own) wind (5147)
blows; for we, who are human beings, we possess
wind; we make clouds, when we die. Therefore,
the wind does thus when ( ) we die, the wind (5148)
makes dust, because it intends to blow, taking
away our footprints, with which we had walked
about while we still had nothing the matter with

* Black, pointed, shining stones, which only come from the (5807')
sky when it lightens. They disturb the ground where they fall.
They are called *ḷkhwā ḷkwéitẹn* (the Rain's thunderbolts).

(5149) hē, ǐ ǀnoǎ́ ē, ( ) ǀkhwé kă hă tchú hhō ttŭ hē, hé kă ssá̧ ǂkā tā. Tā, tǐ ssá̧ ǁkhó, ǐ ǀnaŭnkkŏ ǀk'aŭwă. Hé tíkǫn ē, ǀkhwé kă hă tchú, ǀkǭm ttŭ, ǐ ǀnoǎ, ī.

(5150) ( ) Hé tíkǫn ē, ǐ ǀkwā̧* ǁnāū, ǐ́ ǁkūkǫn, hǐn ǀǫhí-ssǐn ǀgwā̧χŭ; hǐn ǁkāīn̄, ǀǫhí-sshō ǀgwā̧χŭ, ŏ ǐ́ ǁkūkă.

(5151) Hé tíkǫn ē, máma kă ssǐn ǁnāū, ( ) ǀkăǀkárro wā ttēn̄ ssā, ǀkăǀkárro wā ǀkǫ́rro ǀkhē. Máma kŭ-kkú, hă ʘkē: "ǀkăǀkárro kăn ǁkắ̧mmaīn̄yă ǀk'é

(5152) ē ǁkūkă.† Tā, ú́ ǁkŭ ē, ǁʘkóēn, tǐ ē, ( ) hă ǁkǫéī ǁkǫáṅ, ttā, ī; hé hă ǀkǫ́rrŏ ttā, ŏ hăn ttā ǁkă tǐ ē, hă ǁkắ̧mmaīn ǁkhā hă, ŏ ǀk'é ē ǁkūkă. Hé tíkǫn

(5153) ē, ( ) hă ǀkǫ́rrŏ ttā, ī. Hăn ʏaúki ĕ ǁk'aŭrŭ; tā, hă ǁkú ĕ ǁʘkóäkǫn-kă ǀkăǀkárro. Úkǫn kă, ú ssĕ ttú kkuṁm, ŏ ǀkăǀkárro ǁkǫéī ǁkǫáṅ, ttā. ǀkǫítǫn

(5154) ( ) ǁkǫá̧ṅ ā ǁkūkă, hă ǀkăǀkárro ǁkắ̧mmaŭn̄yă hă. Hé tíkǫn ē, ú ǁkǫá̧ṅ kă, ŭ ssá̧ṅ ttú, tǐ ē, kíē̄ ddā, ŏ ǀkăǀkárro ǁkǫéī ú́."

(5155) Ǐ ( ) ǁnā-ǁkhú, hǐn kíē̄ ssǐn ǁkhó ǁkǫā̧gǫn, ŏ ī ǁkūkă, tǐ ē, ǐ ǁkǫéī ʏókǫn ǁkǫā̧gǫn, ī. Hē̄ tchǫěñyăṅ

(5156) ē, ǁkwaīyă ǁkǫā̧gǫn; ( ) hé, ǐ kăn ǂī, ǁkǫā̧gǫn é.

(5150') * Máma hăń kăn ǂkákka kĕ, ǐ́ ǁnāū, ǐ ǁgaúä ssǐń, ŏ tíkǫn ʏaúki ttē kŏ, ttã̄ lǐ́, ŏ tíkǫn ttą̄ssĕ ttã̄ lǐ́, ítǫn ǀnĕ ttã̄, tǐ ē, ǁkǫã̧annă ttăń, hă ttã̄ lǐ́. Ítǫn ǀnĕ kŭ-kkūï, ítǫn ǂī̃, 'Ákkĕ

(5151') ń ą̄mm ǁgaúä ǀkhō ssǐn ʘhŏ́; tā, ( ) ǁk'ŏ̃ĭn tsaχaŭ́ ʏaúki ttą̄mssе ttã̄ lǐ́; ń ssĕ ą̄mm ǁgaúä ssǐń.' Ítǫn ǀkǫā̧gǫn, ǐ ǁnǫăń-ã̃n ǀhĭń; ŏ tǐ ē, ǐ ǁgaúä ssǐń, ŏ tíkǫn ʏaúki ttã̄ lǐ́. Hé tíkǫn ē, ǐ ǀkǫā̧gǫn, ī. Tā, tǐ ē, ǁkǫã̧anna kwŏkkwã̄ń é, ī, hiń ē̄, ǐ ǁgaúä ssǐń, ī.

† The narrator says that his mother heard this from her own mother.

us; and our footprints, which ( ) the wind intends to blow away, would (otherwise still) lie plainly visible. For, the thing would seem as if we still lived. Therefore, the wind intends to blow, taking away our footprints. (5149)

( ) And, our gall,* when we die, sits in the sky; it sits green in the sky, when we are dead. (5150)

Therefore, mother was wont to do thus when ( ) the moon lying down came, (when) the moon stood hollow. Mother spoke, she said: "The moon is carrying 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 ǁ*k'aŭrŭ*; 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 whom the moon carries. Therefore, ye may (expect to) hear what has happened, when the moon is like this." (5151) (5152) (5153) (5154)

( ) 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 (5155) (5156)

* Mother, she used to tell me, that it (thus) happens to us if we sit in the shade when the place is not particularly warm, when it is (only) moderately warm, (and) we feel that the summer seems as if it would be hot. We think: 'Allow me to sit for a little in the shade under the bush; for ( ) the sun's eye is not a little hot; I will sit a little while in the shade;' (then) we make clouds; our liver goes out from the place where we are sitting in the shade, if the place is not hot. Therefore, we make clouds on account of it. For, when it is really summer, then we (may) sit in the shade. (5150') (5151')

† Possibly, "of threatening."

Ǐ ē ʏaúki ǂĕn̄-nă, íṭẹn ē ǀkụé͡ĩ̃-ddákẹn ǂī̃, tĭ ē, ǀkụą̄gẹn é. Ǐ ē ǂĕn̄-nă, íṭẹn ǁnaă̋ŭ, ī ǁʊ̆kŏ́enya, tĭ
(5157) ē, hĕ̱ ǀkụéĩ̃-ŭ́, ī̃, ( ) íṭẹn ǂĕn̄-nă, tĭ ē, ḷkụŭ́-kă ǀkụą̄gẹn é; hă ǀnā-ǀkhŭ́ é. Ǐ ē ǂĕn̄-nă, íṭẹn ē
ǀkụéĩ̃ kkūï, íṭẹn ǂī̃; ŏ íṭẹn ttā, ǁkă tĭ ē, ĭ ǀkĭ
(5158) mmū ǂĕn̄n̄, ǀkụą̄gẹn, ( ) tĭ ē, ǀkụą̄gẹn ǀkụé͡ĩ̃ ʏókẹn, ǀkụą̄gẹn, ī̃.

[For the Printer!
Another proof,
please.]

Death.

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) (5157)
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 recognize the
clouds, ( ) how the clouds do in this manner form (5158)
themselves.

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Wtd. 24. " "
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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) (5157)
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 recognize the
clouds, ( ) how the clouds do in this manner form (5158)
themselves.

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APPENDIX.

A FEW ǃKUŃ TEXTS.

I. ǃχ̣ué.

THE DOINGS OF ǃχ̣UÉ ARE MANY.

(*Given* 18*th March*, 1880, *by* ǃnaǹni.)

(9402') ǃχ̣ué tǎba ti ǂkhì; ta ǃkúä úwa ǃne-é, ta ǂkhì; ta m ba bá Kárù ti ǃkǫ́á me ǃχ̣ué tǎba, ta ǃχ̣ué tǎba ti ǂkhì.

VARIOUS TRANSFORMATIONS OF ǃχ̣UÉ.

1. ǃχ̣UÉ AS ǃNǍχ̣ANE.

(*Given in March and April*, 1880, *by* ǃnaǹni, *from his paternal grandfather*, Kárù.)

(9348') ǃkaǹ ti ǃgí, ǃχ̣ué ti é ǃnǎχ̣ane; tsǎba ti mm ǃχ̣ué; ǃχ̣ué e ǃnǎχ̣ane. ǃkaǹ ti ǂnaú, ǃχ̣ué ti e ǃχ̣ué; ta ti shù, tá ti tsá. ǃgú ǃnĩ̀, ta ǃχ̣ué shù, ti tsǎ; kụé-ssiǹ ti dzhó; ta ǃkaǹ ǃgí, ta ǃχ̣ué e ǃnǎχ̣ane taǹki, ǃnǎχ̣ane ǃnŭ ǃne ǁá, é ǃkaǹ. Ta ǃgú ǃnĩ̀, ǃχ̣ué ǃkúä e ǃkaǹ, tá e ǃχ̣ué, ta shù.

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2. FURTHER CHANGES OF FORM.

(9381) ǃkaǹ ǃgí, ta ǃχ̣ué e dụ́í;* ta ǃkaǹ ǂnáu, ta ǃχ̣ué
(9382) e Dǎma, ta shù; ta ǃkaǹ ǃgí, ta ǃχ̣ué e ǃχ̣ué, ( ) ta ǃu ǃnụérre taǹki, tá e shą̀ǒ;† ta ǃkaǹ ǂnáu,

(9876') * Dụ́í gó dzhaó; ha ǃné-ssiǹ ǃkaǹ; ǃkaǹ taǹki, ha ǃné-ssiǹ ǃnuǿma, ha ǃné-ssiǹ ti ǃgǎ.

(9382') † Shą̀ǒ e ǃkaǹ ǃnu ǂgǎ-ǹ, ǁkeǁkéya ǃkuǹi.

THE DOINGS OF ǃχ̣UÉ ARE MANY.

The works of ǃχ̣*ué* are many, and were not one, (9402') but many; and my father's father, *Kárù*, told me about ǃχ̣*ué's* doings, for ǃχ̣*ué's* works are numerous.

VARIOUS TRANSFORMATIONS OF ǃχ̣UÉ.

1. ǃχ̣UÉ AS ǃNǍχ̣ANE.

(When) the sun rose, ǃχ̣*ué* was ǃ*nǎχ̣ane*; the birds (9348') ate ǃχ̣*ué*; ǃχ̣*ué* was ǃ*nǎχ̣ane*. The sun set, (and) ǃχ̣*ué* was ǃχ̣*ué*; and lay down and slept. The night fell, and ǃχ̣*ué* lay down, (he) slept; the place was dark; and the sun rose, and ǃχ̣*ué* was another (kind of) ǃ*nǎχ̣ane*, a large (kind of) ǃ*nǎχ̣ane*, which is a tree. And the night fell, (and) ǃχ̣*ué* was not a tree, and was ǃχ̣*ué*, and lay down.

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2. FURTHER CHANGES OF FORM.

The sun rose, and ǃχ̣*ué* was a *dụ́í*;* and the sun (9381) set, and ǃχ̣*ué* was an Omuhereró, and lay down; and the sun rose, and ǃχ̣*ué* was ǃχ̣*ué*, ( ) and went (9382) into another country, and was a *shą̀ǒ*;† and the sun

* The flower of the *dụ́í* is light-coloured; its fruit is green; (9876') another day, (when) its fruit has ripened, its fruit is red.

† The *shą̀ǒ* is a tall tree, like the ǃ*kuǹi* (palm?). (9382')

ta ǀχ̣ụ́ e Gŏ́ba, ta shù; ta ǀkạḿ ǀgí, ta ǀχ̣ụ́ e ḷnắχ̣ane.*

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3. ǀχ̣ỤÉ AS A ǁGỤÍ TREE AND AS A FLY.

(9392) ǀkạḿ ǂnáu, ta ǀχ̣ụ́ e ǀχ̣ụ́, ta shúwa ʔắ, ta ti tsắ, úwă ǀne-é, tá ti shúwa ʔắ, ta ti tsắ. Ta ǀkạḿ ǀgí, ta ǀχ̣ụ́ sáu, ta kŏ́ŏ́ ta ḷnú, ta ssiṅ́ ǀkạḿ, ǀkạḿ tséma, tá e ǁgụí, tá e ḷkaṅ.

(9393) Ta, ha záu ssiṅ ǁgụí, ta ( ) ǁkúă tshá ǁgụí, ta sé ti gú ǁgụí ǀné, ta ǁgụí kụańna; ta ǀχ̣ụ́ e dzọ̃ă-dzọ̃ắ. Tá ha záu ḷkáuwa ha ǀe kụĕ ʔắ, tá ti tchiṅ́-a ǁgụí, ta ḷḷkè. Ta ǀχ̣ụ́ e dzọ̃ă-dzọ̃ắ, ta ǁkúwa ǁē.† Ta ha

(9394) záu ḷkáuwa ǀè kụe ʔắ, tá ti tchiṅ́-a ( ) ǁgụí.‡

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4. ǀχ̣ỤÉ AS WATER AND AS OTHER THINGS. IN HIS OWN FORM, HE RUBS FIRE AND DIES.

(9404) ǀχ̣ụ́ e ǁgú; ta ǁgú e ḷkaṅ́ ǁkhó-ã̄. Ta ǂnĕǂnèbbi ti ḿm ǀkŭ́ǐ ǀné-ssiṅ. Ta ǀχ̣ụ́ e górù, ta shúwa

(9382') * ḷnắχ̣ane shù ʔắ; ḷnắχ̣ane tańki ti e ḷkaṅ́; ḷnắχ̣ane ti ǂkhì. ḷkaṅ́ ḷnắχ̣ane ǀné-ssiṅ dzhāo. ḷkaṅ́ ḷnắχ̣ane ǀné-ssiṅ ǀnu ǀne ǁá; ta ʔă ḷnắχ̣ane ǀné-ssiṅ tséme, ta ti ǁkéǁkéya ǀkŭ̀ǐ ǀné-ssiṅ, ti ḷgắ, ti tséme, ta ǂkhì.

(9393') † Ta ha ǁkúwa góò, ta gó̱ ḷḷkoắ. ǁe ḷkú e góò.

(9395') ‡ ǁgụ́ǐ e ḷkaṅ̀. Djú ti mm ǁgụ́ǐ, ǁgụ́ǐ ǀné-ssiṅ. Djú ǀkúä ǀúwa ǁgụ́ǐ kụĕ ʔŏ́, ta ǀnú ti ḿm ǀuhá ǁgụ́ǐ. ǁgụ́ǐ ti ʔéi ḷkhú-ssiṅ.

set, and ǀχ̣ụ́ was a Makoba, and lay down; and the sun rose, and ǀχ̣ụ́ was a ḷnắχ̣ane.*

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3. ǀχ̣ỤÉ AS A ǁGỤÍ TREE AND AS A FLY.

The sun set, and ǀχ̣ụ́ was ǀχ̣ụ́, and lay upon (9392) the ground, and slept, was alone, and lay upon the ground and slept. And the sun rose, and ǀχ̣ụ́ awoke and . . . and stood up, and saw the sun,—a little sun,—and was ǁgụ́ǐ, and was a tree.

And his wife saw the ǁgụ́ǐ, and ( ) went to the (9393) ǁgụ́ǐ, and went to take hold of a ǁgụ́ǐ fruit, and the ǁgụ́ǐ vanished; and ǀχ̣ụ́ was a fly. And his wife laid herself upon the earth, and cried about the ǁgụ́ǐ, and died. And ǀχ̣ụ́ was a fly, and settled upon the grass.† And his wife lay down upon the earth, and cried about ( ) the ǁgụ́ǐ.‡ (9394)

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4. ǀχ̣ỤÉ AS WATER AND AS OTHER THINGS. IN HIS OWN FORM, HE RUBS FIRE AND DIES.

ǀχ̣ụ́ was water; and the water was (in) the (9404) shadow of the tree. And the wood pigeons ate

* (One kind of) ḷnắχ̣ane lies upon the earth; another (kind of) (9382') ḷnắχ̣ane is a tree. The ḷnắχ̣ane are numerous. The fruit of the tree ḷnắχ̣ane is yellowish. The fruit of the tree ḷnắχ̣ane is large; and the ground ḷnắχ̣ane fruit is small, and resembles the ǀkŭ̀ǐ fruit, is red, is small, and abundant.

† And he settled upon the grass, and the grass broke. The (9393') name of the grass is *góò*.

‡ The ǁgụ́ǐ is a tree. People eat the ǁgụ́ǐ, the ǁgụ́ǐ fruit. (9395') People do not put the ǁgụ́ǐ into a pot, but eat it raw. The ǁgụ́ǐ has thorns.

ǀkŭḯ ǀ⌣kóro. Ta ssiṅ́ ǂneǂnèbbi, tá e ǁgú.* Ta
(9405) ǂneǂnèbbi ssiṅ́ ǁgú, ta ( ) káuwa ǁgú ʔǎ́. Ta ǀχ̣ṷé
tā́ba ǁé ǀnŭ ǀne ǁá, ǁkeǁkéya ǁnọ̄ā, ta ka gú
ǂnĕǂnèbbi. Ta ǂnĕǂnèbbi ǀgé ti ḿm ǁgú, ta ǁé †
kŏ ó, ta ḷné ǂneǂnèbbi tsĭ, ta ǂneǂnèbbi ti tchiṅ́;
ta ǂneǂnèbbi taṅ́ki ḷkă ǜ.

Ta ǀχ̣ṷé e ǀχ̣ṷé, ta sáu, ta gú ǂnĕǂnèbbi, ta ti
(9406) suā̧ ǂnĕǂnèbbi ḷʔṷí-ssiṅ, ta shχ̣ṷé ǂnĕǂnèbbi ( )
ḷʔṷí-ssiṅ, ta shúwa ʔǎ́. Ta ǁgú kṷoṅ́na, ta há
e ǀχ̣ṷé; ta shχ̣ṷé ǂneǂnèbbi ḷʔṷí, ta shúwa ʔǎ́.
Ta saù ǂneǂnèbbi taṅ́-a, ta shú. Ta shushú, ta
sáu, ta ǀgé ḷχ̣á ǂneǂnèbbi taṅ́-a, kṷe dă-ǎ́.

(9407) Tá ti mḿ ǂnĕǂnèbbi, ta s'á Dā́ma, ( ) ta sáu.
Ta ǁkóā̄ shá Dā́ma, ta Dā́ma ssiṅ́ ha. Ta ha
kam̄-mă ʔǎ́. Dā́ma ǀge ʔǎ́ru ha, ʔǎ́ru ha, ǀkúä
ssiṅ́ ha. Tá e tséma, ta e ǀnŭ-érre; ‡ ta Dā́ma
(9408) ǁgō̧ dăba ssiṅ́ ǀnŭ-érre ǁkúwa ḷkaṅ̀, ta ( ) há ssiṅ́

(9404') * ǀkúä e ǁgú ǀnŭ ǀnĕ ǁā, tá e ǁgú tséma, ʔǎ́ ǁgú.
(9405') † ǀχ̣ṷé e ǁé (e gò), ta tséma, ta ḷné ǂneǂnèbbi. ǁé ǀnŭ ǀne ǁá, e ǁnọ̄ā, ta gú ǂnĕǂnèbbi; tá e ǀχ̣ṷé.
(9407') ‡ Tsā́ba tséma.

the fruit of the ǀ*kŭḯ*. And ǀχ̣ṷé was a lizard,* and
lay in the dead leaves of the ǀ*kŭḯ*. And (he) saw
the wood pigeons, and was water.† And the wood
pigeons saw the water, and ( ) settled upon the (9405)
water's edge. And ǀχ̣ṷé worked large grass, like
reeds, and it took hold of a wood pigeon. And the
wood pigeons came to drink (lit. to eat) water, and
the grass ‡ came near, and bit the wood pigeon's
bill, and the wood pigeon cried out; and the other
wood pigeons flew away.

And ǀχ̣ṷé was ǀχ̣ṷé, and rose up, and took hold
of the wood pigeon, and plucked out the wood
pigeon's feathers, and put the wood pigeon's ( ) (9406)
feathers in his head, and lay upon the ground.
And the water vanished, and he was ǀχ̣ṷé; and put
the wood pigeon's feathers in his head, and lay
upon the ground. And (he) put the wood pigeon's
body into the hot embers, and lay down. And
continued to lie down, and arose, and went to take
out the wood pigeon's body from the fire.

And (he) ate the wood pigeon, and heard Ovahereró,
( ) and arose. And went to the Ovahereró, and the (9407)
Ovahereró saw him. And he hid himself on the
ground. The Ovahereró came to search for him,
to search for him, (and) did not see him. For (he)
was little, and was a ǀ*nŭ-érre*; § and a little
Omuhereró boy saw the ǀ*nŭ-érre* upon a bush, and

* This lizard (called also *ggọ́ru* and *ṅgọ́ru* by my ḷ*kuṅ* informants (9007)
and ǀ*hā̃i*-⊙*pṷā́* by ǀ*haṅ*ǂ*kass'ō*) appears to be the common Gecko.

† (He) was not a large (piece of) water, but (?) was a little (9404')
water, a water hole.

‡ ǀχ̣ṷé was a grass which is (called) *gò*, and (is) small; and bit (9405')
the wood pigeon. Large grass, which is (called) reeds, took hold
of the wood pigeon; and was ǀχ̣ṷé.

§ A (certain) little bird. (9407')

Dắma, tắ ti tchiṅ.* Tá ka é ḷk'ū́ ǀgă ǁgú, (ta ti shá ʔắ). Ta ha kụe: "Yé-he! Yḗ-he! Yḗ-he!" Ta Dắma să-á; ta ʔáru ha, ʔáru ha, ʔáru ha, ta ǀkúä ssiṅ́ ha, ta ḷka ù.

(9409) ( ) Ta ǁkŏä̀ † ḷká shá ha táï ḷnụérre, ta ssiṅ́ ha bá, ta ǀkúä e ǀnŭ-ḗrre, tá e ǀχ̣́ụé, ta ḷḷkè.‡ Ta ha bá ú ha, ta ǀge ssiṅ́ ha, ta há ḷḷkè. Ta ha bá ǁkọa ù; tá ha ǀkúä ḷḷkè, tá e ǀχ̣́ụé, ta saú. Ha dzoṅ́ ha bá: "M bá wo͡o͡o!" ta ha bá dzoṅ́ ha, ta kụe: "Me ḷḷhá wo͡o͡o!" ta ha dzoṅ́ ha bá kụe kà ǀnĕ-ē, tá ti tchiṅ́: "ǂnọ̀̄! ǂnọ̀̄!" ta shá ha táï ḷnụérre.

(9410) Ta ( ) ha bá ssiṅ́ ha, ta ti ǀχ̣́ụérri ha. Ta ha să-ä́ ha bá. Ta ssiṅ́ ha bá, ta ḷḷkè; tá e górù, ta shù, shùwa ʔắ.

Ta ha bá ssiṅ́ ha, ta kụĕ: "Mĕ ḷḷhắ ǀχ̣́ụé é, tắ
(9411) ǀkúä e djú taṅki, tá e me ḷḷhā̃; ( ) ta ssiṅ́ mĕ, ta ḷḷkè. Tá ti ǂnù ḷkaṅ́ dă-ä́, ta ssiṅ́ me, ta ḷḷkè; ta ǀkúä e djú taṅki, ta e me ḷḷhā̃, tá e ǀχ̣́ụé. Ta ná ti ù me ḷnụérre, ta ǀkúä ssiṅ me ḷḷhắ, ta

(9408') * Ta ǁkŏ́ä tchiṅ̀: "Tsụáī! tsụáī! tsụáī!" Dắma dắba ssiṅ́ ha, ta há e ǀnŭ-ḗrre.

ǀχ̣́ụé e ǀnŭ-érre, tá ti tchiṅ́. Ha ǀkúä e ǀnŭ-ḗrre ǀnĕ-é; tá e ǀnŭ-ḗrre ǂkhì.

(9409') † Ha ǀkúä e ǀnŭ-ḗrre ǂkhì, tá e ǀnŭ-ḗrre ǀnĕ-ē, ta ù ha táï ḷnụḗrre.

‡ Ha ǁkuṅna ḷnọé tséma, ǀoù ǀnọ̄ö̱, ǀoù-dé ǀnọ́ö̱.

( ) he saw the Ovahereró, and cried out.* And (9408)
was the Bushman's eye water and fell upon the ground. And he said: "*Yé-he! Yḗ he! Yḗ he!*" And the Omuhereró heard, and sought for him, sought for him, sought for him, and did not see him, and (he, ǀχ̣́ụé) flew away.

( ) And (he, ǀχ̣́ụé) † flew, coming to his mother's (9409)
country, and saw his father, and was not a ǀ*nŭ-ḗrre*, but was ǀχ̣́ụé, and died.‡ And his father went to him, and came to look at him, and he was dead. And his father went away, and he was not dead, and was ǀχ̣́ụé, and rose up. He called to his father: "My father! O!" and his father called to him, and said: "My child! O!" and he called to his father once, and cried out: "ǂ*nọ̀̄*! ǂ*nọ̀̄*!" and came to his mother's country.

And ( ) his father saw him and stealthily (9410)
approached him. And he heard his father. And (he) saw his father, and died; and was a lizard, and lay down, lay down upon the ground.

And his father saw him, and said: "It is my child, ǀχ̣́ụé! for it is not another person, but is my child; ( ) and (he) saw me, and died. And (9411)
(he) was rubbing sticks (to make) fire; and saw me, and died; and is not another person, but is my child, and is ǀχ̣́ụé. For, I went (?) away to my country, and did not see my child; and to-day,

* And (he) cried: "*Tsụáī! tsụáī! tsụáī!*" (Two) Ovahereró (9408')
children saw him; for he was a ǀ*nŭ-érre*.

ǀχ̣́ụé was a ǀ*nŭ-érre*, and cried out. He was not one ǀ*nŭ-érre*; but was many ǀ*nŭ-érre*.

† He was [now] not many ǀ*nŭ-ḗrre*, but was one ǀ*nŭ-ḗrre*, and (9409')
went to his mother's country.

‡ He carried over his shoulder a little bag, the skin of an antelope, a female antelope's skin.

(9412) ǀkạḿ e, ná ti ssiṅ me ǁhā̃, ( ) ta me ǁhā̃ ti ǂnù dă-ā́, ǀkaṅ́ tséma dă-ā́;* ta me ǁhā̃ ti ǂnù, ta ssiṅ́ me, ta ǁkè. Tá e ǀχ̣ụ́; ta ǀkúä e djú taṅki, tá e ǀχ̣ụ́é. Ná ti kọ́ạ me ǁhā̃, ta me ǁhā̃ ti ǁkè.

(9413) Ná ti ù me ǀnụ́érre; ( ) ta me ǀnụ́érre ǂχ̣ā́, ta ǁnụ̄ē ǂkhí, ná ti ù me ǀnụ́érre, ǀkúä ssiṅ́ me ǀnụ́érre, me ǀnụ́érre ǂχ̣ā̃. Ta ǀkạḿma ḗ, ná ti ssiṅ́ me ǁhā̃, ta me ǁhā̃ e ǀχ̣ụ́é, tá ti tábba dă-ā́, ǀkaṅ́ tséma

(9414) dă-ā́, tá ti ḿm tshā́na, ( ) ta ǂnù dă-ā́, ta ha ǁgaússiṅ kwì, ta há ti tchiṅ́, ta ssiṅ́ me, ta ǁkè̆; ta ná ĕ ǀχ̣é-ǁn'ù, ta me ǁhā̃ ǀχ̣ụ́é ssiṅ́ me, ta ǁkè; ta ná ti kọ́ạ me ǁhā̃. Ná ti ù me ǀnụ́érre, me ǀnụ́érre ka e ǂχ̣ā̃.

(9415) Ta me ǁhā̃ e dju ( ) taṅki; ń ā ssiṅ me ǁhā̃. Ta shχ̣ụ́é ǂnĕǂnèbbi ǀʔwí; ta me ǁhā̃ ssiṅ́ me, me ǀné kụ̆ĕ ǂnĕǂnèbbi ǀʔwí, ǂnĕǂnèbbi ǀʔwī́ ǂkhì, ta há e ǂnĕǂnèbbi sá. Ta ǀkaḿ é, ná ti kọ́ạ me ǁhā̃,

(9416) ( ) tá ti ú me ǀnụ́érre."

Ta ù ha ǀnụ́érre; ha ǀnụ́érre ǀkú e ǁnọ̄ā; tá e ǀnuḿ, ǀnuḿ ǀnu ǀne ǁá. Ta há ti ù ha ǀnụ́érre.

(9412') * ǀkaṅ̀ ǀkú e ǀn'aú-ǀkuḿm; tá e ǀkaṅ̀ sā; dă-ā́ ǀkaṅ̀ ǂgăā̆ṅ́; tséma ta ňǂgăäṅ́, ǁkeǁkéya ǁnọ́á. ǀkaṅ́ taṅki ti shu ʔā́; ta há ti ǁχ̣uṅ́-a ǀkaṅ́ taṅki kụ̆e ǁé; ha ti ǂnúru dă-á, dă-ā́ ti ǂnaúwa ǁé; ta, há ti gú dă-ā́, há ti dshú dă-ā́.

I saw my child, ( ) and my child was rubbing fire, (9412)
little sticks' fire;* and my child rubbed fire, and saw me, and died. And is ǀχ̣ụ́é; and is not another person, but is ǀχ̣ụ́é. I am afraid of my child, for my child is dead.

"I go to my country; ( ) and my country is far (9413)
away, and (during) many moons I go to my country, (and) do not see my country; my country is far distant. And, to-day, I see my child, for my child is ǀχ̣ụ́é, and makes fire, little sticks' fire, and eats *tshā́na*,† ( ) and rubs fire, and his hands hurt (him), (9414)
and he cries, and sees me, and dies; for I am ǀχ̣é-ǁn'ù, and my child, ǀχ̣ụ́é, sees me, and dies; and I am afraid of my child. I go away to my country, my country that (?) is far distant.

"And my child is another person; ( ) I see my (9415)
child. And (I) wear in my head wood pigeons' feathers; and my child saw me, my head with wood pigeons' feathers, many wood pigeon feathers, for they (?) were two wood pigeons. And, to-day, I am afraid of my child, ( ) and (I) go to my (own) (9416)
country."

And (he) went to his (own) country; the name of his country is ǁ*nọ̄ā*; it is a mountain, a large mountain. And he went away to his (own) country.

* The tree's name was ǀ*n'aú*-ǀ*kuḿm*; and (he had) two sticks; (9412')
the fire stick (*i.e.*, the one which he held in his hands) was long, small, and long, like a reed. The other (fire) stick lay on the ground; for he had laid (it) the other stick upon grass; he rubbed fire, the fire fell upon the grass; and he took up the fire (*i.e.*, the grass), he blew the fire.

† *Tshā́na* is the name of a tall fruit-bearing tree. The fruit (9406')
of it is eaten raw.

II. *Moon.*

PRAYER TO THE YOUNG MOON.*

(*Given in June*, 1880, *by* ḷnańni, *who heard it from his father*, ʔǻ-llné.)

(9436) ḷkăḷkárushé!
Hái ḷkaḷkárushé!
Hái hăĭ,
ḷkăḷkárushé!
ḷkaḷkárushe oʔwí mi!
Háï hắĭ,
ḷkăḷkárushe!
Oʔwí me kụe tshì.
Háï hắĭ!

(9436') ( ) lkạḿ ti lgí,
Má ti oʔwí mi,
Ná ti ụḿm tshí.
Má ti oʔwí mi kụe tshí tséma,
Ná ti ụḿm.
Háï hắĭ,
ḷkăḷkárushe!

(9450') * É ti ssiń llnụáï, é ti oʔwí ḷkăḷkắrrishē, é ti dzoń lóu llgó̱ ḷkhú.
llnụái tséma, é ti oʔwí ḷkaḷkắrrishe; zaú ti oʔwí ḷkăḷkắrribe.

PRAYER TO THE YOUNG MOON.*

Young Moon! (9436)
Hail, Young Moon!
Hail, hail,
Young Moon!
Young Moon! speak to me!
Hail, hail,
Young Moon!
Tell me of something.
Hail, hail!
( ) When the sun rises, (9436')
Thou must speak to me,
That I may eat something.
Thou must speak to me about a little thing,
That I may eat.
Hail, hail,
Young Moon!

* When (?) we see the moon [*ḷnanni* elsewhere explained], we say *ḷkăḷkắrrishē*; we sound the male antelope's horn. (9450')
We call the small moon *ḷkăḷkắrrishe*; (but) women call (it) *ḷkăḷkắrribe*.

IX. *Customs and Superstitions.*

THE TREATMENT OF THIEVES.

(*Given in* 1881, *by* ǃnaǹni, *from his paternal grandfather*, Kárù.)

(9848) ǃkuǹ zaú ti tchá, ha bá sa ha táï ǁkúä kụoǹna, e ti gú ha, e ti ǀá ha kụe ha táï, sá ha bá; ta ssiǹ ǂkhì ti ù, ssiǹ ǃnụérre. Ha tchá-tshi, e ti gú ha,

(9849) e ti ( ) ǃká, e ti ǀá dzhú taǹki, ǃká ǀá dzhú taǹki, kụe dzhú taǹki tshí. Ta ti oˀwí dzhú taǹki: "Me zau tchá i tshí ka é a; i tshi dzhá ka ɛ́, me zaú tchá. Ta, ǹ a ǀá me zaú kụe ha bá să ha táï.

(9849') ( ) Ta me zau tchá tshi dzhá ka ɛ́."

Ta dzhu taǹki ti să-ǎ, tá ti ǁnǎ: "Ṅ-ǹ; ǃkuǹ a zaú." Ta, é ti să-ǎ, ti ǁnǎ: "Ṅ-ǹ; ǹ a ǀkúï să-ǎ i, ta ǀkúï ǃkuǹ me zaú; ta me zaú to ù, ta ǀgeya ha bá sá ha táï; ta ǂχ̣ǎ; ta ǀúwa ha ǃnụérre, ta ǹ a ǀkúï ǃkuǹ me zaú."

Ta dzhú taǹki ti tchiǹ, ta é ti să-ǎ; ta e ǃˀá ti kwí, ta é ti ù; é ti oˀwí dzhú taǹki: "M ù, ǀgɛ̆,

(9850') ǹ a ǃkuǹ me zaú, ( ) ǃkuǹ me ǂkuǹm, ǃkuǹ me ǀúïsau; ǃkuǹ me ttχ̣ǔǹ-ǁgaǹma."

(9850) ( ) ǀkạǹ ǀne-é zaú gúwa tshí, e ti ssiǹ tshí, e ti gú tshi. Zaú ti oˀwí é: "Me ǃkáo, ssiǹ me tshí dzhá ka é, ǹ a tchá." * Ta é sää́; ta é kụe:

(9850') * ǃkuǹ-de ǀkúï kọá.

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THE TREATMENT OF THIEVES.

If a *!kuń* woman steals, her father and her mother (9848)
being (still) there, we take hold of her, we give her
to her mother and her father; and they all go away
from their place. Her stolen thing, we take it, we
( ) run, we give (it) to the other person, run to give (9849)
to the other person the other person's thing. And
we say to the other person: "My wife stole your
thing which is here; your nice thing here, my wife
stole. And I have given (back) my wife to her
father and her mother. ( ) For, my wife stole the (9849')
nice thing here."

And the other person hears, and objects (saying):
"No; kill thy wife." And, we hear, (and) object
(saying): "No; I do not listen to you, and will not
kill my wife; for, my wife has gone away, has
gone to her father and her mother; and is far away;
and has gone to her country; and I will not kill
my wife."

And the others cry, and we hear; and our hearts
ache, and we go away; we say to the other people:
"We go away; come, that I may kill my wife, ( ) (9850')
kill my father-in-law, kill my mother-in-law, kill
my . . ." *

( ) On the day that the woman took the thing, (9350)
we see the thing, we take the thing. The woman
says to us: "My husband, look at my nice thing,
here, which I stole." † And we hear; and we say:

* Another relation.

† A *!kuń* woman is not afraid.

(9850')

(9851) "Me zau; na a tshi ń a ssiń." ( ) Ta dzhuára ha; ta ha ti gú, ta ti ǀá é. Ta é ti gú, ta ǀúwa e ǀnu̥é; ta há ti tchiń: "Ná me tshí, yé-hẽ̆! Me ǀkáo! ná me tshí, yé-hẽ̆!" Ta, é ti ǁnắ: "Ṅ-ṅ̀; me záu,
(9852) ń a ( ) ǀkúï să-ắ ắ; ta dzhú dúre ti ǀkuń mẽ̆; ta na ti ǀá dzhú dúre ku̥e dzhu dúre tshí. Me zaú, ń a ǀkúï să-ắ ắ, ta má ti shu̥ára mẽ̆."

(9853) Zaú ti tchá dzhu tańki tshí, ha ti débbi ha ǀkáo, ha ǀkáo ti ssiṅ dzhú tańki tshí, ha ǀʔá ti kwi, ta
(9854) ha ti ǀkuń ha; ( ) ha ti ǀkuń ắra ha zaú.*

Dzhú tańki ti oʔwí ha: "Ṅ-ṅ̀; tẽ́ ǀkuń ắra a zaú." Ta, ha ti ǁnắ: "Ṅ-ṅ̀; ń a ǁná tchá; ta me ǀʔá kwí; ta ń a ǀkuń me zaú; ǀne tẽ́ oʔwí mẽ̆; ǀkḁḿ ma é i ko̥á mẽ̆."

(9855) Zaú-dắba, zau táï ti ǁkè, zaú dắba e dắba ǀnĕ-é, ha ti géya dzhú tańki tchú. ǀkḁḿ tańki, ha ti tchá, dzhú dúre é ha ǀú ssiṅ tchú ti gú ha, ti ǀá ha
(9856) dzhú tańki, dzhú ( ) tańki ti ǀkuń ắra ha, ta ti

(9854') * ǁkoú ha tχ́á ǀkuń ha zaú; ha tχ́á ǀkuń ha zaú ku̥e ǀnúbbo.

"My wife, give me thy thing, that I may look (at it)." ( ) And (we) persuade her; and she takes (9851)
(it) and gives (it) to us. And we take (it), and put (it) into our bag; and she cries (saying): "Give me my thing, oh dear! My husband! give me my thing, oh dear!" And we refuse (saying):
"No, my wife, I will ( ) not listen to thee; for, (9852)
the other person would kill me; and I will give the other person the other person's thing. My wife! I will not listen to thee, for thou dost (try to) persuade me (in vain)." *

If a woman steals another person's thing, (and) (9853)
returns to her husband, (and) her husband sees the other person's thing, his heart aches, and he kills her; ( ) he altogether kills his wife.† (9854)

Another man (*i.e.*, his father) says to him: "No; do not quite kill thy wife." ‡ And, he objects (saying): "No; I object to stealing; and my heart aches; and I will kill my wife; leave off talking to me; to-day ye must fear me."

A female child, if her mother is dead and the (9855)
female child is an only child, goes to another person's hut. Another day, if she steals, the other person into whose hut she went (to live) takes her, (and)
gives her to the other person, the other ( ) (from (9856)

* Should the father be dead, and the mother alive, the woman, (9852')
who stole, is still taken and given back to the latter. And, should she be an old offender, the mother is said to give her, through a son, to another person, to be burned to death.

† He shoots with an arrow, killing his wife; he shoots, killing (9854')
his wife with a ǀ*núbbo* (a particular kind of arrow).

‡ Meaning, that he may beat her.

ǀúwa ha kụe tchú, ta ti kú-ù, ǁké ya kụe dă-ắ, ta há ti ǁké ắra, ta dzhú tańki ti débbi tchú.

(9857) Tá ti oʔwí dzhú, ( ) dzhú é, he ǀá ssiṅ kụe zaúwa é he tchá, sa ḷkuṅ́ zaú, sa ti oʔwí: "É kú-ù ḷkuṅ́ zaú kụe dă-ắ, ǀúwa zau kụe tchú, ta kú-ù
(9858) ḷkuṅ́ zaú. ǀné tẽ ǀkaówa ( ) e kụe zaú." Ta, dzhu tańki ti ǁnắ: "Ṅ-ṅ̀; e ǀkúï ǁné í; ta, é ti ǁnắ; ta zaú e* dóä ti tchá; ta é ǀkúï ǁné í; ta é ti să-ắ, ta e ḷʔá ti dzhá."

(9859) ǁgóö ti tchá, e ti ḷkuṅ́, é ti tχá ḷkuṅ́-a ǁkoú,† ta ǀkúï ǀúwa dă-ắ; ta ti ḷkuṅ ắra kụe ǁkoú. Zaú ǀne-é, é ti kú-ù, kú-ù ǀúwa dă-ắ.

(9860) Dắba ti tchá, e ti ǁné ǀụhá dắba;‡ ta ǀkúï ḷkuṅ́ dắba.

ǀkạṁ tańki, dắba ti ḷkạṅ, dắba ti tchá, é ti ǁnắ,
(9861) e ti ḷkuṅ́ dắba;§ ǀắ dzhu dúre ( ) kụe dắba, ta sá ti ḷkuṅ́ ắra hă.

(9858') * E kọá ha ḷkú, ta ǀkúï oʔwí ha ḷkú; oʔwí ǀụhá ha. É ti kọá dzhú e, e ḷkuṅ́, kụé ha ǁgaṅ́-a.

(9859') † ǁkou ǂkhì, ǀkúä e ǁkoú ǀnĕ-é; dzhú ǂkhì ǁkóu; dzhú ǂkhì ti tχá ha.

(9860') ‡ Ta ti kọá dắba tsēma tchá.

§ Ta ti kọá ha ḷkú, ta ti oʔwí ha ḷkú kụe dắba. Dzhu e, é ḷkuṅ́ ắra, é ti kọá ssiṅ ḷkú; é ti ǀkúï oʔwí ssiṅ ḷkú.

whom she stole), the other people kill her altogether; (they) put her into a hut, and burn, killing her with fire; and she dies altogether; and the other people return home.

They say to the people, ( ) to the people who gave (9857)
them the girl who stole, they (who) killed the girl, they say: "We have burning, killed the girl with fire, put the girl into a hut, and burning killed the girl. Leave off reproaching ( ) us about the (9858)
girl." And the other people object (saying): "No; we are not scolding you; for, we object (to stealing); for this* girl stole; and we do not scold you; for, we hear, and our hearts are glad."

If a man steals, we kill (him), we shoot, killing (9859)
him (with) arrows,† and do not put him into the fire; but, kill him altogether with arrows. It is only a woman (whom) we burn, burn, putting (her) into the fire.

If a child steals, we merely scold the child;‡ and (9860)
do not kill the child.

Another day, when the child has grown up, if it steals, we object, we kill the child;§ give ( ) the (9861)
child to ~~the~~ other persons, and they kill it altogether.

* We fear her name, and do not utter her name; (but) merely (9858')
mention her.

We fear the people whom we kill, on account of their spirits.

† Many arrows, not a single arrow; the arrows of many persons; (9859')
many persons shoot at him.

‡ For, we respect the stealing of a little child. (9860')

§ We fear its name, and call it "child". Those persons whom we kill altogether, we fear their names; we do not utter their names.

Zaú tańki, ti ǀú e tchú, ha dắba ti tchá é tshí,
e ụḿm, ha dắba ti ụḿm, e ti ssiń; é ti gú ha, ta
(9862) ti gú ha táï, ta ti ǀá dzhú tańki* kụe ( ) sá, dzhu
tańki ti ǀúwa sá kụe dă-ắ, ta ti ku-ú, ku-ú ǁkŏ-ắ
sá, kụe dă-ắ; débbi ti oʏwí é: "É ku-ú ǁkŏ-ắ
dzhu sá kụe dă-ắ." É ti să-ắ, é ti kụe: "N̄;
(9863) e ǁná tchá." Tá ti ( ) ǂguḿm.† Ta sá ti kụé:
"É ku-ú dzhú sá; i tḗ ǁné é." É ḷʏắ ti dzhá,‡
ta é ti gé. Ta ti o-ʏwí ssiń: "É m ǁkă ǁnā tchá,
ta kọá tchá; ta ǀkúï tchá." Ta, sá § ti să-ắ, ta
(9864) ( ) ti kụe: "N̄." ‖

Ta é ti ǀá ssiṅ ka ḷχó ǁgó̱ö̱ tsaú, ta sá ti ú ssiń
tchú. Ta, ǀkạḿ tańki, sá ti ǀá Gŏba. Ta Gŏba ti
ǀắ ssiṅ kụe gŏmi ǁgó̱ö̱ ǀnĕ-é, sa wa-ǂná; ta sá ti
(9865) ǀá é; ta é ti ḷkuń; ( ) ta ụḿm ắra, ta ssiń débbi
ssiṅ tchú, ta é oʏwí dzhá ssiń: "I débbi i tchú,
ǀá e kụe wá-ǂná; ǀne tẽ ǀá e kụe gŏmi ǀnĕ-é; e ǁná
tchí ǀnĕ-é; e ǀkúï ụḿm tchí ǀnĕ-ḗ; ta e ti ụḿm
tchí sá." Ta sá ti să-ắ, ta ti zăń; ta sa débbi
ssiń tchú.

Ta, é ụḿm ắra gŏmi; ta sá oʏwí é: "I ụmm

(9861') * ǀkúä e dzhú dúre, ta e é dzhú tańki.
(9863') † ǀkúä e é ǂkhì, ta e é ǀnĕ-é, ta oʏwí ka.
‡ E ǂkhì ḷʏá-ssiṅ ti dzhá.
§ Ssiṅ ǂkhì.
(9864') ‖ Dzhú tańki ǂkhì ti să-ắ ǀhụíya, ta dzhú ǀnĕ-é ti zăń, ta
ụe: "N̄."

If another woman comes into our hut (and) her
child steals a thing of ours, (if) her child eats our
food, (and) we see, we take it, and we take its
mother, we give ( ) them to other people,* (and) (9862)
the other people put them into the fire, and burn,
burn, killing them with fire; (and) return (and)
say to us: "We have, burning, killed the two people
with fire." We hear; we say: "Yes; we object to
stealing." And (we) are ( ) silent.† And they (9863)
say: "We have burnt the two persons; ye must
not scold (us)." Our hearts are glad,‡ and we
sing. And (we) say to them: "We . . . object to
stealing; and fear stealing; and do not steal." And
those § (who killed the woman) hear; and ( ) (one) (9864)
says: "Yes." ‖

And we give them a male elephant's tusk; and
they go away to their home. And, another day,
they give (it) to the Makoba. And the Makoba
give them one bull, with Indian Hemp; and they
give to us; and we kill, ( ) and eat (it) up; and (9865)
they return to their home; and we speak nicely to
them (saying): "Return ye to your dwelling; give
us Indian Hemp; do not give us the bull alone;
we object to one thing (only); we do not eat one
thing; for, we eat two things." And they hear,
and assent (to us); and they return to their home.

And we eat up the bull; and they say to us:

* (They) are not strangers, but, are our other people (of the (9861')
same place).
† It is not many of us, but, one of us (who) speaks to him (9863')
(to the other person).
‡ Our many hearts are glad.
§ They (are) many.
‖ Many other people listen, displeased; and one person assents, (9864')
and says: "Yes."

(9866) gṓmi; ǀá e kụ̆ĕ ǀ̣χ̇ó ( ) tsáu." Ta, é ti să-ắ; ta e ǀ̣ʔá ti dzhá. ǀkạḿ ti ǀgí, ta é débbi é tchú.* Ta ǀgé oʔwí dzhú tańki, e géya e tchú, e dzhuwa,
(9867) e ŏʔwí ssiṅ: "M ǀá dzhu kụe ǀ̣χ̇ó ( ) tsáu." Ta dzhú tańki ĕ é dzhú ti să-ắ; ta é ti ǀắ ssiṅ kụe wá-ǂná.

THE ǀχ̇Ú.†

(*Given in August*, 1880, *by* ǀ̣nańni, *from his paternal grandfather*, Kárù, *and from personal observation.*)

(9573) ǀ̣kuń záu ti kọá tshísi é, ǀkúï gú. ǁgó̱ö̱ ti gú. ǀ̣kuń dắba tséma e záu-ma ǀkúï gú tshí ḗ; tá ti
(9574) kọā. Tá ha táï ti oʔwí ha: "Tshí é, a kọā ( ) ḿ táï." Ta dắba ti să-ắ, ti kọá tshí; ta dắba ǁgó̱-ma ǀkúä kọá tshí, ti gú tshi, ti teńne, teńne ha bá kụe tshí.

Ta ha bá ti ǁniń-a ‡ tshí kụe ʔắ, ta ǀkúï ssiń
(9575) tshí, ha ti ( ) ù. Ta ha bá ti ǁnắ: "Ú m bá." §

(9866') * E ụḿm tọá gṓmi, ta ǀu ssiṅ tchú, ʔáru wá-ǂná; ta sá ǀá e kụe wá-ǂná.

(9576') † ǀ̣kań ǀ̣kú e ǀ̣kē, tá e ụḿm ǀ̣khắ; ǀkúä e ǀ̣kań ǀụhá. ǀ̣kań ǀne-ḗ, é ti tába tshí.

(9574') ‡ Tshí ǀne-é ná ti oʔwí ǁniń; tshí ǂkhí ná ti oʔwí ǁniń-a.

(9575') § Dzụáiya ha ǁhã̄, ta ha ǁhã̄ e ǁgó-ma.

"Ye have eaten up the bull; give us an elephant's ( ) tusk." And we hear; and our hearts are glad. (9866)
The sun arises, and we return to our dwelling.* And come, telling the other people who are at our dwelling—our people—we say to them: "Give ye an elephant's ( ) tusk to the people." And the (9867)
others, who are our people, hear; and we give them Indian Hemp.

THE FOUR PIECES OF WOOD CALLED ǀχ̇Ú,† USED FOR DIVINING PURPOSES.

The ǀ̣*kuń* women respect these things, (they) do (9573)
not take hold (of them). Men take hold (of them). A small ǀ̣*kuń* child, who is a little girl, does not take hold of this thing; for (she) respects (it). For, her mother says to her: "This thing, thou must respect, ( ) my mother." And the child listens, (9574)
(and) respects the thing; but a little male child does not fear the thing, (and) takes hold of the thing, (and) carries, carries the thing to his father.

And his father puts down ‡ the thing upon the ground, and (the child) does not see (or look at) the thing, he goes ( ) away. For his father objects (9575)

* When we have eaten up the bull, (we) go to their dwelling, (9866')
to seek Indian Hemp; and they give us Indian Hemp.

† The ǀχ̇*ú* is a set of four pieces of wood, two "male" and two (9547')
"female". ( ) Spoons are also made from the wood of the same (9580')
tree. The narrator described it as follows:—

The name of the tree is ǀ̣*kē*; and (it) is a food tree; (it) is not (9576')
a mere tree. (It is) one tree, (from) which we make the thing (*i.e.*, the set of ǀχ̇*ú*).

By the Makoba, the ǀχ̇*u* is called ǀ*nu*ǀ*nuṁ*. Their name for the fruit of the ǀ̣*kē* tree is *kanzụáï*.

‡ (When putting down) one thing, I say ǁ*niń*; (when putting (9574')
down) several things, I say ǁ*niń-a*.

Dā́ba sí, ta ḷkā́ ú, ǀgéya ha táï, oʏwí ha táï: "M táï, ná ǁgú." Ta dā́ba ḷká ǀgé oʏwí ha táï: "ǀá m bá kụe ǁgú."

(9576) Ta ha táï ǂé ( ) ǁgú kụe ḷnó; ụḿm ǀnóö; ta ǀā́ ha ǁhā̃ kụe ǁgú; ta ha ǁhā̃ ǁke ǁgú, ti teńne ha bá kụe ǁgú. Ta ǁgú ǂnaú, ta shā ʏā́; ta ha ssiń, tă ti tchiń: "M bá! ǁgú shá ḗhe! M bá! ǁgú

(9577) shá ḗhĕ!" Ta ha bá să-ā́ ha, ta ḷká ǀgĕ ( ) gú ha. Ta ti ǁhérri ha ǁhā̃, ḷχí ḷkań tséma, ta ǁhérri ha ǁhā̃; ta ḷkań tséma e shā́na. Tá ha ǁhā̃ oʏwí ḗ: "M bá, té ǂnĕą̈ḿm me, yéhe! M bá, té

(9578) ǂnĕą̈ḿm me, yḗhe! M bá, te ( ) ǁhérri me, yéhe! M bá, té ǁhérri me, yéhe!"

Ta dzhu* gú ha, ha táï ǀgé gú ha: "M taï, me ǁhā̃, yéhe! M táï, me ǁhā̃, yéhe! M táï, me ḷkáo ti ǁhérri me ǁhā̃, yéhe!"

(9579) ( ) Ha bá ǀge gú ḷkúru, ta nḷχá ǁkau̅, ta ǀúwa ha ǁkaú kụĕ ha ǁnaú; ta dzhú ti ḷk'oú. Ta ha ssiń ǁhá ha zaú kụe ǁkau̅; ta ha ǁkau̅ e ǀnúbbo, tá ĕ ǁχi.† Tá ha zaú tchiń, ta ḷné ǁkau̅. Ta ti

(9580) tchiń; ta ha ǀúï-sau tchiń: "( ) M táï, me ǂkuḿ

(9578') * ǀkúä e ǁnǵï, ta e zaú-ssiṅ.
(9579') † ǁkau̅ sá, ha ssiṅ ǁhá ha zaú.

(to his looking on, and says): "Go, my father!"* The child laughs, and runs off, goes to his mother, (and) says to his mother: "My mother! give water." For the child ran, coming (and) saying to his mother: "Give my father water."

And his mother took ( ) water (from the pot) with (9576) a gourd (?), the skin of food; and gave her child water; and her child carried the (vessel of) water in his hands, carried water to his father. And the water (vessel) fell, and (the water) poured upon the ground; and he (the boy) saw, and cried out: "My father! the water pours down, oh dear! My father! the water pours down, oh dear!" And his father heard him, and ran, coming ( ) to (9577) take hold of him. And (he) beat his child, broke off a little stick, and beat his child; and the little stick was a *shā́na*. And his son's speech was this (?): "My father! leave off beating me! oh dear! My father! leave off beating me! oh dear! My father! leave off ( ) striking me! oh dear! My father! (9578) leave off striking me! oh dear!"

And the people† took hold of him, his mother came to take hold of him (saying): "My mother! my child! oh dear! My mother! my child! oh dear! My mother! my husband is striking my child, oh dear!"

( ) His (the child's) father came and took (his) (9579) quiver, and drew out an arrow, and put his arrow upon his bow; and the people (*i.e.*, the women) called out. For, he took aim at his wife with (two) arrows; for his arrows were a ǀ*núbbo*, and a ǁχ*i*.‡

* (He) caressed (?) his child; for his child was a little boy. (9575')
† (They) were not men, but were women. (9578')
‡ He aimed at his wife with two arrows (one after the other). (9579')

ssiñ ǁhá me ǂχé kụe ǁkaũ sá, yĕhĕ!" Ta ǀkaúwa lé, ta shù ɔǎ, ta ti tchiñ; ta dzhu ǀge gú ha, ta oɔwí ha: "ǁná tchiñ."

Ta ha ǁnǎ: "Ǹ ǹ! me ǂkuḿ ssiñ ǁha me ǂχé kụe ǁkaũ sá; yĕhĕ!" Ta dzhú gú wa; ta ha ǀkúä să-ă dzhú, ta ǁnǎ.

ǂKĀO ɔǍ.

(*Given by* Taḿme *in* 1880.)

(9298) ǀkŭ̃ ti ǂkaowa ǀnuḿ kụé ɔǎ. Ḿ ba táï ti ǂkaowa ǀnuḿ kụé ɔǎ. Há ti oɔwì: "ǂnaúwa ǁgŭ́! ǂnaúwa ǁgŭ́!" Ta tchí ti ǂnaúwa ǁgŭ́.

ǁgo̱ ti ǀkúä ǂkaowa ǀnuḿ ɔǎ. Zaú ti ǂkaowa ǀnuḿ ɔǎ.

(9299) ( ) M ba táï ĕ ñ̆-ǁná. M táï bá e Taḿme tséma; ta m taï táï ti e ǀkǎro-ǁn'ǎ. M bǎ bă bǎ ti ĕ Taḿme ǀnŭ ǀnĕ ǁǎ.

SNAKES, LIZARDS, AND A CERTAIN SMALL ANTELOPE, WHEN SEEN NEAR GRAVES, TO BE RESPECTED.

(*Given 25th October*, 1881, *by* ǀnanni, *from his paternal grandfather*, Kárù.)

(9957) ǂiñ-a e ttuḿma ǀkŏro, e ǀkúï ǀkuǹ, ta e e ǀnú-ĭ, e ǁké, ǁkéya ǂiñ-a.* Ta, e ǀkúï ǀkuǹ; ta ti kọá.

(9957') * E taǹki, e ǁgo̱o̱, ha ǁké, hă tí e ǂiñ-a; ta ha ǂiñ-a ti e ǁgaǹ-a. ǂiñ-a ǀné ha, há ǁké, há e ǂiñ-a.

Zaú ǁké ǀuhá, zaú kụoǹna ǂiñ-a. ǂiñ-a ǀné zau, zaú ǁké, zau e ǂiñ-a. Zau ǁké ǀụhá, ha ǁgaǹ-a e ǁgaǹ-a ǀuhá.

(9958') ǁgo̱o̱ ti ǁké, ha taǹki e ǁgaǹ-a ǀụhá, ha taǹki ti e ǂiñ-a; ti tuḿma ha ɔǎ; ta ha ǁgaǹ-a ǀụhá ti ú.

ǃχó ǀkuǹ ha, ti e ǂiñ-a ǀnĕ-é; ta ti e ǂné-ko, tá ti dzhó; ta ǀkúä e ǂiñ-a taǹki; ta ha ǃɔá ti kwì.

And his wife cried, and avoided the arrow. And (she) cried; and his wife's mother cried: ( ) "My (9580) mother! my son-in-law takes aim at my daughter with two arrows, oh dear!" And (she) fell down, and lay upon the ground, and cried; and the people (many other women) came (and) took hold of her, and said to her: "Do not cry!" And she refused (saying): "No! my son-in-law aims at my daughter with two arrows, oh dear!" And the people took hold of her; and she would not listen to the people, and refused.

TO BEAT THE GROUND (WITH A STONE).

The *ǀkuǹ* beat a stone upon the ground. My (9298) father's mother beat a stone upon the ground. She said: "Fall into the water! Fall into the water!" And the thing (the lightning?) fell into the water.

A man does not beat a stone upon the ground. A woman beats a stone upon the ground.

( ) My (*Tamme's*) father's mother was *Ñ̆-ǁná*. (9299) My mother's father was Little *Tamme*; and my mother's mother was *ǀkǎro-ǁn'ǎ*. My father's father's father was Great *Tamme*.

SNAKES, LIZARDS, AND A CERTAIN SMALL ANTELOPE, WHEN SEEN NEAR GRAVES, TO BE RESPECTED.

A snake which is near a grave, we do not kill, (9957) for, (it) is our other person, our dead person, the

(9958) Ta ǀkąḿ ǂkhì, é ti ssiń ha, e ( ) ǀkúï ǀkuń, ssiń ta ti ǁnǎ́.

ǀkąḿ tańki, e ssiń tsχǎń, e ǀnábba tsχǎń, tsχǎń ǀgéya e tańki ɔǎ́, e ti kǫ́á tsχǎń, ǀkúï ǀkuń tsχǎń, ti ǁnǎ́ tsχǎń.

(9959) ( ) E ssiń ǀoú, ǀoú tumma e tańki ǀnu̯érre, ǀnu̯érre é, he e tańki ǁkéya, e ti kǫ́á ǀoú; ta ǀoú ǀkúä e ǀoú ǀu̯há. Ha ǁkumm ti ǁkŏ̋ä tsēma, ha e dzhu e ǁkéya, tá e ǁgań-a ǀoú. Tá ti e ǀoú ǁgǫ́ǫ̈; ta ǀkúä e ǀoú dé.

A CERTAIN SNAKE, WHICH, BY LYING UPON ITS BACK, ANNOUNCES A DEATH IN THE FAMILY; AND WHICH MUST NOT, UNDER THESE CIRCUMSTANCES, BE KILLED.

(*Given 24th October*, 1881, *by* ǀnańni, *from his paternal grandfather*, Kárù, *and from personal observation.*)

(9952) ǁhĭ̋ń, e ǀnu̯érre ǁĕ ǂiń-a. E ǂnĕ-ą́mm ha, ha ti é ha ǀgù, ha ti ǀá e ku̯e ha ǀgù; é ti kǫ́á ha, tá

as the ǀ*ou* by my informants. It had been, I believe, brought from Damaraland or its neighbourhood.

With regard to the above belief, it may also be mentioned that, on one occasion, I saw a snake close to the coping of a burial place; and showed it to ǀ*naǹni*, expecting him to destroy it. He merely looked at it in rather a strange way, and allowed it to depart uninjured; saying something about its being near a grave; which, at the time, I did not clearly understand.—Ed.

(9952') ‡ A long, light-coloured snake, which does not bite, and is timid.

(9952) § That is, turns the under side of its body upwards.

dead person's snake.* And we do not kill (it); for (we) respect it. And (if, during) many days, we see it, we ( ) do not kill (it); looking (at it), (we) let it alone. (9958)

Another day, (if) we see a lizard, we follow the lizard's spoor; (if) the lizard has gone to the earth (grave?) of our other person, we respect the lizard, (we) do not kill the lizard, (we) let the lizard alone.

(When) ( ) we see an antelope,† an antelope (which is) near our other person's place, that place where our other person has died, we respect the antelope; for, the antelope is not a mere antelope. Its legs (?) seem (?) small, it is the person who has died, and is a spirit antelope. It is a male antelope; it is not a female antelope. (9959)

A CERTAIN SNAKE, WHICH, BY LYING UPON ITS BACK, ANNOUNCES A DEATH IN THE FAMILY; AND WHICH MUST NOT, UNDER THESE CIRCUMSTANCES, BE KILLED.

The ǁ*hĭ̋ń* ‡ (is) a serpent of our country. (If, when) we strike it, it does in this manner with its belly,§ it (9952)

* (When) our "other one", (who) is a man, dies, he becomes (?) a snake; and his snake is a spirit. A snake bites him, he dies, he is a snake. (9957')

When a woman just dies, the woman has no snake. If a snake bites a woman, (and) the woman dies, the woman is a snake. If a woman merely dies, her spirit is a mere spirit.

When a man dies, his "other" is a mere spirit; his "other" is a snake; near his earth (grave?); and his mere spirit goes away. (9958')

If an elephant kills him, (he) becomes (?) one (kind of) snake; (he) is a ǂ*né-ko*, and is black; he is not a different kind of snake; for, his heart aches.

† At the Cape Town Museum, a very small kind of buck (the name of which the Curator did not know) was recognized (9301')

ti ù, ta ti dẹ̲bbi tchú, ka ǂkúï ᵻkuḿ* ha. Ta ti ǁnǎ́; ta ha ti shù, shú, shú, tsaú, ù ǎra.

(9953) Ta ǂkᵹḿ tańki, e ssiḿ ha, ( ) ha ǂkúï ᵻá e kue ha ᵻgù, e ti ǂne-ᵹḿm ha, é ti ᵻkuḿ ǎra ha, ta ti ǁχuḿ ǎra, ǂkúä ǁkḗ (ǂkúä ᵹmm).†

ǂkᵹm tańki, ha ssiḿ é, e shá ha, shá ha, shá ha, ᵻgéya ha; ha ᵻá e kᵹe ha ᵻgù; e kᵹá, é ǂkúä ᵻkuḿ

(9954) ( ) hă, e ti ᵻká ù.

ǂkᵹḿ tańki, e ssiḿ ha, ha ówa ǁgú,—ᵻkaḿ ǁgú,—e t'uḿma ha, e ǂiḿ e shiḿ ǁgú, é ssiḿ ha taḿ-a, ha ówa ǁgú, ha ti ssiḿ ĕ, ha ti sháko ù ǁgŭ́, ta ti shú

(9955) ɤǎ́, e ( ) ti ǂiḿ e ǂne-ᵹḿm ha, ha ti ǂá ha ᵻgù kᵹe é, e ti shé, é ti ù, ta ha ǂnĕ́-é ti shù.

Ta zaú ti ǂgé, zau ssiḿ ha, ta ti kᵹárra ǂnǫ́, ta ti ǁχuḿ; ta ha ti shé;‡ ta ti shúwa ha ᵻgù kᵹe

(9956) ɤǎ́. Ta zau ti ᵻkuḿ ha, ( ) ti ǁχuḿ ha.

Dzhu tańki ti ǁké, e ǂkúä să-ǎ́ ssiḿ ǂnᵹǎ́,‡ e ssiḿ ǁhi͂ḿ, ti ǂá ha ᵻgù kᵹe é, e ti kᵹá ǁhi͂ḿ, tá ti tchiḿ.

(9952') * Ta ti oɤwí dzhú e, he géya tchúwa, tá ti kᵹe: "Ń a ssiḿ ǁhi͂ḿ, ta ǂne-ᵹm̀m ǁhi͂ḿ, ta ǁhi͂ḿ ǁnǎ́, ta ǂá me kᵹe ha ᵻgù; ta ń a kᵹá ǁhi͂ḿ, ta ǂkúä ᵻkuḿ ǁhi͂ḿ, ta ᵻká ù." Ta zaússiḿ ǂkhì ti ssă-ǎ́, ti tchiḿ.

(9953') † Ta ǂkᵹḿ tańki, ha shu dzhá, é ti shχ́o͟ ha, ta ti ᵻnŭ-ǎrra ha ǁkhǎ́, ta ti ǁké ha ǂnó͟ö; ǂá Gŏ́ba kᵹe ha ǂnó͟ö.

(9955') ‡ Ha ti ssiḿ zaú, ha ti é ha ᵻgù. Ha ti ssiḿ zaú ǂnó͟, ha ti kᵹá; ta zaú ti tắbba ǂnó͟ kᵹe ǂnaí ǂkhì; ta ǁkhu dzhá; ka ǂắ ǂgăa̋ḿ.

(9954) ‡ Namely, that which is in the hollow of a tree.

(9955') § It sees the woman, it does thus with its belly. It sees the woman's skin necklace, it is afraid; for the woman has worked the necklace with plenty of fat; and (it) smells good; its scent being powerful (*lit.* "long," *i.e.*, reaching a long way).

(9956') ‖ The words ǁ*nuḿm̀* and ǂ*nᵹǎ́* both mean "news", "tidings".

gives us its belly, we fear it, and go away, and return home; while (we) do not kill * it. For (we) let (it) alone; and it lies, lies, lies; arises, (and) goes away altogether.

And, another day, (if) we see it (and) ( ) it does not give us its belly, we beat it, we kill it altogether, and throw (it) altogether away; (we) do not keep (it) [do not eat it]. † (9953)

Another day, (when) it sees us, (as) we approach it, approach it, approach it, (and) reach it, (and) it gives us its belly, we are afraid, we do not kill ( ) it, we run away. (9954)

Another day, we see it, (when) it is in the water—tree water ‡—we are near it, we think that we will drink water, we see its body, (when) it is in the water, (and) it sees us, it quickly (?) goes out of the water, and lies upon the ground. We ( ) think (9955) that we will strike it, (and) it gives us its belly, we turn back, we go away, and it alone lies (there).

And (if) a woman comes (and) the woman sees it, (she) unloosens (her) skin necklace, and (gently) lays (it) down; and it turns, § and lays its belly upon the earth. And the woman kills it, and ( ) throws (9956) it away.

(If) another person dies, (and) we have not heard his news, ‖ (and) we see the ǁ*hĩ́ǹ* turning its belly towards us, we are afraid of the ǁ*hĩ́ǹ*, and cry.

* And (we) tell the people who are at home, and say: "I saw a ǁ*hĩ́ǹ*, and struck the ǁ*hĩ́ǹ*; and the ǁ*hĩ́ǹ* objected, and gave me its belly; and I was afraid of the ǁ*hĩ́ǹ*, and did not kill the ǁ*hĩ́ǹ*, but ran away. And many women hear, (and) cry. (9952')

† And, another day, (when) it lies nicely [not turning up its belly at us, in a hollow manner, while it lies on its back], we skin it, and throw away its flesh; and keep its skin; give the Makoba its skin. (9953')

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Dr. Bleek's Report, etc., regarding Photographs sent to England by Government December 23, 1871.*

Notes to accompany the Photographs.

Of the ten Natives photographed by Messrs. Lawrence and Selkirk, in conformity with Professor Huxley's instructions, five are Bushmen, two Damaras, one a Koranna, one a Colonial Hottentot, and one a Kafir. In this set of photographs there are, therefore, represented the three distinct races of men (and families of language) extant in South Africa; *viz.*, the *Bântu* (in the Kafir and the Damara), the *Hottentot*, and the *Bushman*. It is to be regretted that no Betshuâna (Basuto, Barolong, Mahaua, &c.) were within our reach, as, in that case, the three nations of the Bântu race which live nearest to the Cape Colony would have been represented. The Betshuâna are a nation quite distinct from the Kafirs, although nearer akin to them than the Kafirs are to the Damara (Ovahereró) or other more northern nations. Whilst the Kafirs and Damaras, like the Hottentots, live in bee-hive shaped huts, the dwellings of the Betshuâna are of a more pretentious character; and, upon the whole, the Betshuâna have reached a higher degree of aboriginal civilization than their neighbours and next cousins, the Kafirs.

To characterize the three native races of South Africa shortly:

The *Bântu* (Kafirs, Betshuâna, Damara, and all other negroes dwelling to the South of the Equator) are agricultural and pastoral polygamists, mostly living under hereditary chiefs, addicted to ancestor

[* Copied from Draught Report.]

worship, speaking euphonious polysyllabic Prefix-pronominal languages, eminently prosaic in their ideas and literature, and possessing a decimal system of counting which is however very clumsy in its application.

The *Hottentots* or *Khoi khoi* (Namaqua, Koranna, as well as many other tribes now extinct) are a pastoral nation, occasionally polygamous, ruled by hereditary chiefs, worshipping in former days the moon, speaking a clicking monosyllabic Sex-denoting language, poetical in their ideas, with a traditionary literature full of myths and fables, and with a decimal system of counting which is of easier application than the Bântu one.

The *Bushmen* are a hunting race, strictly monogamous, without chiefs, worshipping moon, sun, and stars, speaking a most harsh clicking and guttural monosyllabic language (which is not now but may possibly once have been Sex-denoting), poetical in their ideas, with an extensive mythological traditionary literature, and with a binal system of counting, which has however no names for numbers beyond the third.

It is possible that the Bushmen and Hottentots were originally one race, and that their languages are of common descent; but in any case they must have had a separate existence for many thousands of years; and until their relationship has been proved (which is not yet the case) it will be most in accordance with scientific principles to consider them as distinct races, with languages which have no traceable relationship with each other.

That in physical appearance both Bushmen and Hottentots are nearer akin to each other than either of them is to the Kafir and Negro, is well known.

As regards the difference in appearance between Hottentots and Bushmen, I will only remark that it is so marked as, in rare instances only, to leave one in doubt regarding the nationality of an individual of either nation. The Bushman ear deserves particular notice in this respect. Its smallness and the almost absence of an outer lobe distinguish it very strikingly from that of the Koranna, at all events, the only Hottentot tribe which is represented by many individuals at the Breakwater Convict Station. Once standing in the middle of a group of Korannas, I mustered them for the purpose of selecting a suitable subject to be photographed,—I remarked one with a Bushman ear, and with a conformation of head unlike that of the Korannas. I said at once "You are no Koranna? you are a Bushman." "Yes," he answered, "but I was brought up among the Korannas since I was a little child."

The Bushmen represented here, belong mostly to the Strontbergen (Lat. 30° South, Long. 22° East of Greenwich) and to the near neighbourhood of these mountains, or to the country intervening between them and Kenhart, particularly to the Hartebeest River. A few only had been living at greater distances to the West of the Strontbergen. Those from other localities may be somewhat different in their physical appearance; but, as far as I have been able to ascertain, all real Bushmen * speak the same language with dialectical variations.

* There are some so-called Bushmen, who are merely impoverished individuals of other nations (Koranna, Betshuâna, &c.) who having lost their cattle have entered on the life of Bushmen. These, of course, do neither physically, nor in language, and ideas, belong to the Bushman nation.

To the anthropologist it will be of interest to know exactly the kind of relationship or blood sanguinity which exists between the different Bushmen here photographed. To illustrate this clearly, I have added as full tables of their ancestors as I could ascertain.* These genealogical tables have been tested, and I have no doubt that in almost every instance they are reliable. Their very existence will, no doubt, help to set aside many erroneous ideas entertained regarding this nation, and its social relations, or rather its alleged want of regular social relations.

Besides the five Bushmen photographed according to Professor Huxley's directions, by Messrs. Lawrence and Selkirk, an excellent photograph has been taken by them of a group of ten Bushmen at the Breakwater. Amongst these a very old man is particularly worthy of attention (fig. 3 Oud Toontje) who is the father of the Bushman (II. No. 5–10 Coos Toontje) whose photograph was used as a sample enclosed in the circular, and who is himself again represented in fig. 9 of the Group. Also fig. 1 of the Group pictures one of the young Bushmen who has also been photographed according to Professor Huxley's directions, *viz.* (V. No. 19–22), Marcus. In this way a standard of measurement is supplied to the Group, of which several other members stand in some relationship to one or another of the Bushmen individually photographed. The same remark applies to three other Bushmen photographed by Mr. Barnard,—which although not in complete

[* It is much to be regretted that the genealogical tables, together with the whole of the photographs here referred to by Dr. Bleek, could not be reproduced with this Report.]

accordance with Professor Huxley's directions (they were partly done before their receipt) are yet sufficiently near to help in illustrating the characteristics of this remarkable race. For most of the remarks on the mental and bodily characteristics of the Natives represented in the Group I am indebted to the kindness of the Rev. G. H. R. Fisk, Chaplain at the Breakwater Convict Station.

On the suggestion of His Excellency Sir Henry Barkly, K.C.B., a few measurements (round the chest, &c.) have been added, where they still could be supplied. These measurements had not been mentioned in Professor Huxley's circular letter, and so had not been taken at first. This will explain their being wanting in several instances.

Regarding the pronunciation of the unusual signs which had to be employed in writing the Bushman names, the following remarks will be sufficient:—

ǀ indicates the dental click
ǂ ,, ,, palatal click
ǃ ,, ,, cerebral click
ǁ ,, ,, lateral click
ʘ ,, ,, labial click
χ ,, an aspirated guttural, like German *ch*
ʏ ,, a strong croaking sound in the throat
ɔ ,, a gentle croaking sound in the throat
~ ,, the nasal pronunciation of a syllable.

It is to be regretted that no females could as yet be photographed; as without them the collection is for anthropological purposes very incomplete. But upon the whole the photographs here given must only be considered as a first attempt which will shew what can be done here. A complete collection would not only require that females and children

should be included; but also that several of the nations as yet wholly unrepresented, as Betshuâna, Fingus, Zulus, Namaqua, should be added; and some others of whom only one individual is represented here (as Koranna and Kafir) should be portrayed in several individuals of different ages and sexes.

AN UNDATED MANUSCRIPT FRAGMENT FOUND AMONG DR. BLEEK'S PAPERS, APPARENTLY WRITTEN BETWEEN 1870 AND 1873.

If I am to state in a few words my present impressions regarding the affinity of Bushman and Hottentot, it is that they stand to each other pretty much in the same relation as French and German. As these two languages which are both descendants of the common Aryan stock, have become quite unlike each other in almost every feature, thus also Hottentot and Bushman, though at a remote period of some thousands of years branched off from a common stock.

CAPE OF GOOD HOPE.

REPORT OF DR. BLEEK CONCERNING HIS RESEARCHES INTO THE BUSHMAN LANGUAGE AND CUSTOMS, PRESENTED TO THE HONOURABLE THE HOUSE OF ASSEMBLY BY COMMAND OF HIS EXCELLENCY THE GOVERNOR.

Printed by Order of the House of Assembly,
May, 1873.

MOWBRAY, 15th April, 1873.

The Honourable the Secretary for Native Affairs.

Sir,—I have the honour herewith to lay before you, for the information of His Excellency the

Governor and the Legislature, a report concerning the progress of the Bushman studies.

From this report it will be seen that special facilities have been afforded by the Colonial Government for an inquiry into the only kind of South African language as yet unexplored. And I have gladly given my time and strength for an object which appeared to me of sufficient importance to render me willing to delay on its account the prosecution of my main work, the Comparative Grammar of South African Languages.

The expenses which I had incurred in this inquiry, up to the end of the year 1871, were repaid to me last year by a Parliamentary Grant of £100. I had then estimated the expenditure to be incurred by me on this account, in 1872, at £100 more. But from the non-arrival of the wives of the Bushmen (whom I was then expecting), the expenditure for 1872 was about £35 less than I had calculated that it would be, namely, £64 18*s*. To this sum is to be added £16 for expenses already incurred during the present year, to the 31st of March, making in all about £80 18*s*. for expenses incurred by me from 1st January, 1872, to 31st March, 1873.

I respectfully solicit you to recommend that His Excellency the Governor may be pleased to allow this further sum to be refunded to me, or to make some provision for its repayment.

At the same time I beg to draw your attention to the existence, in the collection under my charge in the Library, of a number of manuscripts containing Native Literature in different South African languages.

The publication of these documents, most of which are accompanied by a translation, would throw much

light upon the workings of the native mind in the different nations living in or near to the Colony. May I recommend this subject to the gracious consideration of Her Majesty's Government, and mention, in connection with it, that in the small Colony of Natal the sum of £200 per annum was granted for several years to the Rev. H. Callaway, M.D., towards the expenses of printing the Zulu native literature which had been collected by himself.

But your own well-known interest in, and knowledge of, the native races * renders it quite unnecessary for me to say anything further to you regarding the importance of this subject.

I have, &c.,

W. H. I. Bleek, Ph.D.

Report concerning Bushman Researches, by W. H. I. Bleek, Ph.D.

The oldest, and until late years, the only, materials for a knowledge of the Bushman Language, were the short vocabularies and few sentences published by the traveller, Dr. H. Lichtenstein. These were, probably, mainly obtained from those missionaries who at the beginning of this century were working among the Bushmen, some of them in connection with the London Missionary Society, and others sent out by a Dutch Society. In the original edition of Lichtenstein's book of Travels, these vocabularies stand by the side of his Koranna Hottentot vocabularies and phrases, on about eight pages octavo.

2. In 1857, I tested Lichtenstein's vocabulary, by

[* Mr. C. Brownlee, M.L.A., was at that time Secretary for Native Affairs.]

examining a few Bushmen and Bushwomen from the neighbourhoods of Colesberg and Burghersdorp, who were at that time at Robben Island, and in the Cape Town Gaol and House of Correction. The result of this examination was the discovery that the different Bushman dialects spoken within this Colony vary very little from each other, and that one language, quite different from Hottentot, is spoken by all these Bushmen. The words thus ascertained were incorporated in a Manuscript Comparative "Vocabulary of the Dialects of the Hottentots and Bushmen", forming No. 36 of Sir George Grey's Library.

3. In 1858, the Rev. C. F. Wuras presented to Sir George Grey a short Manuscript Grammar of the Bushman language, on eight pages quarto. Sir George took this manuscript with him to England in 1859, but it did not return with him in 1860, nor did it arrive here with the main bulk of his library in 1863. It is probably now at Kauwau, New Zealand; but Sir George has promised to send us either the manuscript itself, or a copy of it.

4. In 1861, the Rev. G. Krönlein sent a few words and sentences of another (Transgariepian) dialect of the Bushman language. The MS., of seven pages octavo, is in the Grey Library; and this material has been worked out by me in an exhaustive Concordance of sixty-five pages folio.

5. About five years later (in 1866), an opportunity was afforded me of examining two Bushman prisoners from the Achterveld, who were transferred for this purpose, by the order of His Excellency Sir P. E. Wodehouse, from the Breakwater to the Town Prison. The words and sentences then collected (mainly from

the lips of the elder of these two men) fill about sixty-six pages quarto; whilst an English index to these phrases occupies forty-eight pages folio, and an alphabetical vocabulary of those Bushman words, which contain no click, is on twenty-five further pages folio. Some remarks upon the language, based upon these materials, are to be found in my paper on "The Bushman Language," pp. 269–284 of "The Cape and its People," Cape Town, 1869.

6. In 1870, the presence of twenty-eight Bushmen at the Breakwater afforded an unprecedentedly rare opportunity of obtaining good instructors in the language. On the recommendation of the Rev. G. Fisk, the best-behaved Bushman boy was selected, and in August of that year, he was placed with me for this purpose by Her Majesty's Colonial Government. This experiment was found to answer; but it was taken into consideration that one young Bushman alone, would soon lose a good deal of accuracy in speaking his mother-tongue, and, further, that the boy in question could relate hardly any of the numerous tales and fables which are met with in the traditionary literature of this nation. On these grounds His Excellency Sir Henry Barkly was pleased to direct that one of the most intelligent of the old Bushmen should join the other. Both are still with me. Their term of penal servitude expired in the middle of the year 1871; and they have since remained of their own free will. In order to achieve the object of these inquiries (a thorough knowledge of the Bushman language and literature), the presence of these men (or other Bushmen) is necessary for several years; at least four;—two and a half of which have already expired. And soon after the arrival

of the elder Bushman, I took steps to ascertain the whereabouts of their wives, in order to induce them to join their husbands. But although inquiries have been made in many different directions, they have as yet led to no result,—and I therefore fear that ere long one or both of the Bushmen will leave me.

7. What has been written down from the lips of the Bushmen, consists of more than four thousand columns (half pages quarto) of text, besides a dozen genealogical tables, and other genealogical, geographical, and astrological, &c., notices. The following is a general analysis of the texts which have been collected,—with regard to which it is to be remarked that the pages under the letter B refer to texts collected by myself, and those under L to collections made for me.*

* * * * *

8. The above texts are, to a great extent, already accompanied by as literal an English translation as could yet be achieved. The further process of translation will be materially facilitated by the dictionaries in course of preparation. An English-Bushman Vocabulary of 142 pages, and a Bushman-English one of 600 pages folio contain the results of the earlier studies, which are now being greatly modified and corrected by our better knowledge of the language. Of the texts, more than a dozen stories are as yet unfinished, and in the course of dictation, although some of them already extend over more than some hundreds of pages.

9. The main importance of this Bushman literature

[* The list of texts collected, given by Dr. Bleek in the above report, was later embodied by him in one sent in in 1875, and is, therefore, for reasons of space, omitted here.]

lies in the mythological character of the stories under I.–III., in which animals and heavenly objects are personified. In this characteristic the Bushman literature shows a marked difference from that of the Bântu nations (Kafirs, Betsuâna, Damara, &c.) who have legends, but, strictly speaking, no mythologies. The Bushman literature most nearly resembles that of their neighbours the Hottentots, and also that of the most primitive mythological stages of other more northern nations, whose languages either are sex-denoting, or may have branched off from the Sex-denoting languages, losing the sex-denoting characteristics. To this latter class of languages the Bushman also seems to belong, and (in contradistinction to the Hottentot, in which the gender of the nouns is everywhere clearly marked by the endings and maintained by the concord), it has no genders which have any reference to the distinctions of sex. If it ever were sex-denoting, it has now lost those signs of gender which so clearly mark the grammatical gender in Hottentot. Instead of eight different forms for each pronoun, as in Hottentot (masculine singular, feminine singular, common singular, masculine plural, feminine plural, common plural, masculine dual, and common dual),—the Bushman has only two forms, one which is only used in the singular (*ha* "he, she, it," *ā*, "which, who, that") and another which is mainly used for the plural (*hi* "they," *ē*, "which, who, that"). I say purposely "mainly used for the plural," for, curiously enough, the plural form is frequently employed in Bushman, where we should use the singular, and where, in fact, the singular is indicated by the Bushman himself, by the addition

of the first numeral, or some other clearly singular form. The fact seems to be that there are in Bushman two classes of nouns in the singular, viz., one which has the forms *ha* and *ā*, &c., for its corresponding pronouns, and the other with the forms *hi* and *ē*;—whilst the plural of both classes has only the one form for each pronoun,—this being at the same time one which outwardly agrees with the second form of the singular.*

Again, in the formation of the plural of nouns in the HOTTENTOT, great regularity prevails, and the endings of nouns in the singular number (indicating at the same time their gender) are exchanged, in the plural and dual, for other corresponding endings. Thus Hottentot nouns terminating in -B or -P (masc. sing.) generally have in the plural the ending -KU (masc. plur.), and in the dual the ending -KHA (masc. dual). Likewise nouns ending in -S (fem. sing.) usually exchange this in the plural for the termination -TI (fem. plur.), and in the dual for -RA (comm. dual). The common singular termination -I similarly gives place in the plural to the ending -N or -IN (comm. plur.), and in the dual to the ending -RA (comm. dual). There are few exceptions to the regularity of these grammatical changes in Hottentot. In BUSHMAN, on the contrary, the greatest irregularity prevails with regard to the forms of the plural of the nouns, and from fifty to sixty different ways of forming the plural occur, at the least, in this language. It seems as if the most original form here were a reduplication of the noun, and that

* This is the only trace as yet found of that division of the nouns into classes which is effected by the concord.

this reduplication (more or less abbreviated), together with the use of certain other particles or variations of the stem of the noun, has given rise to the great multiplicity of the forms.

With these striking grammatical differences, both languages possess many obvious traits in common. The vocative *e.g.* is formed in Bushman with the ending *-we*, and in Hottentot by a terminal *-e* added to the pronoun of the second person.

The exclusive form of the prefixed pronoun of the first person plural ("we," *i.e.*, "I and he, she, it, or they," excluding the person addressed) is identical in Hottentot and Bushman.

The relative form of the verb (corresponding to the Kafir one in *-ela*) is in Hottentot formed by the suffix *-ba*, and in Bushman by the suffix *-a*.

The reduplication of the stem of a verb, in Hottentot, as well as in Bushman, can be used to give the verb a causative or transitive meaning.

There are many other similarities in structure, and there are also a good many words which appear to be of common origin. Of these, however, a number at once appear to be only foreign words in one of these languages, introduced from the other in consequence of the contiguity of the two nations. Such, for example, are the numerous abstract terms which the Bushman has evidently adopted from the Hottentot, as the verbs "to learn," "to teach," "to know," "to write," &c. There remains, however, a large number of other words, which probably have not been taken over from one language to the other, but have descended from a common source. But, as the principles of correspondence between the sounds of the two languages have not yet been

ascertained, no safe comparison on a firm scientific basis can at present be established.

On the whole, we may safely conclude that the Bushman language is certainly not nearer akin to the Hottentot than *e.g.* the English language is to the Latin; but it may be that the distance between Bushman and Hottentot is indeed far greater than between the two above-mentioned languages.

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gives us its belly, we fear it, and go away, and return home; while (we) do not kill * it. For (we) let (it) alone; and it lies, lies, lies; arises, (and) goes away altogether.

And, another day, (if) we see it (and) ( ) it does not give us its belly, we beat it, we kill it altogether, and throw (it) altogether away; (we) do not keep (it) [do not eat it].† (9953)

Another day, (when) it sees us, (as) we approach it, approach it, approach it, (and) reach it, (and) it gives us its belly, we are afraid, we do not kill ( ) it, we run away. (9954)

Another day, we see it, (when) it is in the water—tree water‡—we are near it, we think that we will drink water, we see its body, (when) it is in the water, (and) it sees us, it quickly (?) goes out of the water, and lies upon the ground. We ( ) think that we will strike it, (and) it gives us its belly, we turn back, we go away, and it alone lies (there). (9955)

And (if) a woman comes (and) the woman sees it, (she) unloosens (her) skin necklace, and (gently) lays (it) down; and it turns,§ and lays its belly upon the earth. And the woman kills it, and ( ) throws it away. (9956)

(If) another person dies, (and) we have not heard his news,‖ (and) we see the ǁ*hĩ́ǹ* turning its belly towards us, we are afraid of the ǁ*hĩ́ǹ*, and cry.

* And (we) tell the people who are at home, and say: "I saw a ǁ*hĩ́ǹ*, and struck the ǁ*hĩ́ǹ*; and the ǁ*hĩ́ǹ* objected, and gave me its belly; and I was afraid of the ǁ*hĩ́ǹ*, and did not kill the ǁ*hĩ́ǹ*, but ran away. And many women hear, (and) cry. (9952')

† And, another day, (when) it lies nicely [not turning up its belly at us, in a hollow manner, while it lies on its back], we skin it, and throw away its flesh; and keep its skin; give the Makoba its skin. (9953')

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Dr. Bleek's Report, etc., regarding Photographs sent to England by Government December 23, 1871.*

Notes to accompany the Photographs.

Of the ten Natives photographed by Messrs. Lawrence and Selkirk, in conformity with Professor Huxley's instructions, five are Bushmen, two Damaras, one a Koranna, one a Colonial Hottentot, and one a Kafir. In this set of photographs there are, therefore, represented the three distinct races of men (and families of language) extant in South Africa; *viz.*, the *Bântu* (in the Kafir and the Damara), the *Hottentot*, and the *Bushman*. It is to be regretted that no Betshuâna (Basuto, Barolong, Mahaua, &c.) were within our reach, as, in that case, the three nations of the Bântu race which live nearest to the Cape Colony would have been represented. The Betshuâna are a nation quite distinct from the Kafirs, although nearer akin to them than the Kafirs are to the Damara (Ovahereró) or other more northern nations. Whilst the Kafirs and Damaras, like the Hottentots, live in bee-hive shaped huts, the dwellings of the Betshuâna are of a more pretentious character; and, upon the whole, the Betshuâna have reached a higher degree of aboriginal civilization than their neighbours and next cousins, the Kafirs.

To characterize the three native races of South Africa shortly:

The *Bântu* (Kafirs, Betshuâna, Damara, and all other negroes dwelling to the South of the Equator) are agricultural and pastoral polygamists, mostly living under hereditary chiefs, addicted to ancestor

[* Copied from Draught Report.]

worship, speaking euphonious polysyllabic Prefix-pronominal languages, eminently prosaic in their ideas and literature, and possessing a decimal system of counting which is however very clumsy in its application.

The *Hottentots* or *Khoi khoi* (Namaqua, Koranna, as well as many other tribes now extinct) are a pastoral nation, occasionally polygamous, ruled by hereditary chiefs, worshipping in former days the moon, speaking a clicking monosyllabic Sex-denoting language, poetical in their ideas, with a traditionary literature full of myths and fables, and with a decimal system of counting which is of easier application than the Bântu one.

The *Bushmen* are a hunting race, strictly monogamous, without chiefs, worshipping moon, sun, and stars, speaking a most harsh clicking and guttural monosyllabic language (which is not now but may possibly once have been Sex-denoting), poetical in their ideas, with an extensive mythological traditionary literature, and with a binal system of counting, which has however no names for numbers beyond the third.

It is possible that the Bushmen and Hottentots were originally one race, and that their languages are of common descent; but in any case they must have had a separate existence for many thousands of years; and until their relationship has been proved (which is not yet the case) it will be most in accordance with scientific principles to consider them as distinct races, with languages which have no traceable relationship with each other.

That in physical appearance both Bushmen and Hottentots are nearer akin to each other than either of them is to the Kafir and Negro, is well known.

As regards the difference in appearance between Hottentots and Bushmen, I will only remark that it is so marked as, in rare instances only, to leave one in doubt regarding the nationality of an individual of either nation. The Bushman ear deserves particular notice in this respect. Its smallness and the almost absence of an outer lobe distinguish it very strikingly from that of the Koranna, at all events, the only Hottentot tribe which is represented by many individuals at the Breakwater Convict Station. Once standing in the middle of a group of Korannas, I mustered them for the purpose of selecting a suitable subject to be photographed,—I remarked one with a Bushman ear, and with a conformation of head unlike that of the Korannas. I said at once "You are no Koranna? you are a Bushman." "Yes," he answered, "but I was brought up among the Korannas since I was a little child."

The Bushmen represented here, belong mostly to the Strontbergen (Lat. 30° South, Long. 22° East of Greenwich) and to the near neighbourhood of these mountains, or to the country intervening between them and Kenhart, particularly to the Hartebeest River. A few only had been living at greater distances to the West of the Strontbergen. Those from other localities may be somewhat different in their physical appearance; but, as far as I have been able to ascertain, all real Bushmen * speak the same language with dialectical variations.

* There are some so-called Bushmen, who are merely impoverished individuals of other nations (Koranna, Betshuâna, &c.) who having lost their cattle have entered on the life of Bushmen. These, of course, do neither physically, nor in language, and ideas, belong to the Bushman nation.

To the anthropologist it will be of interest to know exactly the kind of relationship or blood sanguinity which exists between the different Bushmen here photographed. To illustrate this clearly, I have added as full tables of their ancestors as I could ascertain.* These genealogical tables have been tested, and I have no doubt that in almost every instance they are reliable. Their very existence will, no doubt, help to set aside many erroneous ideas entertained regarding this nation, and its social relations, or rather its alleged want of regular social relations.

Besides the five Bushmen photographed according to Professor Huxley's directions, by Messrs. Lawrence and Selkirk, an excellent photograph has been taken by them of a group of ten Bushmen at the Breakwater. Amongst these a very old man is particularly worthy of attention (fig. 3 Oud Toontje) who is the father of the Bushman (II. No. 5–10 Coos Toontje) whose photograph was used as a sample enclosed in the circular, and who is himself again represented in fig. 9 of the Group. Also fig. 1 of the Group pictures one of the young Bushmen who has also been photographed according to Professor Huxley's directions, *viz.* (V. No. 19–22), Marcus. In this way a standard of measurement is supplied to the Group, of which several other members stand in some relationship to one or another of the Bushmen individually photographed. The same remark applies to three other Bushmen photographed by Mr. Barnard,—which although not in complete

[* It is much to be regretted that the genealogical tables, together with the whole of the photographs here referred to by Dr. Bleek, could not be reproduced with this Report.]

accordance with Professor Huxley's directions (they were partly done before their receipt) are yet sufficiently near to help in illustrating the characteristics of this remarkable race. For most of the remarks on the mental and bodily characteristics of the Natives represented in the Group I am indebted to the kindness of the Rev. G. H. R. Fisk, Chaplain at the Breakwater Convict Station.

On the suggestion of His Excellency Sir Henry Barkly, K.C.B., a few measurements (round the chest, &c.) have been added, where they still could be supplied. These measurements had not been mentioned in Professor Huxley's circular letter, and so had not been taken at first. This will explain their being wanting in several instances.

Regarding the pronunciation of the unusual signs which had to be employed in writing the Bushman names, the following remarks will be sufficient:—

ǀ	indicates	the dental click
ǂ	,,	,, palatal click
ǃ	,,	,, cerebral click
ǁ	,,	,, lateral click
ʘ	,,	,, labial click
χ	,,	an aspirated guttural, like German *ch*
ɣ	,,	a strong croaking sound in the throat
ɜ	,,	a gentle croaking sound in the throat
~	,,	the nasal pronunciation of a syllable.

It is to be regretted that no females could as yet be photographed; as without them the collection is for anthropological purposes very incomplete. But upon the whole the photographs here given must only be considered as a first attempt which will shew what can be done here. A complete collection would not only require that females and children

should be included; but also that several of the nations as yet wholly unrepresented, as Betshuâna, Fingus, Zulus, Namaqua, should be added; and some others of whom only one individual is represented here (as Koranna and Kafir) should be portrayed in several individuals of different ages and sexes.

AN UNDATED MANUSCRIPT FRAGMENT FOUND AMONG DR. BLEEK'S PAPERS, APPARENTLY WRITTEN BETWEEN 1870 AND 1873.

If I am to state in a few words my present impressions regarding the affinity of Bushman and Hottentot, it is that they stand to each other pretty much in the same relation as French and German. As these two languages which are both descendants of the common Aryan stock, have become quite unlike each other in almost every feature, thus also Hottentot and Bushman, though at a remote period of some thousands of years branched off from a common stock.

CAPE OF GOOD HOPE.

REPORT OF DR. BLEEK CONCERNING HIS RESEARCHES INTO THE BUSHMAN LANGUAGE AND CUSTOMS, PRESENTED TO THE HONOURABLE THE HOUSE OF ASSEMBLY BY COMMAND OF HIS EXCELLENCY THE GOVERNOR.

Printed by Order of the House of Assembly,
May, 1873.

MOWBRAY, 15th April, 1873.

The Honourable the Secretary for Native Affairs.

Sir,—I have the honour herewith to lay before you, for the information of His Excellency the

Governor and the Legislature, a report concerning the progress of the Bushman studies.

From this report it will be seen that special facilities have been afforded by the Colonial Government for an inquiry into the only kind of South African language as yet unexplored. And I have gladly given my time and strength for an object which appeared to me of sufficient importance to render me willing to delay on its account the prosecution of my main work, the Comparative Grammar of South African Languages.

The expenses which I had incurred in this inquiry, up to the end of the year 1871, were repaid to me last year by a Parliamentary Grant of £100. I had then estimated the expenditure to be incurred by me on this account, in 1872, at £100 more. But from the non-arrival of the wives of the Bushmen (whom I was then expecting), the expenditure for 1872 was about £35 less than I had calculated that it would be, namely, £64 18*s*. To this sum is to be added £16 for expenses already incurred during the present year, to the 31st of March, making in all about £80 18*s*. for expenses incurred by me from 1st January, 1872, to 31st March, 1873.

I respectfully solicit you to recommend that His Excellency the Governor may be pleased to allow this further sum to be refunded to me, or to make some provision for its repayment.

At the same time I beg to draw your attention to the existence, in the collection under my charge in the Library, of a number of manuscripts containing Native Literature in different South African languages.

The publication of these documents, most of which are accompanied by a translation, would throw much light upon the workings of the native mind in the different nations living in or near to the Colony. May I recommend this subject to the gracious consideration of Her Majesty's Government, and mention, in connection with it, that in the small Colony of Natal the sum of £200 per annum was granted for several years to the Rev. H. Callaway, M.D., towards the expenses of printing the Zulu native literature which had been collected by himself.

But your own well-known interest in, and knowledge of, the native races * renders it quite unnecessary for me to say anything further to you regarding the importance of this subject.

I have, &c.,

W. H. I. Bleek, Ph.D.

Report concerning Bushman Researches, by W. H. I. Bleek, Ph.D.

The oldest, and until late years, the only, materials for a knowledge of the Bushman Language, were the short vocabularies and few sentences published by the traveller, Dr. H. Lichtenstein. These were, probably, mainly obtained from those missionaries who at the beginning of this century were working among the Bushmen, some of them in connection with the London Missionary Society, and others sent out by a Dutch Society. In the original edition of Lichtenstein's book of Travels, these vocabularies stand by the side of his Koranna Hottentot vocabularies and phrases, on about eight pages octavo.

2. In 1857, I tested Lichtenstein's vocabulary, by

[* Mr. C. Brownlee, M.L.A., was at that time Secretary for Native Affairs.]

examining a few Bushmen and Bushwomen from the neighbourhoods of Colesberg and Burghersdorp, who were at that time at Robben Island, and in the Cape Town Gaol and House of Correction. The result of this examination was the discovery that the different Bushman dialects spoken within this Colony vary very little from each other, and that one language, quite different from Hottentot, is spoken by all these Bushmen. The words thus ascertained were incorporated in a Manuscript Comparative "Vocabulary of the Dialects of the Hottentots and Bushmen", forming No. 36 of Sir George Grey's Library.

3. In 1858, the Rev. C. F. Wuras presented to Sir George Grey a short Manuscript Grammar of the Bushman language, on eight pages quarto. Sir George took this manuscript with him to England in 1859, but it did not return with him in 1860, nor did it arrive here with the main bulk of his library in 1863. It is probably now at Kauwau, New Zealand; but Sir George has promised to send us either the manuscript itself, or a copy of it.

4. In 1861, the Rev. G. Krönlein sent a few words and sentences of another (Transgariepian) dialect of the Bushman language. The MS., of seven pages octavo, is in the Grey Library; and this material has been worked out by me in an exhaustive Concordance of sixty-five pages folio.

5. About five years later (in 1866), an opportunity was afforded me of examining two Bushman prisoners from the Achterveld, who were transferred for this purpose, by the order of His Excellency Sir P. E. Wodehouse, from the Breakwater to the Town Prison. The words and sentences then collected (mainly from

the lips of the elder of these two men) fill about sixty-six pages quarto; whilst an English index to these phrases occupies forty-eight pages folio, and an alphabetical vocabulary of those Bushman words, which contain no click, is on twenty-five further pages folio. Some remarks upon the language, based upon these materials, are to be found in my paper on "The Bushman Language," pp. 269–284 of "The Cape and its People," Cape Town, 1869.

6. In 1870, the presence of twenty-eight Bushmen at the Breakwater afforded an unprecedentedly rare opportunity of obtaining good instructors in the language. On the recommendation of the Rev. G. Fisk, the best-behaved Bushman boy was selected, and in August of that year, he was placed with me for this purpose by Her Majesty's Colonial Government. This experiment was found to answer; but it was taken into consideration that one young Bushman alone, would soon lose a good deal of accuracy in speaking his mother-tongue, and, further, that the boy in question could relate hardly any of the numerous tales and fables which are met with in the traditionary literature of this nation. On these grounds His Excellency Sir Henry Barkly was pleased to direct that one of the most intelligent of the old Bushmen should join the other. Both are still with me. Their term of penal servitude expired in the middle of the year 1871; and they have since remained of their own free will. In order to achieve the object of these inquiries (a thorough knowledge of the Bushman language and literature), the presence of these men (or other Bushmen) is necessary for several years; at least four;—two and a half of which have already expired. And soon after the arrival

of the elder Bushman, I took steps to ascertain the whereabouts of their wives, in order to induce them to join their husbands. But although inquiries have been made in many different directions, they have as yet led to no result,—and I therefore fear that ere long one or both of the Bushmen will leave me.

7. What has been written down from the lips of the Bushmen, consists of more than four thousand columns (half pages quarto) of text, besides a dozen genealogical tables, and other genealogical, geographical, and astrological, &c., notices. The following is a general analysis of the texts which have been collected,—with regard to which it is to be remarked that the pages under the letter B refer to texts collected by myself, and those under L to collections made for me.*

* * * * *

8. The above texts are, to a great extent, already accompanied by as literal an English translation as could yet be achieved. The further process of translation will be materially facilitated by the dictionaries in course of preparation. An English-Bushman Vocabulary of 142 pages, and a Bushman-English one of 600 pages folio contain the results of the earlier studies, which are now being greatly modified and corrected by our better knowledge of the language. Of the texts, more than a dozen stories are as yet unfinished, and in the course of dictation, although some of them already extend over more than some hundreds of pages.

9. The main importance of this Bushman literature

[* The list of texts collected, given by Dr. Bleek in the above report, was later embodied by him in one sent in in 1875, and is, therefore, for reasons of space, omitted here.]

lies in the mythological character of the stories under I.–III., in which animals and heavenly objects are personified. In this characteristic the Bushman literature shows a marked difference from that of the Bântu nations (Kafirs, Betsuâna, Damara, &c.) who have legends, but, strictly speaking, no mythologies. The Bushman literature most nearly resembles that of their neighbours the Hottentots, and also that of the most primitive mythological stages of other more northern nations, whose languages either are sex-denoting, or may have branched off from the Sex-denoting languages, losing the sex-denoting characteristics. To this latter class of languages the Bushman also seems to belong, and (in contradistinction to the Hottentot, in which the gender of the nouns is everywhere clearly marked by the endings and maintained by the concord), it has no genders which have any reference to the distinctions of sex. If it ever were sex-denoting, it has now lost those signs of gender which so clearly mark the grammatical gender in Hottentot. Instead of eight different forms for each pronoun, as in Hottentot (masculine singular, feminine singular, common singular, masculine plural, feminine plural, common plural, masculine dual, and common dual),—the Bushman has only two forms, one which is only used in the singular (*ha* "he, she, it," *ă*, "which, who, that") and another which is mainly used for the plural (*hi* "they," *ē*, "which, who, that"). I say purposely "mainly used for the plural," for, curiously enough, the plural form is frequently employed in Bushman, where we should use the singular, and where, in fact, the singular is indicated by the Bushman himself, by the addition

of the first numeral, or some other clearly singular form. The fact seems to be that there are in Bushman two classes of nouns in the singular, viz., one which has the forms *ha* and *ā*, &c., for its corresponding pronouns, and the other with the forms *hi* and *ē*;—whilst the plural of both classes has only the one form for each pronoun,—this being at the same time one which outwardly agrees with the second form of the singular.*

Again, in the formation of the plural of nouns in the HOTTENTOT, great regularity prevails, and the endings of nouns in the singular number (indicating at the same time their gender) are exchanged, in the plural and dual, for other corresponding endings. Thus Hottentot nouns terminating in -B or -P (masc. sing.) generally have in the plural the ending -KU (masc. plur.), and in the dual the ending -KHA (masc. dual). Likewise nouns ending in -S (fem. sing.) usually exchange this in the plural for the termination -TI (fem. plur.), and in the dual for -RA (comm. dual). The common singular termination -I similarly gives place in the plural to the ending -N or -IN (comm. plur.), and in the dual to the ending -RA (comm. dual). There are few exceptions to the regularity of these grammatical changes in Hottentot. In BUSHMAN, on the contrary, the greatest irregularity prevails with regard to the forms of the plural of the nouns, and from fifty to sixty different ways of forming the plural occur, at the least, in this language. It seems as if the most original form here were a reduplication of the noun, and that

* This is the only trace as yet found of that division of the nouns into classes which is effected by the concord.

this reduplication (more or less abbreviated), together with the use of certain other particles or variations of the stem of the noun, has given rise to the great multiplicity of the forms.

With these striking grammatical differences, both languages possess many obvious traits in common. The vocative *e.g.* is formed in Bushman with the ending *-we*, and in Hottentot by a terminal *-e* added to the pronoun of the second person.

The exclusive form of the prefixed pronoun of the first person plural ("we," *i.e.*, "I and he, she, it, or they," excluding the person addressed) is identical in Hottentot and Bushman.

The relative form of the verb (corresponding to the Kafir one in *-ela*) is in Hottentot formed by the suffix *-ba*, and in Bushman by the suffix *-a*.

The reduplication of the stem of a verb, in Hottentot, as well as in Bushman, can be used to give the verb a causative or transitive meaning.

There are many other similarities in structure, and there are also a good many words which appear to be of common origin. Of these, however, a number at once appear to be only foreign words in one of these languages, introduced from the other in consequence of the contiguity of the two nations. Such, for example, are the numerous abstract terms which the Bushman has evidently adopted from the Hottentot, as the verbs "to learn," "to teach," "to know," "to write," &c. There remains, however, a large number of other words, which probably have not been taken over from one language to the other, but have descended from a common source. But, as the principles of correspondence between the sounds of the two languages have not yet been

ascertained, no safe comparison on a firm scientific basis can at present be established.

On the whole, we may safely conclude that the Bushman language is certainly not nearer akin to the Hottentot than *e.g.* the English language is to the Latin; but it may be that the distance between Bushman and Hottentot is indeed far greater than between the two above-mentioned languages.

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BLEEK COLLECTION

D2.5.2 CONT. (VIII⇒)

SPECIMENS OF BUSHMAN FOLKLORE

PAGE PROOFS 1910.

INCLUDES MSS OF PREFACE TO SPECIMANS OF BUSHMAN FOLKLORE. (See BC 2.5.1)

L.

The Lion and the Ostrich.

wont, with regard to the Ostrich, they only praised the Ostrich for calling finely; ( ) the women did (4321)
not praise them. And they (the Lions), speaking, said: "In what manner shall we deceive?" And another Lion answered, he said: "We must tell the women to make a (game of) ǂ*gébbĭ-ggŭ*,* ( ) that (4322)
we may see whether the women will again do as they are wont to do; when they only admire (?) the Ostrich; that we may really see whether it be true that the women admire (?) the Ostrich. We shall ( ) see what the Ostrich will do." And another (4324)
Lion spoke, he said: "Why can it be that the Ostrich calls so well (*lit.* does not a little call sweetly)?" And the other Lion answered, he said: "The ostrich ( ) calls with his lungs; therefore, his (4325)
throat sounds in this manner; his chest's front. Thou dost call with thy mouth; therefore, thou dost not call nicely."

The other ( ) Lion answered, he said: "Ye must (4326)
make a (game of) ǂ*gébbi-ggŭ*, that ye may kill the Ostrich, that ye may take out the Ostrich's lungs,

(in) the ǂ*gébbĭ-ggŭ*. Therefore, the nail of the Ostrich decayed, while it felt that he (the Ostrich) had kicked the Lion's ǀ*ǫ̊añ-ttŭ*. Therefore, it decayed. Therefore, the people, with regard to the scar yonder on the Ostrich's ǁ*hátte̥n-ttŭ*, they say that it is (from) the Lion's nail.

ǂ The women of the Ostriches and of the Lions.

* *The* ǀgóo̲o̲ *or* ǂgébbi-gŭ *among the Grass Bushmen.*

They (the Grass Bushmen) call [like the male ostrich]; the (7978)
women clap their hands for them; they (the men) call to the women. The women are those who dance; they (the men) call. And this woman goes out (from the dance), she stands [being
weary], while two other persons (*i.e.* two other women), they ( ) (7979)
come forward in among the men, while the men call. They call more sweetly than anybody, for, their throats sound like real ostriches; while the women are those who sing, while the men call.

[Rec.d 25. X-09.
Ret.d 26. X.09.]

(4327) ( ) Hē ǁkhą̃ ǀnĕ kŭ-kkúï, hĭṅ ǀ⌣kē ǀkágẹn: "Ddí ǂgḗbbi-ggú." Hé ssĕ ttumm, tĭ ē, ǀkẽï ǁau ǀnŭ ā ttóï ǀgumm ttwāi-ĩ ã.

Hē ǀkāgẹn ǁkụ̆ą̆ṅ ǀnĕ ddī ǂgḗbbi-ggú, ĩ; hē ǁkhą̃
(4328) ǀgumm, ĩ. ( ) Ttóï-tẹn ǀnauńkkŏ kăṅ́ ǁnā́, há kă ǁnĕïṅ; ǁkhą̃ ǀgumm, ĩ; ǀkākakẹn ʔaúkĭ ʔwã̆ ǂūgẹn ǁkhą̃; ŏ hĭṅ tā ǁkă tĭ ē, ǁkhą̃ ʔaúki ǀgumm ttwāi-ĩ;
(4329) tā, hĕ ǀkŭ ǁ⌣kŏen ŏ ǁkhą̃; ( ) hē ttōï ǁkụą̆ṅ́ ǀnĕ ssā, ĩ; hĕ ttōï ǁkụą̆ṅ́ ǀnĕ kūï ǀkã-ŭ ssĭṅ́, ĩ. Hē ǀkāgẹn kkūï: "Ṅ́ kăṅ ddǫ́ą̆ kă ǁkhą̃ ǀkụẽddă, hă ǀgumm; tā, hă kă ǀkŭ ǀχwąṅ́ hā ǀnum̄ tā hă ǀąṅnĭ,
(4330) ŏ tĭ ē, ttóï tă ( ) ǀk'ǫ́ttẹn kŏ ǀgumm."

Hē ǁkhą̃ kŭ-kkúï-tẹn ǀ⌣kē: "Ákkẹn ʔaŭ ddǫ́ą̆ ǁ⌣kŏen, tĭ ē, ǀkāgẹn ddǫ́ą̆ ǀkụẽï ʔŏ, ŏ ttóï, ĩ; hē, hĕ ddǫ́ą̆ ǀkŭ ĩ ǁnau̅ ttóï, hăṅ ǀkŭ ddǫ́ą̆ ā, hĕ kkō̱kă
(4331) hă, ŏ́ hă ( ) ddǫ́ą̆ ǀkĭ ǀgumm ttwáıtẹn ā ą. ǀkākakẹn ddǫ́ą̆ ǀkŭ ĩ kkō̱kă hă."

Hē ǁkhą̃ kkō̱ ǀkwą̃ịn, ĩ; tĭ ē, ttōï ǀkŭ ddǫ́ą̆ ā ǀkāgẹn
(4332) kkō̱kă hă; hē hă ʔwã̆ṅ́ hă ǀkhḗ ǀhĭṅ́ ǁā, ĩ; ( ) hē hă ǁkī ttōï ǁháttẹn-ttú, ĩ; ǁkī ttχḗrri hĕ, ĩ. Hē, hă kkúï-tẹn ǀ⌣kē: "Ttsā́ kă ǀgumm ttwāıta χ́ă ẹ́?" ŏ hăṅ ǂną̃ị̃ ttóï ǁhā́ttẹn-ttú. Hē ttóï ǁχąḿ ǀką́rrą̆-kẹn
(4333) ssĭṅ́, ǀχụõńni, ĩ. ( ) Hē ttṓï ǁχąḿ ǂną̃ị̃, ttχḗrrĭ hă ǀụañ-ttú, ĩ; hē ttōï kŭ-kkūï-tẹn ǀ⌣kē: "ǀkụí ą́, hă ǀụañ-ttŭ ḗ, hă-g ǀnĕ ǀkwą̃ịn ṅ́, ŏ tĭ ē, hă ǁkụą̆ṅ́ ǀkŭ ā,

The Lion and the Ostrich.

that ye may eat them; and ye will call, sounding like the Ostrich, when ye have eaten the Ostrich's lungs."

( ) And the Lions spoke, they said to the women: (4327) "Make a (game of) ǂ*gébbi-ggú*." They would listen whether it were true that the Ostrich calls finely.

And the women made a (game of) ǂ*gébbi-ggú* on account of it; and the Lion called. ( ) The Ostrich (4328) was still yonder at his house; the Lion called; the women did not applaud the Lion, because they felt that the Lion did not call well; for, they continued to look at the Lion; ( ) and the Ostrich came; (4329) and the Ostrich called, sounding afar. And the women exclaimed: "I do wish that the Lion called in this manner; for, he sounds as if he had put his tail into his mouth, while the Ostrich ( ) calls in (4330) a resounding manner."

And the Lion, answering, said: "Dost thou not see that the women act in this manner towards the Ostrich? and it is only the Ostrich whom they cherish, because he ( ) possesses this sweet call. (4331) The women cherish him only."

And the other Lion became angry on account of it; namely, that the Ostrich was the one whom the women cherished; and he seemed as if he were about to move away; ( ) and he scratched the (4332) Ostrich's ǁ*háttẹn-ttú*; scratched, tearing it. And he called out: "Is it a thing which calls sweetly?" while he kicked the Ostrich's ǁ*háttẹn-ttú*. And the Ostrich also quickly (?) turned back. ( ) And the (4333) Ostrich also kicked, tearing his ǀ*ụañ-ttú*; and the Ostrich, speaking, said: "This person, it is his ǀ*ụañ-ttŭ*, he is wroth with me, because he is the one who is wont to hold his tail in his mouth

(4334) kă ǃnum̄ tā hă ǁaⁿnnĭ, ŏ hā ( ) ǃgumm̄; hē tíkẹn ǁkụ̆ą́ⁿ ē, ǁkāgẹn ʞ'áuki ǁkụ̆ŕrĕ hă, ī̃; ŏ ǁkākakẹn ǁkụ̆ą́ⁿ tā kă tĭ ē, hă ʞ'áuki ǃgumm̄ ǂhăńnŭ̃wă ǁkāgẹn, ã̄. He tíkẹn ǁkụ̆ą́ⁿ ē, ǁkāgẹn ʞ'áuki kkḗ hĕ ddā hă ã̄,
(4335) ( ) ǂgébbi-ggṵ́, ī̃; ǁkākakẹn ǁkụ̆ą̀ⁿ tā, ǁkă tĭ ē, hă ʞ'áuki ǃgumm̄ kkúï ǃχwaⁿ̀ n̓̀, ī̃; hē ǁkụ̆ą́ⁿ ē, ǁkāgẹn ssĭ́ⁿ̀ ssĭⁿ̀ ǁkụ̆ŕre hă, ī̃."

Hē tíkẹn ē, n̓̀ ǃkŏ̋ïⁿ̀ ǀnĕ kŭ-kkúï, hăⁿ̀ ʖkēyă ssĭ́ (4336) ã̄, ( ) ssĭ ssĕ ǁχ!ą́m ǁkēǁkḗ, tĭ ē, ǁkhą̄ hhą̄ òă̋ ddā ttōï̋ ā hĕ, hé hă hhą̄ òă̋ ǁkhī ttōï; hăⁿ̀ ǀnĕ hī̃ ttóï̋ ssŏ-ssōkẹn, ŏ hăⁿ́ kă, hă ssĕ ǃgumm̄ kkŭ ǃχwã̆ⁿ́-
(4337) ǃχwã̆ⁿ́ ttōï̋. Hē tíkẹn ē, ( ) hă hī̃ ssŏ-ssōkẹn, ī̃.

N̆̃ ǃkŏ̋ïⁿ̃ yăⁿ̀ ǀnĕ ǁχ!ą́m̄ ǻ ssi hã̄, ttóï ssŏ-ssōkẹn, ssĭ ssĕ ǁχ!ą́m̄ ǁkēǁkḗ ttōï; hĕ ssĭ́-g ǀnĕ kŭ-kkūï̋, ssítẹn
(4338) ttūttṵ́ ssi ǃkõ̋ïⁿ̃, tĭ ē, ssĭ-g ǀnŭ ʞ'aṵ́ ssĕ ( ) ǃkhāugẹn ǁkĭ ǁkǻ́ ttóï̋ ssŏ-ssōkẹn; hē ssĭ ǃkõ̋ïⁿ̃ ǀnĕ kúï, hăⁿ̀ ǂkǻ́kkă ssĭ ã̄, ssĭ ʞ'áuki ssĕ ǁkĭ ǁkǻ́ ttōï ssŏ-ssōkẹn;
(4339) tā, ssĭ ǁkŭ ǁkụ̃ḗï̋ ǁkụ́ⁿ̀, hhī̃ ttóï̋ ssŏ-ssōkẹn, ( ) ǁkŭ ǁką̄ⁿ̀ hĕ. Tá, ssĭ ssą̄ⁿ̀ ǁnāu, ssĭ́ hhã̄ ttṓï ssŏ-ssōkẹn ŏ hē ǁkā, ssítẹn ʞ'áuki ssą̄ⁿ̀ ǃgumm̄ kkŭ ǃχwãⁿ̀ǃχwãⁿ́ ttōï, ŏ ssĭ hhã̄ hĕ, ŏ hē ǁkā. Ssĭ ǃkõ̋ïⁿ̀ yăⁿ̀ ǀnĕ
(4340) kŭ-kkúï̋-tẹn ( ) ʖkēyă ssĭ ã̄, ssĭ ʞ'áuki ssĕ ǁkhwą̄ ttōï ssŏ-ssōkẹn, ssĭ ǁkú ssĕ kkǭnn̄ ǃhṓ hĕ, ŏ hé ǁkŭ ǂúrru. Tā, ssĭ ssą̄ⁿ́ ǁnāu, ssĭ ǁkhwą̄yă ttōï ssŏ-
(4341) ssōkẹn, ssítẹn ʞ'áuki ssą̄ⁿ̀ ǃgumm̄ kkŭ ǃχwã̆ⁿ̀ǃχwã̆ⁿ́ ( ) ttōï̋, ŏ ssĭ ǁkhwą̄yă hĕ.

Hē, ssĭ ǃkõ̋ïⁿ̃ ǀnĕ kŭ-kkūïtẹn ʖkē: "Ú ssĕ ǀnĕ

when he ( ) calls; this is why the women do not (4334)
praise him; while the women feel that he does
not call nicely for the women. This is why the
women are not willing to make ( ) a *ǂgébbi-ggṵ́* (4335)
for him; the women feel that he does not call,
sounding like me; in that case the women would
have praised him."

Therefore, my grandfather spoke, he said to us *
about it, ( ) that we should also do as the Lion (4336)
formerly did to the Ostrich about it, when he had
formerly killed the Ostrich; he ate the Ostrich's
lungs, while he wished that he might call, sounding
like the Ostrich. Therefore, ( ) he ate the lungs. (4337)

My grandfather also gave us the Ostrich's lungs
to eat, that we might also resemble the Ostrich;
and we spoke, we asked our grandfather, whether
we should not ( ) baking cook the Ostrich's lungs; (4338)
and our grandfather spoke, he said to us about it,
that we should not cook the Ostrich's lungs; for,
we in this manner eat the Ostrich's lungs, ( ) eat (4339)
them raw. For, we should, if we were to eat the
Ostrich's lungs when they were cooked, we should
not call, sounding like the Ostrich, if we ate them
when they were cooked. Our grandfather, speaking,
( ) told us about it, that, we should not chew the (4340)
Ostrich's lungs, we should swallow them down,
while they were whole. For, we should, if we had
chewed the Ostrich's lungs, we should not call,
sounding like ( ) the Ostrich, if we had chewed (4341)
them.

And, our grandfather, speaking, said: "Ye must
come and stand around, that I may be cutting off
from the Ostrich's lungs, that I may be giving

* "We who were little boys," the narrator explains.

ḷkhē ttĭṅ́ ssĕ, ṅ́ ssĕ ǀkhāūǀkhā́ū ǀkạm̄, ŏ ttōï ssŏ-
(4342) ssōkẹn, ṅ̊ ssĕ ă ā́ hū wĕ, ŭ ssĕ kkọn̄n̄-kkọn̄n̄ ( ) ḷhó
hĕ." Hē ssí kŭ-kkūï-tẹn ǀ⌣kē: "Ṅ̆ ḷkō̃ïṅ wwé! Ssĭ
ttăṅ ʔaúki ssĕ hā̃ ttóï ssŏ-ssōkẹn, ŏ hē ǀkā̧." Hĕ ssĭ
ḷkō̃ïṅ kŭ-kkúï hăṅ ǂkā́kka ssĭ ā̃, ssĭ ǁχạm̄ kă ssí ssĕ
(4343) ǁkēǁké ( ) ǁkhā̧̃; hă ǀne hhā̧̃ òä ḷkwā̧̃ịn ttōï, ŏ ttōï
kă ḷgum̄m̄ ttwáitẹn. Ssítẹn ǁχạm̄ kă ssĭ ssĕ ǁnāū,
ssī ttūï tĭ ē, ssĭ ǀkāgẹn ḷgum̄m̄ kúï ḷχwā̃ ttwáitẹn
(4344) ǁwē̃ïyă, ssi kkọ́ą̈-g ǀnĕ ḷkwā̧̃ịn ssĭ ( ) ǀkāgẹn, ŏ ssī-g
ǀnĕ ttūï, tĭ ē, hĕ ḷgum̄m̄ kúï ḷχwā̃ ttwáitẹn ǁwē̃ïyă;
ssĭ kkọ́ą̈-g ǀnĕ ddā he ā̃, ǀā, ŏ ssĭ ttā ǁkă tĭ ē, ǀkāgẹn
(4344½) ʔaúki ǀnĕ ʔwā̃ ǂūgẹn ssí. Hē tíkẹn ē, ssĭ-g ( ) ǀne
ḷkwā̧̃ịn, ī̃. Ssítẹn ǀnĕ ddíā̃ ǀkĭ-ǀkí hĕ; ŏ ssĭ-g ǀnĕ
ḷkwā̧̃ịn tĭ ē, ǀkāgẹn ʔaúkĭ ǀnĕ ʔwā̃ ǂūgẹn ssí.

Notes by the Narrator.

(4320') ǁkhā̧̃ṅ ẹ ḷkụĭ, ttóï-tẹn ǁχạm ẹ ḷkụĭ, hā ǁ⌣kētẹn ā́
ǁkhā̧̃ ǂnā̧̃ịyă ttóï ǁháttẹn-ttŭ, ā̃; ŏ hiṅ́ ḷgumm ǂgébbi-
ggū́. Hē tíkẹn ē, ttóï ǁkúrru ḷʔwákkă ī̃; o hiṅ ttā́
ǁkă tĭ é, hă òä ǂnā̧̃ịyă ǁkhā̧̃ ǀụăṅ́-ttū́. Hē tíkẹn é, hĕ
ḷʔwákka, ī̃. Hē tíkẹn é, ḷk'étẹn ǀnĕ ǁnāū, ttwī ǀkē
ss'ō ttóï ǁháttẹn-ttū́, hiṅ́ kă ǁkhā̧̃ ǁkúrru ẹ́.
(4335') ǁ⌣kē ā ǁkhā̧̃ ʔaúki ǀkhā ttóï ā̃, ha kaṅ ā́, hĕ ddā
ǂgébbi-ggū́ ka ǀā ā̃. Haṅ ǀku-g ǀne ḷhāūgẹn ǀkhī
ttóï; he ha ǀne hhī ttóï, ī̃; ŏ ǁ⌣kē ǁkā̧ṅ, haṅ ǀku ǀne
ā, hă ǀnĕ hhī ttóï ā̃; hé ha-g ǀne ddā hā̃ ka ttss'ā́, ŏ
ttóï; hé tíkẹn ē, ḷk'ĕ ḷké-ḷkérritẹn kaṅ ǀ⌣kē, ǁkhā̧̃ ẹ
(4336') ttss'á ā, ká hă ssĕ ǁnāū, ( ) ŏ hā ǀkhā ttóï, hăṅ ʔaúki

The Lion and the Ostrich.

them to you, that ye may be swallowing ( ) them (4342)
down." And we, answering, said: "O my grand-
father! We do not wish to eat the Ostrich's lungs
when they are raw." And our grandfather answered,
he said to us about it, that we also wished to resemble
( ) the Lion; he formerly became angry with the (4343)
Ostrich, about the Ostrich's fine calling. We also
should be wont if we heard that our companions
called, sounding very sweetly, we should become
angry with our ( ) companions, when we heard (4344)
that they called, sounding very sweetly; we should
fight with them, if we felt that the women did not
applaud (?) us. Therefore, ( ) we become angry. (4344½)
We are fighting with them, because we are angry
that the women do not applaud (?) us.

TRANSLATION OF NOTES.

The Lion was a man, the Ostrich was also a man, (4320')
at that time when the Lion kicked the Ostrich's
ǁ*háttẹn-ttŭ*; when they were calling the ǂ*gébbi-ggú*.
Therefore, the nail of the Ostrich decayed; while
it felt that he had kicked the Lion's ǀ*ụăṅ́-ttū́*.
Therefore, it decayed on account of it. Therefore,
the people are used to say to the scar which is
yonder upon the Ostrich's ǁ*háttẹn-ttū́*, that it is the
Lion's nail.

The time when the Lion had not killed the Ostrich, (4335')
was the one at which they made the ǂ*gébbi-ggú's*
fight. He, afterwards, killed the Ostrich; and he
ate the Ostrich; it was at a new time that he ate
the Ostrich; and he made "a food's thing" of the
Ostrich; therefore, the old people say, that, the
Lion is a thing which is wont, ( ) when it has (4336')

tă hă ssĕ ǁkó̤ö̤ (ǁgébbe) χ̔ū ttŭ ttóï; tā, hă ká hă ssĕ ǁnāū, ī kkĭ-ssā ǂʔa̤kke̥n-í hă, haṅ ʔaúki ká hă ssĕ ǁkó̤ö̤, χ̔ū ttŭ ttóï. Tā, hă ká̆ hă ssĕ ḷkwá̤-ḷkwá̤ í̆, ŏ í̆ kkĭ-ssā, ǂī, tĭ ē, í̆ kă, ĭ ḷhē ǀkĭ tta̤ī hă.

IV.—34.$_{B.}$

THE RESURRECTION OF THE OSTRICH.

(*Related by* ǀaḷkúṅta.)

(1171) ǀχ̔ḁ́m-ka-ḷku̥ite̥n ǀkī tōï au tōï-ta ḷkwíte̥n; haṅ ǀne
1a 1b 1c 2 3 4 3 5 6 7
ǀkámmiṅ-ti-ǁā tōï au ǁnáiṅ. Hē̱ e, ha ǀháṅ ǀne hó
8 9 3 4 10 11 6 12 7 13
(1172) tōï-ǀkú, ē siṅ ḷu̥hí-ssho ( ) ǀū̃ï, au hiṅ ǀkí ǁχ̔aúke̥n;
3 14 15 16 17 18 19 6 20 21
haṅ ǀne ǁaṅ ǀkó̤nn ǁkó hĩ. Hiṅ ǀne hī̃ tōï éṅ-eṅ.
6 7 22 23 24 6 6 7 25 3 26
ǁgóǁgo-⊙u̥ake̥n ǀne ss'ā hĩ-hĩ; haṅ ǀne ts'ú-hhó
27 7 28 6 6 7 29 13
(1173) tōï-ǀkú. Tōï-ǀkú-⊙u̥a ā ǀkī ( ) ǁχ̔áuke̥n, haṅ ǀne
3 14 3 14 30 15 20 21 6 7
ts'ú-ki ǁkāïte̥n ǀkúke̥n-⊙u̥á au ḷgwāχ̔u. ǀkúke̥n-
29 31 32 14 27 4 33 14
⊙u̥ake̥n ǀne tátte̥n ḷā ǀhiṅ ḷgwāχ̔u, haṅ ǀne ttór̃r̃i-
27 7 34 35 36 33 6 7 37
(1174) ttór̃r̃iya ( ) ǁkóē̃, haṅ ǀne ǀē ḷkhwà, haṅ ǀne ǁkà ǀé-tiṅ
38 6 7 39 40 6 7 41 39 42
ḷkhwà, haṅ ǀne ǀku ǁnáu, haṅ ǀēta ḷkhwà, haṅ ǀne dì
40 6 7 43 44 6 39 45 40 6 7 46
(1175) tōï éṅ-eṅ; haṅ ǀne ǀkí-ǀki ǀkúke̥n, ( ) haṅ ǀne ḷhóḷho
3 26 6 7 47 48 6 7 49
ha ǁkū́ǁkuṅ, haṅ ǀne ǀkí-ǀkī ha ḷkwaḷkwāge̥n, au haṅ
6 50 6 7 47 6 40 19 6
ǀku ǀēta ḷkhwà. Haṅ ǀne ǀku tāë ǀhiṅ ḷkhwà, haṅ ǀne
43 39 45 40 6 7 43 51 36 40 6 7

Resurrection of Ostrich.

killed an Ostrich, it is not willing to go away in fear, leaving the Ostrich; for, it is wont, even if we are speaking very angrily to it, it is not willing to go away in fear, leaving the Ostrich. For, it would be very angry with us, if we even thought that we would drive it away.

IV.—34.$_{B.}$

THE RESURRECTION OF THE OSTRICH.

The Bushman kills an Ostrich at the Ostrich's (1171)
eggs; he carries away the Ostrich to the house.
And his wife takes off the Ostrich's short feathers
which were inside ( ) the net, because they were (1172)
bloody; she goes to place them (on the bushes).
They eat the Ostrich meat.

A little whirlwind comes to them; it blows up
the Ostrich feathers. A little Ostrich feather that
has ( ) blood upon it, it blows up the little feather (1173)
into the sky. The little feather falls down out of
the sky, it having whirled round ( ) falls down, (1174)
it goes into the water, it becomes wet in the water,
it is conscious, it lies in the water, it becomes
Ostrich flesh; it gets feathers, ( ) it puts on its (1175)
wings, it gets its legs, while it lies in the water.

(1176) ǂkárra ( ) ǁkāo tiñ ǃkhwà-ka-ǃáũ, au hm tatti, ha
52 53 42 40 54 19 6 55 6
ǃnáuñko é tōï-⊙ǫ́á. Ha ǂkúkẹn ǂku ē ǁkǫ́ttẹn; au
56 57 3 27 6 48 43 15 58 19
(1177) han tatti ē, ha ǂkú ǂku ē ǂkúkẹn-ta-ǃkáukẹn. Hiñ ( )
6 55 15 6 14 43 15 48 15 27 6
ǂhóāka; au hiñ tatti, tōï-gwái-⊙ǫ́á é. Hañ ǃkúrru-
59 19 6 55 3 60 27 57 6 61
kẹnǃkúrrukẹn ǁkau-ta ǃkhwà-ǂnā-ts'ĭ-ta ǃaũ, ha se
53 45 40 62 63 54 6 64
(1178) ǃhaū ha tāẽ́ ú, au ha ǂkúkẹn-ka-ǃkáuka ( ) ǃkúrruka,
65 6 51 66 19 6 48 27 67 61 67
ha se tāẽ́ ǂníǂnī ha ǃkwaǃkwāgẹn. Ta ha ǂku-ss'iñ
6 64 51 68 6 40 69 6 43 70
ǂēta ǃkhwà; ha se tāẽ́ ǃkwáinǃkwain ha ǃnǫ́áǃnǫ́á, au
39 45 40 6 64 51 71 6 72 19
(1179) ha tatti ē, há ka ha ǃnǫ́áǃnǫ́á se ( ) ǃụhítte ǂkwītẹn, au
6 55 6 73 6 72 64 74 75 19
hañ tatti hã ǃnǫ́á ǂne ǃkwain. Au hañ tāẽ́ ǂχóäǂχóä
6 55 6 72 7 71 19 6 51 76
(1180) ha ǃnǫ́áǃnǫ́á, han tẽn-ten, ha ǃnáǃnā ha ǃkāχu, ( ) ha
6 72 6 77 6 78 6 79 6
ǁgǫ́rro se di ǃkwá. Hañ táẽ́-tāẽ́ ūï, hañ hĩ kǫ́rru-ka
80 64 46 40 6 51 81 66 82 6 25 83
ǃkáukẹn, au han tatti tōï-⊙ǫ́á ǂku é. Ha ǂku ǁhoñ
27 19 6 55 3 27 43 57 6 43 84
(1181) ⊙hōgẹn-ka ǃkáukẹn ē ( ) ǂeńn; au han tatti tóï-⊙ǫ́á
85 15 27 86 15 87 19 6 55 3 27
ǂku é. Ha ǁkǫ́ttẹn-⊙ǫ́a ǂku ā dī tóï eǹ-eǹ, ha ǂku ā
43 57 6 58 27&30 43 15 46 3 26 6 43 15
ǃkwé ts'ú-hóä ha, au ǃkwétẹn é ǁgóǁgō-⊙ǫ́a; haǹ ǂĩ
88 29 13 89 6 19 88 57 27 6 90
(1182) ti ē, ( ) ha siǹ ǂχérriya hĩ; haǹ kīki ha, ha se ǃhámm-
91 15 6 16 92 6 6 93 6 94
kī, ha se ǂkāti ǂne tēn-tēn-ya ǂkạm ǁé ha-ka ǁnáiǹ
93
(1183) ǃkhwéitẹn, hē ha siǹ ǂkūkẹn ( ) tēnya hĩ, ha se ǁá
ǂχérri ǁkóë siǹ ǁnaiǹ ts'órrokẹn, au haǹ ǂne ǂχámma
ha-ka ǂkāgẹn. Ha se ǂne ǂkḛ́m ǃā ǁko tōï ǂáitikǭ; aũ

It walks out of the water, it basks in the sun ( ) (1176)
upon the water's edge, because it is still a young
Ostrich. Its feathers are young feathers (quills);
because its feathers are little feathers. They ( ) (1177)
are black; for a little male Ostrich it is. He dries
(his feathers) lying upon the water's bank, that he
may afterwards walk away, when his little feathers
( ) are dried, that he may walk unstiffening his legs. (1178)
For he had been in the water; that he may walk
strengthening his feet, for he thinks that his feet
must ( ) be in (Ostrich's) veldschoens, because his (1179)
feet become strong. While he walks strengthening
his feet, he lies down, he hardens his breast, ( ) (1180)
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 ( ) (1181)
small, because a little Ostrich he is. His little
feather it was which became the Ostrich, it was
that which the wind blew up, while the wind was
a little whirlwind; he thinks of the place on
which ( ) he has scratched; he lets himself grow, (1182)
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 ( ) lying there, that he may go (1183)
to scratch in the old house,* while he goes to fetch
his wives. He will add (to the two previous ones)

* Making the new house on the old one. (1183)

(1184) hā tatti ha siṅ ǀku ǀkūka, ( ) ha se ǀhaṅ siṅ tōï-ta
ǀkāge̥n e ḷnóarra. Ău hā tatti ē, ha ǁgŏrro ǀne ḗ ḷkwá,
haṅ ḷgumm ḷnā́ḷnā ha ḷā̃ṅḷā̃u, ha ḷā̃uḷā̃u se dí ḷkwáke̥n.
(1185) ( ) Hé ē, haṅ ǀne ǀχé̥rri ī, ău hā tátti ē, ha ǁkwaṅ
ǀne ǀū̃ṅǀūṅ siṅ́-ṅa ḷkéi ǁā ǁnaiṅ ḷkhwéite̥n; haṅ ǀne
(1186) ḷgúmm ḷku̥ī tōï-ta ǀkāge̥n, tōï-ta ǀkāge̥n se ǀne ( )
ǁkāū ha. Hē ti hiṅ ḗ, ha ḷgúmm ḷkwī ī́, ha se ǀnī
tōï-ta ǀkaka ssā́ ha-ha; hé ē, haṅ ǀne ḷkēn hī, ha se ǁā
(1187) ḷkáu á ǀkāge̥n; tá ha siṅ ǀku ( ) ǀkūka; ha ǀku ǀkūke̥n
χ̇ó-u ha-ha-ka ǀkāge̥n. Ha se ǁ⌣koë̃ṅ ha-ka ǀkāge̥n
ǀkú, tā ha-ka ǀkāge̥n ǀkú ʔoā́ ǀne āke̥n.
(1188) Ău haṅ ǁkwárriṅǁkwárriṅ ( ) ǀki ha éṅ-eṅ, ha siṅ
ǀne ttā́ kkóē̃n, ău haṅ ǀne tāē̃ ss'ā́, ău hā tatti e, ha
ḷkwáḷkwāg' ǀnĕ ḷku̥ī́ḷku̥ī̃tă, ha ǀno̥áǀnoādḗyaken ǀne
(1189) ( ) ḷku̥ī́ḷku̥ī̃tă, haṅ ǀne ḷkūwă ǀkúkke̥n ḷkḗḷkette̥n,
ău haṅ ǀne tatti ǁkó̱tte̥n ǀne ē ǀkúke̥n ḷkḗḷkette̥n;
ǀkūkake̥n ǀne ḷnā, hiṅ ǀku ǀne ē ǀkúke̥n ḷkhēigū́. He
(1190) ti hiṅ ē ( ) haṅ ǀne ḷgúmm ǁkwē̱ī̃, ău haṅ tatti ē
ḷā̃uḷā̃u ǀne ḷkuī́ḷkuī̃tă. Hē ha ǀne ḗ tōï ḷké̥rri, ī̃; ha
(1191) ǁkũǁkũṅ-ka ḷgāuake̥n ǀne ḷkóḷkōka. Haṅ ǀne ǂī ( )
tĭ ē, ha se ǀχérrī, ǀkāge̥n se ḷhóḷho ḷkwíte̥n; tā ha
ǁkúǁkutte̥n ǁkwaṅ ǀne ǀú̥rrīya, hiṅ ǁkwaṅ taṅ ha se
(1192) ǀχérrī; tā ha ǁkwaṅ ḷkā̃u kí ssā ( ) ǀkāge̥n ău ǁnaiṅ
ḷkhwaíte̥n. ǀkākake̥n ǁkwaṅ ǀne hā ḷkhē. He ti hiṅ
ē, ha ǀku ǀne tāī̃ ḷ(k)ū̃ï, haṅ ǀku ǀne ǀχérrī, ău tōï-ta
(1193) ǀkākake̥n ǀku ǀne hā ǁnă. ( ) Haṅ ḷhámm ǀku ǁaṅ
ǀχérrī ḷkáuwake̥n ǁkŏ ǁnain, ău han tatti ǀkérri ḗ,
ǁnáiṅ ǁkāïë se ǁkō̱. Tōï-tă ǀkākăke̥n ǀne saṅ ǁ⌣koë̃ṅ
(1194) ǁnáiṅ, tōï ǀáïti ā ḷkwā́ï ( ) haṅ ǀne tēn tā́ttā ǁnáiṅ,
haṅ ǀne tā̃ ti ē ǁnaiṅ ʔōă ā́ke̥n; haṅ ḷhámm ǀku ǀūṅ

Resurrection of Ostrich.

another she Ostrich; because he did die, ( ) he will (1184)
marry three Ostrich wives. Because his breastbone
is bone, he roars, hardening his ribs, that his ribs
may become bone. ( ) Then he scratches (out a (1185)
house), for he does sleeping (by the way) arrive
at the house's place; he roaring calls the Ostrich
wives, that the Ostrich wives may ( ) come to him. (1186)
Therefore he roaring calls, that he may perceive
the she Ostriches come to him; and he meets them,
that he may run round the females; for he had ( ) (1187)
been dead; he dying left his wives. He will look
at his wives' feathers, for his wives' feathers appear
to be fine.

When he has strengthened ( ) his flesh, he feels (1188)
heavy, as he comes, because his legs are big, his knees
are ( ) large; he has grown great feathers, because (1189)
the quills are those which are great feathers; these
feathers become strong, they are old feathers.
Therefore ( ) he roars strongly, for the ribs are (1190)
big. And he is a grown up Ostrich; his wings'
feathers are long. He thinks ( ) that he will (1191)
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 (1192)
stand eating. Therefore he goes back, he scratches,
while the she Ostriches eat there. ( ) He first (1193)
goes to scratch drying the house, because it is
damp, that the inside of the house may dry. The
she Ostriches shall look at the house; one she
Ostrich, ( ) she lies down to try the house, she (1194)
tries whether the house seems to be nice; she first
sleeps opposite the house, because the inside of the

(1195) ǃgwētiŋ ǁnáiŋ, àú han tatti ē, ǁnáiŋ ǁkáïĕ ǃkã̄, ăŭ ( )
ǁnáiŋyaŋ tatti ǃkwà̀ ǃkāti kaŭ̃. He ti hiŋ ḗ, hĭ̀
ǃhámm ǃgwḗǃgwētiŋ ǁnáiŋ ĩ̄, hiŋ ǃúŋ̃ǃũ̃ŋ ǃgwéssiŋ
(1196) ǁnáiŋ ĩ̄. Haŋ ǃne saŋ tēn ǃkwóbbo ( ) kǎ siŋ ǁnáiŋ;
haŋ ǃhamm ǃku tēn ǃkwóbbo kă̆ ssētẹn ǁnáiŋ, ǁnáiŋ
ǁkāïĕ se ǃkúrrukẹn, ǂāïtikō se ssǎ̆ ǃụhí ǃhó ǃkaúï, ăŭ
(1197) ǁnáiŋ ( ) ǁkāïë-ya ǁkọ̄wa, tā ǁnáiŋta ǃaŭ̃ ǃkã̄. Haŋ
ǃhám ǃku ǁaŋ ǃgwētiŋ ǁnáiŋ. ǂāïtikō ā ǃkwāï haŋ
(1198) ǁχã̄ haŋ ssá, haŋ saŋ ǃhó ǃaúï ǁkàŋkŏ; ( ) haŋ ǃhámm
ǃku saŋ ǁkaiŋ ǁnáiŋ, ăŭ haŋ tatti e ǃkwíten-ta ǃkaúkẹn
ǃkū ǃkhē; haŋ ǁχã̄ haŋ ǃku ǁaŋ ǃúŋ ǃgwéssiŋ ǁnáiŋ.
(1199) ǃkāgẹn-ka kūwakẹn ( ) ē ǃne ǃūŋ ǁnáiŋ. Haŋ ǃkāgẹn
kaŭ ǃáttẹn ǃkám ss'a ǃkāgẹn au ǁnáiŋ, haŋ ǃne saŋ
(1200) ǃūχe ǃkíǃkĭ ǃkāgẹn aŭ̃ ǁnáiŋ; hĭ-tǂkūgẹn ǃne ( ) tāĕ̃
ǃkhḗ ss'ă̆ ǁnáiŋ. ǂāïtikō ā ǃχárra haŋ ǃne ǃhó ǃaúïkō;
hiŋ ǁχã̄ hiŋ ǁkain ǃkíǃkī ha. Haŋ ss'wēï ǃki [*or*
(1201) ss'wēï ki] tāĕ̃ ǃkāgẹn, haŋ ǃne ǃuhíttiŋ ( ) ǁnáiŋ.
ǃkākaggẹn ǃne ǃkáuǃkaurŭkẹn ǃkhḗ ss'a ha au ǁnáiŋ;
ǃkākaggẹn ǃkánn hhó há, hí kakūgẹn ǁkáin* ǃkwítẹn.
(1202) Haŋ ǃne tāĕ̃ aŭ̃ haŋ ǁā hã̄. ǃkāgẹn ē ǃkū ( ) hiŋ ǃne
tēŋ ǁnáiŋ; ǂáïtikōgẹn ǁχam tāĕ̃ hĩ̄ ha, hiŋ ǁáŋ hã̄
ǁnaĭ̀ǁnaĭ̃ĭ̃; hiŋ ǃũ̃ŋ. ǃkágẹn ē ǃkú hiŋ ǃū ǁnáiŋ. Hiŋ
(1203) ǃkāgẹn kaŭ̃, ǃū ǃkụĩtẹn ( ) ss'ă̆, hiŋ saŋ ǃkāgẹn kaŭ̃
saŋ ǃkánn hó ǃkāgẹn ē ǃkū, hē siŋ tā ǁnáiŋ. ǂāïti ā
si ǁnã́ ha, haŋ ǃhó ǃaúïkō; ǃkākagẹn ǃne tāĕ̃, ǃkāgẹn
(1204) ( ) kă̆ kū, aŭ̃ haŋ ǃne tēŋ, ha se ⊙oḗŋ ǁnáiŋ. Ha
ssaŋ ǃūχe kóro, aŭ̃ haŋ ǂĭ tĭ ē kóro ka sse ǃkwítẹn,
(1205) kóro ss'a herrí-ă̆ ǃkwítẹn. He ti hiŋ ē, ( ) ha ǁkánn

[* The word ǁ*kain* sometimes means "rejoices over", and possibly also "caresses".]

Resurrection of Ostrich.

house is wet, as ( ) the rain has newly fallen. (1195)
Thus they first lie opposite the house, they sleep
opposite the house. She shall lie, making ( ) the (1196)
ground inside the house soft; she first lies, making
the ground inside the house soft, that the inside
of the house may be dry, that another female may
come and lay an egg in the inside of the house ( ) (1197)
which is dry, for the earth of the house is wet.
She first goes to lie opposite the house. One other
female again comes, she comes to lay another new
egg; ( ) she first comes to flap her wings in the (1198)
house, for two small eggs stand (there); she again
goes to sleep opposite the house. All the females
( ) are those who sleep at the house. He galloping (1199)
in the dark drives the females to the house; he
shall running take the females to the house; they
all ( ) walking arrive at the house. Another (1200)
female, a different one, lays another egg; they
again flapping their wings peck at it. He drives
the females away; he lies inside ( ) the house. (1201)
These females, following each other, reach him at
the house; these females send him off, they all
lay eggs. He goes, for he goes away to eat.
Two wives ( ) lie in the house; another wife also (1202)
goes with him, they go to eat together; they sleep.
The two wives sleep in the house. They two
(the male and female) return early, ( ) they shall (1203)
early send off the two wives, who had lain in the
house. The wife who had been with him, lays
another egg; the wives go, all the wives, ( ) whilst (1204)
he lies down, that he may sleep at the house.
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 (1205)

ǃkwíten í, a͡u han tatti e, ha-ga ǃaúken ǁkwaṅ é. He ti hiṅ e, ha ǁχam ǁkánn hĩ ĩ, ha se ǁkwárra kóro,
(1206) kóro se ʏauki ǀkā ha ǃkáuken, ( ) ha se ǂnāi-a kóro a͡u ha ǃnoáǃnoa.

PART OF THE PRECEDING TALE PARSED BY DR. BLEEK.

1*a*. ǀχ*am* a word that as yet has only been met with in the general name for Bushmen ǀχ*ám-ka-*ǃ*ei* (sing. ǀχ*ám-ka-*ǃ*kʉi* 'a Bushman'), further in ǀχ*ám-ka-*ǂ*kakken* 'Bushman language', ǀχ*ám-ka-*ǃ*ã͡u* 'Bushman ground, Bushman land', and in *hiṅ* ǂ*kákken* ǀχ*ám* 'they talk Bushman', etc. This seems to refer to the Bushmen in general as a nation, whilst the noun *Ss'wā-ka-*ǃ*kʉi* (pl. *Ss'wā-ka-*ǃ*ei*) seems to indicate merely a Flat-Bushman. The noun *ss'wā* is also used separately to indicate 'a flat, a plain'. Other names of different kinds of Bushmen are ǃ*kāoken-ss'o-*ǃ*ē* 'Bergbushmen', sing. ǃ*kāo-sso-*ǃ*kʉi*, fem. ǃ*kāo-sso-*ǃ*kʉi-*ǀ*aiti*, pl. ǃ*kāo-sso-*ǃ*ē-ta-*ǀ*kāgen*. Similarly a *Ss'wā-ka-*ǃ*kʉi* is also called *Ss'wá-ssō-*ǃ*kʉi*, pl. *Ss'wá-ssō-*ǃ*ē*.

1*b*. *-ka* affixed genitive particle, corresponding in value with English *-'s*, Hottentot *-di*. After a long vowel its consonant is pronounced more softly, almost like *g*, and after a short vowel more strongly, approaching to *kk*. After *i* and *e* (with or without an intervening nasal) this *k* (as well as that of most other particles beginning with this letter) is, in this Bushman dialect, commuted into *t*.

1*c*. ǀχ*am-ka-*ǃ*kʉiten* the Bushman, nominative from ǀχ*am-ka-*ǃ*kʉi*, with the ending *-ken*, the *k* of which (according to the just-mentioned rule) after *i* and *e*

L

Parsing.

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 (1206) his feet.

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is commuted into *t*. The noun *ǃkṳ̈i* 'man' is very irregular in its declension:

	Singular.
Acc. (& Nom.)	*ǃkṳ̈i* 'man'.
Nominative	*ǃkṳ̈iṭẹn* 'man'.
Genitive	*ǃkṳ̈ita* 'man's'.
Vocative	*ǃkúwè* 'O man!'
Alterative	*ǃkúkō* 'another man'.
	Plural.
Acc. (& Nom.)	*ǃ(k)ē* or *ǃēi* 'men'.
Nominative	*ǃ(k)ēṭẹn* or *ǃéiṭẹn* 'men'.
Genitive	*ǃ(k)ēta* 'men's'.
Vocative	*ǃ(k)áuwè* 'O men!'
Alterative	*ǃ(k)ēkṳ̈iṭẹn* 'other men'.

ǃkī 'to kill'. Another form is *ǃkā*, used in the perfect 2.
and subjunctive.

tōï 'ostrich, ostriches', the same in singular and plural 3.
(nom. *tōïṭẹn*, gen. *tōïta* 'ostrich's' or 'ostriches'').

ă̄u a preposition with a very general meaning 'with 4.
reference to, with regard to, at, on', etc.

ǃkwíṭẹn 'eggs' an irregular plural, the singular being 5.
ǃkáuï 'egg', which is thus declined:

	Singular.
Accusative	*ǃkâuï* 'egg'.
Nominative	*ǃkáuïṭẹn* 'egg'.
Genitive	*ǃkáuïta* 'egg's'.
Alterative	*ǃkáuïkō* 'another egg'.

[Rec? 25. X. 09.
Ret? 26. X. 09.]

PLURAL.

Accusative ǃ*kwiṭẹn* 'eggs'.
Nominative ǃ*kwiṭẹn* 'eggs'.
Genitive ǃ*kwiṭẹnta* 'eggs'.
Alterative ǃ*kwiṭẹn-kuiṭẹn* 'other eggs'.

6. *haṅ* 'he', nominative, the ending *-kẹn* after a preceding nasal vowel being converted into *ṅ*. This pronoun is thus declined:

SINGULAR.

Accusative *ha* or *hã*, *ha-ha* or *hã-hã* 'he, she, it'.
Nominative *haṅ* 'he, she, it'.
Genitive *ha-ka* or *ha-ha-ka* 'his, her, its'.

PLURAL.

Accusative *hĩ*, *hi* or *hĩ-hĩ* 'they, it, she'.
Nominative *hiṅ* 'they, it, she'.
Genitive *hi-ta* or *hi-hi-ta* 'their, its, her'.

7. ǃ*ne* verbal particle, for the indicative and the imperative.
8. ǃ*kámmiṅ* 'to carry', ǃ*kámmiṅ-ti* 'carries taking'. This is ǃ*kámmiṅ-ki* in Flat-Bushman dialect, whilst the Brinkkop Bushmen say ǃ*kámmin-ǃki*.
9. ǁ*ã* 'away, thither'. Verbs of motion end generally either in *sha* 'towards, hither' or ǁ*ã*, just as such Hawaiian verbs end either in *mai* 'hither' or *aku* 'thither, away'.
10. ǁ*náiṅ* 'house, home', gen. ǁ*náiṅta* 'house's', pl. ǁ*nai*ǁ*náiṅ* 'houses', etc.
11. h*ẽ e* conjunction 'and', really 'This (or then) it is'.
12. ǃ*háṅ* nominative of ǃ*há* 'consort, wife, husband', the termination *-kẹn* after the very short vowel being usually contracted to *-ṅ*; yet one hears also ǃ*hákẹn*. The nouns indicating relationship, as well as those expressing members of the body, have generally

the genitive before them without the genitive particle (*-ka-*).

Thus *ṅ* ǃ*há* 'my wife, or my husband'.
a ǃ*há* 'thy wife, or thy husband'.
ha ǃ*há* 'his wife, or her husband'.
ǁ*kábbo* ǃ*há* 'Oud Jantje's wife'.

The plural (or dual?) is ǃ*háukẹngu* 'husband and wife, consorts'.

The verb 'to marry' is ǃ*hãṅ*.

Instead of 'wives' the Bushman generally says 'women, females' ǃ*kãgẹn*, which is the irregular plural of ǃ*ãĩti* 'female'. This noun ǃ*kãgẹn* requires, however, always the genitive particle before it, as *ha-ka* ǃ*kãgẹn* 'his women, or his wives'.

hó 'to lift, pick up, take off'. 13.

ǃ*kú* 'hair, feathers' singular and plural (nom. ǃ*kúkẹn*) has the genitive without genitive particle before it. 14.

ẽ 'which', relative pronoun, plural of *ã*. The latter (*ã*) is used with reference to any noun which can be represented by *ha* or *hã* 'he, she, it', and the former (*ẽ*) similarly with reference to such nouns as can be represented by *hĩ* or *hi* 'they, it, she'. The latter pronoun is not entirely restricted to the plural, but is also sometimes used where the noun to be represented seems clearly to be in the singular, as ǁ*náiṅ* 'house', etc., *ttũ* 'skin'. This is probably the scanty remains of a former more extensive classification of nouns. 15.

siṅ verbal particle, indicating the past perfect or pluperfect. 16.

ǃ*ụ́hí* 'inside', ǃ*ụ́hí-ssho* 'sit inside'. 17.

ǃ*ũĩ* 'thread made of ostrich sinews, also a sack or net made of such thread'. 18.

19. *ău* the preposition above mentioned (4) used as conjunction 'on account of, because'.

20. *ǀkí* 'to take, possess, have', not to be confounded with *ǀkī* 'to kill'. But the former is also sometimes long *ǀkī*.

21. *ǁχ̣áukẹn* 'blood'. This noun is always a plural in Bushman, *i.e.* it is represented by *hĩ* and *ē*.

22. *ǁaṅ* or *ǁakẹn* 'to go to' or 'to go and', always followed by one or more other verbs. This appears to be a form of the verb *ǁā* 'to go away', of which another form is also *ǁē*. The last form is likewise followed by another verb.

23. *ǀkọ́nn.*

24. *ǁkó* 'to put down, to place'.

25. *hī* 'to eat', generally nasal *hĩ*. Another form (perfect and subjunctive) is *hā̃* or *hā*.

26. *éṅ-eṅ* 'flesh, meat, body', reduplication of *éṅ*, the plural of *ā̃* 'meat, flesh'.

27. *ǁgóǁgo* 'a whirlwind', *ǁgóǁgo-⊙ụa* 'a little whirlwind'. The ending *-⊙ụá* forms diminutives in the singular, whilst in the plural this changes to *-ka ǀkaúkn*, *i.e.* the noun *ǀkáukẹn* 'children' (plural of *ǀkhwā̃* or *ǀkọā̃* 'child') with the genitive particle attached to the preceding noun, as *ǁgókẹnǁgokẹn-ka ǀkáukẹn* 'little whirlwinds', literally 'whirlwind's children'. This renders it probable that the ending *-⊙ụá* is in its origin only a contraction of *-ka ǀkhwā*, *i.e.* *-ǀkhwā* 'child' following a noun in the genitive.

28. *ss'ā* 'come to'. This appears to be the respective form of the verb *ss'í* 'to come'. There are, besides this, two other terminations *a* to verbs (as remarked above), one indicating the perfect and the other the subjunctive.

29. *ts'ú* 'to blow', *ts'ú hhó* 'blowing lift' or 'to lift by blowing' or 'to blow up'.

Parsing.

tōï ǀkú 'ostrich hair' requires (as stated above) the plural pronouns to represent it, but the diminutive *tōï-ǀkú-⊙ụa* 'little ostrich hair' demands the singular pronoun. 30.

kĭ (?) = *ǀkí* 'to take'. 31.

ǁkāitẹn 'to ascend', *ts'u ǀki ǁkāitẹn* 'blowing takes to ascend', *i.e.* 'to blow up'. 32.

ǀgwāχ̣u 'heaven, sky'. 33.

táttẹn 'to fall'. 34.

ǀā 'along'. 35.

ǀhiṅ 'out, come out, go out'. *táttẹn ǀā ǀhiṅ* 'falling along came out of'. 36.
went

ttór̃r̃i-ttór̃r̃iya (apparently) perfect form, 'having whirled round.' 37.

ǁkóë 'fall down, come down'. 38.

ǀē 'to enter, go in, in, into'. 39.

ǀkhwà 'water, rain' (nom. *ǀkwàkẹn*, gen. *ǀkhwàka*), not to be confounded with *ǀk'wā* 'hartebeest, hartebeests' (nom. *ǀk'wāgẹn*, gen. *ǀk'wāga*), nor with *ǀkwā* 'leg' (nom. *ǀkwāgẹn*, gen. *ǀkwāga*, pl. *ǀkwáǀkwā* & *ǀkwaǀkwāgẹn*), nor with *ǀkwá* 'bone' (nom. *ǀkwákkẹn*, gen. *ǀkwakka*, pl. *ǀkwāgẹn*), nor with *ǀkhwā*, the perfect and subjunctive forms of *ǀkhwī* 'to break', nor with *ǀkhwā̃* 'child' (nom. *ǀkhwáṅ*, gen. *ǀkhwā̃ka*, pl. *ǀkáukẹn*); nor with *ǀkwā̃* 'gall' (nom. . . . , gen. . . .), nor with *ǀ⌣ọā́* 'pot' (nom. . . . , gen. . . .), nor with *ǀkwā̧* 'anger, to be angry'. 40.

There are still other words which an unaccustomed European ear could hardly distinguish from the above.

ǀkhwáṅ ǀkạnn ǀkhwá ǀk'wā-ǀkwāka ǀkwá.

The child holding breaks hartebeest leg's bone.
broke?

or 'The child breaks the bone of the hartebeest leg'.

ǃkhwā ā ǃkhwāï haṅ ǃkǫ́nn ǃkhwá ǃk'wā
Child which one it holding breaks hartebeest

broke

ā ǃkhwāï hă ǃkwaǃkwāgẹn ka ǃkwāgẹn.
which one its legs' bones.

or 'One child breaks the bones of the legs of one hartebeest'.

ǃkhwàgẹn ǃēta ǃʘǫ̀å.
'The water is in the pot'.

ǃkhwà 'water' is always used with plural pronouns (*hī*, *ē*), as

ǃkhwà ē ǃēta ǃʘǫ̀å.
'The water which is in the pot'.

41. ǁkà 'to be wet', not to be confounded with ǁkhá 'a stick' (nom. ǁkhágẹn, gen. ǁkhága, pl. ǁkhāïtẹn), nor with ǁkhā 'lion, lions' (nom. ǁkhāṅ, gen. ǁkhāga), nor with ǁkā 'brother, elder brother' (nom. ǁkān, gen. ǁkāka, pl. ǁkándē).
42. tïṅ 'round, about', ǃē tïṅ 'being in, turning surrounded by'.
43. ǃku verb substantive, auxiliary verb, or verbal particle, not to be confounded with ǃkú or ǃkū 'hair' (14).
44. ǁnáu 'be conscious, be aware, think'.
45. { ta 'to lie'. / ǃē ta 'entering lie, lie in'.
46. dī 'to become', also *di* (short vowel).
47. ǃkīǃki 'to get', reduplication of ǃki (20).
48. ǃkúkẹn 'feathers', here evidently not nominative, but merely plural (14).
49. ǃhóǃho 'put on'.
50. ǁkǘ 'arm, wing' (nom. ǁkǘṅ, pl. ǁkǘǁkũ̄ṅ, *ha* ǁkǘǁkũ̄ṅ 'his wings', etc.).
51. tā̃ẽ̃ 'to walk, to go'.
52. ǃkárra 'to bask in the sun'.

ǁkā̃o or ǁkau 'be mounted, upon', ǃkárra ǁkā̃o tïṅ 53.
'sitting be mounted around'.
ǃā̃u 'ground, dust' (nom. ǃā̃ṵṅ). 54.
tatti probably for *ta tti ē* 'lie at the place which', 55.
ā̃u han ta tti or ā̃u haṅ tatti ē 'for, because', etc.; also *au ha tatti ē* in some positions (?).
ǃnáuṅko 'yet, still'. 56.
ẽ̄ 'be, be equal to, be identical', etc., not to be con- 57.
founded with ē 'which' the plural of the relative pronoun, of which the singular is ā, whilst ẽ̄ has the same form in the singular and plural.
ǁkǫ́ttẹn 'young feathers'. 58.
ǃhóāka 'black' (singular and plural). 59.
gwā̃ï or -gǫ̀ā̃ï 'male', usually only used as suffix. In 60.
the plural the noun affix -*tukẹn* is used affixed to the preceding noun in the genitive. Thus *tōï gwāï* 'male ostrich' has in the plural *tōï ta tukẹn*. In a similar manner the affix indicating the opposite sex ǃáïti 'female' (which is also used as an independent noun) is in the plural exchanged for the noun ǃkāgẹn 'mates, wives' with the genitive before it. Thus *tōï* ǃáïti 'female ostrich', and *tōï ta* ǃkāgẹn 'female ostriches'. Regarding the plural of -ʘǫ́á (which affix is never now used as an independent noun), which is also formed in a similar manner, *vide* 27. Thus *tōï-gwāï-*ʘǫ́á 'a little he ostrich' has in the plural *tōǃ-ta túkẹn-ta* ǃkáukẹn 'little he ostriches'.
ǃkúrrukẹnǃkúrrukẹn 'to dry' v. tr. The reduplication 61.
seems, as in Hottentot, to imply, among other meanings, also a transitive or causative meaning.
ǃná 'head' (nom. ǃnáṅ, gen. ǃnā-*ka*, pl. ǃnaǃnáṅ). 62.
ts'ī 'back' (nom. . . . , gen. *ts'ī-ta*). ǃkhwà-ǃnā-*ts'ī-ta* ǃā̃u 63.
'water's head's back's ground', *i.e.* 'water's bank'.

64. *se* 'must' auxiliary verb, standing usually between the pronoun of the subject and the verb, and is then most frequently to be translated 'that, in order that', as *a ke ã, ṅ se hã* 'give me flesh, that I may eat'.
65. *ǃhāu* 'do afterwards, subsequently'. This is one of the verbs, which we should translate by adverbs. They are always followed as well as preceded by the subjective pronoun. Similarly *ǁχã̄* 'do again' is construed.
66. *ú* 'away'.
67. *-ka* in *ǃkúrruka* and at the end of *ǃkúkẹn-ka ǃkáuka* stand either instead of the usual ending *-kẹn* or as a contraction for *-kẹn-ka*. The *-ka* probably is here a particle indicating the perfect, though it frequently indicates also the subjunctive. It is probably due to the influence of the consonant of this particle that the genitive particle in the diminutive has also the original *k* instead of the here more usual *t*.
68. *ǃnǐǃnī* 'to unstiffen'.
69. *ta* 'for' (conjunction).
70. *s'iṅ*
71. *ǃkwáiṅǃkwaiṅ* 'to strengthen', causative of *ǃkwaíṅ* 'to be strong, to get strong'.
72. *ǃnọ́ǃnọ́* 'feet', pl. of *ǃnọ́* 'foot' (nom. *ǃnọ́ãṅ*, gen. *ǃnọ́-kka*), not to be confounded with *ǃnwã* 'arrow' (nom. *ǃnwãṅ*, gen. *ǃnwãka*, pl. *ǃnwã*). *ǃnọ́* 'foot,' has in the singular (as well as plural) always *ẽ* 'which' and *hĩ* 'it' as its pronoun, whilst *ǃnwã* 'arrow' has in the singular *ã* 'which' and *hã* 'it' as its pronoun.
73. *ka* 'to think that'.
74. *ǃọ́hítte* 'in lie', *i.e.* 'lie in, be in'.

ǃkwíṭẹn = *tõï ta ǃkukẹn*, 'ostrich's veldschoen,' the skin covering its foot. 75.
ǃχóäǃχóä 'to strengthen', causative verb. 76.
tẽn-ten 'lying down', from *tã* 'to lie down'. 77.
ǃnắǃnã 'to harden', causative form of verb. 78.
ǃkãχu 'breast, chest' (nom. *ǃkãχukẹn*, gen. *ǃkãχuka*, etc.) has in the plural the irregular form *ǃkaǃkáttẹn-χú* 'breasts, chests'. A similar plural form is that of *ǃkãu-ttú* 'belly', which is *ǃkauǃkaútẹn-ttú* 'bellies'. 79.
ǁgọ́rro 'breastbone' (nom. *ǁgọ́rrokẹn*, gen. *ǁgọ́rroka*, pl. *ǁgọ́ttẹnǁgọttẹn*, *ǁgọttẹnǁgọttakẹn*). 80.
tãẽ-tãẽ 81.
i 82.
ǃkárru 'bushes' (blossoms?). 83.
ǁhóṅ 'to swallow'. 84.
⊙hó 'plant, tree, wood, anything vegetable' (nom. *⊙hōkẹn*), pl. *⊙hōgẹn*. 85.
ǃkáukẹn 'children' 86.

not to be confounded with

(*ǃkoúkẹn*) 'to beat', *ǃaúkẹn*.
ǃkãokẹn 'stone'.
ǃ(k)auukẹn 'body', *ǃaúukẹn* or *ǃoúkẹn*.
ǃãũ, 'ground'.
ǃkãũkẹn 'Knorhaan, *Otis Vigorsii*'.

ǃkaúkakẹn ǃkoúkẹn ǃkãũkẹn ǃk(áu)ukẹn au ǃãũ.

'The children beat the Knorhaan's body on the ground.'

ǂénn 'small, little', pl. of *ǂérri*. The adjectives of size have in the plural different forms from the singular. Thus: 87.

ǃúrrī 'short', pl. *ǃúttẹn*; *ǃuittẹn*
ǃχõwa 'tall, high', pl. *ǃχóǃχõka*;

ǃkúya 'great, large, big, stout', pl. *ǃkúǃkuta*;
ʔáuki ts'érrē 'not small', pl. *ʔauki ts'éltẹn*;
kórrē-korrē 'round', pl. *korríttẹn-kórrētẹn*.

This last is not exactly an adjective, but a noun indicating a ball or round thing.

All other adjectives besides these of size have the same form in the singular and plural.

88. *ǃkwé* 'wind' (nom. *ǃkwétẹn*, gen. *ǃkwéta*).
89. *hóä* perfect of *hó* 'to lift up'.
90. *ǂī* or *ǂē* 'to think' (a Hottentot verb).
91. *tı ē* 'place which' or 'this place', used for 'that' after verbs of . . . , like Hottentot.

IV.—43.$_{L.}$

THE VULTURES, THEIR ELDER SISTER, AND HER HUSBAND.

(*Dictated, in* 1879, *by* ǀhaṅǂkass'ō, *who had it from his mother*, ǀχ́ábbi-aṅ.)

(8351) ǀkụī hạ óä ddá hi ǁkắχai au ǃkụǐ; * hiń ǀne ǁnắ ha.

Hí ǀne ǀku ǁnău, hi ǁkắχai ǀhă † ǀkí ssa wái, hi ǀku
(8352) bbāī wai. He, ha ( ) ǁkắχai ǀhă, hạ́ ǀne ǁ⌣kāō hĩ, ha hạ́ ǂkwạ́ï hĩ.

He, ha ‡ ǁkắχai hạ ǀne hò wái ttũ, ha ǀne ǀkū hĩ. Ha ǁkắχai hạ́ ǀne ǃχ́ãüä wái ttũ, ha ǁkắχai ǀne wwárra hĩ.

(8351') * ǃkụí ǀāītikẹn ā, hi ddá hi ǁkắχai ã. ǃkụí ǀāīti ǁkụạṅ e ǃχ́wè-ǁnă-ss'o ǃkụí.

† ǃχ́wè-ǁnă-ss'o ǃkụítẹn ǀku ḗ.

(8352') ‡ Ha ǁkắχai ǁkụạṅ ǀku ǃkwāī, hiń e ǀ⌣kwāīya.

The Vultures.

ǀχérri 'scratch'. 92.

ǀχérriya 'scratch at, scratch for', etc. *ti ē ha siṅ* ǀχérriya *hĩ* 'the place which he has scratched on it', *i.e.* 'the place on which he has scratched'.

kī (at) 'to grow' = Hottentot *kai*. 93.

kīka 'make grow, let grow' (*vide* 61).

se auxiliary verb (or verbal particle) 'that, in order that', standing between the pronoun and the verb, perhaps expressing 'must'. It is uncertain whether it is a form of the verb *ss'a* and *ss'i* 'to come'. 94.

IV.—43.$_{L.}$

THE VULTURES, THEIR ELDER SISTER, AND HER HUSBAND.

The Vultures formerly made their elder sister of a person; * they lived with her. (8351)

They, when their elder sister's husband † brought (home) a springbok, they ate up the springbok. And their ( ) elder sister's husband cursed them, he scolded at them. (8352)

And their ‡ elder sister 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).

* A woman was the one of whom they made their elder sister. The woman was a person of the early race. (8351')

† A man of the early race (he) was.

‡ *ǀhaṅǂkass'ō* explains the use of the singular form of the pronoun, here, in the following manner: "Their elder sister was one, they were many." (8352')

(8353) He ( ) hĩ hą́ ǀne ǀkĕ̃ǀkĕ̀-ĩ̃ * ttũ ka tíkẹntíkẹn,† hĩ ǀku-g ǀne kkọnnkkọnǹ ǁkhŏ hĩ̃. Hi ǁkắχ̣ai ǀhắ hą́ ǂkwą̃ï hĩ̃, tĭ ē, hi ta ǁχ̣ǎ̀, hi hắ hì ha ǁkắχ̣ai,
(8354) au wái ttū́, au ( ) hĩ̃ ǀkédda ssiṅ hǎ̀ wái eṅ́-eṅ́, hĩ̃ ǁχ̣ǎ̀, hi hǎ̀, hí ha ǁkắχ̣ai, au wái ttū́.

He, hì hą́ ǀne ḷhạḿmi hi ǁkắχ̣ai ǀhắ, hi hą́ ǀne kòä,
(8355) hi ttą́i ǁĕ tóukẹn, hi ǀne ǀkụẽ̃ï ǀkí, hí ssụēṅ. He ( ) hì hą́ ǀne ǁ⌣koen ha ǁkắχ̣ai ǀhắ, hi hą́ ǀne ḷkaúru-ĩ́ ha ǁkắχ̣ai ǀhắ.

Ha ǁkắχ̣ai ǀhá hạ ǀne ḷhạńn. Ha hą́ ǀne ǁχ̣ǎ̀, há ǁā ǀkhí wái; ha ǀne ḷgoú ‡ ki ssā wái. Hì hạ ǀne
(8356) ǁχ̣ǎ̀, hi ( ) ssá bbāī wái. Hi ǁkắχ̣ai ǀhắ hą́ ǀne ǂkwą̃ï hĩ̃. He, hi hą́ ǀne ǀhiṅ́, hi ḷhoū.§

Hi ǁkắχ̣ai ǀne ǀkū wái ttū́; hă ǀne ḷχ̣ắũ̃ä wái ttū́.
(8357) Hi ǁkắχ̣ai ǀne ă ắ hĩ̃ ắ, ( ) ttū́-ka tíkẹn-tíkẹn, hĩ ǀne kkọnnkkọnǹ ǁkhŏ hĩ̃.

Hé tíkẹn ē, hi ǁkắχ̣ai ǀhắ, hą́ ǀne ǁnaŭ, ḷgaúë, hi ǁkắχ̣ai ǀhăṅ́ hą́ ǀne kúï, hă ǀhắ ddọ́ä ssĕ ǁnă hí hă;
(8358) ha ssạṅ ǁkóäkẹn kaṅ hǎ̀ au ( ) ḷkoūχ̣ŭ; tá, ha ḷkhoúkukẹn-⊙pụoṅni ‖ tă ǀkŭ bbāī wái. Hé tíkẹn ē, ǀāīti sse ǁnă hí ha. Hé tíkẹn ē, ǀāīti ǀku-g ǀne ǁnă hí ha.

(8353') * N ǁkụạṅ ǂí, tĭ ē, hĩ̃ ǀ⌣kăǀ⌣kắ ǁkụạṅ ḗ; au hi ǀnū́ ss'ŏ óä ǀkŭ ǀkĕ̃ǀkè-ĩ̃ tchụeṅ́ í ttū; tā, hí ǀku ǁkhóuï.

† Ha ǁkắχ̣aitẹn ā, hą́ ka ssiṅ́ ǀnĕ ă á hĩ̃, au wái ttū́.

(8355') ‡ ǁkụạṅ ǀkạḿmaiṅya wāī.

(8356') § Au eṅ́ ǀku ǁgwíya; hi ǀku hắ ǁgwíya eṅ̀.

(8358') ‖ *Sing.* ḷkáuki-⊙pụắ.

The Vultures.

And ( ) they were taking hold * of the pieces of (8353)
skin,† they swallowed them down. Their elder sister's husband scolded them, because they again, they ate with their elder sister, of the springbok's skin, when ( ) they had just eaten the body of the (8354)
springbok, 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, in this manner, sat down. And ( ) they looked (8355)
at their elder sister's husband, they were looking furtively at their elder sister's husband.

Their elder sister's husband went hunting. He again, he went (and) killed a springbok; he brought the springbok home, slung upon his back.‡ They again, they ( ) came (and) ate up the springbok. (8356)
Their elder sister's husband scolded them. And they moved away, they sat down.§

Their elder sister singed the springbok's skin; she boiled the springbok's skin. Their elder sister was giving to them ( ) pieces of the skin, they were (8357)
swallowing them down.

Therefore, on the morrow, their elder sister's husband said that his wife must go with him; she should altogether eat on ( ) the hunting ground; (8358)
for, his younger sisters-in-law were in the habit of eating up the springbok. Therefore, the wife should go with him. Then, the wife went with him.

* I think that it was (with) their hands, if they were not taking hold of things with their mouths; for, they flew. (8353')

† Their elder sister was the one who had been giving to them of the springbok's skin.

‡ Carried the springbok. (8355')

§ When the meat was finished; they had eaten up the meat. (8356')

Hé tíkẹn ē, hi* hą́ ǀne ǁnaŭ, ha ǁkắχaitẹn ǀne
(8359) ttą́ïya, ( ) hiṅ hą́ ǀne ǀhiṅ́ ǁnĕiṅ,‡ hiṅ ǀne ǀgwé ssiṅ
ǁnĕiṅ,‡ he, hi hą́ ǀne ǀ⌣kàbbe, ī. Hiṅ hą́ ǀne kúï,
ǀkū́kkō ă haṅ hą́ ǀne kúï: "Ă kaṅ́ sse ǁkāitẹn, he,
(8360) á-g ǀne ssąṅ ǂkákka ssĭ, ( ) tĭ ē, tí ss'o ǀkụẽ, ī." He
ǀkúkkō hą́ ǀne kúï: "ǁkắχai-⊙pụắ § kaṅ ā, sse ttãttà;
hé ē, ha ǀne ǂkákka hì." Hé ē, ǀkụī ā, e ǀkụī ǀkụī́ǀă-
⊙pụắ, ha hą́ ǀne ūï, haṅ ǀne ǁkaitẹn.
(8361) ( ) Hiṅ hą́ kă: "ǀkă hì, í ssĕ ǁ⌣koén, tĭ ē ǁχá-
⊙pụă ssĕ ǀkụéĩ ǀkĭ, ī̃." Hé tíkẹn ē, ha hą́ ǀne kúï,
ǂkùbbu ssiṅ ǁà ǀgwą́χu,‖ hiṅ ʏaúki ǀne kkéttau
ǀní hă.
(8362) Hiṅ ǀku-g ǀne ǀhaūwa; hiṅ ǀku tà-ĩ ( ) ǁ⌣kē á hi
ǁχắ-⊙pụă ssąṅ ǁkhóë ā̃. Hé tíkẹn ē, ha ǁχắ-⊙pụă
hą́ ǀku-g ǀne táttẹn ǀk'ā ǀhiṅ ǀgwą̄χu, haṅ ǀku ǀne
ǀkhoū ssiṅ hí ta kaḿmaṅ.
(8363) He hi hą́ ǀku ǀne ( ) kúï: "Ā! tí χă tē ŭ̀?"
He, ha ǁχắ-⊙pụă hą́ ǀne kúï: "I ǁkắ ¶ ā kaṅ́ ǀku
ssi ǁkāitẹn, ha ssi ǀku ǁ⌣kŏen. Tá, ti ǁkụąṅ ǁkhóä,
(8364) i kwaṅ́ ǀní tss'ắ, au i ǀk'ā ( ) ǁnắ."
Hé tíkẹn ē, ha ǁkắχai ā ǀkụī́ǀă ǀkèrri, ha hą́ ǀne úï,
haṅ ǀne ǁkāitẹn, haṅ ǀne kúï, ǂkùbbu ssiṅ ǁà ǀgwą́χu.

* ǀkụī.
(8359') † Hi ǁkắχai-ta ǁnĕiṅ́, ā hi ssiṅ ǁnắ hi ǁkắχai ā.
‡ Hi ǁkụąṅ tátti, hi ǀku ĕ ǀk'ĕ́.
(8360') § ǀkụī́ ǀátti-⊙pụắ.
(8361') ‖ The narrator thus explains the expression ǂkùbbu ssiṅ ǁà ǀgwą́χu = ʏaúki ǀne ǀnī ha "did not perceive her".
(8363') ¶ Ha ǁkắχaitẹn ā, ha ǂkákka ha.

The Vultures.

Therefore, they,* when their elder sister had
gone, ( ) they went out of the house,† they sat (8359)
down opposite to the house,‡ and they conspired
together about it. They said, this other one said:
"Thou shalt ascend, and then thou must come to
tell us ( ) what the place seems to be like." And (8360)
another said: "Little sister § shall be the one to try;
and then, she must tell us." And then, a Vulture
who was a little Vulture girl, she arose, she ascended.
( ) They said: "Allow us, that we may see what (8361)
little sister will do." Then, she went, disappearing
in the sky, they no longer perceived her.
They sat; they were awaiting ( ) the time at (8362)
which their younger sister should descend. Then,
their younger sister descended (*lit.* fell) from above
out of the sky, she (came and) sat in the midst of
them.
And they ( ) exclaimed: "Ah! What is the place (8363)
like?" And their younger sister said: "Our mate ‖
who is here shall ascend, that she may look. For,
the place seems as if we should perceive a thing,
when we are above ( ) there." (8364)
Then, her elder sister who was a grown up girl,
she arose, she ascended, she went, disappearing in

* The Vultures. (8358')
† Their elder sister's house, in which they had been living with their elder sister. (8359')
‡ They felt that they were people.
§ A little girl. (8360')
‖ Her elder sister was the one of whom she spoke. (8363')

Haṅ há ǃne ǃku tátten ǃk'à ǃhiṅ, haṅ ǃne ǃku ǃkhòù ssiṅ

(8365) ( ) ǃk'ĕ-kkuíten-* ta kaṁmaṅ.

He ǃk'ĕ-kuíten há ǃne kúï: "Tí ᵡǎ tē ŭ?" He ha há ǃne kúï: "Tĭ ǁkuaṅ ʏaúki tē ŭ; ta, tí ǃku

(8366) ssuassuàraken. Tíken ǃku ǎken ǁwẽ̃ĭya; tā, ń ( ) ǃku ǁʊkoén tí-ta kú; ʘhóken † ǃúkenǃúken, ń ǃku ǁʊkoén hĭ̃; tíken ǁkuaṅ ǁkhóä i kwaṅ ǃní wái, au wái yà ǃkōta ʘhó; ta, tí ǃku ǎken ǁwẽ̃ĭya."

(8367) Hé tíken ē, hi há ǃku-g ǃne ǁkóäken ( ) ūï, hí-ta kù, hiṅ ǃku-g ǃne ǁkāĭten ǃgwáᵡu,‡ au hiṅ tă, ha ǁkǎᵡai sse kwaṅ hà̃; tā, hi ǁkǎᵡai ǃhă ǂkwáï hĭ̃.

Hé tíken e, hĭ̃ há ka ssiṅ ǁnaŭ, aŭ hi ǃoúwi hi

(8368) ǁkǎᵡai ǃhă ssā, ( ) hĭ̃ há hà̃ ssi ǁkákenǁkáken. Hi há kă: "U koá hì̃, u koá hì̃, u koá hà̃ ssi ǁkáken-ǁkáken, ta, ha ǃnù ǃkuí ha ǃkē ssā, há ʏaúki ssiṅ ddǿä

(8369) ǃkì̃ i." He, hi há ǃne bbāĭ wái, hi há ǃne ǁkhoŭ ( ) ǃk'úï, ǃᵡuábba ǃk'úï, hi ǃne ǃkuẽ̃ĭ ǃkí, hí kaṅ ǃkhé ǁā; au ha ǁkǎᵡai ǃhǎ, há ǃne ssa, hò ǃkwágen.

Hi há ǁnaŭ, hĭ̃ ǃná waí, hi ǁkhōë, he ha ǁkǎᵡai ǃne

(8370) ǃní hĭ̃, ha ǁkǎᵡai ( ) ǃne ǁkaŭken § ǃkaṁ ǁā hĭ̃. Hi ha hì̃, hì̃, hĭ̃ ǃgõ̃ä-ì̃; hĭ̃ há ka: "U koá hì̃, ú ssiṅ ǃgõ̃ä-ì̃, u ssaṅ ǃkì̃ ǃkwiṅ̀yã̀ ǁkǎᵡai, u ssaṅ kkwēya

(8365') * ǃkuī.
(8366') † ʘhóken ǃkĕǃkétten.
(8367') ‡ Au hiṅ tátti, hi ǃku ǃne ǁkōäken ddí ǃkuī.
(8370') § ǃkuīten ǃku ē, i ǁkaŭken hĭ̃.

the sky. She descended from above, she sat ( ) in (8365)
the midst of the other people.*

And the other people said: "What is the place
like?" And she said: "There is nothing the matter
with the place; for, the place is clear. The place
is very beautiful; for, I ( ) do behold the whole (8366)
place; the stems of the trees,† I do behold them;
the place seems as if we should perceive a springbok,
if a springbok were lying under a tree; for the place
is very beautiful."

Then, they altogether ( ) arose, all of them, they (8367)
ascended into the sky,‡ while they wished that
their elder sister should eat; for, their elder sister's
husband scolded them.

Therefore, they used, when they espied their elder
sister's husband coming, ( ) they ate in great haste. (8368)
They said: "Ye must eat! ye must eat! ye must
eat in great haste! for, that accursed man who
comes yonder, he could not endure us." And, they
finished the springbok, they flew ( ) away, flew (8369)
heavily away, they thus, they yonder alighted;
while their elder sister's husband came to pick up
the bones.

They, when they perceived a springbok, they
descended, and their elder sister perceived them,
their elder sister ( ) followed them up.§ They ate, (8370)
(they) ate, they were looking around; they said:
"Ye must eat; ye should look around; ye shall
leave some meat for (our) elder sister; ye shall

* The Vultures. (8365')
† Large trees. (8366')
‡ While they felt that they altogether became Vultures. (8367')
§ Vultures are those which we follow up. (8370')

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ǁkắχ̇ai ǀku̥á̯itẹn,* aŭ u ǁ⌣koén, tí ē, ǁkắχ̇ai á ssā."
(8371) ( ) He, hi há̯ ǀne ǀoúwi hĩ ǁkắχ̇ai ssā, hi há̯ ǀne kúï: "ǁkáχ̇aitẹn túko ǁkhõ̃ä ǀké ssā, u ko̥á̯ sse kwé eṅ ya ǁnă wái ttú."† He, hi ha̯ ǀne kwē. He, hi há̯ ǁnaŭ,
(8372) hi ǁ⌣kŏen, ( ) tĭ ē, hi ǁkắχ̇ai ǀne ǀkō ssa aŭ hĩ, hi ǀne kòä, hi ttá̯i ǁe toúkẹn.

Hi ǁkắχ̇ai há̯ ǀné ta: "Óëyắ! Tsắ-ră u ddó̯ä ǀne ǀku̥ẽ̃ĩ ʏu̥ã̃ aŭ ṅ ã̃, u ṅ á ssiṅ ǂkwá̯ì ŭ?"
(8373) He hi ǁkắχ̇ai ( ) há̯ ǀne ḷkhḗ ssa wái, ha‡ ǀne hò wái, ha ǀne ḷkùïtẹn, au ǀku̥ī ǀku ǀne ḷk'ū́ï, hí ǀku-g ǀne ǁkhŏ́uwa ttiṅ ǁā, au hí ǀku ǀne ǁgá̯uë wái-kō, a hí ta, ǁχ̇ǎ hĩ hǎ hă.

IV.—37.

L.

DDĬ-χ̇É̱RRETẸN, THE LIONESS, AND THE CHILDREN.

(*Related, in January*, 1879, *by* ǀhaṅǂkass'ō, *who heard it from his maternal grandmother*, ǂka̯ḿmì, *and, when older, from his mother*, ǀχ̇ábbi-aṅ.)

(8177) Ddĭ-χ̇é̱rretẹn § ǁku̥a̯ṅ há̯ óä ǁnaŭ, ǁkhǎ̯ ǁku̥árakẹn ǁnắ ḷkho̥ā, ǀku̥ĕnya,‖ haṅ ǀne ǁaṅ ǀku̥ĕn ǁnắ; Ddĭ-

(8370') * Eṅ ǁku̥a̯ṅ ḗ; ǀku̥á̯itakẹn ē ḷkăḷkátta ḷkhà ḷkhá.
(8371') † Hi ǀku hǎ ǁ⌣ké ttũ.
(8373') ‡ Hi ǁkắχ̇ai, ǀku̥ī ǁkắχ̇ai.
(8177') § ḷχ̇wè-ǁnắ-ss'ŏ ḷku̥ī́ kaṅ ǀku ḗ.
Ha ǀnáṅ há̯ óä ǀkú ĕ ḷkŏu.

‖ Ṅ ǁku̥a̯ṅ ǂì, tĭ ē, ha ss'o óä ǀku̥eṅ ǀki ḷkhwáı-ta ǀkō̯ä; tá, ha ǁku̥a̯ṅ ǀkhī ḷkhwáı.

leave for (our) elder sister the undercut,* when ye see that (our) elder sister is the one who comes."
( ) And they perceived their elder sister coming, they (8371)
exclaimed: "Elder sister really seems to be coming yonder, ye must leave the meat which is in the springbok's skin." † And they left (it).‡ And when they beheld ( ) that their elder sister drew near to (8372)
them, they went away, they went in all directions.

Their elder sister said: "Fie! how can ye act in this manner towards me? as if I had been the one who scolded you!"

And their elder sister ( ) came up to the springbok, she § took up the springbok, she returned home; (8373)
while the Vultures went forward (?), they went to fly about, while they sought for another springbok, which they intended again to eat.

IV.—37.

L.

DDĬ-χ̇É̱RRETẸN, THE LIONESS, AND THE CHILDREN.

Ddĭ-χ̇é̱rretẹn,‖ formerly, when the Lioness was at (8177)
the water, dipping up,¶ (when) she had gone to dip

* It is meat; the ǀku̥á̯itẹn is that which lies along the front of (8370')
the upper part of the spine.

The word ǀku̥á̯itẹn, translated here as ǀundercut ǀ (in accordance with the description of its position), bears some resemblance to that given for "biltong flesh", in the Katkop dialect, by *Díäḷkwã̯in*, which is ǀkwã̯ĩ.

† They ate the skin together (with the meat). (8371')

‡ It is possible that the pronoun *hi* may have combined with the verb here.

§ Their elder sister, the Vultures' elder sister. (8373')

‖ A man of the early race he was. His head was stone. (8177')

¶ I think that she probably dipped up water with a gemsbok's stomach; for she killed gemsbok.

(8178) χ̣́ẹ̄rretakẹn tátti ē, ǁkhą̀ ā ḷkạnnḷkạnń ( ) ǁ⌣kēya ḷk'ḗ-
ta ḷkaúkẹn, au ǁkhą̀ṅ tátti, ǁkhą̀ ĕ ǁòsa, ã ǁnwāīntu;
hé tíkẹn ē, ha ǀne ḷkạnnḷkạnń ǁ⌣kē ḷk'ĕ-ta ḷkaúkẹn,
(8179) ḷkaúkā ssiṅ ǁnắ ha, ḷkaúkā ssiṅ ( ) ddā ha ā́; tá, há
ĕ ǁòsa, hé ha ʔaúki ddĭ ǀgī tchụeń.

He tíkẹn ē, Ddī́-χ̣́ẹ̄rretẹn ǀne ǁā ha ǁnĕīṅ, au hań
ǀkụ̆ēnya. Ddī́-χ̣́ẹ̄rretakẹn ǀne ḷkŏ̆ū ttiń hă, ăū ǁnĕīṅ,
(8180) ( ) Ddī́-χ̣́ẹ̄rretákẹn ǀne ǁā ḷkaúkẹn, au ǁnĕīṅ. Ddī́-
χ̣́ẹ̄rretákẹn hą̄́ ǀne ǁā ǀnĕīṅ, ḷkhé ǁā ḷkaúkẹn. Ddī́-
χ̣́ẹ̄rretákẹn hą̄́ ǀne ssụēṅ. He Ddī́-χ̣́ẹ̄rretẹn hą́ ǀne
(8181) kkúï: ( ) "ḷkaúkẹn-⊙pụońddē wwé ss'ō! Ú-ka ḷk'ḗ-
ta ǀī́ taṅ ē, ǀkŏǀkṓ ḷkhéya, ḷkụírri ā ǀkò ḷkhḗ ssā." Hé
tíkẹn ē, ḷkaúkẹn ē ḷkú, hi hą̄́ ǀne úï, hiń ǀne ǀkạm̀ ǁa,
(8182) hī́-ta ( ) ḷk'ḗ.

Ddī́-χ̣́ẹ̄rretákẹn hạ ǀne ǁχ̣ą̀ haṅ kúï: "ḷkaúkẹn-
⊙pụońddé wwé ss'ō! Ú-ka ḷk'ḗ-ta ǀī́ kaṅ ē ḷkŏ̆ūḷkŏ̆ū
ḷkhéya ḷkụírri ā ḷk'ŏ̆ū ḷkhē." He ḷkaúkẹn ē hą̄́ ǀne
(8183) ǁkhŏ̆ū ḷnụaṅ̄ṅ̄aṅ, hiṅ ( ) ǀne ǀkụ̄ẽ̄ï ǀkī́, hiń ǁā, au hiṅ
ǀkạm̀ ǁā hī̃-ta ḷk'ḗ.

He, ha hạ ǀne ǁχ̣ą̀, hań kúï: "ḷkhwā́-⊙pụă wwē
ss'ō! Ā́-ka ḷk'ḗ-ta ǀī́ kaṅ ē, ḷkŏ̆ūḷkŏ̆ū ḷkhéya ḷkụírri ā
(8184) ḷk'ŏ̆ū ḷkhé ssā." He ( ) ḷkhwã hą́ ǀne úï, haṅ ǀne
ǀkụ̄ẽ̄ï ǀkī́ haṅ ǁā, au ḷkhwą̃ń ǀkạm̀ ǁā hā́-ka ḷk'ḗ.

Haṅ ǁχ̣ą̀ haṅ kúï: "ḷkaúkẹn-⊙pụońddĕ wwḗ ss'ō!
Ú-ka ḷk'ḗ-ta ǀī́ kaṅ ḗ ḷkŏ̆ūḷkŏ̆ū * ḷkhḗya, ḷkụírri †

(8184')

* Au haṅ tátti, ǁnĕīṅ ǁkhóë ss'o ḷkụírri.
† Haṅ ǁχ̣ạḿki ǂkákkẹn ḷkụìrri-kkō.

up water there, *Ddī́-χ̣́ẹ̄rretẹn* felt that the Lioness
was the one who had gathered ( ) together the (8178)
people's children, because the Lioness felt that she
was an invalid on account of (her) chest; therefore,
she gathered together the people's children, that the
children might live with her, that the children might
( ) work for her; for, she was an invalid, and she (8179)
could not do hard work.

Therefore, *Ddī́-χ̣́ẹ̄rretẹn* went to her house, when
she was dipping up water. *Ddī́-χ̣́ẹ̄rretẹn* went in
her absence to the house, ( ) *Ddī́-χ̣́ẹ̄rretẹn* went to (8180)
the children, at the house. *Ddī́-χ̣́ẹ̄rretẹn* went to the
house reaching the children. *Ddī́-χ̣́ẹ̄rretẹn* sat down.
And *Ddī́-χ̣́ẹ̄rretẹn* said: ( ) "O children sitting here! (8181)
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. (8182)

Ddī́-χ̣́ẹ̄rretẹn again said: "O children sitting 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, (8183)
while they went away to their own people.

And he again said: "O little child sitting here!
Thy people's fire 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 (8184)
the child went away to its own people.

He again said: "O children sitting here! The
fire of your people is that which is below † the top

* Literally, "children which became three."
† Because the house is in the ravine (*i.e.*, not where the water (8184')
flows, but among the bushes).

(8185) ā ( ) ḷk'ŏu ḷkhé ssā." He ḷkáukẹn hą́ ǀne ǁkhŏu ḷkúkẹn, hĭṅ ǀne úï, hin ǀne ǀkụẽĩ ǀkí, hiṅ ǁā, au hiṅ ǀkạm̀ ǁa hĭ́-ta ḷk'ḗ.

He, ha hą́ ǀne ǁχ̀ā̀ haṅ kúï: "ḷkáukẹn-⊙pụońdde
(8186) wwḗ ss'ō! ( ) Ú-ka ḷk'ḗ-ta ǀí kaṅ ḗ, ǀkŏǀkṓ ḷkhḗya, ḷkụírri ā ǀkṓ ḷkhé ssa." He ḷkáukẹn hą́ ǀne ǁkhŏu ḷkúkẹn, hiṅ ǀne úï, hiṅ ǀne ǀkụẽĩ ǀkí, hin ǁā́.

He, ha hą́ ǀne ǁχ̀ā̀ haṅ kúï: "ḷkáukẹn-⊙pụońdde
(8187) ( ) wwḗ ss'ō! Ú-ka ḷk'ḗ-ta ǀí kaṅ ḗ, ǀkŏǀkŏ ḷkhéya ḷkụírri ā ǀkṓ ḷkhé ssa." He ḷkáukẹn ē ḷnụaṅna, hi hą́ ǀne úï, hiṅ ǀne ǀkụẽĩ ǀkí, hiṅ ǁā; au hiṅ ǀkạm̀ ǁa hí-ta ḷk'ḗ.

(8188) ( ) He, ha hą́ ǀne ǁχ̀ā̀, haṅ kúï: "ḷkáukẹn-⊙pụońddḗ, wwḗ ss'ō! * Ú-ka ḷk'ḗ-ta ǀí kaṅ ḗ, ǀkŏǀkṓ ḷkhéya, ḷkụírri ā ǀkṓ ḷkhé ssā." He ḷkáukẹn ē ḷkú, hi hą́ ǀne úï,
(8189) hiṅ ǀne ( ) ǀkụẽĩ ǀkí, hiṅ́ ǁā́; au hiṅ ǀkạm̀ ǁā hí-ta ḷk'ḗ; au Ddí-χ̣ḗrretákẹn hạ ǀne ḷkā́ ss'ò, au ǁkhą̀ ǁkụára.

He ǁkhą̀ ǁkụára hą́ ǀne ǀhiṅ̀ ḷkhọā́, haṅ hą́ ǀne ǀkụẽĩ
(8190) ǀkí, haṅ ḷkúïtẹn ssā. Haṅ hą̆ ( ) ttą̀ị̈-tau̇ ǁ⌣koénya ssā̀; haṅ ʔáuki ǀní ḷkáukẹn. He ha hą́ ǀne kúï: "Tss'ā́ ra a ḷkau̇́kẹn ḷkau̇́kẹn ḷkau̇́kẹn ḷkau̇́kẹn, ḷkáuka
(8191) χ̣̌ă tté ǀkà kā́? he ḷkáukẹn χ̣̌au̇ ddá tĭ ḗ, ḷkáukẹn ( ) ka ǁgwítẹn ǁnā́? He ʔọ́ä ḗ ḷkụí a ss'ṓ ǁnĕiṅ, ha ǀná ǀne ǁkhóä Ddí-χ̣ḗrretẹn,† ī."

He ha hą́ ǀne ḷhā́, ī, au haṅ ka ha ǀnĩ Ddí-χ̣ḗrretẹn.‡

(8188') * Hā́-ka ḷkáukakẹn ʔáuki ǁnā́; tā, ḷk'ḗ-ta ḷkáukẹn ǀkŭ ḗ, ha ǀkí hĩ.

(8191') † Hăṅ ǀku ǂeñna hă.

‡ Au haṅ tátti, ha ʔáuki ǀnī ḷkáukẹn.

of the ravine* which ( ) comes down on this side (8185)
(of the hill)." And two children arose, they thus went away, while they went away to their own people.

And he again said: "O children sitting here!
( ) Your people's fire is that which is at the top (8186)
of the ravine which comes down from the top (of the hill)." And two children arose, they thus went away.

And he again said: "O children ( ) sitting here! (8187)
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 said: "O children sitting here! † (8188)
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 (8189)
went away; while they went away to their own people; while *Ddí-χ̣ḗrretẹn* sat waiting for the Lioness.

And the Lioness came from the water, she thus
returning came. She ( ) came along looking (at the (8190)
house); she did not perceive the children. And she exclaimed: "Why do the children (stammering with rage) children children children, the children not do so to me? and the children do not play here, as they
( ) are wont to do? It must be this man who sits (8191)
at the house; his head resembles *Ddí-χ̣ḗrretẹn*." ‡

And she became angry about it, when she perceived

* He speaks of another ravine. (8184')

† Her children were not there; for the people's children were (8188')
those whom she had. (8191')

‡ She recognized him.

(8192) Haṅ hą́ ǀne kkúï: "Ddí-χ̣é̱rretẹn ( ) ǁkụạṅ ddọ́ä á ss'ō!" Haṅ hą́ ǀne ttą̀ï ǀkhé ssā ǁnĕĩṅ. Haṅ hą́ ǀne kúï: "ǀnĕ ǀaŭwaki ǀkaŭkẹn." He Ddí-χ̣é̱rretẹn hą́ ǀne kúï: "Ī́-ī́-ta ǀkaúkẹn kwą́ óä ddọ́ä ǀnĕ ḗ." He
(8193) ǁkhą̀ hą́ ǀne ( ) kúï: "Ŏ́ëyă! ǀne χ̣òä! a-g ǀne ǀaŭwake á ǀkaúkẹn!" Ddí-χ̣é̱rretákẹn hą́ ǀne kúï: "Ī́-ī́-ta ǀkaúkẹn ǁkụạn ʔaúki óä ddọ́ä ḗ."

He ǁkhą̀ hą ǀku-g ǀne ǀkẽĩ ha ǀná. Haṅ hą́ ǀku ǀne
(8194) kúï: * ( ) "χ̣ábbabbu!" au ǀkúkkō ǀná. He ha hą́ ǀku-g ǀne kúï: "Ouuuu! ǀĩ! ǀĩ! ǀĩ! ǀĩ! ṅ ǁkẽĩǁkẽĩ! Hē ti, hi kaṅ ʔọ́ä ḗ, ǀnú ǀkụĭ á, ha ǀnā gwáı ssạṅ
(8195) ǁkhó ki ǀk'aùṅ ss'o ń-ka ǁnĕĩṅ!" ( ) Au Ddí-χ̣é̱rretakẹn hą́ ǀné ta: "Ṅ ǁkụą́ṅ ǀʘkéya ha, tĭ ḗ, ĭ-ī́-ta ǀkáukẹn ʔaúki óä ddọ́ä ḗ." ǁkhą̀ hą́ kúï: "ǀà! Ǎ kaṅ ʔọ́ä ddọ́ä á, ǀná gwāī ssaṅ ǁkhó ki ss'ō." "Ī́-ī́-
(8196) ta ǀkaúkẹn † ( ) ǁkụạṅ ʔaúki óä ddọ́ä ḗ."

He, ha hą́ ǀku-g ǀne úï, haṅ ǀku-g ǀne ǀkùïtẹn; au ǁkhą̀ṅ ǀku-g ǀne ǀụáıtẹnǀụáıta ss'ò há-ka ǁnĕĩṅ; tĭ ḗ,
(8197) ha kwoń ǀkŭ ssạń, ( ) ǀkĭ ttą̀ïya ha ǀkaúkẹn, ē ssiń ǀku kkwēya aú ha; au hań tátti, ha ssiń ǀku ddĭ ákkẹn ǀkĭ ǀkaúkẹn, haṅ ʔaúki ttạḿ⊙pụă kkōka ǀkaúkẹn, au ha íya.

(8193') * ǀgạ́unū ǀē ā ǀnā.
(8195') † Ddí-χ̣é̱rretakẹn ā ǀkụẽĩ ddă.

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*Ddí-χ̣é̱rretẹn.** She exclaimed: "*Ddí-χ̣é̱rretẹn* ( ) (8192)
indeed (?) sits here!" She walked up to the house. She exclaimed: "Where are my children?" † And *Ddí-χ̣é̱rretẹn* said: "Our children (they) are not." And the Lioness ( ) exclaimed: "Out on thee! (8193)
leave off! thou must give me the children!" *Ddí-χ̣é̱rretẹn* said: "Our children (they) were not."

And the Lioness caught hold of his head. She exclaimed: ( ) "*χ̣ábbabbu*" ‡ (growling) to the other (8194)
one's head. And she exclaimed: "Oh! Oh dear! Oh dear! Oh dear! Oh dear! my teeth! This must be why this cursed (?) man's big head came to sit in front of my house!" ( ) While *Ddí-χ̣é̱rretẹn* said: (8195)
"I told thee that our children they were not." The Lioness exclaimed: "Destruction! Thou hast been the one whose big head came to sit (here)." "Our children § ( ) (they) were not." (8196)

And he arose, he returned (home); while the Lioness sat in anger at her house; because he had come (and) ( ) taken away from her the children, (8197)
who had been (living) peacefully with her; for she felt that she had done well towards the children; she did not a little love the children while she was doing so.

* Because she did not perceive the children. (8191')
† The narrator's translation of *ǀne ǀaŭwaki ǀkaukẹn* was "Where are my children?" but "Give me the children" or "Show me the children" may be verbally more accurate.
‡ Growling put in the head. (8193')
§ *Ddí-χ̣é̱rretẹn* was the one who spoke thus. (8195')

IV.—47. L.

THE MASON WASP* AND HIS WIFE.

(*Dictated, in June*, 1878, *by* ǃhaŋ́ǂkass'ò, *who heard it from his mother*, ǃχábbi-aŋ̀.)

(7098) ǃgǡ̀bbakẹ̀nǃgǡ̀bbakẹ̀n† haŋ̀ hǡ́ ǁnaŭ, au haŋ̀ ttǡ́i ǁā, au ǀaítikẹ̀n ǀne ttǡ́i ǃkuńss'o ha, ǀaítikẹ̀n hǡ́ kúĭ: "Ň ǀhǎ́ wwé! ǀχǎ̃ hóä kĕ, ǀǫ̃ä ǎ." He ǃgǡ̀bbakẹ̀n-

(7099) ǃgǡ̀bbakẹ̀n ( ) hǫ̀ ǀne ttē̃ ǁkhwāı̄, ī; ǃgǡ̀bbakẹ̀n-ǃgǡ̀bbakakẹ̀n hǡ́ ǀne kúĭ: "ǀǫ̃ä χǎ ddé?" He ǀaíti hǡ̀ ǀne kúĭ: "ǀǫ̃ä kaŋ̀ á tā."

He ǃgǡ̀bbakẹ̀nǃgǡ̀bbakẹ̀n hǡ́ ǀne ǀkí ǀhiń ǃnwā, ī̃;

(7100) ǃgǡ̀bbakẹ̀nǃgǡ̀bbakakẹ̀n ǀne ǀkụẽ̃ĭ ( ) ǀkí, haŋ̀ ǂnąḿmi ǁā.‡ He ǀaíti hǡ̀ ǀne kúĭ: "ǀnĕ ǁkhóä ǃnụiń! Tsá ra χa ǎ, a χaŭ ka ká, a ǁkhō ǃnụiń?" Hé tíkẹ̀n ē, ǃgǡ̀bbakẹ̀nǃgǡ̀bbakakẹ̀n ǀne ttǫ́ittǫ́iya, tí kau kụ́rre

(7101) ǃnụiń ʊkǎ́; haŋ̀ ǀne ǁkhō ǃnụiń. ( ) Hé tíkẹ̀n ē, ǀaīti hǡ̀ ǀne kúĭ: "A ʏǫ́ä ddǫ́ä ǀkụẽ̃ĭ-ŭ?§ Hé tíkẹ̀n ʏǫ́ä ē, a ʏaúki tă kă, a kwaŋ̀ ǁkhō ǃnụiń, ī̃."

Hé tíkẹ̀n ē, ǃgǡ̀bbakẹ̀nǃgǡ̀bbakẹ̀n hǫ̀ ǀku ǀne ttǫ́i,

(7102) ttiń ǃχụoùni; haŋ̀ ( ) ǀku-g ǀne kǫ̀kǫ́uäkẹ̀n ǀaīti, haŋ̀ ǀku-g ǀne kúĭ, ttχaŭ, ʏábbu ttē̃ ǃguára au ǀaīti ǃkāχu.

He ǀaíti ǀku-g ǀne ǃkoŭ ttiń, ī̃. Hé tíkẹ̀n ē, ha hǡ́

(7103) ǀne kúĭ: "Yī ū hĭhí! Ň ǀhǎ́ wè hĭ̃!" ú hă ʏaŭ ( ) ǀkŭ ā ǃχī̃ ǀaīti. Haŋ̀ ǀne ʏwā, tǐ́ ē, ha ʏǫ́ä ǀku ǀkụẽ̃ĭ ǀkī̃, haŋ̀ ǀku ǃχī̃ ǀaīti; ǀaítikẹ̀n ǀku ǀne ǀkùkẹ̀n.

(7098') * ǃgǡ̀bbakẹ̀nǃgǡ̀bbakẹ̀n ǁkhǒä ǂkákkẹ̀n-ǁkhŏ-ttŭnu.

† Ha ǁkụąn̄ hǡ̃ óä e ǃkụı̃̀; hé tíkẹ̀n ē, ha ǁkụąn̄ ǀkí ǀhoŭ; hé tíkẹ̀n ē, ha ǁkụąn̄ ǀne ǃχī̃ ǀaīti, au haŋ̀ ʏāu ǀku ǃχǎ̃ ho ǃnaũ.

(7100') ‡ I ǁkụąń ka ǃk'ǭäŋ̀ ǁā, au í ta, ǀǫ̃ä ssiŋ̀ ǀne kkwē, ǃχé̋ tā.

(7101') § Ha ǁkụąn̄ kkụ̀rriteǹ gwái, au gwái ǃkaúögẹn-ka ti e ǃkhōu, he ǂhèttẹǹǂhèt-ta; hiŋ̀ ē, ha kkụ̀rriteǹ gwāı̄, ī̃.

IV.—47. L.

THE MASON WASP* AND HIS WIFE.

The Mason Wasp† formerly did thus as he (7098)
walked along, while (his) wife walked behind him,
the wife said: "O my husband! Shoot for me
that hare!" And the Mason Wasp ( ) laid down (7099)
his quiver; the Mason Wasp said: "Where is
the hare?" And (his) wife said: "The hare lies
there."

And the Mason Wasp took out an arrow; the
Mason Wasp in this manner ( ) went stooping along.‡ (7100)
And the wife said: "Put down (thy) kaross! Why
is it that thou art not willing to put down (thy)
kaross?" Therefore, the Mason Wasp, walking
along, unloosened the strings of the kaross; he put
down the kaross. ( ) Therefore the wife said: (7101)
"Canst thou be like this?§ This must have been
why thou wert not willing to lay down the
kaross."

Therefore, the Mason Wasp walked, turning to one
side; he ( ) aimed at (his) wife, he shot, hitting the (7102)
(head of) the arrow on (his) wife's breast‖ (bone).

(7098') * The Mason Wasp resembles the *Palpares* and *Libellula*. It has a small body. The Mason Wasp flies, and is to be seen in summer near water; *ǃhaŋ̀ǂkass'ò* has seen it in our garden at Mowbray. It is rather smaller than the *Palpares* and *Libellula*.

† He was formerly a man; therefore, he had a bow; therefore, he shot his wife, when he had not shot the hare.

(7100') ‡ We are accustomed to go along stooping, when we wish that the hare may quietly lie hidden (knowing that people are at hand; lying still, thinking that it will be passed by).

(7101') § She mocked at the man on account of the middle of the man's body which was slender; hence she mocked at the man.

(7102') ‖ *i.e.* breaking her breastbone.

And (his) wife fell down dead on account of it. Then he exclaimed: "*Yí ū hihí*! O my wife *hĩ!*" (crying)
(7103) as if he had not ( ) been the one to shoot (his) wife. He cried, that he should have done thus, have shot his wife; his wife died.

V. *Legends.*

V.—[37.

B.

THE YOUNG MAN OF THE ANCIENT RACE, WHO WAS CARRIED OFF BY A LION, WHEN ASLEEP IN THE FIELD.

(*Dictated, in* 1875, *in the Katkop dialect, by* Díäḷkwā̧in, *who had it from his mother,* ǂka̧ḿ̥mĕ-ăń.)

(4457) ḷkụí ʔaūddóro ā hhá̧ óä̆ ḷha̧ńn ǁkāīte̥n ǁā ǁχ̇āu;
hăṅ ǀkŭ ddí kūï ttā̆ ⊙pụoin; ŏ hăṅ ssó kŏ ḷgō̃äī̃,
(4458) hăṅ ǀkŭ ddĭ kúï ttā̆ ⊙pụo͝ïń. ( ) Hĕ hă hhá̧ kŭ-kkūï,
hăṅ ǂī̃, hă kā hă ssĕ ą̆ḿm ttēn; tă, hă ʔáuki ttą̆m̄ssĕ
ddĭ kūï ttā̆ ⊙pụo͝ïń. Tā, ttss'ā́ddĕ ǀnū̆ ā, ddí ha, ŏ
(4459) ǁkō̃ïṅ-tă tĭ é̥? tĭ ē, ( ) hă ʔáuki ą̆ḿm kă ǀkụē̃ï ttā̆.

Hĕ hă ttēn, ī̃; hĕ hă ⊙pụo͝ïń, ī̃, ŏ ǁkhā̧ṅ ó̱ä̱ tta̱ī
ssā; hăṅ ḷχ̇ū́ ǁā, ŏ ǁkụo͝ńnăṅ ǀkhā hă, hăṅ ǁk'ō̃ïńyă;
(4460) hĕ hă ǀní ( ) ḷkụíte̥n ⊙pụoín ttā; hĕ hă hhō̱ ḷkụí, ī̃.

Hĕ ḷkụí ḷk'ā́bbe ǀhĭń, ī̃; hĕ hă ǀaū́wi, tĭ ē, ǁkhā̧ ŏ̱ä̱
ā hhō̱ wă. Hĕ hă kŭ-kkúï-te̥n ǂī̃, hă ʔáukĭ ssĕ
(4461) ddą̄rrake̥n; tā, ( ) ǁkhā̧ ssą̆ṅ ttssī ǀkhā́ hă, ŏ hā
ddą̄rrakă; hăṅ ą̆ḿm ssĕ ǁ⏑ko͝eń, tĭ ē ǁkhā̧ kă hă
ǀkụē̃ï ǀkụĕ̃ǀkụĕ́, ī̃; tā, ǁkhā̧ ǁkụą̆ṅ ǀkŭ ǁkhō ǂī̃, tĭ ē,
hă ǀkūkă.

(4462) ( ) Hĕ ǁkhā̧ ǀka̧ḿ̥mă͝inyă ŏ ḷkhwą̆́kkĭ; hĕ ǁkhā̧
ḷnāū-ttĕ́ yă, ī̃. Hĕ ǁkhā̧ kŭ-kkúï-te̥n ǂī̃, ha ǀkŭ

V.—[37.

B.

THE YOUNG MAN OF THE ANCIENT RACE, WHO WAS CARRIED OFF BY A LION, WHEN ASLEEP IN THE FIELD.

A young man* was the one who, formerly hunting, (4457)
ascended a hill; he became sleepy; while he sat
looking around (for game), he became sleepy. ( ) (4458)
And he thought that he would first lie down; for
he was not a little sleepy. For what could have
happened to him to-day? because ( ) he had not (4459)
previously felt like this.†

And he lay down on account of it; and he slept,
while a lion came; it went to the water,‡ because
the noonday (heat) had "killed" it; it was thirsty;
and it espied ( ) the man lying asleep; and it took (4460)
up the man.

And the man awoke startled; and he saw that
it was a lion which had taken him up. And he
thought that he would not stir; for ( ) the lion (4461)
would biting kill him, if he stirred; he would first
see what the lion intended to do; for the lion
appeared to think that he was dead.

( ) And the lion carried him to a zwart-storm (4462)
tree §; and the lion laid him in it.‖ And the lion

* He was a young man of the early race. (4457')

† It is evident, from another version of this legend, given by (4459')
ḷ*kwéite̥n ta* ǁ*kēn* (VI.—2, pp. 4014–4025), that the unusual sleepiness is supposed to be caused by the lion.

‡ To a water pit.

§ This is described by the narrator as being a large tree, which (4462')
has yellow flowers and no thorns.

‖ The lion put the man half into the tree, at the bottom of it; his legs were not in it.

ǁkõ̃ĩ̃ŋyă, hă hã̄ ǃkụ́; hăn̈ ᾰ̀mm̀ ssĕ ǃχŭ́, hă ssĕ ǁă

(4463) ɔwã̄; ( ) hă ssĕ ssă ǃhaū hă hã̄, ŏ há ɔwã̄; tă, hă ǃkŭ ǁk'õ̃ĩ̃ŋyă, hă hhã̄.

Hé hă ǃk'ŏ̋ä ǀē ǃkụ́ ǀnã̄, ŏ ǃkwᾰ̀ggẹn-kă ǃkaū, ī; hĕ

(4464) hă ttą́ ǃkụ̆ńnĭ, ī. Hĕ ǃkụ́ ǃkạnn̄ ( ) kkúi, ggụ̆érrĭ ā̄, ǀnã̄. Hĕ ǁkhą̄ ǃkwé ǁā, ī; tĭ ē, ttss'ắ ddĕ ǀnŭ̄ ā, ǃkụĭ ǀnã̄ ǀkŭ ddᾰ̀rrakẹn ã̄, ŏ tĭ ē, hă ssĭń ᾰ̀mm̀ ǂī, tĭ ē,

(4465) hă ǃk'ŏ̋ä ǁkī ǃhóä̆ ǃkụ́ ǀnã̄. ( ) Hĕ ǁkhą̄ kŭ-kkúï-tẹn ǂī, hă ó̋ᾱ̈ ɔáuki ssᾰ̣̀ ddó̋ᾱ̈ ttĕ̆ ắkka ǃkụ́; tā, ǃkụ́ ǀkŭ-g ǀnĕ ttắttẹn ūï. Hĕ hă ǁχã̄n̈, ǃk'ŏ̋ä ttchō̤ö ǀē ǃkụ́ ǀnã̄,

(4466) ī, ŏ ǃkwᾰ̀ggẹn-kă ǃkaū, ī. ( ) Hĕ hă tt'ᾰ́ttẹn ǃkụ́ tsă̆χāïtẹn-kă ǃkhwétӯı, ī. Hĕ ǃkụĭ ɔwā, ī; hĭn̈ ē, hă tt'ᾰ́ttĭ ǃkụĭ tsă̆χāïtẹn. Hĕ ǃkụ́ ttã̄, tĭ ē, ⊙hŏ

(4467) ɔaúki ttą̄mssĕ ǁkēn̈ ǃkhē hă ǁkhaŭ́ru; hĕ ǃkụ́ ( ) ɔwã̆ńni hă ǀnã̄, ī; ŏ hăń́ ǁʊkŏ̄eń́ ǁƆī ǃhó̋ä̆, ŏ ǁkhą̄, hăn̈ ɔwã̆ńni hă ǀnã̄. Hĕ ǁkhą̄ ǁʊkŏ̄eń́, ttss'á ā tí ddó̋ᾱ̈ ǀkŭ ɔwã̆ń́, ǃkụ́ ă ddᾰ́rrakẹn. Hĕ hă tt'ᾰ́ttẹn

(4468) ( ) ǃkụĭ tsă̆χāïtẹn-kă ǃkhwé-tẹn, ī. Hĕ ǁkhą̄ kŭ-kkúï, hăn̈ ǂī, hă ká hă ǃk'ŏ̋ä ttchō̤ö kwŏ-kkwã̆ń́ ǃkụĭ ǀnã̄, hă

(4469) ssĕ ǁʊkŏ̄en kwŏ-kkwã̆ń́, tĭ ē, hă ǀnŭ̄ ( ) ddó̋ᾱ̈ ā, ɔaŭ́uki

thought that it would (continue to) be thirsty if it ate the man; it would first go to the water, that it might go to drink; ( ) it would come afterwards (4463) to eat, when it had drunk; for, it would (continue to) be thirsty if it ate.

And it trod, (pressing) in the man's head between the stems of the zwart-storm tree; and it went back. And the man ( ) turned his head a little.* And the (4464) lion looked back on account of it; namely, why had the man's head moved? when it had first thought that it had trodden, firmly fixing the man's head. ( ) And the lion thought that it did not seem to have (4465) laid the man nicely; for, the man fell over. And it again trod, pressing the man's head into the middle (of the stems) of the zwart-storm tree. ( ) And it (4466) licked the man's eyes' tears.† And the man wept; hence it licked the man's eyes. And the man felt that a stick ‡ did not a little pierce the hollow at the back of his head; and the man ( ) turned his head (4467) a little, while he looked steadfastly § at the lion, he turned his head a little. And the lion looked (to see) why it was that the thing seemed as if the man had moved. And it licked ( ) the man's eyes' tears. And (4468) the lion thought it would tread, thoroughly pressing down the man's head, that it might really see whether it ( ) had been the one who had not laid the man (4469)

* The tree hurt the back of the man's head; therefore he moved it a little. (4464')

† The man cried quietly, because he saw himself in the lion's power, and in great danger. (4466')

‡ The narrator explains that the stick was one of those pieces that had broken off, fallen down, and lodged in the bottom of the tree.

§ The man looked through almost closed eyes; but watched to see if the lion remarked that he moved his head. (4467')

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ttĕ-ttĕ ǻkkẹn ǀkụǘ. Tă, tǐ ddǫ́ä̆ ǁkŭ ʏwă̋ń, ǀkuǘ ă
ddą̇́rrakẹn. Hĕ ǀkụǘ ǁʊkoe̋ń, tĭ ē, tĭ ʏwă̋ń ǁkhą̇̃ ǁkī,
(4470) tĭ ē, hă ǁkŭ ddǫ́ä̆ ǀk'aúwă; hĕ ( ) hă ʏaúki ǀnĕ
ddą̇́rrakẹn, ĭ, ŏ ʘhókẹn kkǐ-ssą̇́ń ǁkēn-ĭ hă. Hĕ ǁkhą̇̃
ǁkụą̇́ǹ ǀnĕ ǁʊkoe̋ń, tĭ ē, tǐ-g ǀnĕ ǁkhŏ̱, hă ǁkụą̇́ń ttĕ
(4471) ǻkka ǀkụǘ; tā, ǀkụǘ ǁkụą̇́ń ʏaúki ǀnĕ ( ) ddą̇́rrakẹn;
hĕ hă ttą̇̄ǐ ǀkhé ǁā, ĭ; hĕ hă ǀkwé̋ ǁā ǀkụǘ, ĭ, ŏ ǀkụítẹn
ttchŭ-ttchúruka hă tsă̆χāityĭ; hăǹ ǁʊkoe̋ń ǀkĭ ǁkhōe̋
hhŏ, ŏ hă tsă̆χāitẹn-kă ǁgérre; hăǹ ǁʊkoe̋ń, tĭ ē,
(4472) ǁkhą̇̃ ( ) ǀkụe̋ï ʏŏ, ĭ. Hĕ ǁkhą̇̃ ttą̇̄ǐ, ĭ, ǁkaītẹn ǁā
ǁχāū, ĭ; hĕ ǁkhą̇̃ ttchǫ́ą̇̄kẹn, ĭ; ŏ ǀkụítẹn ttą̇̄mssĕ ǀhŏ
ǃχụ̊ṍńni, hă ǀnā̃, ŏ hăń ká hă ǁʊkoe̋ń, tĭ ē, ǁkhą̇̃ ǀnŭ̃
(4473) ǀkéï̆ ǁaūgẹn, ttą̇̄ǐ. ( ) Hĕ hă ǁʊkoe̋ń, tĭ ē, ǁkhą̇̃ ǁkhǫ̱́,
ǁkhą̇̃ ttchǫ́ą̇̄kĭ; hĕ hă ǀaŭ̃wi, tĭ ē, ǁkhą̇̃ ǁχáǹ, kkẹ̱́bbi,
ǀkhé ssā, ŏ ǁχāū ǀnā̃ ttss'ǐ; ŏ ǁkhą̇̃́ǹ kăǹ ǂĭ̃, tǐ ddǫ́ä
(4474) ssĭǹ ǀkŭ ( ) ʏwă̋ń ǀkụǘ ǀkŭ ddǫ́ä ǀk'aŭ̃wă; hé tíkẹn ē,
hă ą̇́mm kă hă, ǁχą̇̃ hă ǁʊkoe̋ń kwŏ-kkwă̋ń. Tā, tí
(4475) ǀkŭ ttă̋ń ǀkụĭ ǀkŭ́ kă hă ŭ́; tā, hă ǀkŭ ddǫ́ä̆ ǂĭ̃, tĭ ē, ( )
ǀkụĭ ddǫ́ä̆ ǀkŭ ǀkūkẹn ddāū-ddaŭ̃. Hĕ hă ǁkụą̇́ǹ ǀnĕ
ǁʊkoe̋ń, tĭ ē, ǀkụǘ ǁkụą̇́ǹ ǀnauńkkŏ̱ ttā; hĕ hă kŭ-kkúï,
(4476) hăǹ ǂĭ̃, hă ká hă ssĕ o̱rrúko ǀkúχe ( ) ǀkhwą̄, hă ssĕ
ǁă ʏwą̄̃; hă ssĕ ǁχą̇̃ hă kăǹ orrúkŏ ǀhĭ̋ń ssĕ, hă ssĕ
ssă hhā̃. Tā, hă ǁkă̋ń-ă̆; hăǹ ā ʏaúki ttą̇́mssĕ
ǁk'ŏĭ̃ñyă; hé tíkẹn ē, hă ą̇́mm kă hă ǁă ʏwą̄̃, hă
(4477) ( ) ssĕ ssą̄́, ǀhaū hă hhā̃; ŏ hā ʏwā̄.
ǀkụítẹn ttēn kŏ̱ ǁʊkoe̋ń yă, tĭ ē, hă ǀkụe̋ï ʏŏ̱, ĭ;

down nicely. For, the thing seemed as if the man had stirred. And the man saw that the thing seemed as if the lion suspected that he was alive; and ( ) he (4470)
did not stir, although the stick was piercing him. And the lion saw that the thing appeared as if it had laid the man down nicely; for the man did not ( ) (4471)
stir; and it went a few steps away, and it looked towards the man, while the man drew up his eyes; he looked through his eyelashes; he saw what the lion ( ) was doing. And the lion went away, (4472)
ascending the hill; and the lion descended (the hill on the other side), while the man gently turned his head because he wanted to see whether the lion had really gone away. ( ) And he saw that the lion appeared (4473)
to have descended (the hill on the other side); and he perceived that the lion again (raising its head) stood peeping behind the top of the hill;* because the lion thought that the thing had ( ) seemed as if the man (4474)
were alive; therefore, it first wanted again to look thoroughly. For, it seemed as if the man had intended to arise; for, it had thought that ( ) the man (4475)
had been feigning death. And it saw that the man was still lying down; and it thought that it would quickly run ( ) to the water, that it might go to (4476)
drink, that it might again quickly come out (from the water), that it might come to eat. For, it was hungry; it was one who was not a little thirsty; therefore, it first intended to go to drink, that it ( ) might come afterwards to eat, when it had (4477)
drunk.

The man lay looking at it, at that which it did;

* The lion came back a little way (after having gone out of sight) to look again.

hĕ ḷkụ́ı ǁkụ̆ą̆ṅ ǁ⌣kŏ͜eń tĭ ē, hă ǀnā̃-kă ḷk'ū̃ḷk'ū̃ ḷχ̣ụõńni
(4478) ē, hă ḷk'ū̃ ḷχ̣ụõńni, ī̃, ( ) hĕ ǁkụ̆ą̆ń ʔwā̃ń hă ǁkóā̃kẹn
ǁā. Hĕ ḷkụ́ı kŭ-kkúï-tẹn ǂī̃, hă ká hă ssĕ ą̆ḿm
kkwē ttĭń, hă ssĕ ǁ⌣kŏ͜eń, tĭ ē, ǁkhą̃ ǀnū̃ ʔáu ssĕ
(4479) ǁχ̣ā̃ hă kkḗbbi ḷkhé ssĕ. Tā, ( ) tssá ā ḷkhwíyă
hă ẹ́; hă ká hă ssĕ ddāu-ddā́u hă; tí yă kkō ʔwā̃ń,
hă ḷkē̃ï ǁāugẹn ttāı̯; ŏ há kă, hă ssĕ kkõ̯ą̈ṅ ǀhĭń;
(4480) tă, hă ddó̯ą̈ ssĭń ǀkŭ ʔwā̃ń, hă ā, ( ) ddą̄rrakẹn.
Tā, hă ʔáuki ddó̯ą̈ ǂĕń-nă tssá ā, ḷkụĭ ddó̯ą̈ ssĭṅ
ǁnāu, hă ǂī̃, tĭ ē, hă ǁkụ̆ą̆ń ttĕ̃ ằkkă ḷkụ́ı, ḷkụítẹn
(4481) ddó̯ą̈ ǀkŭ ttáttẹnttáttẹn ūï. Hé tíkẹn ( ) ē, hă ká
hă ssĕ orrúko ḷkúχ̣ĕ, hă ssĕ orrúkŏ ssḗ, hă ssĕ ssá
ǁ⌣kŏ͜eń, tĭ ē, ḷkụ́ı ǀnū̃ ḷnauńkkŏ ttā. Hē ḷkụĭ ǁkụ̆ą̆ń
(4482) ǀnĕ ǁ⌣kŏ͜eń, tĭ ē, āu ǁkụ̆ą̆ń ǀnĕ ssuēṅ, ( ) ŏ há ʔáuki
ǁχ̣ā̃ hă kkḗbbi ḷkhé ssĕ; hĕ tí ǁkụ̆ą̆ṅ ʔwā̃ń, hă
ǁkóā̃kẹn ǁā. Hẹ ḷkụ́ı kŭ-kkūï-tẹn ǂī̃, hă ká ha sse
ą̆ḿm ǂkạm̄⊙pụă ddí; tā, hă ǀkŭ ssą̆ń ḷkhwétẹn
(4483) ǁkhą̃, ( ) ŏ ǁkhą̃ ǀkŭ ḷnauńkkŏ ǁná tĭ ẹ́. Hẹ̄ ḷkụí
ǁ⌣kŏ͜eń, tĭ ē, āu-⊙pụá ǁkụ̆ą̆ṅ ǀnĕ ssuēṅ, hẹ̆ hă ʔáuki
ǀnĕ ǀnī̃ hă, ī̃; hẹ̆ tí ǁkụ̆ą̆ṅ ʔwā̃ń, hă ḷkē̃ï ǁaúgẹn,
ttáı̯yă.
(4484) ( ) Hẹ́, hă ǀnĕ ǀkŭ ddí ákka, ŏ tĭ ǀkē, hă ttā hĕ;
hăṅ ʔáuki ǀkŭ kkó̯ą̈ń ǀhĭń, hăṅ ttāı̯; tā, hă ǀkŭ
(4485) kkō̯ą̈ń ǀhĭń, hăṅ ǀkŭ ą̆m̄m ssūkẹn tĭ ē ǀχ̣ārra, ( )
ŏ hăń kă ǁkhą̃ ʔáuki ssĕ ǂĕn̄n, tĭ ē, hă ss'ṓ ǀkạm̄
ǁa hĕ. Hăṅ ǀkŭ ǁnāu, hă ǀkụ̆ē̃ï ǀkụ̆ā̃, há ddí, hăṅ

and the man saw that its head's* turning away
(and disappearing), with which it turned away (and
disappeared), ( ) seemed as if it had altogether (4478)
gone. And the man thought that he would first
lie still, that he might see whether the lion would
not again come peeping. For, ( ) it is a thing (4479)
which is cunning; it would intend to deceive him,
that the thing might seem (as if) it had really
gone away; while it thought that he would arise;
for, he had seemed as if he ( ) stirred. For, it (4480)
did not know why the man had, when it thought
that it had laid the man down nicely, the man
had been falling over. Therefore, ( ) it thought (4481)
that it would quickly run, that it might quickly
come, that it might come to look whether the man
still lay. And the man saw that a long time had
passed ( ) since it again came to peep (at him); (4482)
and the thing seemed as if it had altogether gone.
And the man thought that he would first wait
a little; for, he would (otherwise) startle the lion,
( ) if the lion were still at this place. And the (4483)
man saw that a little time had now passed, and he
had not perceived it (the lion); and the thing seemed
as if it had really gone away.

( ) And he did nicely at the place yonder where (4484)
he lay; he did not arise (and) go; for, he arose,
he first sprang to a different place, ( ) while he (4485)
wished that the lion should not know the place to
which he seemed to have gone. He, when he had
done in this manner, ran in a zigzag direction,†

* The lion, this time when it came back to look at the man, only had its head and shoulders in sight.

† He did not run straight; but ran first in one direction, then sprang to another place, then ran again, etc.

(4486) ǃkŭ ǃkwe̋ tĭ ssuēn̈ tĭ kŏ ǃkūχĕ, ŏ hăn̈ kă, ( ) ǁkhq̃ χă ssĕ ǃkhōū ǃhĭn̈ hă ǃnwá, ǁkhq̃ ɔ́auki ssĕ ǂĕnn̄, tĭ ē, hă ss'o̱ ǃkąm̄ ǁa hĕ; ǁkhq̃ ssĕ ǃkŭ ǁnaū, ŏ hā ssā, hă ssĕ ssá ǃkŭ ǁgaūe̱ ǃkĭǃkí hă. Hę́ tíkẹn ē,

(4487) ( ) hă kăn̈ ǂī, hă ká hă ǃkwe̋ tĭ ssuēn̈ tĭ kŏ ǃkúχĕ, ǁkhq̃ ɔ́auki ssĕ ǃkhōū ǃhĭn̈ hă ǃnwá; hă ssĕ ǃkŭ ttāī ǁneĭń; tā, ǁkhq̃ ká hă ssĕ ǁnaū, ŏ há ssā, hăn̈ ká

(4488) hă ssĕ ( ) ssá ǁgaūë hă. Hę́ tíkẹn ē, hă ɔ́auki ssĕ ǃkŭ ǃkūχĕ, ǃke̋ lē ǁneĭń, ĭ; tā, ǁkhq̃ kă hă ssĕ ǁnaū, ŏ há ssā ǃkó hă, ǁkhq̃n̈ kă hă ssĕ ǃkă̋ă̄ hă ǃnwá;

(4489) ǁkhq̃ ssĕ ǃgaúö-kẹn ǁgaūë hă, ( ) ǁkhq̃ ssĕ ǁʊkoĕń, tĭ ē, ǁkhq̃ ǃnŭ̃ ɔ́au ssĕ ǃnĭ̃ hă.

Hę́ tíkẹn ē, há ǃkŭ ǁnaū, hăn̈ ǃkhaĭ́ ǃhĭn̈ ssā ǁχāū, hăn̈ ǃkŭ ǃʊkēyă ǁneĭń-tă ǃk'e̋ ã̄, tĭ ē, hă ttúkŏ ddó̱ą̈

(4490) o͡ä * ( ) ŏ ǁkó͡ïn̈ yăn̈ ǃką̱ü ǃkhē, hăn̈ ddó̱ą̈ o͡ä; hĕ tíkẹn ē, hĕ kĭë ssĕ ǁʊko͡eń ǃkw'ā ttŭ-ttŭ̃ ē ǃʊkwāīyă, hé ssĕ tte̱mmĭ lē hă, ĭ; tā, hă ttúko ddó̱ą̈ öä, ŏ ǁkó͡ïn̈

(4491) yăn̈ ǃχōwă. ( ) Hę́ tíkẹn ē, hă ǂī, tĭ ē, ǁkhq̃ą̈ ká hă ssĕ ǁnaū, ŏ hā ǃhá, tĭ ē, hă ssĭń ǃkąm̃ ǁā hĕ, hă kkō̱ö̱ ǃnĕ ssá ǃkō hă; hăn̈ ká hă ssĕ ǁgaúë ǁkhwĭ́ ǃhĭń hă.

(4492) Hę́ tíkẹn ē, ( ) hă ka̋ ǃk'e̋ kkō̱ö̱ ssĕ tte̱mmĭ lē hă, ŏ ǃkw'ā ttŭ-ttŭ̃ ē ǃʊkwāīyă, ǁkhq̃ χă ssĕ ssá ǃní hă. Tā, hĕ ttúkŏ ǃkŭ ē, ǂĕń-na, tĭ ē, ǁkhq̃ ǃkŭ ę́, ttssa̋ ā, kă

(4493) ǃkŭ ǁnaū, ( ) ttss'a̋ ā há ssĭn ǃkhā hă, hăn̈ ɔ́auki tă χū wă, ŏ há χă hha̋ hă. Hę́ tíkẹn ē, ǃk'e̋ ssĕ ǁnaū, kw'ā ttŭ-ttŭ̃, ǃk'e̋ ssĕ tte̱mmĭ lē hă, ĭ; hé kŏ ǁkq̃;

(4489') * o͡ä = hóă.

Hăn̈ ǃnăńna-ssĕ ǁkhq̃; hę tíkẹn ē, hă ǃkuẽï kúĭ̈ tẹn, ǃʊkēyă ǃk'ĕ ã̃, ĩ.

while he desired ( ) that the lion should not smell (4486) out his footsteps, that the lion should not know the place to which he seemed to have gone; that the lion, when it came, should come to seek about for him (there). Therefore, ( ) he thought that he (4487) would run in a zigzag direction, so that the lion might not smell out his footsteps; that he might go home; for, the lion, when it came, would ( ) (4488) come to seek for him. Therefore, he would not run straight into the house; for, the lion, when it came (and) missed him, would intend to find his footprints, that the lion might, following his spoor, seek for him, ( ) that the lion might see whether it could not get (4489) hold of him.

Therefore, when he came out at the top of the hill, he called out to the people at home about it, that he had just been "lifted up" * ( ) while the sun (4490) 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 "lifted up", while the sun was high. ( ) Therefore, (4491) he thought that the lion would,—when it came out from the place to which it had gone,—it would come (and) miss him; it would resolve to seek (and) track him out. Therefore, ( ) he wanted the people to roll (4492) him up in many hartebeest-skins, so that the lion should not come (and) get him. For, they were those who knew that the lion is a thing which acts thus to ( ) the thing which it has killed, it does not leave it, (4493) when it has not eaten it. Therefore, the people must do thus with the hartebeest-skins, the people must roll him up in them; and also (in) mats; these (are)

* He avoided (?) the name of the lion; therefore, he in this manner told the people about it. (4489')

(4494) tchuĕṅ ē, ( ) ḷk'ḗ ssĕ ttḕḿmĭ ǀē hă, ī̃; ǁkhą̃ ʔáukĭ ssĕ ǀní hă.

Hé̱ ḷk'ḗ ǁkụą̆ṅ ī̃, ī̃; ḷkétẹn ǁkụą̆ṅ́ ǀnĕ ttḕḿmĭ ǀē hă ŏ ǁką̄, hé kŏ ḷkw'ā ttŭ-ttū́; hē̱, hĕ ttḕḿmĭ ǁ⌣kē hī̃

(4495) ǁką̄, ī̃. ( ) Tā, ḷkụí ǀkĭ ǁkụą̆ṅ ā ǀkụẽ̆ï-ddā hĕ ā̃; hḕ̱ tíkẹn ǁkụą̆ṅ ē, hĕ ǁkụą̆ṅ́ ǀnĕ ttḕḿmĭ ǀē hă ŏ ḷkw'ā ttŭ-ttū́; ŏ hĭṅ ttā ǁkă tĭ ē, hĕ ǀī̃-kă ʔāuddóro ǀkĭ ẹ́;

(4496) ( ) há hĕ ʔáuki ttăṅ́ ǁkhą̃ ssĕ hhā̃ hă. Hḕ̱ tíkẹn ē, hĕ kíë̄ ḷχ̣ē ā̃ ā́kka, ǁkhą̃ ʔáukĭ ssĕ ǀní hă. Tā, ḷkụĭ

(4497) ʔāuddóro ā hĕ ʔáuki ttạm̄ssĕ kkō̱kă hă, ( ) há ǀkŭ ẹ́. Hē̱ tíkẹn ē, hĕ ʔáuki ttăṅ́ ǁkhą̃ ssĕ ǀkŭ hhā̃ hă, ī̃; hĕ hĕ ǀ⌣kē, tĭ ē, hĕ kíë̄ ssĕ ǁχ̣ṓu ǀē ʔáuddóro, ŏ ǁnĕĭṅ́-tă

(4498) ǁχ̣ṓuǁχ̣ōu,* ǁkhą̃ ssĕ ǀkŭ ǁnāu ( ) ŏ hā ssā, hă ssĕ ǀkŭ ssā́, ǁgą́ụë̆ ǀkĭǀkí ʔāuddóro; hă ʔáuki ssĕ ǀnī̃ ʔāuddóro, ŏ hā ssā́; hă ssĕ ǀkū́ ssā́, ǁgą́ụë ǀkĭǀkí hă.

(4499) Hē̱, ḷk'ḗ ǀ⌣kụā̃ ( ) ḷkúï-ssĕ, ī̃; hē̱ hĕ ǁkéṅ ḷkúï-ssĕ, ī̃; hĕ hĕ ǀkí ssā ḷkúï-ssĕ, ī̃, ŏ ǁkuŏṅnă-kă ǁ⌣kē, hé hĕ ḷkāugẹn ḷkúï-ssĕ, ī̃. Hē̱ ǀχ̣ạm̄kă-ǀnúʔŏ ǁnāu, hăṅ

(4500) ǁ⌣kōgẹn ǁā, ( ) ǀāitỹi ā, ǀāitỹi ssĕ ǁkē, ǁkāu ǁkhŏ̱, ŏ ḷkúï-ssĕ, hă ǀāúwĭ ǁkhą̃, ŏ ǁkhą̃ṅ ḷkhā́ı ǀhĭṅ ssā, tĭ ē,

(4501) ʔāuddóro ssĭṅ ḷkhā́ı ǀhĭṅ ssā hĕ. Hĕ hă ǀ⌣kēyă ( )

(4497') * ǁnĕĭṅ́-tă ǁχ̣ṓuǁχ̣ōu.

things which ( ) the people must roll him up in, (4494)
(in order) that the lion should not get him.

And the people did so; the people rolled him up in mats,* and also (in) hartebeest-skins, which they rolled together with the mats. ( ) For, the man was (4495)
the one who had spoken thus to them about it; therefore it was that they rolled him up in hartebeest-skins, while they felt that their hearts' young man (he) was, ( ) whom they did not wish the lion to eat. (4496)
Therefore, they intended to hide him well, that the lion should not get hold of him. For, a young man whom they did not a little love ( ) he was. Therefore, (4497)
they did not wish the lion to eat him; and they said that they would cover over the young man with the hut's sheltering bushes,† so that the lion, ( ) when it (4498)
came, should come seeking about for the young man; it should not get hold of the young man, when it came; it should come seeking about for him.

And the people went out to seek for ( ) *ḷkúï-ssĕ* (4499)
[an edible root]; and they dug out *ḷkúï-ssĕ*; and they brought (home) *ḷkúï-ssĕ*, at noon, and they baked‡ *ḷkúï-ssĕ*. And an old Bushman, as he went along getting wood ( ) for his wife, in order that his wife (4500)
might make a fire above the *ḷkúï-ssĕ*,§ espied the lion, as the lion came over (the top of the hill), at the place which the young man had come over. And he told ( ) the house folk about it; and he spoke, he said: (4501)

* Many mats.

† The screen or shelter of the hut. The narrator uses the word *scherm* for it. (4497')

‡ In a hole in the ground, which has been previously heated, and which is covered over with earth when the *ḷkúï-ssĕ* has been put into it.

§ *i.e.* on the top of the earth with which the hole had been covered over.

ǁnĕĭń-tă ḷk'ḗ ā̃; hĕ̱ hă kŭ-kkūï, hăṅ ǀ⌣kē: "U kăṅ ǀkŭ ē, ǁ⌣kŏĕń ǁχ̇āū ǀkē ă, hă ǀnā̃ ttss'ī́, tĭ ǀkē, hă
(4502) ʔāūddóro, hă ssiń ḷkhā́ī ǀhĭṅ ssā hĕ, tĭ ē, ( ) hĕ-g ǀnĕ ǀkụ̄ĕ̄ï ū́, ī̃."

Hē̱, ʔāūddóro χ̇ŏ́ä kŭ-kkūï, hăṅ ǀ⌣kē: "Ŭ kó̱ö̱ ssĕ ʔáuki ā̃ ǁkhā̱̃ ssĕ ǀē ssĕ ǁnĕĭń; ū́ ssĕ ǀkŭ ḷkoū́ ttē̃ yă, ŏ hă ʔáuki ssḗ ǁnĕĭń."

(4503) ( ) Hē̱, ḷk'ḗ ḷụhāī ǁkhwāīǁkhwāī, ī̃; hḗ hĕ ḷkḗṅ ǁā ǁkhā̱̃, ī̃; hḗ hĕ ǀχ̇ā̃ï ǁkhā̱̃, ī̃; ǁkhā̱̃ṅ ʔáuki kă hă ǀkūkĭ, ŏ ḷk'étẹn kkĭ-ssăń ǀχ̇ā̃ï yă.

(4504) Hē̱ ǀnútárra kkō̱ kŭ-kkūï, hăṅ ǀ⌣kē: "Ddó̱ä̱ ( ) ā̀uwĭ ǁkhā̱̃ ā̃, ḷkhwā̃, ǁkhā̱̃ dó̱ä̱ ssĕ ttā̱īyă hĭ ā̃." ǁkhā̱̃ kŭ-kkúï, hăṅ ǀ⌣kē, hă ʔáuki ǂkāūwă ḷkhwā̃;
(4505) tā, hă ǀkŭ ǂkāūwă ḷkụĭ ā, hă ssĭń ( ) tt'ā̱́ita hă tsăχ̇āītẹn-kă ḷkhwétyĕ; hā́ ǀkŭ ā, hă ǂkāūwă hă.

Hĕ ḷk'ḗ kŭ-kkúïtẹn ǀ⌣kē: "Ū́ χ̇ă ddó̱ä̱ ttē ʔógẹn ǀχ̇ā̃-ī̃, ŏ ǁkhā̃? hĕ ŭ ʔáuki ddó̱ä̱ kă ŭ ǀkhā́ ǁkhā̱̃?"

(4506) ( ) Hĕ ǀnúʔŏ kkō̱, kŭ-kkúï, hăṅ ǀ⌣kē: "Ū́ χ̇ă ʔāū ddó̱ä̱ ǁ⌣kŏĕń, tĭ ē, ḷgīχ̇ă ddó̱ä̱ ḗ? Hă ʔáuki tá hă ǀkūkẹn, ŏ ī́ ǀχ̇ā̃ï yă; tā, hă ddó̱ä̱ ǀkŭ ḷgwā́rra ŏ ḷkụĭ
(4507) ā, ( ) hă ssĭń hhŏ́ä hă."

ḷk'ḗ-tẹn ǀχ̇ūgẹn ā̃, ǁkhā̱̃ ā̃, ḷkáukẹn; ǁkhā̱̃ṅ ʔáuki ǂkāūwă ḷkáukẹn ē ḷk'ḗ ǀχ̇ūgẹn ā́ hă, ā̃́ hĕ̃; tā, hă ǀkŭ ǁ⌣kŏĕńǁ⌣kŏĕń, χ̇ū hĕ.

(4508) ( ) ḷk'ḗ-tẹn ǀχ̇ā̃-ī hă; ŏ hă ǁgā̱ūë ḷkụī́, hă ssĕ ǀnī̃ ḷkụī́, ḷk'ḗ-tẹn ǀχ̇ā̃-ī̃ hă. ḷk'étẹn kăṅ ǀ⌣kē: "ǀnĕ ddó̱ä̱ ǀkí ssōū ï hí ā̃, ḷgū́attẹn-tă-ǁkhāītẹn, ĭ-g ǀnĕ ddó̱ä̱

"Ye are those who see the hill yonder, its top, the place yonder (where) that young man came over, what ( ) it looks like!" (4502)

And the young man's mother spoke, she said: "Ye must not allow the lion to come into the huts;* ye must shoot it dead, when it has not (yet) come to the huts."

( ) And the people slung on their quivers; and (4503) they went to meet the lion; and they were shooting at the lion; the lion would not die, although the people were shooting at it.

And another old woman spoke, she said: "Ye must ( ) give to the lion a child, (in order) that the lion (4504) may go away from us." The lion answered, it said that it did not want a child; for, it wanted the person whose eyes' tears it had ( ) licked; he was (4505) the one whom it wanted.

And the (other) people speaking, said: "In what manner were ye shooting at the lion that ye could not manage to kill the lion?" ( ) And another old (4506) man spoke, he said: "Can ye not see that (it) must be a sorcerer? It will not die when we are shooting at it; for, it insists upon (having) the man whom ( ) (4507) it carried off."

The people threw children to the lion; the lion did not want the children which the people threw to it; for, it, looking, left them alone.

( ) The people were shooting † at it, while it (4508) sought for the man,—that it might get hold of the man,—the people were shooting at it. The people

* The narrator explains here that several huts were in a row; the mother means all the huts, not merely one. The lion must not come into the *werf* (= "yard", or "ground").

† They wanted to shoot him dead, before he could find the man.

(4509) ǀkhă ǀkạm̄ ( ) t.ŭ ǁkhā̧." ḷkétẹn ǀχ̌ā̃-ī hă, hăṅ ʔáuki
ʔwā̃ṅ ḷk'ḗ ǁkụ̣ā̧ṅ ǀχ̌ā̃-ī hă; hĭṅ ǁkḗṅ-ī́ hă, ŏ ḷgŭ́attẹn-tă-
ǁkhāītẹn, ŏ hĭṅ́ kíē̃ ssĕ ǁkéṅ ǀkhā́ hă. Hăṅ ʔáuki
(4510) ʔwā̃ṅ ḷk'ḗ ǁkụ̣ā̧ṅ ǁkéṅ-ī́ ( ) hă; tā, hă ǀkŭ ddó̱ā̧ ǁgā̱ūë
ʔáūddóro; hăṅ ǀkŭ ǀʘkē, tĭ ē, hă ǀkŭ ǂkāūwă ʔáūddóro
ā, hă ssĭṅ́ tt'ā̱ítă hă tsăχ̌āītẹn-kă ḷkhwétẹn *; há ǀkŭ
(4511) ā, hă ( ) ǂkāūwă hă.

Hăṅ ǁgwā̃ī ǀkúrŭwă ḷk'ḗ ā̃ ǁnē̃īǁnē̃ī, ŏ hăṅ ǁgwā̃ī-ā̃
ǁgā̱ūë ʔáūddóro. Hĕ ḷk'ḗ kŭ-kkúï-tẹn ǀʘkē: "Ú χ̌ă
(4512) ʔaŭ ddó̱ā̧ ǁʘkoĕń, tĭ ē, ǁkhā̧ ( ) ʔáuki ddó̱ā̧ ká, hă hā̃
ḷkáukẹn ē, ĭ ddó̱ā̧ ă-ā́ hă á hĕ?" Hĕ ḷk'ḗ kŭ-kkúï-tẹn
ǀʘkē: "Ú χ̌ă ʔaŭ ddó̱ā̧ ǁʘkoĕń, tĭ ē, ḷgīχ̌ă ǁkụ̣ā̧ṅ
(4513) ddó̱ā̧ ẹ́?" Hĕ ( ) ḷk'ḗ kŭ-kkūïtẹn ǀʘkē: "ǀnĕ ddó̱ā̧ aŭ
ǁkhā̧ ā̃, ḷkụ́ǀá, ĭ ssĕ ǁʘkoĕń, tĭ ē, ǁkhā̧ ǀnŭ̃ ʔáū ssĕ
hā̃ hă, hă ssĕ ttā̱ī." ǁkhā̧ṅ ʔáuki ǂkāūwă ḷkụ́ǀá; tā,
(4514) ( ) ǁkhā̧ ǀkŭ ī̃ ǂkāūwă ḷkụĭ, ā, hă ssĭṅ́ ddó̱ā̧ hhóā̧ hă;
hā́ ǀkŭ ā, hă ǂkāūwă hă.

Hĕ ḷk'ḗ kŭ-kkūï, hĭṅ ǀʘkē, hĕ ʔáuki ǂĕñ-nă tĭ ē,
(4515) hĕ ssĕ ǀkụ́ḗï ( ) ǀkụ̃ĕ, hĕ ssĕ ddí ǁkhā̧, ī̃; tā, ḷgáuë
ǁkụ̣ā̧ṅ ddó̱ā̧ ā, hĕ ssĭṅ́ ddó̱ā̧ ǀχ̌ā̃ ǀkĭ ǁkhā̧ ā̃; ǁkhā̧ṅ
(4516) ʔáuki ddó̱ā̧ kă, hă ǀkūkĭ; tā, hă ddó̱ā̧ ǀkŭ ( ) ǁnāū,

* The word *ḷkhwétyĕ* was also given here.

said: "Ye must bring for us assegais, we must
kill ( )* the lion." The people were shooting at it; (4509)
it did not seem as if the people were shooting at it;
they were stabbing † it with assegais, while they
intended to stab it to death. It did not seem as
if the people were stabbing ( ) it; for, it continued (4510)
to seek for the young man; it said that it wanted
the young man whose tears it had licked; he was the
one whom it ( ) wanted. (4511)

It scratched asunder, breaking to pieces for the
people the huts, while it scratched asunder, seeking
for the young man. And the people speaking, said:
"Can ye not see that the lion ( ) will not eat the (4512)
children whom we have given to it?" And the
people speaking, said: "Can ye not see that a
sorcerer (it) must be?" And ( ) the people (4513)
speaking, said: "Ye must give a girl to the lion,
that we may see whether the lion will not eat her,
that it may go away." ‡ The lion did not want
the girl; for, ( ) the lion only wanted the man whom (4514)
it had carried off; he was the one whom it wanted.

And the people spoke, they said, they did not
know in what manner they should ( ) act towards (4515)
the lion; for, it had been morning § when they
shot at the lion; the lion would not die; for, it
had, ( ) when the people were shooting at it, it had (4516)

* As their arrows did not seem able to reach a spot which would kill the lion, they thought that they might do better with their assegais.

† The narrator explains that some threw assegais; others stabbed the lion with them. The people were all round it; but it did not bite them, because it wanted the young man whom it had carried off.

‡ The lion would not have eaten her at the houses.

§ It was now late, and they had been shooting at the lion since the morning, and did not know what they should now do to get rid of it.

ǃkʼé ǂχẵ-ĩ hă, hăn̓ ǂkŭ ddǫ́ă̲ ttą̄ĭyă ttĭ́n̓. "Hę̆ tíkẹn ē, ĭ ʏaúkĭ ǂtĕñ-nă tĭ ē, ǂ́ ssĕ-g ǂnĕ ǂkuẽ̆ĭ ǂkuẹ̃̆, ĭ ddǂ́
(4517) ǁkhą̃, ǂ̃. Tā, ǃkaúkẹn ē, ĭ ạ-ā ǁkhą̃ ( ) á hĕ, ǁkhą̃n̓ ǂkŭ ddǫ́ă̲ ǃgwárră, ŏ ǃkuǂ́ ā, hă ssĭ́n̓ ddǫ́ă̲ hhōă hă."

Hę̆ ǃkʼé kŭ-kkŭĭtẹn ʗkē: "ǂnĕ ʗkē yŭ ʏaúddóro
(4518) χǒă̤ ā, hă-g ǂnĕ ǁnaū, há ( ) kkĭ-ssā ǁką̄inyă ʏāūddóro, hă-g ǂnĕ ǂkĭ ǂhĭ́n̓ ʏāūddóro, hă-g ǂnĕ ā ǁkhą̃ ā ʏāūddóro, ŏ hă ǂī-kă ǃkhwā̃ kkĭ ssā ę́. Tā, hă ǁkuą̆́n̓ ǂkŭ ā,
(4519) ǁʗkoĕ́n̓, ( ) tĭ ē, ǁkǒĭ̃n̓ ǁkuą̆́n̓ ǂē, ŏ ǁkhą̃n̓ ǁχē ǂkĭ ǂ́; ǁkhą̃n̓ ʏaúki tă hă ttą̄ī, χū ttŭ ǂ́; tā, hă ǂkŭ ddǫ́ă̲ ǃgwárra, ŏ ʏāūddóro."

(4520) Hę̄ ʏāūddóro χǒă̤ ǁkuą̆́n̓ ǂnĕ ( ) kŭ-kkūĭ̈, hăn̓ ʗkē: "Ŭ kắn̓, ǁkuą̆́n̓ ǂné ssĕ ā ǁkhą̃ ā, n̓́-kă ǃkhwā̃, ú ssĕ ʏaúki ā ǁkhą̃ ssĕ hhā ṅ-kă ǃkhwā̃, ǁkhą̃ ssĕ ttą̄ĭyă
(4521) ttĭ́n̓ ǁhĕ, tă, ú ssĕ ( ) ǂkhá́ ǁkaū ttę́ hă, ŏ n̓-kă ǃkhwā̃; hă ssĕ ǂkūkẹn, ǁkēǁkē, n̓́-kă ǃkhwā̃; hă ssĕ ǂkūkẹn, ǁkaūttĭn̓ n̓̆-kă ǃkhwā̃."

(4522) Hĕ ǃkʼé ǁkuą̆́n̓ ǂnĕ ǁnaū, ( ) ŏ ʏāūddóro χóă̤-kẹn kā hă ǂkuẽ̆ĭ kkŭ, ǃkʼétẹn ǂnĕ ǂkĭ ǂhĭ́n̓ ʏāūddóro, ŏ ǃkwʼā ttŭ-ttŭ́ ē, hĕ ssĭ́n̓ ttę́mmĭ ǂē ttā̃ ʏāūddóro, ǂ̃, hĭn̓
(4523) ǁkuą̆́n̓ ǂnĕ ā ( ) ǁkhą̃ ā̃ ʏāūddóro. Hĕ ǁkhā̃ ǂnĕ ttssʼī ǂkhī ʏāūddóro, ǂ̃; ǃkʼétẹn ǁnaū, hă ttssʼīă̤ ǂkĭ, ʏāūddóro, ǃkʼétẹn ǂχẵ-ĩ hă; ǃkʼétẹn ǁkéṅ-ĩ̃ hă; hĕ hă ǁkuą̆́n̓ ǂnĕ
(4524) ( ) ttssʼī ǂkhī ʏāūddóro, ǂ̃.

Hĕ ǁkhą̃ kŭ-kkúĭ̈, hăn̓ ʗkēyă ǃkʼé̤ ā, tĭ ē, ǁʗkē ā ă, hă ǁkuą̆́n̓ ā, hă ǂné ssĕ ǂkūkẹn ā̃; tā, hă ǁkuą̆́n̓ ǂnā̃
(4525) ǃkuǂ́ ā, hă ssĭ́n̓ ( ) ddǫ́ă̲ ǁgą̄uë ǂkǂ́ hă; hăn̓ ǁkuą̆́n̓ ǂnĕ ǂnā̃ hă!

Hĕ hă ǁkuą̆́n̓ ǂnĕ ǂkūkẹn, ǂ̃, ŏ ǃkuǂ́-tẹn ǁχą̄m̄ ǂkūkẹn ttā; hăn̓ ǁχą̄m̄ ǂkūkẹn ttā, hĭ̃ ǃkuǂ́.

been walking about. "Therefore, we do not know in what manner we shall act towards the lion. For, the children whom we gave to the lion, ( ) the lion (4517)
has refused, on account of the man whom it had carried off."

And the people speaking, said: "Say ye to the young man's mother about it, that she must, ( ) (4518)
although she loves the young man, she must take out the young man, she must give the young man to the lion, even if he be the child of her heart. For, she is the one who sees ( ) that the sun is (4519)
about to set, while the lion is threatening us; the lion will not go (and) leave us; for, it insists upon (having) the young man."

And the young man's mother ( ) spoke, she said: (4520)
"Ye may give my child to the lion; ye shall not allow the lion to eat my child; that the lion may go walking about; for, ye shall ( ) killing lay it (4521)
upon my child; that it may die, like my child; that it may die, lying upon my child."

And the people, ( ) when the young man's mother (4522)
had thus spoken, the people took the young man out from the hartebeest-skins in which they had rolled him up, they gave ( ) the young man to the (4523)
lion. And the lion bit the young man to death; the people, when it was biting at the young man, were shooting at it; the people were stabbing it; and it ( ) bit the young man to death. (4524)

And the lion spoke, it said to the people about it, that this time was the one at which it would die; for, it had got hold of the man for whom it had ( ) been seeking; it had got hold of him! (4525)

And it died, while the man also lay dead; it also lay dead, with the man.

V.—49. *L.*

A WOMAN OF THE EARLY RACE AND THE RAIN BULL.

(*Dictated, in* 1878, *by* ǀhaṅǂkassº̃, *who heard it from his mother*, ǀχ́abbi-aṅ.)

(7434) ǀkhọ́á kaṅ hą́ ðä ǁhaíta ǀkụ́ǀlǎ́, au ǀkụ́ǀlákẹn ǁnǎ́ ǁnĕ́ĭṅ́; au haṅ́ tátti, ha ǀku ǀnauṅ́ko ttaṅ́. ǀkhọ́ágẹn ǀne ǀku

(7435) ǀkhōū ha, he ǀkhọ̄ ǀne ǀku ǀhiṅ́, ī̃; au tíkẹn ( ) hą́ ǀne ǀkọ́rowă.* He, ha hą́ ǀné ǀku ǀkụẽ̃ï ǀkǐ́, haṅ ǁhāĭtẹn ssā, au haṅ́ ǁhaíta ǀkụ́ǀlǎ́, au ǀkụ́ǀlǎ́ ǀʊ̃kwą̃ĭ. Haṅ hą́ ǀne ǀku ǀkụẽ̃ï ǀkĭ̃, haṅ ǀk'áttẹn ssà, au

(7436) ǀkụĭ̃lákẹn hą tā, au haṅ́ ǀne ǀkąṅn ǀuhítã ( ) ǀkhwą́ au ǀnụĭ̃ṅ́; haṅ ǀne tā.

He, ha hą́ ǀne ǀku ǀkhōū tā au ǀkhọ̄ ǀʊ̃kwą̃ĭ, au tíkẹn ǀné tã̆ ǀkàṅ,† au tíkẹn tátti ē, ha ttúttū ē ǀne ǀkĭ̃ ǀhaṅ̀ tǐ́; hé‡ ē, ha ǀne ǁkhóë hó ssa hi, hiṅ́ ǀne ǁkéǁkéya ǀkhumḿ.

(7437) ( ) He ǀkụ́ǀlǎ́ hą́ ǀne ǀku tà̃ ha, au haṅ́ ǀku-g ǀne ǀkò̆ū ǀkhé̋ ssā; au haṅ ǁkábbe tǎ́ hă̆. He ǀkụ́ǀlǎ́ hą ǀne ǀku ǀŏ́uwi ha,§ au haṅ ttą́i ǁχ̣̄ĭ̃ ssā ha, au ǁnĕ́ĭṅ́

(7435') * ǁkéǁkéya ǀkhumḿ. ǀk'étẹn ǀku ǀkuẽ̃ïda, hiṅ ǂkákka ke, tí ē, ǀkhọ̄ ttúttú hą́ ka ǀki ǀhaṅ́ tǐ́, au há ǀne ǀʊ̃kụą́ ǀhiṅ́; ha ǀne háä ttiṅ́, ǀkhumḿ à ǀne ss'ō.

(7436') † ǀkhọ̄ ǀʊ̃kwą̃ĭ ǁkụą̣ṅ́ é̋. ǀk'étẹn tátti, ha ǀʊ̃kwą̃ĭ ɔauki ttwaítẹn ǁká hĭ̃; hiṅ́ ē, ǀk'é ta, hi tã̆ ǀkàṅ.

‡ Ha ttúttűgẹn ē, ha ǀne ǁkhóë hó ssa hĭ̃.

(7437') § Ha ǁkụą̣ṅ́ ǀku ǁkéǁkéya χ̣́ro, au haṅ́ tátti ē, ǀkhọ̄ eṅ́eṅ́ ǀkŭ é̋.

V.—49.
L.

A WOMAN OF THE EARLY RACE AND THE RAIN BULL.

The Rain formerly courted (?) a young woman, (7434)
while the young woman was in (her) hut, because
she felt that she was still ill. The Rain scented
her, and the Rain went forth, on account of it;
while the place ( ) became misty.* And he, in (7435)
this manner, courting (?) came, while he courted (?)
the young woman on account of her scent. He in
this manner trotting came; while the young woman
was lying down, while she held (her) ( ) child (7436)
(by her) on the kaross; she was lying down.

And she lay, smelling the Rain's scent, while the
place was fragrant,† while the place felt that his
(the Rain's) breath was that which closed in the
place; it was that‡ through which he coming passed;
it resembled a mist.

( ) And the young woman became aware of him, (7437)
as he came up; while he lowered his tail (?). And
the young woman perceived him,§ as he came past
her, at the side of the hut. And the young woman

* Resembling a fog (or mist). The people spoke thus, they (7435')
said to me that the Rain's breath was wont to shut in the place,
when he came out to seek food; (while) he was eating about, the
mist was "sitting" there.

† The Rain's scent it was. The people say that there is no (7436')
scent as sweet, hence the people say that it is fragrant.

‡ His breath is that through which he passing comes.

§ He resembled a bull, while he felt that (he) was the Rain's (7437')
body.

The word *χóro* also means an ox; but the narrator explained
that a bull (*χóro gwái*) is meant here.

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(7438) ||kắχu. He ḷkụ́ḷa hą́ |ne kúï: "ḷkụ́ ắ, ( ) ha χ̇a ʏǫ́ä ss'o ddǫ́ä ā, ggáuwa ṅ̄?" au haṅ hą́ |ku-g |ne ḷk'ōë * tĭ ḷkhḗ ssā.†

ḷkụ́ḷákẹn |ku |ne |gọḿm |hiṅ́ ssā̀, ḷkụ́ḷákẹn |ku-g |ne ||kou̅ ḷụhí ||khṓ ||ā ssā̀ ắ χ̇ū́. He ḷkụ́ḷa hą́ |ne
(7439) kkǫ́äṅ úï; he ḷkụ́ḷắ ( ) hą́ |ne ||kḗī̃ ḷụhí ||khŏ ā̃ χ̇ū́; ḷkụ́ḷákẹn |ne ǂkā̀ ḷhŏ |hiṅ̄ ||a ha; he ḷkụ́ḷắ hą |ne hhò ḷnụĭṅ́; ḷkụ́ḷắ |ne ||hiṅ́ ḷkwḗ hă.

ḷkụ́ḷákẹn hą |ne hò ḷkhwã, ‡ ḷkụ́ḷákẹn |ne ḷkạńn
(7440) kúï ákkẹn ||wē̃ï ḷkhwã; ḷkụ́ḷắkẹn ( ) hą́ |ne ḷkạńn kúï ákkẹn ||wē̃ï ḷụhĭ ttĕ̄ ḷkhwắ au ḷnụĭṅ́, haṅ |ne |kò tĕ̄ ||a ḷkhwắ. §

Haṅ |ne ||kaìtẹn ḷkhọā; he ḷkhọā |ne |kĭ ḷk'ū́ ||á ha, ī.|| Haṅ hą́ |ne ||ā; haṅ hą́ ||ᴗkọeńya ||à au ⊙hókẹn.
(7441) He, ( ) ha hą́ |ne ||ā, haṅ hą́ |ne kúï, haṅ |ᴗkē: "A kọą̄ ssĕ ||é ⊙hŏ |kē taṅ ḷkhé, há ḷkụ̀ya, a sse ||á ssụéṅya ké ha. Tā, ṅ́-ka tíkẹn-tíkẹn ttaṅ́; a sse ḷhạḿm ||ā, ssụēṅya ké ha." Hé tíkẹn ē, ḷkhọā hą́

(7438') * Ha ḷnuḷnuńtu ||kụạṅ́ ḗ; hé ē, ha kŏkòä, ī̃; au han tátti, ha ḷk'ṓē̃ya.

† Au haṅ tátti, ha ||kụạṅ |ku-g |ne ḷkau̅ṅ ḷkhĕ ||nĕĭṅ́ ttū́.

(7439') ‡ Ha ||kụạṅ́ ss'o óä |kú tā̃ gwai ḷkhwā̃, au haṅ tátti, ha ||kụạṅ ʏaúki sse ḷk'ou̅̀; tā, ha |ku ḷk'ou̅̀wa ||á, ||á, ||á, ||á, haṅ |ku ||aṅ́
(7440') ddĭ ḷgā̀, au ( ) ḷkhọá kắ, ||ĕ tsą̄χ̇ukẹn, tsą̄χ̇ukẹn a ddǫ́ä ā, ha |hiṅ́ ha, haṅ ||háitẹn ||ā.

§ Au ||nĕĭṅ́. Haṅ |ku tḗ ya, au haṅ ǂī̃, tĭ ē, ha ||kụạṅ́ |kŭ sse |kùkẹn, ||á ddí ḷgắ.

|| Au ḷkhọágẹn tátti ē, ḷkhọā ||kụạṅ ddǫ́ä ||á, ḷkhọá-ka ||nĕĭṅ́, tsą̄χ̇ukẹn ā, ha |hiṅ́ ha. Hé tíkẹn ē, ḷkuí́ḷắ |ne kúï, ha ||á ssụēṅya ha.

(7441') ḷk'étẹn ǂkákkẹn, tĭ ē, ḷkhọā-ka χóro |ku-g |ne |hiṅ̀, au há-ka tsą̄χ̇ukẹn, he tsą́χ̇ukẹn |ne ||kò, ī̃; au haṅ tátti ē, ḷkhọā |ne |hiṅ̀, ḷkhọá-ka χóro. Hé ti hiṅ́ ē, tsą́χ̇ukẹn |ne ||kò, ī̃.

exclaimed: "Who can this man ( ) be who comes (7438)
to me?" while he, crouching (?) *, came up.†

The young woman took up buchu in her hand, the young woman threw buchu upon his forehead. And she arose; and she ( ) pressed (the buchu) down (7439)
upon his forehead (with her hand); she pushed him away; and she took up (her) kaross; she tied it on.

The young woman took up the child, ‡ she held the child very nicely; she, ( ) holding (it) very nicely, (7440)
laid the child down upon a kaross; she, covering (it), laid the child § away.

She mounted the Rain; and the Rain took her away.|| She went along; she went along looking at the trees. And ( ) she went along, she spoke, (7441)
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

* His ears (they) were; those which he laid down; while he (7438')
felt that he crouched (?).

† While he felt that he stood in front of the opening of the hut.

‡ She seems to have laid the child away for (her) husband; (7439')
while she felt that she was not going to live; for, she would living go, go, go, go, she would go to become a frog, for ( ) the Rain (7440')
intended that she should go to the water pit, that water pit from which he went forth, he courting (?) went.

§ At the hut. She laid it down, while she thought that she should die, (and) go to become a frog.

|| While the Rain felt that the Rain was going to the Rain's (7440')
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 (7441')
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.

(7442) ǀne ḷk'áttẹn ( ) ǁkhoŭ ǁkụá ḷkhe ǁá ha, au ǀkụèrritẹn-ǀkụèrritẹn.* He, ha hą́ ǀne ḷk'áttẹn ḷkhḗ ǁa ǀkụèrritẹn-ǀkụèrritẹn. He ḷkụí̋ǀá hą́ ǀne kúï: "A kọą́ sse ǁ⌣kì ǀkó ssiṅ ǁḗ ⊙hṓ ǀú̋." Hé ti hiṅ́ ē, ha hą́ ǀne ǁ⌣kì ǀkó
(7443) ssiṅ ( ) ǁà ⊙hó ǀú̋. ḷkụí̋ǀá̋kẹn hą ǁ⌣koén ha; ḷkụí̋-ǀákẹn ǀne ǀgọḿm ǀhiṅ ssà̋, ha ǀne ḷgūru † ha. Hé tíkẹn ē, ḷkhọā ǀku-g ǀne ⊙pụoīn, ī̃.

Hé tíkẹn ē, ha hą́ ǁnaŭ, haṅ́ ǁ⌣koén tĭ ē, ḷkhọā ǀne
(7444) ⊙pụoīn, ha ǀne ǀku ( ) ǁkaītẹn, haṅ ǀne ǀku kkwà̋ ūï, haṅ ǀne ǀku ǁkaītẹn, haṅ ǀne ǀku ḷnábba ǁkaītẹn ǀkụèrritẹn-ǀkụèrritẹn. He, ha hą ǀne ǀkú kaṅ ǁkhōë, haṅ ǀne ǀku ǀkụēï ǀkí̋, haṅ kkwá-kkwá ǁā, au ḷkhọágẹn
(7445) ( ) ǀku ⊙pụoīnya. Haṅ ǀne ǀku kaṅ́ kkwá-kkwá ḷkùïtẹn; au ḷkhọágẹn hą́ ǀne ǀku ḷkhō ā tss'ĩ, au ḷkhọágẹn tátti, tí-g ǀne kkụérre.

Haṅ ǀne ǀku kkọ́äṅ uï, haṅ ǀne ǀku ttą̄ï úï; haṅ
(7446) ǀne ǀku ttą̄ï ǀkạm̀ ǁa ( ) ḷkhọā-ttŭ-ǁkaī, ē ddọ́ä ḗ, ha ǁhaī́tẹn ǀhiṅ́ hĩ̃; au haṅ́ ka haṅ ǂì̀, ḷkụí̋ǀá̋ ḷkãnna, ha ǁkoū ss'o ha. Haṅ ǀne ǀku úï, haṅ ǀne ǀku ttą̄ï ǀkạm̀ ǁā ḷkhọā. Haṅ ǀne ǀku ǁaṅ ǀè, au ḷkụí̋ǀákẹn
(7447) ( ) ǀku ǁā, haṅ ǀne ǀku ǁaṅ́ ǁkē ǀkĭǀkí ssà̋; au haṅ

(7442') * ⊙hṓ ā ḷkụí̋ya ha ǁkụạṅ ḗ.
(7443') † ǁkụạṅ ḷgŭḷgụóbbo ha.
Au tchụeṅ́ ǁkòwa, hiṅ ǀku ḷgúru hĩ̃. Hé ti hiṅ́ ē, hi ǀné ta, hi ḷgúru hĩ̃, ī̃. Au tchụeṅ́ ya ǁkā, hĩ̃ kọá ǀné ta, hi ḷgwī hĩ̃.

set me down at it." Therefore, the Rain trotted, ( ) (7442)
taking her straight to the ǀkụèrritẹn-ǀkụèrritẹn.* And he trotted up to the ǀkụèrritẹn-ǀkụèrritẹn. And the young woman said: "Thou must go underneath, close to the stem of the tree." Therefore, he went underneath, close ( ) to the stem of the tree. The (7443)
young woman looked at him; the young woman took out buchu, she rubbed him (with it).† 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 (7444)
up, she climbed along (?) the ǀkụèrritẹn-ǀkụèrritẹn. And she descended at a distance, she in this manner stole softly along, while the Rain ( ) continued to (7445)
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 ( ) (7446)
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 (7447)
went to burn buchu; while she was "green", while

* It is a large tree, which is found in kloofs. (7442')
The singular form of ǀkụérritẹnǀkụérrītẹn is, ǀhaṅǂkass'ō says, ǀkuiǀkụérri. It is the name of a bush found in the ravines of a 'red' mountain, on this side of Kenhardt, called Rooiberg by the white men. (VIII.—21, p. 7835.)

† Rubbed his neck (with buchu). (7443')
With dry things 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.

hą́ ǀku-g ǀne ǀkáïnya,* au haṅ hą́ ka ǂką̄ † au ǁkhŏ́ŭ ǀ⌣kwą̃ī, haṅ ǀne ǀku ǃgúru ǀkĭǀkí ha, au haṅ ǃgúru ǀką̀m úï ǁkhŏ́ŭ ǀ⌣kwą̃ī, aú ha.

(7448) ǀnúǀnútáttẹn ( ) ē ssiṅ ǀ⌣kụā̃, hiṅ́ ē ǀne ssą̀ṅ ǁkēï ǁkŏ́ro, au hiṅ́ ta, ǁkŏ́ro ǀ⌣kwą̃ī sse ǁaṅ́, ǃkhọā sse ʔáuki ǀụáitẹn hi.‡

V.—41.$_{B.}$

ǃKỤIǀA-GA KKUMM; ǃGĀ̃-KA KKUMM.

(*Related, in December*, 1874, *by* ǃkweítẹn ta ǁkēn, *who heard it from her mother*, ǂką̀m̄mĕ-ăṅ́.)

(3942) ǃkụíǀá, hă óä ǃkóukẹn ttā; hăṅ ttā. Hăṅ ʔáuki tă hhĩ hā̃, hă χ̇óäkẹn-ggŭ́ ă ā́ hă ā́ hĭ. Hăṅ ǃkóukẹn ttā.

Hăṅ ǀkŭ ǀkī ǃkwāka ǃkáukẹn; hĭṅ ē, hă hī́ hĭ̃.

(3943) ( ) Hă χ̇oäkẹn-ggúkẹn ʔáuki ǂeñna, tĭ ē, hă ī̃yă, ha ǀkī ǃkwāka ǃkaukẹn, ī; hĭṅ ē, hă hī̃ hĭ̃; hăṅ ʔáuki tă hī̃ hă χ̇oäkẹn-ggú tă ā́ hă ā́ hi.

(3944) Hă χ̇oäkẹn ǁnă. Hĭṅ ǀkụā̃ ǁχ̇ē̃. ( ) Hĭṅ kūï,

* The word ǀ*káïnya* can mean "yellow", "green", "light blue", "bright", or "shining".

(7447') † ǁaṅ́.

Ha-ha ǀ⌣kwą̃ī ǀkŭ ḗ, ē taṅ ǁkhŏ́ŭ. ǁkhŏ́ŭ ǁkụąṅ́ ǀku ĕ ǃkhọā-ka tchụeṅ́.

(7448') ‡ Ha-ka ǁkụąkkakẹn ē ha ddí ákkẹn ǃkhọā, ī, hé ē, ǃk'ḗ-ta kù ǀku-g ǀne ǁkóäkẹn ǃkŏŭǃkōūükẹn, ī; he óä sse ǀā́ ǃkhḗ, ka kù ddi ǃgā̀.

she smelt strongly * of the scent of the ǁ*khŏ́ŭ*; she was rubbing herself, while she rubbed, taking away the smell of the ǁ*khŏ́ŭ* from herself.

The old women ( ) who had been out seeking food (7448) 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.†

V.—41.$_{B.}$

THE GIRL'S STORY; THE FROGS' STORY.

A girl formerly lay ill; she was lying down. (3942) She did not eat the food which her mothers ‡ gave her. She lay ill.

She killed the children of the Water §; they were what she ate. ( ) Her mothers did not know that (3943) she did thus, (that) she killed the Water's children; (that) they were what she ate; she would not eat what her mothers were giving to her.

Her mother was there. They ‖ went out to seek Bushman rice. ( ) They spoke, they ordered a (3944)

* To smell strongly. (7447')

Her own scent it was which resembled (that of) the ǁ*khŏ́ŭ*. The ǁ*khŏ́ŭ* (possibly a fungus?) is a thing belonging to the Rain.

† Her (the young woman's) intelligence was that with which (7448') she acted wisely towards the Rain; hence all the people lived; they would (otherwise) have been killed; all (of them) would have become frogs.

‡ That is to say, her mother and the other women.

§ ǃ*kweítẹn ta* ǁ*kēn* has not seen these things herself, but she (3942') heard that they were beautiful, and striped like a ǀ*hą́bba*, *i.e.* zebra. The Water was as large as a bull, and the Water's children were the size of calves, being the children of great things.

‖ All the women, and all the children but one. (3943')

hĭṅ ǀ⌣kē, ḷkhwã ǁnăǁnă ǁnĕĭṅ́, ī̃; ḷkụ́ǀákẹn ʔáuki ǂeñnă ḷkhwā̃. Hĕ ǀnútárră kúï, hă ǁ⌣kŏeń, tchụĕṅ́ ē, hă ǁkáχ̣ai hī̃ hī̃. Hĕ, hĕ ā́ ḷkhwā́ ǁnĕĭǁnĕ́ĭ ǁnĕĭṅ́;
(3945) hĕ hĕ ǀkụā̃, ī̃. Hĭṅ́ kíë, ( ) ḷkhwā̃ ssĕ ǁ⌣kŏeṅ, tchụĕṅ́ ē, hă ǁkáχ̣ai hī̃ hī̃.

ǁkáχ̣ai ǀhĭṅ́, ī̃, ău ḷkáukẹnkă ǁnĕĭṅ́, ḷk'āī χ̣hwárra, ău hăṅ́ kă, hă ssĕ ǀkā ḷkwā-⊙pụă ǁχ̣ā̃. ḷkhwā̃ṅ ǀētă
(3946) ǁnĕĭṅ́; ău hăṅ ʔáuki ǂeńnă ( ) ḷkhwā̃. Hĕ, hă ǁăṅ́ ǀkī ḷkwā-⊙pụă, hă ǀkạḿmain-tĭ ssā ḷkwā-⊙pụă ŏ ǁnĕĭṅ́. ḷkhwā̃ṅ ǁ⌣kŏeń; hé hă ḷχ̣ā́ŭă ḷkwā-⊙pụaka ĕṅ́; hé hă hī̃, ī̃; hé hă ttēṅ, ī̃; hĕ hă ǁχ̣ā̃, ǁăṅ́ ttēṅ;
(3947) ău ( ) hăṅ ǁ⌣koényă. Hé, hă ǁăṅ́ ttēn, ī̃, ău hăṅ́ tā́ttĭ, hă hā́ kkụ́ítă. ḷkhwā̃ṅ ǁ⌣kŏeńyă; hé hă ttēn, ī̃.

Hĕ, hă χ̣ọ̣ä́ ḷkúïtẹn ssā, ī̃. ḷkhwā̃ ǂkákka hă χ̣ọ̣ä́,
(3948) ī̃; tā, hă ǁkáχ̣ai ǁăṅ ǀkī tchá ă ākẹn ŏ ḷkwā. ( ) Hĕ, hă χ̣ọ̣ä́ kúï: "ḷkwā-⊙pụă ẹ́." Hĕ, hă χ̣ọ̣ä́ ʔáuki ǂkakkẹn, ī̃; hăṅ ǁχ̣ā̃, hă ǀkụā̃ ttạ̄ī, ŏ ǁχ̣ē̃.

Hĕ ḷkhwā ǀkŭ-g ǁnău, hăṅ ǀkụā̃ ttĭṅ́, ǀkụ́ạkakẹn
(3949) ǀkŭ ǀhĭṅ́ ssā. Hĕ, hă kŭ-kúï, hăṅ ǀ⌣kē: ( ) "Tí ẹ ʔáuki ākẹn ŏ-g ǁnĕĭṅ́; tā, ǁgōǁgṓ ǀkŭ-g ǀnĕ ǀkĭ ǀkạm̄ ssa, ŏ χ̣hwárra, ī̃. Tā, tí ʔáuki ddí ákkă ŏ-g ǁnĕĭṅ́. Hé ti hĭṅ́ ē, ǁgōǁgṓ ǀkŭ-g ǁnĕ ǀkĭ ǀkạḿ ǁa
(3950) ŏ χ̣hwárra, ī̃." ( ) Táti, hă ⊙pụáχ̣ai ǀkī ḷkwāka

child * to remain at home. The girl did not know (about) the child. And the old woman said that she must look at the things which her elder sister ate. And they left the child at home †; and they went out to seek food (Bushman rice). They intended (?) ( ) that the child should look at the (3945)
things which her elder sister ate.

The elder sister went out from the house of illness, (and) descended to the spring, as she intended again to kill a Water-child. The (Bushman) child was in the hut,‡ while she (the girl) did not know (about) ( ) the child. And she went (and) killed (3946)
a Water-child, she carried the Water-child home. The (Bushman) child was looking; and she (the girl) boiled the Water-child's flesh; and she ate it; and she lay down; and she again went to lie down, while ( ) she (the child) beheld her. And she went (3947)
to lie down, when she felt that she had finished eating. The child looked at her; and she lay down.

And her mother returned. The child told her mother about it; for her elder sister had gone to kill a handsome thing at the water. ( ) And her (3948)
mother said: "It is a Water-child!" And her mother did not speak about it; she again went out to seek for Bushman rice.

And when she was seeking about for food, the clouds came up. And she spoke, she said: ( ) (3949)
"Something is not right at home; for a whirlwind is bringing (things) to the spring. For something is not going on well at home. Therefore, the whirlwind is taking (things) away to the spring." ( ) (3950)

* A little girl, as big as a European child of 11. (3944')
† Literally, "allowed" her to remain there.
‡ In her mother's hut. (3945')

ḷkaúkẹn. Tíkẹn ē, ǁgōǁgṓ ǀkŭ-g ǀnĕ ǀkĭ ǀkạḿ ǁă hĭ
ŏ χ̣hwárra, ī̃. Tĭ ē, ttí ʔaúki ddí̄ ǂhañnuwa, a͝u
ǁnĕ͝iṅ, ī̃, tā, hă ⊙pụáχ̣ai ǀkwéitẹn ǀkī ḷkwāka ḷkaúkẹn.
(3951) ( ) Tíkẹn ẹ́, ǁgōǁgṓ ǀkĭ ǀkạḿ ǁă hĕ aŭ χ̣hwárra, ī̃.
Hĭṅ tátti, hă ⊙pụáχ̣ai ǀkī ḷkwāka ḷkaúkẹn; tíkẹn ẹ́,
ǁgōǁgṓ ǀnĕ ǀkĭ ǀkạḿ ǁă hĕ a͝u χ̣hwárra, ī̃; a͝u hăṅ
(3952) tắttĭ, hă ( ) ǀkī ḷkwāka ḷkaúkẹn.

ḷkụíǀá ă mmạ́ïï, hă ǀē χ̣hwárra; hĕ ē, hă ǀkŭ-g ǀnĕ
ddí ḷgā̃, ī̃. Hă χ̣ọ́äkẹn-ggŭ, hĭṅ ḷhōu, hĭṅ ǀē χ̣hwárra;
(3953) ǁgōǁgṓ ǀkŭ-g ǀnĕ ǀkí̄ ssā hĕ, ī̃; a͝u hăṅ ( ) ǀkwéitẹn
ǀkŭ ǀḗtā χ̣hwárra. Hăṅ ǀkŭ-g ǀne ẹ ḷgā̃. Ha χ̣ọ́äkẹn-
ggú ssăṅ ǁχ̣ạḿ ā kĕ ddí ḷgā̃, ī̃; ŏ ǁgōǁgṓ ǀkŭ-g ǀnĕ ẹ́,
ǀkí̄ ssā hĕ, a͝u hĭṅ ǁnắ ḷkāuχ̣ŭ; ǁgōǁgṓ ǀkŭ-g ǀnĕ ǀkí̄
(3954) ssā hĕ ( ) ŏ χ̣hwárra, a͝u hă ⊙pụáχ̣ai ǀkwéitẹn ǀkŭ
ǀnĕ ǀḗtā χ̣hwárra. Hăṅ ǀkŭ-g ǀnĕ ẹ ḷgā̃. Hĕ hă
χ̣oäkẹn-ggú ǀkŭ-g ǀnĕ ḷhōu, hĭṅ ssā; ǁgōǁgṓgẹn ǀkŭ-g
(3955) ǀnĕ ẹ́, ǀkí̄ ssā hĕ, ī̃; a͝u hĭṅ ǀkŭ ǁnă ḷkāuχ̣ŭ. ( )
A͝u hă ⊙pụáχ̣aitẹn ǀkŭ ǀḗtā χ̣hwárra; hăṅ ǀku-g
ǀnĕ ẹ́ ḷgā̃.

Hă óäkẹn ǁχ̣ạḿ ǀkŭ-g ǀnĕ ssăṅ ddí ḷgā̃; táti,
ǁgōǁgṓ ǀkí̄ ssā hă ōä̆, ī̃, a͝u hăṅ kăṅ ǁnă ḷkāuχ̣ŭ, a͝u
(3956) χ̣hwárra, tĭ ē, hă ⊙pụáχ̣a͝i ǁnắ hī̃. ( ) Hă ōäkă
ḷnwā,* hĕ ǀkŭ-g ǀnĕ ǁkóä̆-kẹn ǀk'āgẹn ǀhĭṅ χ̣hwárra,
ī̃; a͝u ǁgōǁgṓ ḷkérri ǀkŭ-g ǀnĕ ǀkí̄ ssă hĕ ŏ χ̣hwárra.
Hăṅ ǀkŭ-g ǀnĕ ǁχ̣ạm̄ ddí ḷgā̃ ǁkóä̆-kẹn; hé ta͝u ǀāityĭ,
(3957) hăṅ ( ) ǁχ̣ạḿ ǀkŭ-g ǀnĕ ddī ḷgā̃; ŏ hăṅ táti ǁgōǁgṓ
ǀkí̄ ssă hĕ, ŏ χ̣hwárra. Hĭ-tă tchwí̄-tchwí̄ ǀkŭ ǀēyă

Because her daughter killed the Water's children,
therefore, the whirlwind took them away to the
spring. Something had not gone well at home, for
her daughter had been killing the Water's children.
( ) That was why the whirlwind took them away (3951)
to the spring. Because her daughter killed the
Water's children; therefore, the whirlwind took
them away to the spring; because she ( ) had killed (3952)
the Water's children.

The girl was the one who first went into the spring,
and then she became a frog. Her mothers afterwards
went into the spring; the whirlwind brought them
to it, when she ( ) was already in the spring. She (3953)
was a frog. Her mothers also became frogs; while
the whirlwind was that which brought them, when
they were on the hunting ground; the whirlwind
brought them ( ) to the spring, when her daughter (3954)
was already in the spring. She was a frog. And
her mothers afterwards came; the whirlwind was
that which brought them to it, when they were on
the hunting ground. ( ) Meanwhile their daughter (3955)
was in the spring; she was a frog.

Her father also came to become a frog; for the
whirlwind brought her father—when he was yonder
on the hunting ground—to the spring, (to) the place
where his daughter was. ( ) Her father's arrows* (3956)
altogether grew out by the spring; for the great
whirlwind had brought them to the spring. He also
altogether became a frog; likewise his wife, she ( ) (3957)
also became a frog; while she felt that the whirl-
wind had brought them to the spring. Their things
entered that spring (in which) they were. The

* All the family and their mats were carried into the spring, by (3956')
the whirlwind, and all their things.

hă χ̇hwárra, hĕ ǀétā. Tchu̥ĕṅ ǀkŭ ǀēyă hă χ̇hwárra,
(3958) hĭṅ tátĭ, hĕ ǀkú e̥ ǀgā̃. ( ) Hé tĭ hĭṅ́ ǀnĕ é̥, hĕ-tă
tchu̥ĕṅ́ ǀē χ̇hwárră, ī̃; au̅ hiṅ táti, hĕ ǀkŭ-g ǀnĕ é̥ ǀgā̃.
ǁkḁ̄ge̥n ǀhĭṅ χ̇hwárra, ǁkĕǁkēyă ǀnwā; hé-tă tchu̥ĕṅ́yăṅ
ǀnĕ ǀk'āge̥n ǀhĭṅ́ χ̇hwárra, ī̃.

V.—55.
L.

THE MAN WHO ORDERED HIS WIFE TO CUT OFF HIS EARS.

(*Dictated, in* 1878, *by* ǀhaṅ‡kass'ṑ, *who heard it from his mother,* ǀχ̇ábbi-aṅ́.*)

(7095) Ha† ǁku̥ḁṅ́ hḁ̆ óä ka, ǀāiti ǀkaúǀkaú hŏ́, ha ǀnuǀnuñtu,
tā, ha ǁká-⊙pu̥ā́ ǀnā̃ χ̇árra ǀku ǀʏāo ǀhā́; ‡ au ha
ǁká-⊙pu̥ā́ ǀhaṅ́ ǀku ī̀ ǀχ̇ũṅ́-ă ha ǁká-⊙pu̥ā́ ǀnā̃.

(7096) Hé ti hiṅ́ ē, ( ) ǀāiti hḁ̆ ǀne ǀkaúǀkaú hó úï ha
ǀnuǀnuṅ́tū; au ǀaítike̥n ta ha kkŭ̀, ha ʏaúki sse ī̃; haṅ́
ā, ǀne ǁkā́ ssiṅ.

Hé ti hiṅ́ ē, ǀāiti ǀne ǀkaúǀkaú hŏ́, ha ǀnuǀnuñtu;
(7097) he, ha hḁ ǀne ǁkĕ́rri-ī̃, au ha ( ) ttū̃; au hā̃-hā́, hḁ́
ā, ka ǀāiti ī̃; tā, ha ǁká-⊙pu̥ā́ ǀnā̃ χ̇árra ǀku ǀʏāo ǀhā́;
au ha ǁká-⊙pu̥áke̥n ǀku ī̃ ǀχ̇ũṅ́-ă, ha ǀnā̃; au ǀāitike̥n
ǀχ̇ũṅ́, hō úï ǀkúke̥n tssórokẹn.

(7095') * The narrator thinks that his mother had this story from her father, Tsḁ̄tsĭ; and he probably from his own mother, Ddẹ́rruke̥n.

† Ṅ́ ǁku̥ḁṅ́ ā, ʏaúki ǂeñ-nă ha ǀkẽ; tā, ǀk'ĕ́ ǀkĕ ē, ʏaúki ǀkwīya kā ha ǀkẽ; tā, ǀχ̇wé-ǁnā́-ss'ŏ-ǀkē, ǀkĕ́ ǀku ĕ́; hé tíke̥n ē, hi ssiṅ ddī́ ǁkaṅ́-ddi, ī̃.

‡ Haṅ ǀku ī̃ ǂī, tĭ ē, ha ǁká-⊙pu̥ā́ ǀná-ka ttū́ ē óä; au ha ǁká-⊙pu̥ā́ ǀná-ka ǀkúkake̥n ǀku ē ǀχ̇ũṅ́ óä.

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things entered that spring, because they (the people)
were frogs. ( ) Therefore it was that their things (3958)
went into the spring, because they were frogs. The
mats * (grew) out by the spring, like the arrows;
their things grew out † by the spring.

V.—35.
L.

THE MAN WHO ORDERED HIS WIFE TO CUT OFF HIS EARS.

He ‡ formerly wished (his) wife to cut off his (7095)
ears, for his younger brother's head had surely been
skinned §; whereas his younger brother's wife had
only shaved his younger brother's head.

Therefore, ( ) (his) wife cut away his ears; (7096)
although (his) wife had said that she would not do
so; he was the one who insisted (upon it).

Therefore, (his) wife cut off his ears; and he was
screaming, on account of his ( ) skin, while he (7097)
himself had been the one who wished the wife to
do so; for his younger brother's head had surely
been skinned; whereas his younger brother had
merely had his head shaved; while (his) wife shaved,
removing the old hair.

* Mats of which the Bushmen make their huts (made from (3958')
a thick grass or reed?).

† These things that grow by the springs belonged to the first Bushmen, who preceded the present race, *ǀkwéite̥n ta ǀǀkēn* says. Her mother told her this.

ǀχ̇wé-ǀnā-ssĕ-ǀk'é is the name of the Bushmen who lived first in the land.

‡ I am one who does not know his name, because the people (7095')
were those who did not utter his name to me; for, they were men
of the early race; therefore, they did foolish things on account of it.

§ He really thought that the skin of his younger brother's head was off, while it was his younger brother's head's hair which had been shaved away.

V.—70.
L.

THE ǂNÈRRU AND HER HUSBAND.

(*Dictated, in June,* 1879, *by* ǀhaṅ́ǂkass'ō, *who heard it from his mother,* ǀχ́ábbi-aṅ́.*)

(8507) ǀχ́wè-ǁnă-ss'o-ǀku̥í ǁku̥ḁṅ hḁ́ óä ǀhaṅ́-a ǂnèrru.† ǂnèrru ǀne ǀku ǀkō̥ǀkṑ̥ ‡ ǀḗ ǁkhŏ ǁχ́ē, au ǁhò, au (8508) gwaíya ǀkhá ǁχ́ē. Ha hḁ́ ǀne ǁá ǀhāīte̥n ǁχ́ē; ( ) hĩ̆ ǀne ǀkùïte̥n.

Hĩ̆ ǀne ǀkáge̥n kăŭ ǀ⌣ku̥ā̀, au ǀgáuë, hiṅ́ kóä gwāī; au han tátti, ha ǀku ī̆ ǁnā́ hĩ̆ gwāī. Há a ǁkhu̥éte̥n.§ Hé tíke̥n ē, há ǀne ǁnā́ hĩ̆ gwāī. Hé tíke̥n ē, ha (8509) hḁ́ ǀne ǀ⌣ku̥ā̀, ( ) ī̆, au ǀgáuë. Gwaí ǀne ǀkhī ǁχ́ē; ha ǀne ǀḗ ǁkhŏ ǁχ́ē au ǁhò.‖ He gwaí ǀne ǁχ́ā̀, haṅ ǀkhí ǁχ́ē-kō. Há ǀne ǀḗ ǁkhōū ǁkhŏ ha, ǀĕ ǁkhōū (8510) ǁkhŏ ǁχ́ē, au ǀgáuëta ǁχ́ē. Há ( ) ǀne ǁχ́ā̀, há úï, ha ǀne ǁgḁúë ǁχ́ē-kō. Há ǀne ǁχ́ā̀, ha ǀnĕ ǀní ǁχ́ē-kō, ha ǀne ǁkhu̥éte̥n ha. He, há ǀne ǁχ́ā̀, há ǀkhī ha.

(8524') * Ṅ ǂī̆, tĭ ē, ǀχ́ábbi-aṅ́ ǀkóïte, ǀkóïte, ǀkóïte-kō χ́o̥ā́ ss'ŏ ē, òä ǀku̥ḗī̆ kū́, hiṅ ǂkákka hā̆.

(8507') † ǂnèrru ǁku̥ḁṅ hḁ́ óä ĕ ǀku̥ī́; hé ti hiṅ́ ē, ( ) ǀχ́wè-ǁnă-ss'ŏ-ǀku̥ĭ (8508') ǀkŭ ā ǀhaṅ́-a ha.

(8507') ‡ Hiṅ́ tátti, hi ǀĕǀḗ ǁkhŏ ǁχ́ē, au ǁχ́ēte̥n ǀkĭ ǀk'ăŭ, hiṅ ǀné ta, hi ǀkō̥ ǁχ́ē.

(8508') § ǁkhu̥éte̥n = ǀǀkéṅ.

(8509') ‖ ǀku̥ĭ gwáïte̥n ā ǀĕǀḗ ǁkhŏ ǁχ́ē au ǁhò; au ǀku̥i ǀāītike̥n ǀnĕ ā, ǀkăǀkaṅna au ǁhò, há ā ka, ha ssiṅ χ́útte̥n ti ǀē ǁχ́ē. Ha ǁku̥ḁṅ ǀku ǁkhóë ss'o ǁkhā́-tū́, au ǀku̥i ǀāītike̥n ǀne ǁkōū ss'ō.

V.—70.
L.

THE ǂNÈRRU AND HER HUSBAND.*

A man of the early race formerly married a (8507) ǂ*nèrru*.† The ǂ*nèrru* put ‡ the dusty (*i.e.* earthy) Bushman rice into a bag, when her husband had dug out (literally, "had killed") Bushman rice. She went to wash the Bushman rice; ( ) they (8508) returned home.

They early went out to seek for food on the morrow, she and (her) husband; for she was alone (?) with her husband. He was the one who dug § out (Bushman rice). Therefore she was with her husband. Thus she went out to seek for food, ( ) on the morrow. The husband dug out Bushman (8509) rice; he put the Bushman rice into the bag.‖ And the husband again dug out other Bushman rice. He put it in above, put in the Bushman rice on the top of the morning's Bushman rice. He ( ) (8510) again arose, he sought for other Bushman rice. He again found other Bushman rice; he dug out

* I think that ǀχ́*abbi-aṅ́'s* grandmother's grandmother's other (8524') grandmother's mother it must have been who formerly, in this manner, spoke to her.

† The ǂ*nèrru* (now a bird) was formerly a person; therefore, (8507') ( ) a man of the early race was the one who married her. (8508')

‡ When they are putting Bushman rice into (a bag), when (8507') the Bushman rice has earth with it, they say that they ǀ*kō̥* Bushman rice.

§ "To dig with a stick" is here meant. (8508')

‖ The man was the one who was putting Bushman rice into (8509') the bag, while the woman was the one who was holding the bag; she was the one who intended to shake in the Bushman rice. He stood inside the mouth of the hole, while the wife stood above.

Há ǀne ǁě ǀk'a͡ũn ǁkhŏ ha. Há ǀne ǁé̋ ǀk'a͡ũn ǁkhŏ hă̋,

(8511) he ( ) ǁhò-g * ǀne ǀk'a͡uⁿ.

He, ha ǀne ūï, ha ǀne ǁgą́uë ǁχ̣ē kō. Ha ǀne ǀnī ǁχ̣é kō; há ǀne ǁkhu̯étẹn ha. Há ǀne ǀkhī ha. He

(8512) ha há̠ ǀne kúï: "ǀnáki ǀk'o͡ũssi,† ṅ ( ) ǀu̯hí ǁkhŏ ǁχ̣ē á̠." He ǀláti há̠ ǀne kúï: ‡ "Ssi taⁿ ɔ́aúki ǀkweítẹn ǀkō̠, ssi tssí̠ ǀnu̯iⁿ́, ssí ē ǂnèrru ǁne͡iⁿ́." § He, ha há̠ ǀne kúï: "Ákki, ákki ã́ ǀk'o͡ũssi, ṅ ǀu̯hí

(8513) ǁkhŏ ǁχ̣ē." He ǀāiti há̠ ǀne kūï: "Á̠ kaⁿ ( ) ddō̠ä ǀkú sse ǁkhóë ǁkhŏ ǁĕ ǁχ̣ē au ǀk'a͡ũ; tā, ssi ɔ́aúki ǀkweítẹn ǀkō̠ ssi tssĩ ǀnu̯iⁿ́." He, ha há̠ ǀne kuï:

"Ákki ákki ã̃ ǀk'o͡ũssi, ṅ ǀu̯hí ǁkhŏ ǁχ̣ē." He ǀláti

(8514) ha̠ ( ) ǀne kúï: "Á̠ kaⁿ ddō̠ä ǀkṵ́ sse ǁkhóë ǁkhŏ ǁĕ ǁχ̣ē, au ǀk'a͡ũ̃, a sse ttuⁿ́m ǁχ̣ē."

He ha há̠ ǀne kúï: "Ákke ã̃ ǀnu̯iⁿ̀, ṅ ǀu̯hi̋ ǁkhŏ

(8515) ǁχ̣ē!" au haⁿ há̠ ǀká̠rro tsùttẹn hhó ssā ( ) ǀnu̯iⁿ̀. ǀláti ǀku̯iⁿ̀ǀku̯iⁿ̀ ē ssiⁿ̀ ǀu̯hi̋ ss'ō ǀk'o͡ũssi,‖ hiṅ há̠ ǀne

(8511') * Ṅ ǁku̯a̠ⁿ ǂī, tĭ ē, waíta ǁhò ǁku̯a̠ⁿ ss'o óä ɛ́.

† ǀnu̯ĭⁿ́-⊙pu̯oⁿ́ni haⁿ́ ǀku ɛ́. Ttṵ̃ ā ǀkwāı̄, hiṅ ǀné ta ǀk'o͡ũssi ã̄.

(8512') ‡ Haⁿ ǂka‡kakkẹn.

§ Ṅ́ ǁku̯a̠ⁿ́ ‡ī́, tĭ ē, hī́-ta ǁne͡iⁿ́ ǁku̯a̠ⁿ́ ss'o óä ǀ͡kwāıya; tā̄, hi ǁku̯a̠ⁿ́ ǀne ǀ͡kwāıya; tā, hi ǁku̯a̠ⁿ ǁna͡ũ, hí ǀne ɛ́ ɔ́ɛ̆ɔ́eⁿ́n, hiṅ ɔ́aúki ttą́m⊙pu̯ă ǀ͡kwāıya.

(8515') ‖ Ṅ ɔ́aúki ǂeⁿ́n ákka; tā, ǃk'ɛ́ ē ṅ ǀkī́ hi, hī́ ǀkṵ ē ǀku̯ẽ̃ïdă; hiⁿ́ tă, ǂnèrru ǀku̯iⁿ̀ǀku̯iⁿ̀ há̠ óä ǀu̯hí-ss'ō ǀk'o͡ũssi.

2.

The ǂnèrru and her Husband.

(the earth from it). And he again dug it (the rice) out. He put it on the top (of the other). He put it on the top; and ( ) the bag * became full. (8511)

And he arose, he sought for other Bushman rice. He found other Bushman rice; he dug out (the earth from) it. He dug it out. And he exclaimed: "Give me (thy) little kaross,† that I ( ) may put (8512) the Bushman rice upon it." And the wife said:‡ "We are not accustomed to put Bushman rice, having earth with it, into our back's kaross, we who are of the house of ǂ*nèrru*." § 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 (8513) into the ground; for we are not accustomed to put Bushman rice, having earth 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 (8514) shouldst put the Bushman rice into the ground, that thou mayst cover over the Bushman rice." ‖

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 entrails, (8515)

* I think that it seems to have been a springbok sack (*i.e.* a bag made of springbok skin). (8511')

† It is a little kaross. One skin (that is, the skin of one animal) ~~(8511')~~ they call !*k'oussi*.

‡ She spoke gently (*i.e.* did not sing here). (8512')

§ I think that their houses must have been numerous; for they were numerous; for, when they are little birds, they are not a little numerous.

‖ With other earth. (8514')

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tŏ̀rro ḷkhĕ̀.* He, ha hą́ ǀne kúï: "Ŭ̀ wwḗ! ṅ ǀhā́,
(8516) wwé hĩ̀! Ṅ kọą́ sse ǀne tē ǀkì̀?" au ǀáitikẹn hą́ ( )
ūï, ǀāitikẹn hą́ ǀné ta—

"Ssí ē ǂnèrru ǁneiṅ́,
Ssí taṅ ʒáuki ǀkweítẹn ḷkọ̄ọ̆̄,
Ssi tssí ḷnụiṅ́.
Ssí e ǂnèrru ǁnĕiṅ́,
Ssí taṅ ʒáuki ǀkweítẹn ḷkọ́ọ̆̄,
Ssi tssí ḷnụĭṅ́:"

(8517) au haṅ ( ) hą́ ǀne ttą̀ï tau ddā ã ǀkụiṅ̀ǀkụiṅ̀. Haṅ
hą́ ǀné ta—†

"Ssí ē ǂnèrru ǁnĕiṅ́,
Ssí taṅ ʒáuki ǀkweítẹn ḷkọ̄ọ̆̄
Ssí tssí ḷnụĭṅ́."

(8518) Hé tíkẹn ē, ha χ́ŏ́ä hą́ ǀne ǁnaŭ, haṅ ss'ō,‡ ( ) haṅ
hą́ ǀne kúï: "ǁ⌣kŏ́enyà tĭ ē, ǁkā́χ́aĭ ssiṅ ǀ⌣kụá ḷkhḗ
ta hĩ̀, au ḷkhwé ḷkàuëtẹn ē ḷχ́waṅ̀ ḷkụí; § tá, ǁkáχ́ukẹn
(8519) ǀhóukẹn ʒáuki ʒwā̃ ǂhaṅ́nũwa. Ā́ kuṅ ( ) ǁ⌣kŏ́en,
tĭ ē, ḷkhwĕ ḷkáuëtẹn ē ḷχ́waṅ̀ ḷkụí ḷkĕ̀ya ḷk'aùṅ ǁnă
ḷkhwḗ." Hé, ha ⊙pụā́χ́ai hą́ ǀne ḷkwą̀ĭ ḷkhḗ; ha
⊙pụā́χ́aitẹn hą́ ǀne ǁ⌣kóen. Haṅ hą́ ǀne kúï:
(8520) "⊙pụā́χ́ai ( ) ǁkụąṅ ā, ǀgụą̄ kaŭ ḷkhéya ssà." Hé
tíkẹn ē, ha χ́ŏ́ä hą́ ǀne kúï: "Ṅ ǁkụąṅ́ ka, ú sse ǀnĕ
ǁ⌣kóen; ǁkáχ́ukẹn ǀhóuken ǁ ǁkụąṅ ddọ́ä ddí ǀkŏ̄u,

* Haṅ́ ǀku ss'ō.
(8517') † Haṅ ḷkùtta ǁā, au ha ǀkąm̀ ǁa ǁneiṅ́.
‡ Ha ǁkụąṅ́ ǀku ss'ō ǁnĕiṅ́.
(8518') § Ha ⊙pụā́χ́aitẹn ā, ha ǀ⌣ké ha, ha-ka ḷkúttẹnḷkúttẹn.
(8520') ǁ Ṅ ǁkụąṅ ǂ/, tĭ ē, ha ǀku ǀ⌣kē ha ⊙pụā́χ́ai ǀhā́.

The ǂnèrru and her Husband.

which were upon the little kaross,* poured down.†
And he, crying, exclaimed: "Oh dear! O my wife!
What shall I do?" while the wife ( ) arose, the wife (8516)
said (*i.e.* sang)—

"We, who are of the house of ǂ*nèrru*,
We are not used to put earthy Bushman rice
(Into) our back's kaross;
We, who are of the house of ǂ*nèrru*,
We are not used to put earthy Bushman rice
(Into) our back's kaross:"

while she ( ) walked on replacing her entrails. She (8517)
sang—‡

"We, who are of the house of ǂ*nèrru*,
We are not used to put earthy Bushman rice
(Into) our back's kaross."

Therefore, her mother, when sitting,§ ( ) exclaimed: (8518)
"Look at the place to which (thy) elder sister went
to seek food, for the noise of the wind is that which
sounds like a person; ǁ for, (thy) elder sisters'
husbands do not act rightly. Thou dost ( ) see that (8519)
the noise of the wind is that which sounds like
a person, singing to windward." And her daughter
stood up; her daughter looked. She (the daughter)
exclaimed: "(Thy) daughter ( ) is the one who (8520)
falling comes." Then her mother said: "I wish
that ye may see; (thy) elder sisters' husbands ¶ do

* I do not know well (about it), for my people were those who (8515')
spoke thus; they said that the ǂ*nèrru's* entrails were formerly
upon the little kaross.
† She was sitting down.
‡ She went along singing, as she went away home (to her (8517')
mother's home).
§ She was sitting at home. (8518')
ǁ Her daughter was the one of whom she spoke, (of) her
singing.
¶ I think that she was speaking of her daughter's husband. (8520')

(8521) u hi ʏaū́ ē ǁkā, hĩ ǁkụą́kka; ( ) hiṅ ǀhaṅǀhaṅ̀ ǀē ī́, ū́ hĩ ǁkụą́kka."

Hé tíkẹn ē, ha hą́ ǀne ḷkúχ̣e ḷkèṅ ǁa ha ⊙pụ̣ắχ̣ai; haṅ ǀne ǁaṅ́ ḷkạnń ḷnwā ha ⊙pụ̣ắχ̣ai ḷk'ŏ́ussi; * haṅ
(8522) ǀkạnń ḷụhī́ ǁkhŏ ( ) ha ⊙pụ̣ắχ̣ai ǀkụiṅ̀ǀkụiṅ̀, au ḷk'ŏ́ussi, he ha ǀnĕ ǁhiṅ ḷkwḗ ha ⊙pụ̣ắχ̣ai, haṅ ǀne ḷkŏ̃u ki ḷkhḗ ǁa ha ⊙pụ̣ắχ̣ai au ǁnĕ́iṅ; haṅ ǀne ǁaṅ́ ǀkī́ ǀē ha ⊙pụ̣ắχ̣ai au há-ka ǁnĕ́iṅ.

(8523) Hé tíkẹn ( ) ē, ha hą́ ǀku-g ǀne ḷgą́raka,† au ha ⊙pụ̣ắχ̣ai; au ha ⊙pụ̣ắχ̣ai ǀhắ ǀné ta, ha ssḗ ǀāīti, haṅ hą́ ǀku-g ǀne ḷgą́raka. Hé tíkẹn ē, ha ⊙pụ̣ắχ̣ai
(8524) ǀháṅ ǀku-g ǀne ḷkùïtẹn ( ) ǀkạm̀ ǁa há-ka ḷk'ḗ, au ha hą́ ǀku-g ǀné ta, ha ⊙pụ̣ắχ̣ai ǀhă ǀkú sse ḷkùïtẹn; tā, hi ʏaúki ǁkụą́kka. Hé tíkẹn ē, ha ⊙pụ̣ắχ̣ai ǀhă hą́
(8525) ǀku-g ǀne ḷkùïtẹn, ( ) au hiṅ́‡ ǀku-g ǀne ǁeńn ss'ō.

The ǂnèrru, as a Bird.

(*Described by* ǀhaṅ́ǂkass'ō.)

(8525) ǂnèrru ǀnúnu kaṅ ǀku ǀụérri-⊙pụ̣ắ. ǂnèrru gwāī-yákẹn ā, ǀkū́ ǁkhóä tōï; hiṅ ǀhóäka u tóï gwaí.
(8525½') ǂnèrru ǀāītikẹn ă ǀkū́ ḷkùïta, ( ) u tóï ǀāīti. Hé tíkẹn

(8521') * Ha χ̣ŏ́äka ḷk'ŏ́ussi ǁką́ṅ, ē ssiṅ́ ǀku ss'ō, he, ha ssiṅ́ ǀku ǀkùwa hĩ.
(8523') † ḷgą́raka=ḷkwą̄ä̆, "angry."
(8525') ‡ ǂnèrru; ǂnèrru ē ǀ⏑kwāīya.

The ǂnèrru, as a Bird.

mad things, as if they do not seem to understand; ( ) they marry among us (literally, "into us") as if (8521)
they understood."

Then she ran to meet her daughter; she went to put the little kaross* upon her daughter; she, (8522)
holding, put ( ) her daughter's entrails upon the little kaross; and she bound up her daughter;† she slowly conducted her daughter home; she went to take her daughter into her (the mother's) hut.

Therefore, ( ) she was angry about her daughter; (8523)
when her daughter's husband wanted to come to his wife, she was angry. Therefore, her daughter's husband went back ( ) to his own people, when (8524)
she had said that her daughter's husband should go back; for, they did not understand. Therefore, her daughter's husband went back; ( ) while they‡ (8525)
continued to dwell (there).

The ǂnèrru, as a Bird.

The ǂ*nèrru's* bill is very short. The male ǂ*nèrru* (8525)
is the one whose plumage resembles (that of) the ostrich; it is black like the male ostrich. The female ǂ*nèrru* is the one whose plumage is white ( ) like (that of) the female ostrich. Thus, they resemble (8525½')
the ostriches; because the male ǂ*nèrru* are black, the female ǂ*nèrru* white.

They eat the things which little birds usually eat, which they pick up on the ground.

* Her mother's new little kaross, which had been unused (8521')
(lit. "sitting"), and which she had put away.

† With the four straps of the ḷ*k'ŏ́ussi*, formed by the four legs of (8522')
the springbok's skin.

‡ *i.e.*, the ǂ*nèrru*, many ǂ*nèrru*. (8525')

ē, hĩ ta ǁkhóä tōï; au hiń tátti, ǂnèrruka túkẹn ǀhóäka, ǂnèrruka ǀkākakẹn ḷkùïta.

Hi ǁkụạń ǀku hì tchụeń e ʔĕʔeńn ǀkweítẹn ǀku hī́ hĩ, he, hi ǀku ttạm̆m̆ttạḿm hĩ, au ḷk'au̅̃.

V.—72.
L.

THE DEATH OF THE ḷKHÁ̧Ǜ.

(*Dictated, in July,* 1878, *by* ǀhań́ǂkass'ō, *who heard it from his mother,* ǀχ́ábbi-ań́.)

(7206) ḷkhá̧ǜ ǁkụạń há̧ òä ka—

"Tā,
Ṅ kwań́ tań́ kaṅ ǁā,
ḷk'au̅̃ ǀhiń́,
ḷgúru-ǀnā ka ḷkao̅.

Hé,
Ṅ kwań́ taṅ kaṅ ǁā,
ḷk'au̅̃ ǀhiń́,
(7207) ( ) ǀχ́ĕ́-ḷkhwā́ı ta ḷkao̅.

Tā,
Ṅ kwań́ taṅ kaṅ ǁā,
ḷk'au̅̃ ǀhiń́,
ḷgúru-ǀnā ka ḷkao̅.

Tā,
Ṅ kwań́ taṅ kaṅ ǁā,
ḷk'au̅̃ ǀhiń́,
ǀχ́ĕ́-ḷkhwā́ı ta ḷkao̅."

(7208) He, ha há̧ ǁnā́ŭ, au haṅ ḷk'ā̀ŭ ǀhiń́, ( ) ḷkā́ŭgẹn ǀne kúï, ǁʔábbu ǁkhó ha, au hań́ ka ha ḷk'ā̀ŭ ǀhiń́; au haṅ ǁkụạń́ ssŏ óä ka, ha ssúkẹn ḷk'ā̀ŭ ǀhiń́, ḷkā́ŭ ka

The Death of the Lizard.

They make grass nests on the ground, by the root of a bush.

When not breeding, they are found in large numbers.

V.—72.
L.

THE DEATH OF THE LIZARD.

The Lizard * formerly sang— (7206)

"For,
I therefore intend to go,
Passing through,
ḷ*gúru*-ǀ*nā's* pass.

And,
I therefore intend to go,
Passing through,
( ) ǀχ́ĕ́-ḷ*khwā́ı's* pass. (7207)

For,
I therefore intend to go,
Passing through,
ḷ*gúru*-ǀ*nā's* pass.

For,
I therefore intend to go,
Passing through,
ǀχ́ĕ́-ḷ*khwā́ı's* pass."

And, when he was passing through, ( ) the (7208)
mountains † squeezing broke him, when he had intended to pass through; for, he seems to have thought that he would spring through the mountain pass, which was like this (the narrator here showed

* The ḷ*khá̧ǜ* was a man of the early race. He is now a lizard (7206')
of the genus *Agama*. "Chiefly found in rocky and sandy places. Many species distributed all through South Africa."

† These mountains are large ones, near ǀ*íttẹn*ǀ*hiń́*. ~~(7208')~~

ǀkaò, ē í u. Hé tíkẹn ē, ǀkaúgẹn ǁne ĩ ǁkĩ ã̀, ǀkaŭgẹn
(7209) ǁne tssī kúĩ ǁDăpp ( ) ã̀. Hé tíken ē, ha ǁnwāintu ǁne kukkúĩ,* hiṅ ǁkō̤ō̤, ǀkhé ǁā, hiñ ǁne ddī ǀgúru-ǁnā; au ha ǀkhwĭ ǀúkẹn ǁne kukúĩ, hiṅ ǁkō̤ō̤, ǀkhé ǁā, hé̤ ē, ǁne ddí ǀχĕ-ǀkhwằĭ.

Remarks on the preceding Story by the Narrator.

(7210) Ṅ ǀku ǂĩ̀, tĭ́ ē, ha ss'ŏ ò̀ä ggāūwa ǀhŭ, ha sse ssá ǁnăǁnắ ǀhŭ. Tā, ṅ ǁkụạṅ ǂĩ̀, tĭ́ ē, ǀkhwaítẹnǀkhwaítẹn tetteńni-aṅ́ ē ǁkóëtā ǀhŭ, hi ǁkụạ́ṅ ss'ŏ ē, ha ò̀ä
(7211) ggāūwa hĭ̀, ( ) ha sse ssá ǁe̤nn̄ hĭ̀. Haṅ ǁkụạṅ ss'ŏ ò̀ä ggāūwa ǀkāūgẹn-ǀkă̤ǀkắ̤, ha sse ssá ǁe̤ñwa (*i.e.* ǁe̤nn̄ hằ). Tā, ṅ ǂĩ̀, tí ē, ǀkaúgẹn-ǀkă̤ǀkắ̤ ā ǀhīṅ au hē
(7212) tĭ́. Há ā, hằ ǁnaŭ, au ha ǀk'aù ǀhiṅ́ ( ) ssa, haṅ ǁne ǀuhĭ́ ǀkhé ssā ǀkoū, ha sse ǁkaítẹn ǁχĩ̀ ǀkhĕ̀ ǀkụạ̃ ǁχà̃χu, he ha ǁkóäkẹn ǀāī ǁnà̃-ǁkụárra; he, ha ǁkóäkẹn kằṅ
(7213) tàttẹn ǁkóë ǁà ǀkāūgẹn-ǀkă̤ǀkắ̤; ( ) ǀkaúgẹn-ǀkắǀkắgẹn ā, ha ǁne ǀāī ǁá ha; há ā, hằ ǁne ǁaṅ́ ǁe̤ña; há ddǫ́ä ā, ṅ ǂĩ̀, tí ē, ha ss'ŏ ò̀ä ddǫ́ä ggāūwa ha. Haṅ ǀkwā, au haṅ ss'ŏ ò̀ä ggāūwa hằ.

(7209') * Hiṅ ǀku ĩ̀ ǀkă̤bbukẹn ttā̤ī.

---

the first and second fingers of his left hand in a forked and almost upright position). Then, the mountains caught him thus (putting his fingers close together), the mountains bit, breaking ( ) (7209) him. Therefore, his forepart fell over* (and) stood still, it became ǀ*gúru-ǁnā*; while his hinder part fell over (and) stood still; it was that which became ǀχĕ-ǀ*khwằĭ*.

Remarks on the preceding Story by the Narrator.

I think that he seems to have been going to the (7210) red sand hills, that he might come (and) dwell at them. For, I think that the (shallow) pools, which lie among the red sand hills, seem to have been those towards which he was going, ( ) that he (7211) might come (and) live at them. He seems to have been going towards ǀ*kāūgẹn*-ǀ*kă̤ǀkắ̤* (a certain pool), that he might come (and) live at it. For, I think that ǀ*kāūgẹn*-ǀ*kă̤ǀkắ̤* is near this place. He is the one who, when he came passing ( ) through, would (7212) come along the 'vlei', that he might ascend, passing along the side of the hill; and he would altogether descend into ǁ*nà̃*-ǁ*kụárra* (a certain river), and he would go quite down, along (the river bed) to ǀ*kāūgẹn*-ǀ*kă̤ǀkắ̤*. ( ) ǀ*kaúgẹn*-ǀ*kắǀkắ* would be the (7213) place where he descended; it was where he was going to dwell; it must, I think, be the place towards which he appears to have been going. He broke (in twain) when he seems to have been going towards it.

(7209') * It verily (?) turning over went.

VI. *Poetry.*

VI.—42.$_{B.}$

ǁGWĄ́TTẸN-TĂ ỊKÚTTẸNỊKÚTTẸN.

(3237) Há hă hă,
Há́ hă,
Ṅ̌ ā ǀkū́Ịnụ̆ĭṅ ǂnō ṅ̌,
Ṅ́ ă hhą̃ ɣ̌ăŭ Ịkūɣ̌ĕ;
Tā, ǀkŭỊnụ̆ĭṅ́ ǀkŭ ā Ịkūɣ̌ĕ,
Há hă hă,
Há́ hă.
Ṅ́ ā ǀkū́-gỊnụ̆ĭṅ ǂnṓ ṅ̌.
(3238) ( ) ʔá́ ʔā ʔā,
ʔá́ ʔă,
Ṅ́ ă ǀkúỊnụ̆ĭṅ ǂnṓ ṅ̌,
Ṅ́ ă, hhą̃ ɣ̌ăŭ ddǫ́ä Ịkūɣ̌ĕ,
ʔá ʔă ʔă,
ʔá́ ʔă,
Ṅ́ a kkū́mụ̆ĭṅ ǂnṓ ṅ̌,
Gwą́ttăŭ* hhą́ ɣ̌ăŭ ddǫ́ä ʔū́ɣ̌e.
ʔá́ ʔā ʔā,
ʔá́ ʔă,
(3239) ( ) ǁgwą́ttẹn ă ǀkūỊnụ̆ĭṅ ǂnṓ hă,
Há́ ā, hhą̃ ɣ̌ăŭ ddǫ́ä Ịkū́ɣ̌e,
ʔá́ ʔā ʔā,
ʔá́ ʔă,
Gwą́ttẹn ā hhą̃ ɣ̌ăŭ ddǫ́ä ʔū́ɣ̌e,
Hă ʔăŭki ddǫ́ä khwíyă.

(3238') * The Cat has three names, viz., ǁ*gwą́ttẹn*, ǁ*gwą́ttăŭ*, and ʔ*ītẹn*. Here it "sings with the upper part of its mouth" (making ʔ). *Aŭ hăṅ tắttĭ, hă ǀkē-kkō ē ʔītẹn.* "For, it feels that its other name is ʔ*ītẹn*."

The Cat's Song.

VI.—42.$_{B.}$

THE CAT'S SONG.

Há* hă hă, (3237)
Há́ hă,
I am the one whom the Lynx derides,
I am the one who did not run fast;
For, the Lynx is the one who runs fast.
Há hă hă,
Há́ hă.
I am the one whom the Lynx derides.
( ) ʔá́ ʔā ʔā, (3238)
ʔá́ ʔă,
I am the one whom the Lynx derides.
I am the one who could not run fast,
ʔá ʔă ʔă,
ʔá́ ʔă,
I am the one whom the Lynx derides,
"The Cat could not run fast."
ʔá́ ʔā ʔā,
ʔá́ ʔă,
( ) The Cat is the one whom the Lynx derides, (3239)
"It is the one who could not run fast,"
ʔá́ ʔā ʔā,
ʔá́ ʔă,
"The Cat is the one who could not run fast,
It was not cunning.

* Here the cat opens its mouth wide in singing. (3237')

Hă ddǫ́ä gé̯bbitẹngĕ̯bbī́tẹn;

(3240) ( ) Kā, kkú-gmụĭṅ kkŭ ā kwą́kkă,

Gwą́ttă-kẹn ʔaŭ́kĭ kwą́kkă.

Gwą́tta-kẹn kkwą̄́ṅ * khwíyă.

ʔā́ ʔā ʔā,

ʔā́ ʔă.

Gwą́ttẹn ā kkū́-gmụĭṅ kkā́kkẹn hă.

(3241) ( ) Hā́ ā hhą̄̃ χ̇aŭ ddǫ́ä ḷkūχ̇e,

Há ssĭṅ ddǫ́ä khwíyă.

Kā, kkú-gmụĭṅ kkū́ ā khwíyă.

Hággla hággla hággla

Hā́gglă hággla,

(3241½) ( ) Héggle héggle héggle,

Hḗgglī́,

Héggli hégglĭ hegglĭ

Hégglĭ ṅ́!

VI.—44.$_{B.}$

THE SONG OF THE ḷGỤITẸN.†

(2158) ǀkaúö̥gẹn, ǀkā́ūö̥gẹn,

ǀkaúö̥gẹn, ǀkā́ūö̥gn!

(3240') * *kkwą̄́ṅ* stands for ǁ*kụą̄́ṅ* here.

(2158') † Singular *ḷgụítẹn*, plural *ḷgụíḷgụī*, *Vulpes Caama*, the Caama fox.

The Song of the Caama Fox.

It did foolish things;

( ) For, the Lynx is one who understands, (3240)

The Cat does not understand."

The Cat (nevertheless) is cunning.

ʔā́ ʔā ʔā,

ʔā́ ʔă.

The Cat is the one about whom the Lynx talked.

( ) "It is the one who could not run fast." (3241)

It had to be cunning.*

For, the Lynx is one who is cunning.

Hággla † hággla hággla

Hā́gglă hággla,

( ) Héggle héggle héggle, (3241½)

Hḗgglī́,

Héggli hégglĭ hégglĭ

Hégglĭ ṅ́!

VI.—44.$_{B.}$

THE SONG OF THE CAAMA FOX.

Crosser of the Spoor, Crosser of the Spoor,‡ (2158')

Crosser of the Spoor, Crosser of the Spoor!

* Reference is here made to the Cat's way of doubling when pursued. (3241')

† The narrator here explains that the Cat "talks with its tongue", assenting to what it has been saying.

‡ The Caama Fox is called "Crosser of the Spoor", because it avoids the dog nicely when the dog chases it, and, turning suddenly, runs back, crossing the dog's spoor (behind it), while the dog is racing on in front, thinking to catch the Caama Fox by so doing. (2158')

ǀkaũwa ǃgụíteṇ,*

ǀkaũwa ǃgụíteṇ ! †

ǀkaũwa ǃgụítti,

ǀkaũwa ǃgụítti !

VI.—45.
B.

THE SONGS OF THE BLUE CRANE.‡

1. §

(2155) ǃk'o̲ka kkum̄m ē ha ǃkúttẹn hĩ; haṅ ǃkúttẹn ha ǁkũlnā, tí ē ǂgāra swēnya ha ǁkũlnā; haṅ ǃkútta ǁā—

" ǂgāra ǂku swēnya ṅ ǁkúlnā,

ǂgāra kaṅ swēnya ṅ ǁkúlnā,

ǂgāra haṅ‖ swēnya ṅ ǁkúlnā,

(2158) * The narrator explains it is as if it said: "I cross another ǃ*gụíteṇ's* spoor" (*i.e.*, one who had been there, and has gone away hunting).

(2159') † Hăṅ ǃkúttẹn tĭ ē, ǃkụĭ́ sshŏ ǂī tĭ ē, ǃkụĭ́ ssĕ ǂkā́ hă, ãũ ǃkụĭ́nyăṅ ʞaúkĭ ssĕ ǂkā́ hă; tā, hă ā ǂkāūwă ǃgụíteṇ ǃnwā́ (ǃgụíteṇ-kkō ǃnwā́). Hă ǂkŭ ā́, hă ǃkụĭ́ ʞaúkĭ tă ǂkā́ hă; tā, ǃkụĭ́ ǂkŭ ā, kă ǂkūkeṇ ãũ ǁkū; ãũ há ǂkŭ-g ǂnĕ ǁā ǁgaúă ttā ǂg(e)ōū, ãũ hă ʞaúkĭ ttăṅ ǁkū; ãũ ǃkụĭ́nyā̃ ǂnĕ ddúrru ǃχ̣ụõńnĭ, ãũ ǃkụĭ́ntă ǃkụĭ́.

‡ The Blue Crane (*Anthropoides Stanleyanus*) was formerly a person of the early race.

§ All blue cranes (both male and female) are said to sing this song.

(2156') ‖ Ha ǂkēṅ ǃkwāī, hĭṅ ǁ̃kwāīyă; hă ǂkēṅ ǂkŭ ǃkwāī. ǂgára tsă̤χ̣aítakẹn ǁ̃kwāīyă, ǂgára ǂkēṅ ǃkwāī. Tíkẹn ǁkéǁkēyă hă tsă̤χ̣aṹ ǃkwāī, hă tsă̤χ̣āiteṇ ē ǁ̃kwāīyă, hĭṅ́ é.

Cross the Caama Fox's spoor,
Cross the Caama Fox's spoor! *

Cross the Caama Fox's spoor,
Cross the Caama Fox's spoor!

VI.—45.
B.

THE SONGS OF THE BLUE CRANE.

1.

It is the Blue Crane's story which it sings; it sings (about) its shoulder, namely, that the "krieboom" berries are upon its shoulder; it goes along singing: (2155)

"The berries are upon my shoulder,
The berries are upon my shoulder,
The berry it † is upon my shoulder,

* It sings that the dog appears to think that he will kill it; but the dog will not kill it; for it is the one who crosses the spoor of (another) Caama Fox. It is the one which that dog will not kill; for the dog is the one who will nearly (?) die of fatigue, when it (the Caama Fox) has gone to lie peacefully in the shade; while it does not feel tired; while the dog painfully goes back to his master. (2159')

† Its name is one; they (the berries) are numerous; its name is (still) one. The "krieboom" berries are many; the name of the berries is one. It appears as if its berry were one, (but) they are many. (2156')

The word *lgára* is the same in the singular and plural, viz., *lgára* (or *lgára tsăχ̆ău*) *ā ǃkwāi*, "one *lgára* berry", and *lgára* (or *lgára tsăχ̆aiten*) *ē lʘkwāiya*, "many *lgára* berries." The *lgára* is a part of the *llnā*, or "krieboom", the berries of it, as far as I can understand. They are said to be round, white, and "hard" (*i.e.*, they have something hard inside them). The outside flesh is sweet. They are eaten by the Koranna and the Bushmen. The women go to the "krieboom", pick the berries, put them into a bag and take them home to eat, first mixing them with other berries. They do not eat them unmixed, on account of their teeth, as they fear that the sweetness of the berries might otherwise render their teeth unfit to chew meat well.

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ǀgāra kaṅ swēnya n̈ ǁkūlna.

(2156) ( ) ǀgāra kaṅ káṅ ǀkȅ hhó,
ŗŗŗú kaṅ ǀkȅ hhó;
ǀgāra kaṅ káṅ ǀkȅ hhó,
ŗŗŗú kaṅ ǀkȅ hhó,
kaṅ káṅ ǀkȅ hhó;
ǀgāra ŗŗú kaṅ ǀkŭ hã."

2.

(*When running away from a man.*)

(2157) ǁkúrru ā ǀkúïta,*
ǁkúrru ā ǀkúïta,
ǁkúrru ā ǀkúïta!

3.

(*When walking slowly, leaving the place* [walk of peace].)

ǁkúrru ǀkúïta,
ǁkúrru ǀkúïta!

4.

(*When it flaps its wings.*)

ǁgóu ǀī,
ǁgóu ǀī,
Ŗrrru rrra,
Ŗrru rrra,
Ŗru rra!

The berries are upon my shoulder.
( ) The berries are up here (on its shoulder),* (2156)
Ŗrrú are up here;
The berries are up here,
Ŗrrú are up here,
Are up here;
The berries ŗrú are put away (upon) it (its shoulder)."

2.

(*When running away from a man.*)

A splinter of stone which is white,† (2157)
A splinter of stone which is white,
A splinter of stone which is white.

3.

(*When walking slowly, leaving the place* [walk of peace].)

A white stone splinter,
A white stone splinter.

4.

(*When it flaps its wings.*)

Scrape (the springbok skin‡ for) the bed.
Scrape (the springbok skin for) the bed.
Ŗrrru rrra,
Ŗrru rrra,
Ŗru rra!

* ǁ*kábbo* cannot explain why the berries do not roll off; he says that he does not know. This is a song of the very old people, the "first" old people, which was in his thoughts. (156') (2)

† ǁ*kábbo* explains that the bird sings about its 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 game. They break a stone, knocking off a flat splinter from it, and cut up the game with that. The Grass Bushmen, ǁ*kábbo* says, make arrowheads of white quartz points (crystal points, as far as could be understood). (2157')

‡ The Bushmen make beds (*i.e.*, skins to sleep on) from the skins of springbok and goats.

VI.—46.$_{B.}$

THE OLD WOMAN'S SONG.

First Version.

(*Dictated, in September,* 1871, *by* ǀạ̌ǀkúṅtā.)

(158) ǀnútárrăkẹn ịkŭ́ttẹn; ịkŭ́t-tă ǁā, ttą̄ kăŭ ịkŭ́ttẹn;
ǀnútárrăkẹn ttą̄ kăŭ ịkŭ́t-ta ǁā ăŭ ịgwā̃ī—
"ịgwā̃ītárră,
ịgwā̃ītárră,
ǀkạḿmăīnǀkạḿmăīn ho ǀnútárră au ǁkā̃ū;
ǀnútárră ī̃ kŭkúī̈,
Hăṅ́ ǂkō shīṅ shā;
Hăṅ́ kkŏ́ā̄ṅ ǀhiṅ́,
Hăṅ ịkụárrĕ ịgwā̃ī,
ịgwā̃ī ǁē̃,
ịgwā̃īn ǀkí ịgwā̃ī."

Second Version.

(2160) ịgwā̃ītara,
ịgwā̃ītara,
ǀkạ́mmẹṅǀkạ́mmẹṅ hhó ǀnútara,
Au ǀnútara ịụhítta ǁkā̃ū.

VI.—46.$_{B.}$

THE OLD WOMAN'S SONG.

First Version.

The old Woman sings; goes singing along; sings as she goes; the old Woman sings as she goes along about the Hyena: (158)

"The old she Hyena,
The old she Hyena,
Was carrying off the old Woman from the old hut;
The old Woman in this manner,
She sprang aside,
She arose,
She beat the Hyena.
The Hyena, herself,
The Hyena killed * the Hyena."

Second Version.

The old she Hyena, (2160')
The old she Hyena,
Was carrying off the old Woman,
As the old Woman lay in the old hut.†

* She killed herself, by casting herself violently upon the pointed rock on which she had intended to cast the old Woman who was upon her back; but the old Woman sprang aside and saved herself. (158')

† The old Woman, who was unable to walk, lay in an old, deserted hut. Before her sons left her, they had closed the circle [sides] of the hut, as well as the door-opening, with sticks from the other huts, leaving the top of the hut open, so that she should feel the sun's warmth. They had left a fire for her, and had fetched more dry wood. They were obliged to leave her behind, as they were all starving, and she was too weak to go with them to seek food at some other place. (2160')

VI.—82.
L.

A SONG SUNG BY THE STAR ḷGÃ́UNŨ, AND ESPECIALLY BY BUSHMAN WOMEN.

(*Dictated, in December*, 1875, *by* Díäḷkwā̃in, *who heard it from his paternal grandmother*, Ttu̥ŏbbŏ-ke̥n ḷkaŭ́kn̆.)

(5668) ǁgḁ́rrake̥n *-ḷkwáite̥nttŭ χ̇ă ǁkhŏ́ŭ bbé̱rri-ssĭṅ?
ǂkū̃-ʏḁ̆ḿ † kăṅ ǁku̥ḁ̆ṅ á ǁkhŏŭ bbé̱rri-ssĭṅ.
(5669) ( ) Ǻ χ̇ă ǁkhŏŭ bbé̱rri-ssĭṅ?
ǂkū̃-ʏḁ̆ḿ kăṅ ǁku̥ḁ̆ṅ á ǁkhŏŭ bbé̱rri-ssĭṅ.

VI.—83.
L.

SIRIUS AND CANOPUS.

(*Given, in June*, 1879, *by* ǀháṅǂkass'ō.)

(8468) Ṅ ḷkóïte Ttu̥ã́i-aṅ́ ǁku̥ḁṅ́ ǀku ā, ka ssiṅ ḷkĕ́ya ǀkí ǁ⌣kóägŭ́. Há ǀné ta—

" ḷkùtte̥n-ḷkhōū!
ḷkùtte̥n-ḷkhōū!
Kaṅ dḁ́bba ǁká
ǁ⌣kōä-gŭ́!

(8469) ( ) ǁ⌣kōä-gŭ
Kaṅ dḁ́bba ǁká
ḷkùtte̥n-ḷkhōū!

ǁ⌣kóä-gŭ́
Kaṅ dḁ́bba ǁká
ḷkùtte̥n-ḷkhōū!

(5661') * ǁgḁ́rake̥n ǀkú ĕ "úintjes"; ǀχ̇ḁḿ-ka-ḷk'éte̥n ǁkéṅ hĩ̃.
(8729') † The word ǂkū̃-ʏaḿ has the same form in the singular and plural.

VI.—82.
L.

A SONG SUNG BY THE STAR ḷGÃ́UNŨ, AND ESPECIALLY BY BUSHMAN WOMEN.

Does the ǁgḁ́rrake̥n * flower open? (5668)
The ǂkū̃-ʏḁḿ † is the one which opens.
( ) Dost thou open? (5669)
The ǂkū̃-ʏḁḿ is the one which opens.

VI.—83.
L.

SIRIUS AND CANOPUS.

My (step)grandmother, *Ttu̥ã́i-aṅ́*, was the one who (8468) used to rejoice about Canopus. She said:

" Sirius!
Sirius!
Winks like
Canopus!

( ) Canopus (8469)
Winks like
Sirius!

Canopus
Winks like
Sirius!

* The ǁgḁ́rrake̥n are bulbs; the Bushmen dig them out. (5661')
† *Dimorphotheca annua*, a daisy-like flower, in blossom at Mowbray in August, 1879. (8729')

ḷkùttẹn-ḷkhōū
Kaṅ dą́bba ǁká
ǁ⌣kōä-gū́!"
(8470) au ṅ ḷkóïte ā̀ tátti, ( ) ḷχ̇ù * wa ḗ.

VI.—91.
L.

THE SONG OF THE KWĄ-KWĄ́RA.†

(*Related, in March,* 1879, *by* ǀháṅ‡kass'ō.)

(6139') Ṅ ḷkwī́-⊙pụă,
ǁkă ḷhóä ṅ ǀnā.
Ṅ ḷkwī́-⊙pụă,
Ṅ ḷkwī́-⊙pụă,
ǁkă ḷhóä ṅ ǀnā.

(6139) Ǒ ssī́ ǀkŭ-g ǀnĕ ḷkhwétẹn hhṓ hă, ha ǀku-g ǀnĕ ǁkhǒ́ū ḷkū́ï; hă ǀkŭ-g ǀnĕ: "Wára ǁkhaŭ, wára
(6140) ǁkhaŭ, wára ǁkhaŭ, ǁkhaŭ́ ǁkhaŭ́, ǁkhaŭ́, ( ) wára ǁkhaŭ, wára ǁkhaŭ, ǁkhaŭ́, ǁkhaŭ́, ǁkhaŭ́, ǁkhaŭ́!" Haṅ ǁnāū, ŏ ha ḷkhē ḷk'ā̃ū, hăṅ́ kă: "Ă wą́, ă wą́, ă wą́, ă wą́!" ŏ hă ḷkhē ḷk'ā̃ū.

(8469') * Ssi ǁkụąṅ ka kă ḷχ̇ù, au há ā̀ ǀ⌣kwāīya.
† *Eupodotis afra,* Black Koran, Knorhaan (Brandkop).

Sirius
Winks like
Canopus!"

While my grandmother felt that ( ) food was (8470)
abundant.*

VI.—91.
L.

THE SONG OF THE BUSTARD.

My younger brother-in-law, (6139')
Put my head in the fire.†
My younger brother-in-law,
My younger brother-in-law,
Put my head in the fire.

When we startle it up, it flies away; it (cries): (6139)
"*Wára* ǁ*khaŭ, wára* ǁ*khaŭ, wára* ǁ*khaŭ,* ǁ*khaŭ́* ǁ*khaŭ́,*
ǁ*khaŭ́,* ( ) *wára* ǁ*khaŭ, wára* ǁ*khaŭ,* ǁ*khaŭ́,* ǁ*khaŭ́,* (6140)
ǁ*khaŭ́,* ǁ*khaŭ́!*" When it stands on the ground,
it says: "*Ă wą́, ă wą́, ă wą́, ă wą́!*" when it stands
on the ground.

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* We are wont to say ḷχ̇ù, when food is abundant.
† When the "Knorhaan Brandkop" was still a man, his head (8469')
was thrust into the fire by his brother-in-law, in order to punish him for having surreptitiously married a sister. Since then he is only a bustard.

[For the Printer! The figures belong to Note * here.]

VI.—101.$_{L.}$

THE SONG OF THE SPRINGBOK MOTHERS.*

(*Dictated, in June,* 1879, *by* Iháṅ‡kass'ō, *who heard it from his mother,* Iχ́ábbi-aṅ́, *from her mother,* ‡ka̧ḿmì, *and from his stepgrandmother,* Ttu̧ãī-aṅ́.)

(8561') Waí ǁu̧ăǁu̧árrakȩn há̧ kă—

"Ā̧́-ā̧́ hṅ̀,
Waí-⊙pu̧ă wwĕ,
⊙pu̧oiṅya kĭ.
Ā̧́-ā̧́ hṅ̀,
Waí-⊙pu̧ă wwĕ,
⊙pu̧oiṅya kĭ."

VI.—106.$_{L.}$

ǁKÁBBO'S SONG ON THE LOSS OF HIS TOBACCO POUCH.

(*Dictated, in January,* 1878, *by* Iháṅ‡kass'ō.)

(6138') Iχ́ùru ḗ,
Iχ́ùru ḗ u̧,
Iχ́ùru kaṅ Ikḗ u̧.

Iχ́ùru ḗ,
Iχ́ùru ḗ u̧,
Iχ́ùru kaṅ Ikḗ u̧.

(6138) Iχ́ùru, hăṅ ʏaúki Inĕ Iu̧hī, ŏ Ịku̧ĭṅ́ Ikŭ-g Inĕ ssa̧ṅ hōä hă á, ha-ka ǁhò, aŭ ǁgā. Hé ē, hă Ikŭ-g Inĕ

* This song occurs in the fable of the Anteater, the young Springbok, the Lynx, and the Partridge (IV.—42. *L*).

VI.—101.$_{L.}$

THE SONG OF THE SPRINGBOK MOTHERS.

The Springbok mothers sang (soothing their (8561') children)—

"Ā̧́-ā̧́ hṅ̀,
O Springbok Child!
Sleep for me.
Ā̧́-ā̧́ hṅ̀,
O Springbok Child!
Sleep for me."

VI.—106.$_{L.}$

ǁKABBO'S SONG ON THE LOSS OF HIS TOBACCO POUCH.*

Famine it is, (6138')
Famine it is,
Famine is here.

Famine it is,
Famine it is,
Famine is here.

Famine ["tobacco-hunger" is meant here]—he (6138) did not smoke, because a dog had come in the

* It was stolen by a hungry dog, named "Blom", which belonged to |*goú*|*nū̃ï*.

kkǫ́ä̱ṅ úï aŭ ǁgá, ī̃; hăṅ ǀkŭ-g ǀnĕ ḷkō̱ ǁhò̄. Hĕ ē, hăṅ ǀkŭ-g ǀnĕ ǁχ̊ā̃, hăṅ ttēn, o hăṅ ʔaúki ǀnĕ ǀu̥hī. He, ssĭ-g ǀne ḷkágẹn kaŭ ǁgą́uë ǀkĭǀkĭ ǁhò̄. Ssítẹn ʔaúki ǀnĕ ǀnī ǁhò̄.

VI.—108.$_{L.}$

THE BROKEN STRING.*

(*Dictated, in July,* 1875, *in the Katkop dialect, by* Díäḷkwą̃in, *who heard it from his father,* χ̊ā̃ä̆-ttĭṅ́.)

(5101) ḷk'ḗ kăṅ́ ddǫ́ä̱ ē,
ḷkạṅn ḷkwā kā ḷnū̃ï̆ṅ.
Hḗ̱ tíkẹn ē,
(5102) Tí ǀnĕ ( ) ǀkwẽ̆ úä̆ kkā,
Ī̃,
Ǒ ḷnū̃ï̆ṅ ā ddǫ́ä̱ ḷkwā kā.
Hḗ̱ tíkẹn ē,
Tí-g ǀnĕ ʔaúki ttăṅ́-ă kkā,
Tí kă ssĭṅ́ ǀkwẽ́ï̃ ttā̃ kkā,
Ī̃.
Tā,
Tí ǀkŭ-g ǀnĕ ttā̆́ bbōkẹn ḷkhéyă kā,
(5103) ( ) Ǒ ḷnū̃ï̆ṅ ā ḷkwā kkā.
Hḗ̱ tíkẹn ē,
Tí ʔaúkĭ ḷnĕ ttā̆́ ǂhăṅ́nū̃wă kkā,
Ī̃.

* The above is a lament, sung by χ̊ā̃ä̆-*ttĭṅ́* after the death of his friend, the magician and Rain-maker, *ḷnu̥ĭṅ́ǀkúĭ-tẹn*; who died from the effects of a shot he had received when going about, by night, in the form of a lion.

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night (and) carried off from him his pouch. And he arose in the night, he missed his pouch. And then he again lay down, while he did not smoke. And we were early seeking for the pouch. We did not find the pouch.

VI.—108.$_{L.}$

THE BROKEN STRING.

People were those who (5101)
Broke for me the string.
Therefore,
The place ( ) became like this to me, (5102)
On account of it,
Because the string was that which broke for me.*
Therefore,
The place does not feel to me,
As the place used to feel to me,
On account of it.
For,
The place feels as if it stood open before me,
( ) Because the string has broken for me. (5103)
Therefore,
The place does not feel pleasant to me,
On account of it.

* Now that "the string is broken", the former "ringing sound in the sky" is no longer heard by the singer, as it had been in the magician's lifetime.