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CUSTOMS AND BELIEFS OF THE XAM BUSHMEN

From material collected by

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Part IV. OMENS, WIND-MAKING, CLOUDS

Sneezing.

Dictated by *||khabbo*, a Bushman from the Strontbergen, whose son-in-law, *|hay≠kass^o*, had left with other Bushmen for their country to find their women-folk.

|| ≠i: ti e: |hay≠kass^o |na: !kwoba-ay, || ≠i: ti e: |hay≠kass^o |na: Swoba-||ken. || ≠i: ti e: !kwoba-ay !kwi: || |kē:; || ≠i: ti e: Swoba-||ken !kwi: || |kē:; || ≠i: ti e: ||gōō-ka-!kwi !kwi: || |kē:; hay toto: Kerru au || |kē. Hay toto: Kerru, "||khabboxakən ||na ti dé?" Kerruakən ≠kaka ha, "ó: ā hay ||nd ha-ka gau-k'au." Ha xóākən toto: ha, hay ≠kaka ha xóā, "ha kay hū: ||na ha-ka gau-k'au."

|| |kē: da, || ≠i: || ≠i: ti e: |hay≠kass^o |na: Swoba-||ken; || ≠i: ti e: Swoba-||ken !kwi: || |kē, ta: || |kamma. || ≠i: ti e: || |ha !kwi: || |kē, ta: || |kamma. || ≠i: ti e: || @pwoy !kwi: || ≠kē, || ≠i: ti e: m @pwoxai !kwi:

I think that *|hay≠kass^o* has seen *!kwoba-ay*, (*||khabbo's* wife), and has seen *Swoba-||ken*. I think that *!kwoba-ay* calls my name; I think that *Swoba-||ken* calls my name; I think that *||gōō-ka-!kwi* (*||khabbo's* son) calls my name, he asks *Kerru* about me. He asks *Kerru*, "Where is *||khabbo*?" *Kerru* answers, "(Your) father is with his master." His (the son's) mother asks him, he says to his mother, "(Your) husband has stayed with his master."

This is what I think, I believe that *|hay≠kass^o* has seen *Swoba-||ken*; I think that she has called my name, because I sneeze. I think that my wife calls my name, because I sneeze. I think that my son calls my name, I think that

ŋ /kē, ŋ /kē:-da, ŋ ʔi:, ta ŋ
/kamma. my daughter calls my name, I
think so, because I sneeze.

ŋ ʔi:, ti e: m ɔpɔxai /ha ʔka-
ka m ɔpɔxai, ti e:, "Ō-ka burke
tan é: a, ha-ka gau-k'aukən a: á
ha, á, ha-ka gau-k'aukən /ne ʔka-
ka ha, ti e:, ha si akke: hi." ŋ
/kē:-da, ŋ ʔi:. Ha xóakən toto:
ha, "Ō-ka burke xa /ke: á?" Ha
ɔpɔxai /haŋ ʔkaka ha, "ha-ka
burke tay e: a, he ha a akka hi."
ŋ /kē:-da, ŋ ʔi:, ta ŋ /kamma.

ŋ /haŋ toto: ha, "ɔpɔai /hi-ta
burke xa /ke: a?" Hay ʔkaka
ha ɔpɔaitente, "ha kay óá ha, ŋ si
sij sá ʔkaka ha, ŋ si /e ha, ta: ha
/óá:kən /na ha-ka gau-k'au;
/kē:-da, ŋ ʔi:, hay óá ʔkaka he,
ti e: ha ɔpɔɔy hā: si /óá:kən
/na hi ŋ-ŋ, si si /é ha." ŋ /kē:-
da, ŋ ʔi:, ta: ŋ /kamma.

Dictated by /hay ʔkass'o, a Bushman from the Strontbergen.

/khammaj'ay é. Ha /kwi-ja a:
kay /kwi: ha /kē, hé e:, ha /ne
/khamma, i:. He ti hiŋ e:, /xam-ka
/k'e ta /nau, hi /khamma, hi 'ku,
"||khe||khe-we:, ||kū kay a: /xca
/kwi ŋ /kē, ta: ŋ /dō /ku /khamma
/na."

/kuko: a:, ha 'ku, "I ||kenni
-||kɔɔy /dō /ku /k'e: ŋ, ta:, ŋ
k'auki /dō /khamma, ta /kham-
maj'ay a:, sij k'ó:á, ha /ku-g /ne
/xwonn, ŋ k'auki /ne /khamma
/hiŋ ha."

I think that my daughter's
husband says to my daughter:
"These are father's trowsers
which his master gave him telling
him to give them to me." That is
what I think. Her mother asks,
"Are those father's trowsers?"
Her daughter's husband says to
her, "They are (your) husband's
trowsers which he gave me." I
think so, because I sneeze.

My wife asks him, "Are those
(your) father-in-law's trowsers?"
She says to her daughter-in-law,
"Husband seems to want me to
come and talk to him, for he is
staying with his master; I think
he is telling me that his son has
been staying with me, we will go
to him." I think so, for I sneeze.

It is sneezing. That girl has
spoken his name, therefore he
sneezes. This is what Bushmen
do when they sneeze, they say, "O
beast-of-prey, our brother must
have called my name, for I am
sneezing here."

The other answers, "Our
brothers seem to be speaking of
me, for I do not sneeze, but the
sneeze which threatens will not
turn aside, I do not sneeze it
away."

Dictated by Diál'kwain, a Bushman from the Katkop hills.

/khammaj'ay é ||k'ó:ákən. Itən
/nau, i /khamma, itən /khamma hō
ɔpɔai. Ta, mama-gu /hi ʔkaka
si á:, o /gauē-tukən-ka /khammaj',
he k'auki á: kən, o itən /khamma o
/gauē-tukən.

Ta mama-gu ka /nau, si: kō: ūi,
si-g /ne /khamma, mama-gu /k'e: si,
ti e:, ts'a de /nō a:, si ta /khamma
ā:, o si: lko: ūi? Si /khóá kay
ʔi:, /gauē-tukən-ka /khammaj'
k'au é /kho:xa:.

O i /khamma o /gauē-tukən, itən
/ne /kōay /hiŋ, itən /tai /kauxu,
itən k'auki ka, i se /kam /gōē, o i:
/khamma o /gauē-tukən. /nāŋŋ
k'auki ta, /nāŋ se ū /hi u í, o
/gauē-tukən-ka /khammaj'. Ta,
mama-gu /hi ʔkaka si á:, ti e: si
/khamma ||k'ó:ákən /kau a: si /han
/khe tiŋ ha.

Mama-gukən ||xam ʔkaka si á:,
o /khammaj'. O /tʃwey e: mama-
gu ʔkaka si á: he, o /k'e: a: si
/xā: ɔpɔai á:, hay a: mama-gu
/k'e:ja si, á:, /khóá kay ʔi:,
/khammaj'ay é i hi-ka ts'a. Ta:,
i-g /nau, i /khamma, o ɔpɔai-
ja: twi:ja, itən /khamma /kabbakən
hō ɔpɔai, o i: /khamma /e:ja /kwi
a: /xā: ɔpɔai ha /nūnuntu.

ɔpɔaitən /nau, ha /to:á: i-ta
/khammaj'ay /khamma, ɔpɔaitən /xam
/ku di kwi k'ɔayk'ɔay ha tu: i,
o itən /khamma, o /kwi a: /xā: ha,
hay /ku a: /tō:á i-ka /khamma
/khamma; hay /ku kay su:kən ū i.

Sneezing is unfortunate. When
we sneeze we drive the game away.
Our mothers used to tell us that
sneezing in the early morning is
not good, if we sneezed in the
early morning.

If we sneezed when we woke up,
our mothers used to ask us, why
we were sneezing as we woke up?
We seemed to think that sneezing
at daybreak is not a bad omen.

If we sneezed at daybreak and
got up and went to the hunting
ground, we should not get a tor-
toise because of our sneezing
early. The hare would not come
out in front of us because of the
sneezing. For our mothers said
that by sneezing we cursed the
ground over which we were hunt-
ing.

Our mothers also spoke to us
about sneezing. Among the things
they said was this, when we had
shot game, then we must remember
that sneezing effects our thing.
For if we sneezed when game was
wounded, we startled it by our
sneezing, if we sneezed into the
ears of the man who shot the game.

If he heard our sneezing, the
game would also act as if it heard
us sneezing, because the man who
had shot it had heard us sneeze;
it would spring away.

He *tikən* e:, *mama-gu ka siŋ*
||*nau*, si: *≠na:*, si- *ne* ||*khamma*,
mama-gu ||*k'e*: si, si ||*ki* |e: si ||*k'a*:
o si tu, si se *kwobbo*: ||*khammay*,
||*khammay* *k'auki* se *tai*; si se
kwobbo ||*gwi* ||*khōē* ||*kho* ||*kham-*
may o si ||*nūnu*, ||*khammay* *k'auki*
se *tai*

I ||*nau*, i *tā:*, ti e:, ti *tay*, i *sāŋ*
||*khamma*, itən *!kan* ||*kau* ||*kho* i
||*k'a*: o i ||*nūnu*, i se *korokən* ||*ku-*
kən ||*khammay*.

Therefore our mothers said that
if we forgot and were sneezing, we
should put our finger (first of
right hand) into our mouth and
rub the sneeze away, not letting it
come out; we should rub till it
vanished from our nostrils with-
out coming out.

If we felt that we were going to
sneeze, we should put our hand
over our nostrils, we should des-
troy the sneeze. (The first finger
of the right hand is put into the
mouth and pulled out against the
left cheek, making a noise; the
right hand is then put over the
nose and mouth and rubbed about
a little).

Omens of Death. Dictated by *Diā!kwain*.

N *kay* ||*nau kay* ||*na* ||*hū:*, ŋ
||*khabbo-ā*, ti e: si-si *ko ta:ta*, si
hū: ||*ā*: |*gei*. ||*hū:n* *hū:* |*ne* |*k'e*
sa: si:si, o *sitən* ||*ā* |*gei*, he ||*hū:-hū:*
||*ne* ||*k'e*: ti e:, ha *kd* ha se *!kaitən*
||*kha* si.

||*khabbokən* a: ||*kwē* i-dakən *≠ka-*
ka *ke*, he ŋ *hū:* ||*k'e*:ja ||*hū:*, ā:,
||*hū:* *am* *k'auki* ||*kha* si, ha i: *a*
si, si *!tauṭa* ha ā:, o ha *k'auki*
||*kha* si.

Ta-g ŋ *k'auki* *≠kanwa* ha ||*kha*
ŋ *ō:ā*, ta: ŋ *kay* se a: *!tauṭən* ŋ
ōā-ka *!tauṭən* e: ha siŋ ||*kha*: |*gei*,
i:; ŋ se *!tauṭən* ||*k'e* *hi*, ŋ-*ka*
!tauṭən, o-g ŋ *ōā-ka* *!tauṭən*.

When I was with a farmer I
dreamt that my father and I were
cutting up a sheep. The farmer
came up to us, as we were cutting
it up, and said that he intended
to beat us to death.

The dream told me that I asked
the farmer not to kill us at once,
but just to let us work for him
for it instead of killing us.

For I did not want him to kill
my father, but I wanted to work
off what my father owed for the
sheep; I would work off what I
owed and what my father owed.

He ||*khabbo* *≠kaka* *ke*, i:, ti e:,
ŋ *hū:* ||*k'o'en* ŋ *ōā*, o *hay* ||*ku:kən*
||*ko*:||*ta*:||*gu*||*gu*. He ŋ *hū:* *k'wa:*,
i:, o *kāy* *kay* ||*k'o'en*, ti e: ŋ *ō:ā*
ō ||*kēi* ||*ou* *hay* ||*ku:kən*. He-g ŋ
hū: *kukūi*, ŋ ||*k'e*:ja ||*hū:* ā:, *Ts'a-*
de ||*nō* a:, ||*hū:* *k'wāŋ* *ts'a* *!kerri*
a: si ||*kha*: ha, *hay* ||*ne* ||*kwēi* ||*kwēi*
di:, o ti e:, ha ||*ku* siŋ se *a* si ā:
!tauṭən, o ha *k'auki* ||*kwēi* ||*kwēi*,
ha *di*? ŋ ||*ne* ||*khabbo-ā*, ti e:, ||*hū:*
hū: *swāja* si-si *ko ta:ta*, o *sitən*
hū: *!kammerja* ||*gei-ta* eŋ, o ||*hū:* ŋ
hū: *swai* ||*ki* ||*kūitən* si o ||*hū:-ka*
||*neiy*.

He-g ŋ ||*nau*, ||*!gauṭən* ha *ha*
||*khwat*, ŋ *kwāŋ* ||*hiŋ*, ŋ *≠kaka* ŋ
||*ha* ā:, ti e: ||*khabbo* *≠kaka* *ke*, ti
e: si *hū:* ||*ā*: ||*hū:-ka* |*gei*. ŋ
||*k'o'en* *ta:ta*, o *tatakən* ||*ku:kən*
||*khai* |*khe*. ŋ ||*k'e*:ja ha ā:, ti e:,
ha ||*kho*: *kay* *≠i:*, si *k'au* ha si se
ti *kum*, o ||*khabbo* ||*kwēi* *kūitən*
≠kaka *ke*?

He ||*khwe* ||*kuŋ-sin*, i:; he-g ŋ
||*k'e*:ja ha ā:, ti e:, ha ||*nō* *k'au*
||*k'o'en*, ti e: ||*!gwa:xu* ||*kwēi* u, i:,
tikən ||*khōā* ||*khwa*: se *kāu*, o ||*khab-*
bokən ha ha *≠kaka* *ke* ā:, *!k'āu-*
wāŋ ||*hitiŋ* ||*!gwa:xu*. He *tikən* e:,
ŋ *kay* se *!tai*, ŋ se ||*k'e*||*k'e*:ja ||*hū:*
ā: ||*!xoro*, ŋ se ||*k'o'en*, ti e:, *ts'a-de*
||*nō* a:, ti ||*kwēi* ||*khauci* ā:, o *kāy*
kay ||*khabbo-ā* *ta:ta*, ti e: ||*hū:* *hū:*
||*kha*: si. ||*khabbokən* ||*ku* *≠kakən*
ku-i ||*!xwāŋ-a* *ka:*, ||*!kwi* a: *≠kaka*
ke. He *tikən* e:, i *kiē*: se: ||*kūitən*,
i se ||*a* *tum-ā* ||*na*||*na* ||*neiy*, i se
||*k'o'en*, ti e:, i ||*nō* se *tu: kum*.

He *ta:ta* *tsaxāu* *-dabba* *dabba* ||*ku*
||*nau*, ŋ ā: *k'auki* *!tai*, *hiŋ* ||*ku* *di*

And the dream told me that I
saw my father lying dead in the
sun's heat. And I cried when I
saw that my father had really died.
And I spoke, I asked the farmer,
Did he think that it was such a big
thing which we had killed that he
had acted in this manner, when he
could have let us work it out and
not have acted as he did? I dreamt
that the farmer drove us before
him, and we carried the sheep's
body, while the farmer drove us
back to his house.

Then when day broke I arose
and told my wife that a dream had
told me we were cutting up a
farmer's sheep. I saw father stand-
ing dead there. I asked her, did
she not think that we should hear
news of that which the dream had
told me?

Then the wind was in the north,
and I asked her if she did not see
how the sky looked, it seemed as
if rain would fall, as the dream
had shown me, covering the sky.
Therefore I would go and talk to
the farmer about an ox, to find out
what was happening, what had
made me dream of father, of the
farmer killing us. The dream
spoke just as if a person had told
me. Therefore we will go home,
we will go and listen at the house
and see if we do not hear news.

Then father's eye blinked at me
before I had started, it acted as if

kūi k'wāy !khwa: se !kēi |ou, ha
kūū, !khwa: ||ki e: k'auki ≠en,
hiy |ku ||khōē||khōē; he-g y |k'e:ja
y |ha, i: y |kukūi, y |k'e:ja ha
ā:, "Akən k'au ||k'o'en, o y siy
≠kaka ha, ti e:, y ||khabbo:ī ta:ta,
akən k'au ||k'o'en, ti e:, !kwi tsaxū
dabba.dabba -||kwa:y e: ā. !kwi
a: ||kho: |ku:ka, ha tsaxau dabba-
dabbakən -||kwa:y e: ā.

"He tikhən e:, a -||kwa:y ka, a se
-||k'o'en, o !khwa: ||ki e: ā, he |k'wē:ī
|k'wāy ||kho:e. Ta:, a ||kho: ka:y
≠i:, y-ka ||khabbo k'au ≠ka:, y
ka |ni ts'a a:, ||khabbo-ā siy ≠kaka
kā ha, y ka |ni ha. He tikhən e:,
a -||kwa:y ka, a se ||k'o'en, o a
k'auki thum y, o-g y ≠kaka ha
||khabbo, ti e:, ||khabbo |k'wē:ī-da:
ka:, i:."

Sitən |ne !kūitən ||neiy a: si ||na
|hū: ā:, he si ||nei||nei o ||ga:ga e
|ku:; he mama ||nau, o ||ga:ko:,
mama: sá: si, i: He-g y tu:tu:
mama o ti e:, ts'a-de |nō a: !khwa:-
ka -||kwa:gon |ne |k'wē:ī u, ā:, he
!khwa:-ka -||kwa:gon i: ||ahd||ahd:
|kuy-tiy, he !khwa:-ka -||kwa:gon
||kho, ti e:, !khwa:-ka -||kwa:gon ka
k'wē:ī u, i:, o ta:ta ≠kaka:, ti e:,
!khwa: se kūū.

He tikhən e:, y -||ki, i: ti e:,
ts'a-de |nō a:, !khwa:-ka -||kwa:gon
|ne |k'wē:ī u ā:. !khwētən |ne t'fu
kūi táy-a ka:, ti e:, !khwa ta |k'wē:
tā, i:, o-g y dōā ||khabbo-ā ta:ta,
ti e: |hū: |hū: |kha: si, o si |hū:
|ā: |hū-ka |gei, |hū:y |ne |khi: si o
|gei ta k'wa:. ||khabbokən a:
|k'wē:ī-dakən ≠kaka ke.

rain were going to fall, rain water
in quantities would come down;
so I had told my wife. I spoke
saying to her, "You did not
look when I told you that I
had been dreaming of father, you
did not see that someone's eye
was blinking there. It was the eye
of a person who seemed
to be dying.

"Because of that you are going
to see rain water which will pour
down like this. For you seem to
think that my dream was not clear,
that I should see the thing which
the dream told me I should see.
Now you will see, although you
would not believe me, when I
told you what the dream showed
me."

We returned home to where we
lived with the farmer, and we
stayed there two nights; and on
the second night mother came to
us there. Then I asked her what
was happening to the rain clouds
that were coming up in front there,
the clouds were acting as they used
to do when father said that it was
going to rain.

Therefore I wondered what was
going to happen, when the rain
clouds acted like this. The wind
blew as if it were begging from
me, just as the wind had done,
when I was dreaming of father,
that the farmer killed us when we
cut up this sheep, when the sheep
bleated. The dream had told me
this.

He mama |ne kukūi, ha:y ≠kaka
ke, y sō sō |ne ≠nwāi ||khabbo,
y |ne sō sō ka:y ≠i:, y ha:y se
||xā:, y |ni ta:ta, ta: ||khabbo
-||kwa:y a: ≠kaka ke, ti e:, y
k'auki ka:y se |ni ta:ta. Ta:, he ti
he -||kwa:y e:, y |ni: mama, i:, o
mama: siy ka, ha se sá ≠kaka si-si
ā:, ti e:, tata -||kwa:y |ku:kən
xu:xa si. He tikhən -||kwa:y, e: si
||k'o'en, ti e:, !khwa: |khu k'auki
|hiy tōā |gwa:xa, he !khwa: |khu
-||kwa:y |ku ||na |gwa:xa.

He-g y |ne tu-tu: mama, i:, o ti
e:, ts'a-de |nō a: da: ta:ta. He
mama: |ne ≠kaka ke, ti e:, ha
|k'o:ā ē:, há ka |k'wē:ī-tən ≠kaka si
ā he, he -||kwa:y ē:, ha |ku:kən ta:
he.

He mama kukūitən |k'e:ja ke, y
||kho: ka:y ≠i:, wai k'au |ku
|nau, tata |i: ||k'wē:ī, waiitən
k'auki k'wāy wai -||kwa:y ||k'o'en
si, o ||neiy; ta: wai |ku |hau,
|gwa: ta: ||neiy, waiitən k'auki
k'wāy he !hammī. Mama: k'auki
≠enna, ti e:, wai |hiy he, he wai
k'auki tymse |k'wā:ja; waiitən
|ku-g |nau, o wai sa:, waiitən
|ku tauko ||gum, o wai gawca
||neiy a:, ta:ta |ku:kən ta: ha.

"Waiitən k'wāy wai ||kōā:kən
|k'wē:ī ||a:, o !khwa tuko a: t'fu
|kuy-sō:. Há !khwētən a:, wai
|ke ||khōā ha. Há ō-ā-ka !khwa
tuko -||kwa:y ē, he a -||kwa:y |ku
||i:, akən tā:, ti e: !khwa |k'wē:ī tā,
i:. A -||kwa:y |ku ≠enna, ti e:,
ōā -||kwa:y xarra ka siy |nau, ha:
|xā: |p'wai, há-ka !khwa: |k'wē:
tā."

And mother said to me, I seem-
ed to have disbelieved the dream
and to have thought I should see
father again, though the dream
had told me that I should not see
him again. But now I saw her and
she had come to tell us that father
had died leaving us. That was
why we saw that the rain's hair
(the clouds) did not come out of
the sky, but stayed in the sky.

Then I asked mother what had
happened to father. And mother
told me that it was because of his
back, about which he had long
been complaining to us, that he
had died.

And mother said to me, I seem-
ed to think the springbok had not
known when father's heart fell,
and had not acted as if they saw us
at the hut; but the springbok just
afterwards had passed opposite the
hut as if they were not afraid. She
did not know where they came
from, and they were not a few;
the springbok were playing as
they came along approaching the
hut where father lay dead.

"The springbok appeared to be
moving away and the wind really
blew following them. They were
running before the wind. It was
really father's wind, and you can
feel yourself how it is blowing.
You know that whenever father
used to shoot game, his wind blew
like that."

He-g y |ne |k'e:ja mama ā:, i:,
ti e:, y |k'way tā: |khwe, ti e:,
|khwe |kwēi tā:, i:. y |k'way |ku
≠enna, o-g y tā: |khwe, o |khwa:
|ki e: siy tātātātātāt |kōē siy
t'k'āu. Hiŋ |k'way e:, y siy
|nau, o kāŋ kay |k'o'en he, y |ku
|ne |kōā: kən |kwēi |kwēi tā: |khwe,
o kāŋ kay |k'o'en.

y |ne |k'e:ja y |ha ā:, y |ne ku-
kūi, y |k'e:ja ha ā:, ha |k'ho: kay
≠i:, y k'au tā: y |kaiē; he ts'i:ā:,
o |khwe a: siy dōā t'f u |k'āi, y
|ne dōā tā: ti e:, y |kaiē |ne dōā
ts'i:ā:. Hay |k'ho: kay ≡i:, y
k'au ha |nau, y-ka |k'waja dō ē:
|ku:ka, y |kwēi |kwēi, y |kaiē tay-
tay, o ŋ-ka |k'waja dō ē.

The wind an omen. Dictated by Diā'kwain.

Mama-gu ka |nau, o he: tōā
|khweja: k'wa:, he kukūi, he |k'e:
"Aūwi |khwe ≠gou, ta, u |k'hōā
kay ≡i:, |kōē a |khwe |kwēi-da
ā:, ta |khwe k'wa: |ke|ke: ti e:
|k'e: say |kwēi-da, he k'wa:, i:, o
|kuko:, o ha: |ku:ka. Ta: |khwe
k'wa: hi, i se ≠en, ti e:, i |ke:
kō: ká ha se |ku:kən. He tiken e:
|khwe k'wa:, i:, o hay ta: |ka ti
e:, i say k'wa:."

He tiken e:, mama-gu ka siy
|nau, he: tōā |khwe, he |ku ku,
"ki |hay u |khwe, |khwe k'auki
siy |kwēi-da; ta:, i |neiy kiē: se
|ki/ki, ti e: k'auki tsai-i. Ta:
he ti he e:, |khwe |kwēi-da, i:, o

Then I told mother, that I had
felt the wind, that it was blowing
like that. I had understood, when
I felt the wind, when the rain
water had fallen on the ground.
It was while I was seeing things
that I had really felt the wind, as
I looked.

I had spoken to my wife about
it and asked her whether she
thought I was not feeling my
inside; it was biting (aching), as
the wind was blowing past, I felt
that my inside was biting. She
seemed to think that I did not
feel when one of my people was
dying, my inside always ached
when it was one of my people.

When our mothers used to hear
the wind cry, they used to say,
"Let the wind be silent, for you
seem to think good will come of it,
but the wind cries as the people
are going to cry when someone
dies. For the wind cries for us,
that we may know that another
friend is dying. Therefore the
wind cries, as it feels that we shall
cry."

Therefore when our mothers
used to hear the wind, they said,
"Make the wind still, (i.e. move
the mat when the wind is blowing
there), that it may not do this; for
our home will suffer misfortune.

hay dā hi ā:, ti |k'kōŋ se |na-
|na t-ka |neiy. Ta: |khwe k'wa:
o ha |kwēi-da."

Mama-gukən |k'e:ja he, ti e:
|khwe |nau, ha |xwāŋ ha k'wa:
hay k'wa: |ki |k'hōē ho ha-ka
k'wak'wa: o |khwe. T'wey e:
tai tai xa ta:, hiŋ tūi |khwe, o
|khwetən |kēā |na i |neiy. He
|khetən |khetən k'wāŋ he ≠en, ti
e:, i |na he, o hiŋ ta: |ka ti e:
he tūi |khwetən |kwi |ki he.

Ta: mama-gu |ki ≠kaka he, ti
e:, |khe|khe: |nau, ha tai-ā-tiy,
hay k'auki |au-se tai-ā-tiy o
|khwe, ta ha tai-ā-tiy hi |khwe.
|k'e: a: |khwe tsu |wēi ā:, hay a:
|khe|khe: tai-ā-tiy ā:, o hay ka,
i k'auki siy tūi t'wey e: tai-ā-
tiy, |khe|khe: se sá |kōā i, o |khwe
|kaiē, o |khweja: tsu |wēi, i siy
!xe: ta: |khwe ā:, o i: tū: ti e:
|khwe k'auki ta |kailən. Hay tai
|ki sa: o t'wey e: |xwāŋ he k'wa:
he t'weyjay e: |kwi: ha, hiŋ ≠kaka
|khe|khe: ā:, ti e: i |na ti e.
He |khe|khe: |ku |kam |a: i, i:
hay |ay |khi: i, o |khwe a: ≠kaka
ha ā:, ti e: i |na he.

He tiken e:, mama-gu ka siy
|nau, he tūi, ti e:, |khwe k'auki
tymse t'fūi, he kukūi, he |k'e:, "U
kay ≡i:, |k'hā: k'au ka |nau,
|k'e: a:, ha ká ha se sa, |kāā |hiŋ
i, o o'wain, |khwetən k'auki tymse
t'fūi, o hay ka, ha se |ke se i, i:
!hymmi ta: o |khwe, ha se |kāā |hiŋ
i o |neiy, ha se tsi: |kha i."

Mama-gukən ≠kaka he ti e:
|khwe |nau, ≠k'e: a: |k'hā: ká

For the wind acts like this when it
is bringing evil to our home. The
wind cries as it does so."

Our mothers told us that when
the wind sounds as if it cries, it is
sending its crying on the wind.
Things which walk about hear the
wind as it sweeps past our hut.
Then the beasts-of-prey seem to
know where we are, for they hear
the wind calling to them.

For our mothers used to tell me,
that when a beast-of-prey walks
about, it does not walk against the
wind, but with the wind. At the
time when the wind blows strong-
ly, then the beast-of-prey walks
about, for it does not want us to
hear anything moving, so that it
may seize us while the wind is
blowing hard, so that we are lying
in shelter because the wind is not
light. It comes up when things
sound as if they were crying, call-
ing to it, telling it that we are here.
Then the beast-of-prey goes to-
wards us, to kill us, because the
wind has told it where we are.

Therefore when our mothers
heard the wind blowing strongly,
they said, "You do not seem to
know that when a lion is coming
to us to snatch us from our sleep,
the wind blows strongly, because
it (the lion) is approaching us as
we lie in fear of the wind, to snatch
us from our hut and bite us to
death."

Our mothers told me that at the
time when the lion means to come

ha se sé i ā, !khwetən k'auki tymse
tšū, o haŋ ka !khwī, k'auki se tū
ha, o ha: gawwa i. He tikən e;
mama-gu ka siŋ ||nau, o he: tā; ti
e; !khwē k'auki tymse tšū, he
kukū, he ≠kaka si ā; “||k'ō:kən
sauwi hi ā; i se ||ki tē:n ||i ||k'wāi.
Ta; u ||ku e: tā; ti e; !khwē
||k'wē tā, i: Tā; !k'ē !k'kerritən
ka siŋ ≠kaka si ā; ti e; ||khā:
||nau, ||k'e: a; ha ka ha se ||kūitən,
i-ka ||neiy ā; haŋ dā: hi !khwē, o
haŋ ka, i k'auki se ≠enna ||k'e:
a; ha sa: i ā.”

to us, the wind blows strongly,
for the lion does not want the dogs
to hear it as it approaches us. So
when they heard the wind blowing
strongly, they said to us: “Bring
firewood for us, that we may lie in
the smoke of the fire. For you feel
how the wind is blowing. For the
old folk used to tell us that when
a lion wants to come to our hut, it
makes the wind blow, because it
does not want us to know the time
when it comes to us.”

Wind-making. Dictated by Diālkwain.

||nu-tara a; !k'ē -ōā ||k'wī: ha ||kē
o ≠nāā-ay, ha ||kē ko e ||xāřay-
||xāřay, ha kaŋ ka siŋ ||nau, !k'ēja:
≠k'wāija ha, ha-g ||ne ||k'wāin !k'ē.
Ha-g ||ne ≠kaka !k'ē ā; ti e; !k'ē
||khōā kđŋ ≠i, !khwē k'au a:
ka ha se tsū, ha se xarra ti tsutsū,
||ki ||e: !k'wāi o !k'ē tsaxāitən. Ta:
!k'ē tukō ||k'wāy dōā ||ku ta: ||ka
ti e; he ||k'wāy dōā ||ku ||u: ha.
He tikən e: he ka ||ku ≠k'wāi ||ki
ha, i:.

!khwē-g ||nau, o ha: ||k'wēi kú, ha
||k'e; !khwē ||ku ||khu ||k'ū, !khwē
||ku tsū ||ki ||hiy, ti e; i k'auki ||ki
ti e; i se ||gōā-ā, i: Ta: i ||hm
||nau, i ka, i hā: ||gōā-i; !khwetən
||ku tsutsū ||ki ||e: ||k'wāi o i
tsaxāitən, i k'auki ||ki ti e; i se
||k'oen, i; o ha ||k'wāinja i.
!khwēja: ||ku tsutsū hōā !k'ē ā:
-||ka: e: he ||xarra ||xarra tā: he,

An old woman whom people
called ≠nāā-ay, her other name
being ||xāřay||xāřay, used to
get angry with people if they
scolded her. She said to the
people that they seemed to think
the wind was not going to blow as
it does when it blows dust into
people's eyes. But now they had
felt that they disliked her, that
was why they had kept scolding
her.

The wind arose as she spoke, it
blew so that we were not able to
see the place, and look around.
For when we wanted to look about
us, the wind blew stones into our
eyes, so that we could not see,
because she was angry with us.
The wind blew away the people's
mats on which they had been
lying, the wind threw them at the

!khwēja ||ku ||gabbetən-ā !k'ē ā:
he, o ha: ||k'wāinja !k'ē.

He tikən e; !k'ē ta siŋ ||nau, he:
tū, ti e; !k'ēja !xwāy, !k'ēja
≠k'wāi ha, !k'ē ||ku ||róko kukū,
he ||k'e; “U ||kaŋ k'auki se ||xā:
u ≠k'wāi ||nu-tara ||ke: ā. Ta i
||saŋ ||xā; i tē:nē:n ≠ka; o
!khwēja ||gabbetən-ā: hi -ā: tšwey,
o hā: ||k'wāinja i.”

He tikən e; ŋ ||kō-ŋŋ !xugādi ka
siŋ ||nau, o ha: tā; ti e; tšw-tau
k'auki tymse ||ke:n-i: ha, ha kukū,
“||xāřay||xāřay wē; ||kan bo:kən
||hōā ki, a-ka ||nuŋ ||xā:xu, !khwē
am ||tsu-xa ke, tsu-tau se ||taija ke.
Ta; ti taŋ, ŋ k'auki se ||pwoin, o
tsu-tauwa ||ke:n-ā ||ki ŋ. Ta: tsu-
tau ||ku sū; he tsu-tau k'auki
tymse ||k'wāija. Ta: tsu-tau ||ku
||xau ||ke:ŋ-i: ŋ tsa-xāitən, he ti
||ku taŋ, ||gauē ||saŋ ||ku ||k'wāi, o
tsu-tauwa: ||ke:n-ā ||ki ŋ.”

!khwē ||nau, ŋ ||kō-ŋŋjā: ||k'wēi ku,
ha ||k'e; tija ||ku k'wāy ha: tū ŋ
||kō-ŋŋ, !khwē ||ku -o: se tsu ||ki ||tai
tsu-tau.

people, because she was angry
with them.

Therefore whenever people
heard that someone seemed to be
scolding her, they quickly said,
“You must not scold the old
woman again. For we shall be
laid bare again while the wind
throws things at us, if she is angry
with us.”

That is why my grandfather,
||xugādi used to say when he felt
mosquitoes biting him badly, “O
||xāřay||xāřay, pull the side of
your kaross open for me, so that
the wind may just blow on me and
the mosquitoes leave me. For it
seems as if I should not sleep, for
the mosquitoes are biting me. For
the mosquitoes sting, and they are
many. The mosquitoes are also
biting my eyes, and it looks as if
dawn will break while they are
biting me.”

When my grandfather spoke
thus, it seemed as if the wind had
heard him, for the wind blew the
mosquitoes away.

Notes on ||xāřay ||xāřay by Diālkwain.

||nu-tara ||xāřay||xāřay ||na: kaŋ
k'auki ||k'ē ||k'wāija, i e: !k'ē kuitən,
i ||na; ta: ha ||na: ||pwa ||ku -ōā
tauratauru, ||hiy ||k'wāija tō-i. Ha
||kaurukən ||k'wāija tō-i, ha ||na:-ka
||kukakən k'auki ||k'wāija i-i kuit-
təŋ ||na: ||ku, ta: ha ||na:-ka ||kukən

The head of the old woman,
||xāřay||xāřay was not like the
heads of us others; for her little
head was steep (?), it resembled an
ostrich. The back of her head was
like an ostrich, her head's hair
was not like that of us others, it

||kho ti e:, tó:í ||na:-ka ||kukən ka
||kwēi u, i:.

Hay ka siy ||nau, ha: tai ||a:,
ha: tai kú k'wāy ti e:, tó:í ka
||kwēi k'o, ha tai, i: Ha k'auki
tai ||kappa, ta: ha ||ku ≠kanxa-
ko tai, o ha tai ||a. Hay k'auki
tai ||kappa, ta: ha ka siy ||ku
k'wāy, há ka ha ||kuxe ||k'ū, o ha-
ka tai ||ku e: ||kwēi ū. He ti
||khōā, ha há ha ||kuxe ||k'ū, o
ha-ka tai ||ku e: ||kwēi ū.

||siy ||ha: y-s'o ||nu-tara ||xařay-
||xařay əwəy əwəxaitən e:, ||siy
||ha: y-s'o he. He tiken e:, ha əwəy
a:, ||siy dá y əwəi-||hī ā: Ha
||kauru siy ||xam ||kwēija ha xoā
||xařay||xařay, ha ||kauru ||kwei-
tən k'auki ||na. Ta:, ha ||kauru
||ku ≠khi≠kerre, ha ||kauru-ka ti
e:, ||k'e: kay ||k'e: ||nāū ||neiy, i:,
hiy k'auki ó:ā ||na. Ta: ha ||kauru
ka siy ||ku ||kho, i xu, he ||ku
≠khi≠kherri.

He tiken e:, ha o:ā ||ke||ke:ja ha
xoā, ||xařay||xařay. Há-ha didi:-
tən ||ku k'wāy ha xoā. He tiken
e:, ||k'e ta siy ||nau, he: ||k'oenjā
ti e:, ha-ka didi: k'auki a:kən,
||k'eja: k'auki ||k'e: ha. Ta:, ||k'e
||ku ||k'oen-ā:, he k'auki ≠kaka.

Ha siy ||na lgerri, a: si siy ||na
ha. ||kwāy oā ||na: ha, he tiken
e:, ||kwāy ≠enna, ti e:, ha oā
||kwēi k'oken di:, i: He tiken e:,
||kwāy ≠enna há-ha didi: ||k'e:
a:, ||Inauko e ||khwā: ā:, ha kay
a:, ha ||ku-ka ā: ||kay siy ||km
||ka: gən di: k'au-doro, ||nu-tarakən
||ku:kən tai.

was like an ostrich's head's
feathers.

She used when she went about
to walk as an ostrich does. She did
not walk quietly, but danced (?)
along as she walked. She did not
walk quietly, but she seemed as
if she were running away, when
her walk was like this. It seemed
as if she wanted to run away,
when her walk was like this.

I married the daughter of the
son of the old woman, ||xařay-
||xařay. Therefore it was her
son of whom I made my father-in-
law. The back of his head was
like his mother's, the bulge at the
back of his head was not there.
For the back of his head was flat,
the part that people call the hare's
house was not there. For the back
of his head was flat like our fore-
heads.

In this way he resembled his
mother, ||xaray||xařay. His
doings were like hers. Therefore
when people saw that his actions
were not good, yet they did not
scold him. For they merely look-
ed at him, they said nothing.

She lived at the "Zak Rivier,"
where we lived with her. I used to
see her, so I knew how she acted.
Therefore I knew about her doings.
While I was still a child she died.
I had just become a youth, when
the old woman passed away.

||k'etən ka siy ||nau, hay hi ||ku:-
ka, ||k'e ||kwi: ha ||kē, o ||k'etən ta:,
||ka ti e:, ||khwē ka ||ku ||nau, o
he: ||kwi:ja ha ||kē, ||khwē ||ku t'f'u.
Tija ||ku k'wāy ||khwēja: tūi, ti e:, i
||kwi: ha ||kē. Ta:, ha ||hi ka siy
||nau, ||k'eja: ||xarra ||k'e: ja ha,
ha-g ||ne ||k'wāin, ha-g ||ne k'wā:,
tija tay ||khwēja: k'wā: hi ha, o
ha tsaxdu-ka ||khwēitən e: ||hiy.

Hiy e:, ||khwē k'auki ≠kawwa,
he se ||hiy, ta:, ||khwē k'auki ta
siy ka, ha kwāy k'wā:. Ta:
||khwē ka siy ||ku ||nau, ha ka
k'wā: é, ||khwē ||ku ts'əu, o ||khwē-
tən k'auki ≠kawwa, ha tsaxdu-ka
||khwēita: se ||hiy. Ta: ti ||ku ||nau,
ha k'wā:, tiken k'auki ||khou akən,
ta: ||khwē ||ku k'wāy, ||khwē ts'əu-ta:
||k'āū. ||ho:hay k'auki tymse da-
rakən, o ||khwē t'f'u, o ha k'wā:
Tiken k'wāy, ||khwē a: ||waita ha
ā:, ||k'e e: ||k'e: ha.

||k'e-g ||ne ||nau, ||k'eja: ||k'oen ti
e:, ||khwē k'auki tymse t'f'u, ||k'e-g
||ne kuku, he ||k'e:, "T's'a-de xa a:
||xařay||xařay ||k'ho ka ha kwāy
||ku ||k'wā: kən ||k'wāin i? He ha
k'auki ka-g ||ne ka ha kwāy ||kan
||haŋ-a hi ā: há-ha ||nuiy ||xā: xu
e: ||khwē ||xi: sa: ||khwē, i: He há
ka ||ku ||k'wā: kən ||dī ||ahd: o í,
o há k'auki ||ne k'wāy ha: ||kwa:
e ||kherri. Ta: ha ka ||ku k'wāy ha
||khou||khouka ||k'pū ||k'wā, he ha
k'auki ta-g ||ne k'wāy ha: ||kwa:
||ki ha ||khou||khougən."

Although she was dead people
used to call her name, for they
believed that if they called her
name, the wind would blow. It
seemed as if the wind heard when
we called her name. For she had
been used to get angry whenever
people scolded her, and to cry; it
seemed as if the wind cried with
her, when her tears fell.

Then the wind did not want
them to fall, for it was not willing
she should cry. For the wind used
to blow whenever she cried, be-
cause the wind did not want the
tears from her eyes to fall. So
when she cried the place became
unpleasant, for the wind seemed
to blow the earth away. The
bushes were much shaken when
the wind blew because she cried.
It seemed as if the wind were aven-
ging her on the people who scolded
her.

When people see the wind
blowing strongly, they say, "Does
not ||xařay||xařay seem to be
very angry with us? For she does
not seem to want to hold the sides
of her kaross together for us in
which the wind hides itself. She
is really doing harm to us, and she
does not seem to be altogether
grown up. For she acts as if her
thoughts had gone astray, and she
does not act as if she really had all
her senses."

Wind-making. Dictated by /hay≠kass²o.

Si -||kwaŋ ka /ku /kaukən-ā
 ʔhokən, au si ta, /khwe se /khevi,
 si /kaukən-ā ʔhokən au /||kha. Si
 ta, "Oēja, ŋ haŋ siŋ ta, /khwe se
 antau /khweja -hi, i se antau /||nuŋ
 /||e i, au /||kə:ð-ka ti e:. Ta:, a
 /ku a /||k'o'en, wai e: -tai sa hi é;
 hiŋ /ku /||khōā i k'auki saŋ /ki/ki
 /mwa:, ta:, ʔhokən k'auki /||na.
 Ta:, a /ku a /||k'o'en, ʔhokəkən
 k'auki /||na, ta: wai eŋeŋ /ku e:
 -tai sa, hi e. He a /ku a /||k'o'en,
 /kəāŋ -||kwaŋ /hiŋ i:.

"He tikən e:, ŋ siŋ ta, i /||kā:
 a:-ka /khwe ta /khevi /kuŋ siŋ, ha
 /kaukən-ā ʔhokən, i se antau /lāhāt-
 təŋ. Ta:, i ta /||nau, au i /||kwəm-
 maiŋ-ā, /mwāŋ ka /xi:ta -hi, au
 /mwa: -||kou /kou tē wai /na.ŋ. He
 tikən e:, ŋ siŋ ta, i se /xwerri wai,
 ta: ŋ-ka /mwa: k'auki /k'waija, ŋ
 siŋ /||kwəmmaiŋ-ā."

We are wont to beat the bushes
 when we want the wind to blow
 hard, we beat the bushes with a
 stick. We say, "Listen, I want the
 wind to blow quickly for us, that
 we may quickly get behind the
 hill there. For you see these are
 springbok which are coming to-
 wards us; it looks as if we had not
 enough arrows, for the bushes
 are not visible, only the bodies of
 oncoming springbok are there.
 And you see the dust getting up.

"Therefore I want our brother
 whose wind blows hard from the
 north to beat the bushes, so that
 we may head them quickly. For
 if we shoot them running, the
 arrows keep breaking for us, when
 they hit the springbok's heads.
 Therefore I want us to lie in wait
 for the springbok, for I have not
 enough arrows to shoot them run-
 ning."

The winds. Dictated by /hay≠kass²o.

/khwe a ts²u /kuŋ fo:.

/khwe a /kuŋ fo:, he ti hiŋ e:
 /kwa:ŋ e: /wéri:ja, hiŋ /ne sweŋ
 /||a, ti e:, au hiŋ tati e:, /khwe dóā
 /kuŋ fo. He ti hiŋ e:, /kwa:ŋ e:
 /wéri:ja, hiŋ /ne sweŋ /||a ti ti é;
 au hiŋ tati e:, /khwe /kuŋ fo:.

The north wind.

The wind blows underneath,
 therefore clouds which are strong
 go floating there, (to the south),
 because the wind blows under-
 neath. That is why strong clouds
 go floating there, because they
 feel that the wind is north.

Wyrri.

/khwe a: ta: wyrri, haŋ a: /ku
 ts²u /ki /ua: /||a /khwa:-ka /kwa:-
 ŋon. He ti hiŋ e:, /khwa:-ka
 /kwa:ŋon /ku-g /ne i: te-n /||a ti é.

/khwe a ts²u /||kau /khe.

/khwe a: a, haŋ a: ts²u /||kau
 /khe. He ti hiŋ e:, haŋ /ne /kam
 /kəāŋ, i:, ha /khwe, ha ts²u /||kau
 khe.

/kduā.

/khwe a: ta /kduā, haŋ k'auki
 tŷm ʔpwa ts²u, haŋ a: ta /kduā,
 ha -k'ā. He ti hiŋ e:, /xam-ka
 /kə ta /ku-g /ne /kuūta, /kuūta
 ʔhokən. Hiŋ /ku-g /ne /kuūta, hiŋ
 /ku-g /ne /||ké:ā /i, hiŋ /ku-g /ne
 kuŋ fo:. He ti hiŋ e:, hi ta /ku-g
 /ne /kuūton fo:, i:, /kuūton /a fo
 ʔho, hi /ku-g /ne /||ké:ā /i, hi /ku-g
 /ne kuŋ fo:.

/khwetən /dōā siŋ ta:, /kduā
 /||kēi.

/khwetən /ne ta: /||k'hwī -||xū.

/kduōkən.

The west wind.

The wind which lies in the west
 is that which drives the rain
 clouds back. Then the rain clouds
 go quite over there (to the east).

The south wind.

This wind blows down from
 above. Therefore it raises dust,
 for it blows down from above.

The east wind.

The wind which lies in the east
 blows very hard, it lies in the east,
 it is cold. Therefore the Bush-
 men make shelters, shelters of
 bushes. They make shelters, they
 light a fire, they sit warming
 themselves. That is how they sit
 sheltered, the shelters are close to
 the bushes, they make a fire and
 warm themselves.

The south-east wind

(which lies on the east wind's
 horn).

The north-west wind

(which lies in the quagga's
 knuckle).

The north-east wind

(so-called because it blows from
 the mountains).

/xam-ka /kətən /né ta, /khwe /ne
 /kó:āhən, au /khwe k'auki /ne t/ū,
 hiŋ /||xamki /||nau, au /khwe a t/ŋ
 -||wēi, hi ta, /khweja /||gōū /||gōū.

Au /khwe siŋ t/ū, he /khwe /ne
 /||kukən, /khwe /ne di /kū tā /i, au

The Bushmen say, the wind is
 still when it does not blow, they
 also say, when the wind blows
 strongly, that it blows a gale.

When the wind has blown and
 dies away, it feels warm, because

ŋ a k'auki |ki 'lmeiŋ. He tikən e; a dōā se di akka 'hi ||neiy.

Ikwi gwaŋen ta, '||khe||khe-we:, akən tuko se di akka 'hi ||neiy. 'Ikwi |aitikən a: ka, 'ŋ ||hā-we:, akən tuko se ||ke||kəm se ||hōkən, a se ||khōu '||kūta 'hi ||neiy. Ta, ŋ siy ||ka:ti totoro, ŋ k'auki taŋ ŋ siy ||xā ŋ totoro. Ta, ||khewa: ||ki k'auki tā ≠ hūnūwa, au i ||ka:. Ta, ti e; i kwe: '||kōwa, i:, hē, e:, ti twai, i:.

||nukən||nukən'au hiy tā ka, '||khe||khe-we:, akən ||ku a ||k'oen, '||guru e: teŋ ||a, hē e'. He kuko-g ||ne kūi, '||khe||khe-we:ja, haŋ ||nau, ha ||kwe: ||ki, haŋ teŋ ||a, haŋ ka ha se ||khōu ||kōākən. He ti hiy e:, ŋ ka, ||khewa: a, ha se ū, ha se hōhō se ||kwa:, ha se ||khōu '||kūitən.

||nutara ku, 'Oēja, ŋ káy ka ŋ ||k'e:, a se ū, a se ||khōu '||kūitən, ta, ŋ ||ke ā a, ha ||ha ||ku ||kwa:, hē k'wāy k'aodoro, hiy ||ku ||khōu '||kūitən ||ki ||neiy, au ||khevetən ts'au ||khōeta ŋ-ka ||neiy '||ka:ē, au akən k'wāy ||ku ||kerri ||na au ||khewa:, au akən k'auki kōā akən ||khōu '||kūitən, au a 'xu ōā ≠ kakən ≠ kakən. Ta, a ||k'oen, kōrōzakən ||khōā se 'teŋ.

||uko: a: ku, 'A ||k'wāy ||k'oen, tikən ||khōu ||hōākən, ti ||ke '||kuy, hiy káy ||khōu ||hōākən, au hiy tati

what to do. For I am cold, because I have not got a kaross. Therefore you must make the hut nice for us."

The man says (to his wife), "O Beast of Prey, you must make the hut nice for us." The woman says, "O my husband, you must bring bushes to cover the hut in for us. For I was drenched lately, I do not want to be drenched again. The rain drops do not feel nice when we are wet. When we are comfortably dry, then it is pleasant."

Old men are wont to say, "O Beast of Prey, you see it is a white cloud that is floating along here." And another says, "O Beast of Prey, when it floats along like this, it is going to turn black. Therefore I want this child to go out and pick up 'asbos' (Mesembrianthemum micranthum) to make a shelter (for the hut)."

The old woman (the second man's wife) says, "Stop, I say you should go out and make a shelter; this my friend's husband works alone like a young man, putting up a shelter for the hut, while the wind is blowing through the inside of my hut, while you are screaming there about the rain, instead of building a shelter and leaving off talking. For you see a jackal cloud seems to be coming."

Another (old man) says, "You see it is getting black, the part underneath is growing black,

e:, ts'a a: lahí siy '||a, ha ||khōā, ha se 'mai' ha ||khe:. Ta, ha k'wāy, ||kwe: ||kwa:, haŋ ||khōā, ha se ||khe:, ha ||kwa se ||hiy. Ta, ha k'wāy ||kwe: ||kwa:, haŋ ||khōā, ha se tē: ||kōrōko. Ta, ha k'wāy ||khōā, ha ká ha ||khōu ||hōākən, u ha k'au ||ku '||ka:ti sweŋ '||a.

He ti hiy e:, ||nuk'o ā a, ha ka ||ne 'ku, 'ŋ ||ke ta ha ||kwe: ||ki, ||kaukən saŋ ||k'oen, -ko: ||ho, ta wai saŋ ||k'atən '||ko ||khe se. He tikən e:, ||kaukən sa ||ku ||k'oen '||ko ||hōā; ta, ||kwa a '||ka:ŋ-a ||kwa:, ha e, ha saŋ ||k'atən '||ko ||khe se, au hā ka, ha se 'tāi tau k'ōā.

He tikən e:, ||kaukən sa ||k'oen, '||ko ||hōā, hi saŋ '||kūi ha, au hi ||kōā lahí tā: ā; he hi ||ne swai, ||k'a: ||khe ||a ha, au ||hōākən, au hi ta, hi sa: ||ku-g ||ne te'ten ta:, au hā ||ne '||hiy ||hōākən. Ha ká: ||ne ||kwe '||khōā ||khe ||a:, he hi ||ne '||kitən-ā hi ||ka:ŋ ā, au hi tā, hi se ||xā:xā '||hiy ||khe, au hi k'auki '||nou hi ||ka:ŋ.

Hi ||k'wāy ka ||ke: ||ke: ||ke: ||k'e: ||k'a ||k'oro, au hi ta, ||kwa se '||kuru, au hi ||k'oen, ti e:, hā ||kwa, ha ||khōā hā se di ||a:, hiy e:, ha-ka ||ho: a ||ku ||khōā ||ga:, hā ||ne ||khōu '||ka'in.

He tikən e:, hā ta ||ne ||ke: ||k'oro, au hi ||k'oen, ti e:, ||kwa ||khōu '||ka'in, hi ||ne ku, 'Ukən tuko se

because the thing (cloud) which goes outside seems as if it would soon stop. For it behaves as if it were going to stop, that its leg may come out (the rain). It appears to be letting its apron fall. It seems to be going to turn black, as if it had not just been going along."

Then this old man exclaims, "I always want it to do so, that the children may look up the valley, for the springbok will come trotting. Therefore the children shall look up the valley; for it is a being that loves the rain, it will come trotting up in order to drink as it goes along."

Therefore the children go to look up the valley and surround it, sticking ostrich feather brushes in the ground outside it; then they drive it (the springbok) towards the brushes, for they mean to lie in wait for it, as it retreats from the brushes. It runs to leeward, and they beat for each other, for they wish to shoot from near at hand, so they do not let the game pass their mates.

They (the Bushmen) burn the outer covering of horns, when they want the rain to disperse, when they see that the rain seems to be bringing danger, because its darkness is like night, it (the cloud) is turning green.

Therefore they burn horn when they see that the raincloud turns green, they say, "You must

||ke:ja hi ||koro, !khwa: á a, ha se
||hi:ja 'hi, tá, ha kwəy ||khou
||ka'in.' Hi ||k'wāi ||kwa'y ε, he
k'auki tā ≠hanūwa, hiy ε:, hi ta,
||koro-ka ||gōy se kōiton '!k'a
siy ||gwa:u, ||kwagon se ||khuru.

Hiy !hammi !khwa:, au hi ||na
-!kauxu, hiy ||ku !hammi kwokwəy
!khwa:, au hi ||na -!kauxu. Au hi
||na ||neiy, hiy k'auki !hammi
!khwa, ta:, hi ||ku ko:ka !khwa:.

really burn horn for us, that the
raincloud may disperse for us, for
it is turning green." Its scent
does not smell pleasant, therefore
they want the horns' smoke to
rise up into the sky, that the rain-
clouds may disperse.

They are afraid of the rain when
they are on the hunting-ground,
they are very much afraid of it
there. If they are at home they
are not afraid of the rain, but they
love it.

