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BELIEFS AND CUSTOMS OF THE XAM BUSHMEN

From material collected by

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Part VIII. More about SORCERORS and CHARMS

The Sorcerer *Inuiy-kūiten*, by *Dial'kwain*.

(L. V. 15. pp 5079-5103)

He was a friend of *Dial'kwain*'s paternal grandfather, and was seen by *Dial'kwain*'s father, *Xā-ā-tiy*, when the latter was a young man. He taught *Xā-ā-tiy* about the Rain's things.

Tata kay ha siy ka: ≠kaka ke,
Inuiy-kūiten hā ha ||nau ||k'e: a:
ha dī ||khā: ā:, ha: tai twānna
o |kukən.

My father used to tell me what
Inuiy-kūiten used to do when he
became a lion, he walked treading
upon hair (lion's hair).

He tikən e: !k'e hā: ka siy
||nau, he: tā: ha !nwa, he ||nau, he:
|k'e ja he |ka: gon ā:, he kukū, he
|k'e ja he |ka: gon ā:, 'Inuiy-kūiten
kay ||kho: d:, siy tai |kūā ||a:, ti
é: a; ta: u ||kway |ku e: ||k'o'en,
o ti e:, ha ||kway tai o |kukən.
Ta: ti ||kway ||kho, ha d: !kerri,
ha d: siy tai ||a: o ti é. Ha ||kho:
siy tai ||k'o'en !xōé, ti e: !xōé |kwē
u, i: Ta: hā ha !kūā ta:, hā ha ha
||k'o'en tikontikən; o ha-g |ne |kwē
|kwe|kwē, i-g |ne tā: ha !nwa, o hā:
tai |kūā ||a: hē: ti.'

That was why the people used,
when they saw his spoor, to speak
to each other about it, they spoke,
saying to each other, '*Inuiy-kūiten*
seems to have walked passing along
here; for ye can see that he has been
walking upon hair. For it looks as
if someone big has gone along here.
He seems to have gone to look at
the place, to see what the place is
like. For he does so, when he
wants to look at places; when he
acts thus, we see his spoor, as he
walks about at this place.'

Tatakən kay ≠kaka ke, ti e:,
Inuiy-kūiten e |kwi d: tai o
||kwōnna, ha k'auki é. Ta: ha |ku

My father used to say to me,
that *Inuiy-kūiten* is not a man
who walks in the daytime. For he

ta: o ||ga; o hay ta: ||ka ti é; ha
/hi k'auki e ||ēy lkw; o hay
/humm, ti e; ha -ōā /ne se /kha
/kwi, o l'k'ēja /xā ha. He tikon e;
ha k'auki ≠kauwa, l'k'ē se ||k'uerre
ha, o l'k'ēja: /na: ha. He tikon e;
ha -l'xē: ha /kauwēn, i; o hay ta;
||ka ti e; ha-g ||nau, l'k'ēja:
||k'uerreja ha, hay -ōā /ne /hi tay-
tay /kwi tū.

He l'k'ē /ne /k'e: ha, ti e; ts'a
de /nō a; ha-g /ne /kwē /kwāy dī:
ā? o ti e; ha -am ha /k'e; ti
e; ha k'auki -tai-ā tiy, hā siy dī
/a:. Ta; hā /ku -taija tiy, hā siy
||k'oen l'k'ē kuitōn é: -taija tiy, hē
kei /khi: l'k'ē; hiy /ku e; hā
ka -tai ||k'oen-ā tiy, i; o hāy ta:
||ka ti e; l'k'ē kuitōn ka /nau, o
hē: /nā: l'k'ē-ta ||neiy, he /ke /e he
o ||ga; he /hāā /hiy l'kwi o /neiy.
He tikon e; ha ≠i: he.

He tikon e; ha ha -tai, ha: siy
||k'oen l'k'ē kuitōn, i;. Ta: l'k'ē
kuitōn k'auki ka -tai akka tiy: ta;
he ka /ku -tai dī-ā tiy. He k'auki
-tai akka tiy hē se akhōxa se
/kuitōn.

He tikon e; ha /nau, o ha /xāūy-
a, hā: /ne /nī /hū-ka xoro, o hay e
-||khā, ha-g /ne /kha /hū:ka xoro.
/hūwā: /ne /nī ti e; ha /kha: xoro,
/hūwā: /ne k'ao ha, /hū: wā: /ne /|a:
/xā-a ha. Hay /k'ēja tata ā; ti e;
tata ||kho: hay ≠i; /hū: k'au
/xauru-ka ha. He tikon e; ta: ta
||kho hay ≠i; ti k'au tay ha se
/ku:kən o /xā/xā a: l'k'ē /xā: ha ā;
ta; hē ti he e; ha ≠kaka tata ā;

goes by night, because he feels that
he is not a patient man; so he
fears that he might kill a man, if
the people were to shoot at him.
Therefore he does not want people
to attack him, if they see him.
Therefore he hides his (lion's) body,
for he feels that if the people were
to attack him, he would hurt the
people.

Then the people ask him, why he
has acted in this manner? because
he had been wont to say, that he
would not go about in order to
fight. For he would go about look-
ing at the other people who walked
about; those who wanted to kill
people were those for whom he
went looking about, for he felt that
if they saw men's huts, they would
go to them at night, to take some-
one out of the hut. This was what
he thought about.

This was why he had gone, that he
might look at the other people. For
these used not to go about nicely,
they used to go about doing harm.
They did not go about nicely, that
they might return peacefully.

Then when he was on a magical
expedition, he saw a Boer's ox,
while he was a lion, he killed the
Boer's ox. The Boer discovered
that he had killed the ox, and
raised a "commando" against him,
went to shoot at him. He told
father about it, as father seemed to
think that the Boer had not wound-
ed him. That was why father
seemed to think that it did not look

i; o hay ta: ||ka ti e; ha tā: -i ha.

He tikon e; ha ≠kaka tata ā;
i; ta; ha k'auki ≠enna, ti e; tata
/nō se /xā; tata /nī ha; ta; ti /ku
tay ha se /ku:kən o tata k'auki
||xā; ha /nī ha. He tikon e; ha
≠kaka tata, i; tata siy ≠enna.
Ta; /hū: tuko -||kway -dōā /xā: ha;
he tikon e; ti tay ha xwaitōn /ku:ka;
o ||k'e: ko: Hay /k'ēja tata ā; ti
e; tata ||kho: hay ≠i; ha k'au
/ku durru /kū-ka ha-g ||neiy, ta:
l'k'ē -||kway siy kē: /kha kwokwōy
ha. Hay /km /nau, ti e; ha a:
||khōken l'k'ē: he tikon e; ti ||kho
l'k'ē /hammā xu: ha, i; ta; l'k'ē
-||kway siy kē: /kha kwokwōy ha.

Tā: taken ≠kaka ke, ti e; ha
/hā: /kwē ku, ha ≠kaka tata ā; o
hay -ō: se /kē /ou, ha /ku:kən.
Ha /hā: /kwē ku, ha: ≠kaka tata
ā; o ||k'e: a: ha -ō: se /ku:kən ā;
hay a; ha ≠kaka tata -ā; ā; ti
e; ha /kwē tay, tā: ha eyey, i;.
Hiy e: ha ≠kaka tata ā; i; o hay
ka, tata siy ≠enna. Ta ha ≠i, ti e;
ha xwaitōn -tai xu: tōā tata. He
tikon e; ha ≠kaka tata ā; i; o
tā: tā: a: ha tā: -i ha ā; hay /ku
a; ha ≠kaka tata, tata siy ≠enna;
ta ha -dōā tā: -i ha; tikon -||kway
tay, o ha tā: -i ha; tikon -||kway
tay, ha xwaitōn -tai, xu: tōā tata.

Ta; ha -||kway ka sin ha ha /xāū
tata, ha se /xā/xā: tata, o hā-ka

as if he would die of the shots which
people had fired at him; but all
this he told my father for he felt
that he was suffering.

This was why he spoke to father
about it, for he did not know
whether father would see him again;
for it seemed as if he would die
without father seeing him again.
These things he told father, so
that father might know. For a
Boer had really just shot him, so
he seemed likely to die suddenly
at another time. He said to father,
that father seemed to think he had
not limped home, but the people
had really tried to kill him. He
however had driven the people
away, therefore it seemed as if the
people had been afraid and left him,
for they had really been trying to
kill him.

Father told me that he (/nuir-
/kū-tōn) had spoken in this manner
to father, when he was truly about
to die. He said this to father at
the time when he was going to
die, then it was he told father how
he was suffering in his body. That
was what he told father about, as
he wanted father to know. For he
thought that he should soon go,
leaving father. Therefore he told
father about the pain which he was
suffering, that was what he told
father, that father might know;
for he was suffering; things felt as
if he were suffering; things felt as
if he must soon go, leaving father.

For he wanted to take father with
him, to teach father about his magic,

didi; *e*: *ha di*: *he*. *He tikon e*; *tata se* // *nau*, *tikantikān e*; *ha -ōā* // *xa*: // *xa*: *tata*, *i*; *tata k'auki se* ≠ *na*: *he*, *tata siy kwāy* ≠ *i*: *he*, *o ti e*: *tata tai* // *na he*. *Tata se kwāy* // *nau*, // *k'e*: *ko*; *tata se kwāy* // *ku* // *hāu* // *kuttān* // *kuttān a*: *ha -o*: // *xa*: // *xa*: *tata ā*; *hay a*; *tata se kwāy* // *kutta*.

He tikon e; *tata siy* // *nau*, *tata* // *kuttān*, *tata ka*: // *k'e*;

'*k'e* *hay* *dōā e*;
// *kan* // *kwa*: *ka*: // *nū.īy*.
Hé tikon e;
Ti // *ne* // *kwē* *ūā ka*;
i;
O // *nū.īy a*: *dōā* // *kwa*: *ka*:

Hé tikon e;
Ti-g // *ne* *k'auki* *tay-a ka*;
Ti *ka siy* // *kwē* *tā*: *ka*;
i.
Ta;
Ti // *ku-g* // *ne* *tā bo:kan* // *kheja ka*;

O // *nū.īy a*: *kwa*: *ka*:

Hé tikon e;
Ti *k'auki* // *ne* *tā* ≠ *hannūwa ka*;

i;

What *Xā-ā-tiy*, *Dīā!kwīn's* father, used to sing.

By *Dīā!kwīn*

(L. V. -15, pp 5104-5109)

Tata kay -o: *kay* // *kuttān* // *nū.īy* *dōā a*: *kwa*: // *nū.īy a*; *ha ka siy* *tū.ī* *ha*, *o* // *nū.īy* // *kūta*: // *kā* // *ki*

which he worked. Then father would know the things which he had taught father, father would not forget them, father would go on thinking of them, where father walked among them. At another time father must sing the songs which he had taught father, then father must sing about him.

That was what father did sing about, father said,

'People were those,
Who broke for me the string.
Therefore,
The place became like this to me,
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.

Therefore,
The place does not feel pleasant to me.

On account of it.'

// *a*; *o* // *khwa*: *-ka xoro*. *Hé tikon* *dōā e*; *ti* *k'auki* // *ne* *tay ti e*; *ti* *-ōā* // *kwē* *tā*, *i*;

'*Ta*;
ti // *ku-g* // *ne* // *kwā-ī-ja ka*:
η *k'auki* // *ne* *tū.ī* // *ka* - // *ka* *ūy a*; *η* *ka siy* *tū.ī* *ha*. *N ta*: // *ka* *ti e*;
!nū.īy - // *kway* *tuko* *dōā a*; *!kwa*:
xu: *tōā η*. *Hé tikon e*; *η* *ka-g* // *ne* *əpuoin*, *η* *k'auki* // *ne* *tā*: *ts'a a*;
hd: *ka* *ha-g* // *ne* // *ki* *darrakən* *darrakən η*, *o ka*: *te*: *əpuoin*.

'*Ta*;
η *ka siy* // *nau*, *o ka*: *te*: *ta*:
əpuoin, *η* *tū* *ts'a a* // *kwāy* // *kwiya* // *k'e*: *η*; *hd*: *kū.ī*, *'Xā-ā-tiy-ā*, *a* *xa* *əpuoin* *taija*, *hé a* *k'auki* // *k'e* *ja*, *o* *ti e*; *a* - // *kwān* *ka* ≠ *kaka* *he*, *ti e*; *a* - // *kwāy* *ka*, *a* *kwāy* *hā*: *tai* *hā n?* *O ti e*; *η* *ka* // *ku-g* // *ne* *tum-ā* - // *gauē* // *k'e*: *ā*; *a* *se* *kwāy* // *ki* *lke* *!ho η* *ā*; *η* *se* ≠ *enn*, *ti e*; *a* *!naunko* - // *k'auwa*. *O ti e*; *a* - // *kwāy* ≠ *kaka* *he*, *ti e*; *a* *kā* *a* // *kā* // *khwa:ka* *xoro*. *Aken* // *ixā* // *ne* *kay* ≠ *i*; *ā* *ka* *a* *se* *dī* *ku* *taytay*, *ti e*; *η* // *kwē* *tā*, *i*;

!nūy-//kū.ī: *tay* had called forth the Rain-bull. That was why things were not like they had formerly been.

'For things continue to be unpleasant to me; I do not hear the ringing sound (in the sky) which I used to hear. I feel that the string has really broken, leaving me. Therefore when I sleep, I do not feel the thing which used to vibrate in me, as I lay asleep.

'For I used, as I lay asleep, to hear something which sounded as if a person called me; it said, 'O *Xā-ā-tiy*, art thou fast asleep, that thou hast not spoken to me, as thou wast wont to talk to me, when thou didst walk about with me? Meanwhile I have been listening awaiting the time when thou wouldst call on me, that I might know, thou art still alive. Then thou wouldst tell me, whether thou dost lead out the Rainbull. Thou dost sound as if thou dost think of making illness, as I used to do.'

How an Old Woman asked a Chameleon for Rain

By ≠ *kasiy*, the son of a Kora father and a /*xam* mother, who heard this from his mother

(L. IV.-3, pp 3701-3737)

!nū.īy, *hay* // *he:n* // *!ho* // *!kwe*:
hay *tūtū*: // *kurū*, *he* // *kurū* // *!kwe*: // *a*;
i: *He* *ha-g* // *ne* ≠ *kaka* // *huru* *i*;
ti e: *ha* *ka* // *!kauki* // *!kō:nja*, *hiy* *k'auki* // *nī*: *!khwa*:; *kurū* *se* *ā* *ha-ka*

The Old Woman stuck her digging-stick (into the earth), she begged from the Chameleon, and the Chameleon looked towards her. She told the Chameleon that her

*!kauken !khwā; ha-ka !kauken se
!kou, ta hā-ka !kauken k'auki dōā
/nī: hā:.*

*He !kuru /ne !kwe-//a: !k'āū: i:;
he, au ha /ne !kwe-//a: !k'āū, hay
!kwe //kaitje /goā: xu, hay /ne tā ti
!khwā: //kwāy se hāū, i: He ha
/ne !kwe-//a: !kauki, i:, he ha /ne
!kwe-//a: /nu: tara, i: He !kauken
@puonni k'wō-ī, i:, tati hi !kwe-ī.
He /nu: tara !kann /ha: !kwe:, i:.*

*He ha /ne /tai //kōē @ho:, i:, @ho
ha siy //kau !khe ha. Hay /ne tai
//kōē-se au @ho, he ha /ne /tai
!ahī !khe !k'āū, i:; he !kauken
!kuxūi /a: !kheja. He ha /ne //khōu
!kūitje, i: He !kauken /ne /aa:
sa:, i:.*

*He ha xōā /ne /tai, i:; he !kauki
/ne /tai hī ha xōā. He /nu: tara
/tai //kaiten //xao @pua, i:; he, ha
/ne sue-y, i: He !kheve @pua ta
serriten /hiy ti ē: tje, i: Hay
!fū-ī, he !khwā @pua ko: !khōu
!khwā: /k'wāi, i: He ha /ne ≠kaka
ha xōā, ti e, ha !khōu !khwā: /k'wāi;
he ha xōā /ne /k'eja ha ≠gou, ti e;
he /ku ku, hi se //k'oēn; he hī /ne*

children were thirsty, they could not find water, the Chameleon should give her people water, that they might live, for her children could not find food.

And the Chameleon looked at the ground, and when it had looked at the ground, it looked up to the sky, it knew that the rain would fall. And it looked at the children, (to see if the Old Woman spoke truly about them), then it looked towards the Old Woman. And the little children laughed, because they rejoiced. And the Old Woman took out her digging-stick (from the ground).

And it came down from the bush, the bush on which it had stood. It walked down from the bush and it walked upon the ground; and the children ran along by it. And it became white (like rainclouds). And the children went back. (When they saw that the Chameleon had become white, they knew that it was really going to rain; they were not afraid of the rain but their hearts were satisfied, when they saw that it would really rain.)

And their mother went away, and the children went with their mother. And the Old Woman climbed up a small hill, and she sat down. And a little cool wind came out from this side. It blew, and one little child smelt the rain smell. And he said to his mother, that he smelt the rain smell; and his mother told him to be silent,

*/tai u, i: Hiy /ne /tai; he !khwā:
/ne /au /ho /kūi i:, ha //kōē !khe
!nabba; he ha /k'eja ha xōā, i:.
He ha xōā //kwāy /ne sā //ke:n
/kūi, i: He ha xōā //ke:n /ha
/kūi, he ha /kaiten !khwā //ko /kūi
au !k'āū.*

because she wanted them to look; and they arose and went away. They went along; and the child (a little boy) saw a 'gambro' creeper in a 'Driedoorn' tree; he told his mother about it. And his mother came to dig out the 'gambro' (root). And his mother dug out the 'gambro', and she threw it down breaking it upon the ground. (Because she had asked the Chameleon for rain she threw the root on the ground, to see if the water from it would wet the ground nicely, then she would believe that the rain would likewise wet the ground. This is not generally done with the root).

*He !kauken @puonni /ne !kuxūi !ke
//a hē: ti, he !kauken @puonni /ne
!kwoy-ī, he hī /ne hā:, i: He hī
/ne /tai. He !khwā @pua a siy
!khōuwa !khwā: /k'wāi, /kamma
/gum, hay á ha //xu @pua; he ha
//xa @pua /ne !khōu /gum, i:; he ha
//xa @pua /ne //gō-ē, i:.*

And the little children ran up to that place, and the little children picked up and ate (pieces of 'gambro'). And they went away. And the little boy who had smelt rain picked up a (piece of) springbok-bush, and gave it to his younger sister, and his younger sister smelt the springbokbush and bled from the nose.

*!khwā: gwai @pua, hay /ne
/umma ha //xa @pua au //xauki, au
ha-ka //ahī:, hay /umma ho: tūā ha
//xa @pua au //xauki, au hiy /ku
/na tsī:, au ha xōāken k'auki
≠enna; he ha xōā /ku-g /ne !kūiten,
au hiy /ku /na: tsī:.*

The little boy wiped the blood off his younger sister with his 'fore kaross', he wiped the blood off his younger sister, while they were behind (the others), and his mother did not know; and his mother returned home, while they stayed behind.

*Hiy /ne /tai sa:; ha //xa @puaken
/au /ho /gō-ē, ha /ko: !khe !nabba;
he ha /ne /ke:ten ha //ka: @pua, i:;
ha //ka: @pua se //a: /ki /hiy /gō-ē;*

They came along; his younger sister saw a tortoise, it stood under a 'Driedoornbush'; and she told her little brother about it; her little

he ha ||ka: ɔpua -||kwaŋ |ne ||a:
|ki |hiŋ ʒgó:ẽ, i: He ʒgó:ẽ a:
|ku-g |ne ||kerri, i:; he |khwa: |ne
|kaiton |ho tóá ha, i: He ha ||xa
ɔpua kay |k'e:, Tʃa dikon a |kwẽ
k'o, akon di á:?'

He ha |ne |k'e: ha ||ka: ɔpua se
|kam ʒgó:ẽ, he ha ||ka: ɔpua |ne
||xa:, ha |kam ʒgó:ẽ, i: He ha
||kaxaiton |k'e:ja, ha |kan ||wẽĩ
ʒgó:ẽ, au ha |k'a|k'a. He ha ||ka
ɔpua -||kwaŋ |ne |kan ||wẽĩ i:.
He |hiŋ |ku-g |ne ||kú:ti:; tati |hĩ
k'auki |nĩ: ha xóá, ta ha xóá, |ku
|ne ||na ||neiy, au |hiŋ |ku |ku:;
||na||nd tsi:.

He |khwa: |ati ɔpua -||kwaŋ |ne
|nĩ: ||kwatti, i: Hay ≠kaka ha
||ka: ɔpua; ha ||ka: ɔpua, hay |ku
≠nwája, ti e: ha k'auki |nĩ:
||kwatti. Hay a |kam |nabba
|kwa, hay a: ||ne:ja ha ||ka: ɔpua
á:, au |nabba |kwa, ha ||ka: ɔpua
se ||k'oen ki ||kaitje au ʒgo:xi; he
ha ||ka: ɔpua -||kwaŋ |ne |nĩ:
||kwatton, i: Ha ||kwa: |ne tuti:
ha, ti e: ha |nu dauddu, he ha ||ka:
ɔpua -||kwaŋ |k'e:, ha k'auki i:ja,
ta ha -||kwaŋ ≠kaken |kẽĩ ||au.

|Hiŋ |ne ||kú:ton |ke ||a: ||neiy,
he ha ||ka: ɔpua hó |i, i:; hay ||a
||kei |lati |ko, he ha ||ka |ho ʒgó:ẽ,
i: ʒgó:ẽton ||ka |khe, han sa
k'wẽĩ |khwa:; hay ||xá: hay |kam
||a ʒgó:ẽ, au ha-g |ne k'wẽĩ: hay
|ne ||a |ki ||ka: |i, he ha |ne ||k'o:ka
tiŋ, i: Hay |hi sa |i, hay sa: ||k'e:;
||ke: ||kau ||ko ʒgó:ẽ. He hay |ne

brother should go and take up the
tortoise, and her little brother did
go and take up the tortoise. And
the tortoise screamed, and the child
threw it away. And his younger
sister (older than he, but having an
elder sister at home) said, 'Why do
you act like this?'

And she told her little brother to
take the tortoise, and her little
brother took hold of it again. And
his sister told him to hold the
tortoise fast in his hands. And her
little brother held fast. And they
returned, because they did not see
their mother, for their mother was at
home, while they two were behind.

And the little girl caught sight
of a little cloud. She told her little
brother; her little brother contra-
dicted, that he did not see the little
cloud. She broke off a 'Driedoorn'
twig, she showed it to her little
brother with the twig, her little
brother should look up to the sky;
and her little brother saw the cloud
there. His sister asked him whether
she had told stories, and her little
brother said, that she had not done
so, for she had told the truth.

They returning reached home,
and her little brother took a fire
stick, he went to make fire outside,
and he put the tortoise to roast
there. The tortoise stood roasting,
he went to drink water; he went
back to the tortoise when he had
drunk; he went to make up the fire,
he went about getting wood. He

||xá:ŋ |kam ||a ha ||xa ɔpua, i:; au
ha ||xa ɔpua hay fo:, i:; he |hiŋ fo
ko |au.

He ha ||xa ɔpua |ke:ton ha ||ka:
ɔpua ||a |ki |hiŋ ʒgó:ẽ, he ha
-||kwaŋ ||a |ki |hiŋ ʒgó:ẽ, i:.
Hay sa: |ki sa ʒgó:ẽ au ha ||xa
ɔpua, he hay |k'aiton |kuru ʒgó:ẽ,
he ha á ha ||xa ɔpua ʒgó:ẽ-ta tí
ko:, au ha |ki tí ko: Hay fo ko
hĩ:; he |khwa: gwai ɔpua ha |auwi
|khwa:ŋ baiton-ĩ, hay |k'e:ja ha
||xa ɔpua á:.

Ha ||xa ɔpua -||kwaŋ |k'e:, ti e:;
ha |ku dauddu; he ha |ne |k'e:, ha
||xa ɔpua se ||k'oen, au ha |ne |k'e:
ha ||xa ɔpua á: He ha |ne |kwẽ:
da, au ha ||xa: ɔpua ||k'oen fo:
ti e:; ha k'auki fo se |nĩ:, au |khwa:
baiton-ĩ; he ha ||xa ɔpua -||kwaŋ
|nĩ:, i:; au |khwa:ŋ baiton-ĩ, he ha
-||kwaŋ |k'e:, ti e:; ha ||ka: ɔpua
-||kwaŋ ≠kaken |kẽĩ ||au, i:; ta:
ha -||kwaŋ ||ẽ:ŋ |k'oen, ti e:;
|khwa: baiton-ĩ, he ha ||ka: ɔpua
-||kwaŋ |k'e:, ti e:; |khwa: -||kwaŋ
káu.

He ha ||xa ɔpua tuti:wa ha ||ka:
ɔpua, ti e: ha ||ka: ɔpua se á hí
≠kaka ha xóá. Ha ||ka: ɔpua
-||kwaŋ |k'e:, hí k'auki se i:; ta ha
xóá |ku ɔpuoiŋja. He hí k'auki
se i:; i: He ha ||xa: ɔpua -||kwaŋ
|ne |humma, au |khwa:ŋ káu sa:.
Hiŋ |ku fo:, |hiŋ k'auki tay
ɔpuoiŋ.

Hiŋ |ku |auwi |khwa:; hay
ɔpcuruse baiton-ĩ; he |khwa: ||k'i

brought firewood, he came to make
up the fire upon the tortoise. And
he went back to his younger sister
where she sat, and they sat talking.

And his younger sister sent her
little brother to take out the tortoise,
and he went and took out the
tortoise. He came bringing the
tortoise to his younger sister, and
he broke it in two, he gave his
younger sister one piece, while he
had the other piece. They sat
eating; and the little boy saw the
rain lightening, he told his younger
sister about it.

His younger sister said that he
was telling stories; and he said,
his younger sister must look, when
he told her to do so. And he did
so, whereupon his younger sister
sat looking whether she could not
see if the rain were lightening; and
his younger sister did see, when
the rain lightened, and she said,
that her little brother had told the
truth about it, for she herself saw
that the rain was lightening, and
her little brother said, that it was
raining.

And his younger sister asked her
little brother, whether he would let
them tell their mother. Her little
brother said, they should not do so,
for their mother was sleeping.
And they did not do so. And his
younger sister assented, while the
rain came falling. They sat, they
did not want to sleep.

They watched the rain, it was
lightening near by; and a rain drop

sue:ŋ ||a lkhwa: gwai əpua /k'a; ha
tai ||kwe ||a au /i-ta ≠xi; he hay
lau ||kōā lkhwa: ||k'i, au ha /k'a.
Hay /ne ≠kaka ha ||xa əpua ā,
he lkhwa: /ne /gāū-i, i. He ha /ne
/k'e; ha ||xa əpua se d ha /nuŋ,
ha se /nwa; ta lkhwa: kāū, he
lkhwa: ||k'i /ku-g /ne xuttan ||kau
/khe hi, i; au ha /ne kāū. He hi
/ne sue:ŋ /e: ||neŋ, i; t d ti lkhwa:
/ne tuko kāū, he hi /ne ||ka; he hi
/ne sue:ŋ /e: i.

He ha xōā /ne /k'abbe /hiŋ
əpuŋ, he ha xōā /ne tutū: hi, 'Tsa
deken e?' He hiŋ /ku /k'e; ha
xōā se tum-i; he ha xōā tū, i; ti e:
lkhwa: /ku: da, hay kāū, i. He
ha xōā -||kway /ne sue:ŋ /hiŋ sa, i;
ha se ||k'o'en, ti e: lkhwa: /ne kāū
/wī, hay -||kway /ne ||ēŋ /k'o'en,
ti e: lkhwa: -||kway kāūwa, he
lkhwa: -||kway se /n lkhwa: i.

He ha /ne /k'e:ja lkhwa: gwai
əpua i; lkhwa: gwai əpua se ||a
/kam /gō:ē, /gō:ē a: hi d
kommetji, hi se k'oāk'oā /hiŋ
lkhwa: He lkhwa: -||kway ||a /kam
/gō:ē, i. He ha /hi /ho ||a /gō:ē,
i; lkhwa: se kāū /e; he ha /ku-g
/ne /e sa /neŋ, i; au /gō:ē:ŋ
/ahi lke. Hay /ku fo:.

He ha xōā /ne /k'e: ha, ha /hiŋ
/a; d ha ā lkhwa: ha se k'oā; ha
-||kway /ne ≠xamma /hiŋ ||a
lkhwa: i. Hay /ne /hi sa ha xōā
ā lkhwa: ha xōā /ne k'wē, he ha
/ne d lkhwa: gwai əpua ā lkhwa:

fell upon the little boy's hand;
he went to look at it by the fire's
light, and he saw the raindrop on
his hand. He told his younger
sister about it, and the rain
thundered. And he said, his
younger sister should give him his
kaross, so that he might cover him-
self, for it was raining and rain-
drops were falling fast upon them,
as it rained. And they sat down
in the hut, because the rain was
falling and they were wet; so they
sat down inside.

And their mother started out
of her sleep and asked them, 'What
is the matter?' And they said,
their mother should listen; and she
heard how the rain was falling.
And their mother sat in the door-
way to look whether the rain fell
much; she herself saw that the rain
was falling, and the children could
have water.

And she told the little boy, that
he should go and get the tortoise-
shell, the tortoiseshell that they
used for a cup, that they might
drink out water. And the child
went and got the shell (of a great
female tortoise), and put it outside,
that rain might fall into it, and
he came into the hut, while the
shell stood outside. He sat down.

And his mother told him to go
out to give her some water to drink;
he went out to fetch the water.
He brought the water to his mother,
she drank, and gave some water to
the little boy, that he might drink

ha se ||xam k'wā. He lkhwa: gwai
əpua /ne ||a te:n, i, ha se əpuŋ.
He ha xōā ||xam te:n, ha se əpuŋ,
i. He hiŋ /ku-g /ne əpuŋja, au
lkhwa: gən /naunko kāūwa, i.

He hi /ne lka: gən ko /kho ū, i.
He lkhwa: gwai əpua /ki ||ka: /i,
i; au ha xōāken ta: He ha /kui:
ha ||xa əpua, i; au ha xōāken
/ku-g /ne tū /k'wikci:ja, ha /k'wija
ha ||xa əpua ā hi. He ha xōā /ne
/k'e:ja ha ā, ti e; ha se k'auki
/k'wi: /kabbe /hiŋ ha ||xa: əpua,
ha se /ku-g /ne ||ēŋ əpuŋ /kho:
ū. He lkhwa: gwai əpua -||kway
/i. He lkhwa: gwai əpua -||kway
/i.

He ha xōā /ne /kōay /ha; i.
Hay /ne tutū: lkhwa: gwai əpua ti
lkhwa: /ne kāū akka. He lkhwa:
gwai əpua /k'e; ti lkhwa: kāū akka.
He ha xōā, /k'e; ha stj ha lkhwa:
se /kwē: i ki /k'ā, kāūwa /kauken ā;
/kauken se-g /n lkhwa: he /kauwi
/k'a se /hiŋja /kauken, i; he
/kauken əpuŋni se /n: hā; i.

Note to the preceding story

ŋ xōā siŋ ≠kaka ke, ti e /kuru
/hiŋ: /goa: xu, he /kuru hay ē i
dā-k'ā /k'wi. He ti hiŋ e; ŋ xōā,
ka siŋ ≠kaka ke, ŋ k'auki /ka ha,
ta: ŋ dā² ka se /k'wāŋ ŋ, i; ha
k'auki se akka hā; i.

too. And the little boy went to lie
down to sleep. And his mother
also lay down to sleep. And they
slept on, while the rain was still
falling.

And they woke up early next
morning. And the little boy made
a fire, while his mother lay still.
And he called his younger sister,
so that his mother heard the call
with which he call his younger
sister. And his mother told him
that he should not call startling her
awake, that she should rouse her
self from sleep. And the little boy
was silent.

And his mother got up. She
asked the little boy whether the rain
had fallen nicely. And the little
boy said that the rain had fallen
nicely. And his mother said, she
had thought the rain would do so,
would fall for the children, that the
children might find water, and that
the wild onion leaves might sprout
for the children, and the little boys
might find food.

My mother told me that the
Chameleon came out of the sky,
and the Chameleon is our father's
man. Therefore my mother used
to tell me not to kill it, for my
father would be angry with me;
he would not give me food in
consequence.

[¹ He says he means God here, he explains that God and his father
would both be angry, and that his father would not give him food, and
that God would not stand by his father on account of it.]

Notes on the Sorceress *Tānō-lhaukən*by *Diālkəwain*

(L. V. -10. pp vi-4709r, 4710r, 4712r, 4714r)

Ti |ke:, |kʰe kaŋ ||na he, h́e:
|nu-tara ||xam kaŋ ||na he. H́e:
|kʰe mu: ≠enn ||nu-tara, i: |kʰe
ka ||nau, h́e: ke: ≠xóá, ti e:
|nu-tara ka |kʷe:í kʰo, i:, he:
||nau, h́e: |au kara o |nu-tara |kʰe,
he kukú, he |kʰe:, ||goro kóá sa
|kan |ho ||nu-tara. Ta ha |ku e
|nu-tara á: |ku |ki ha |mínu, ha ka
≠enna tikəntikən.

Ha ka ||nau, ti e:, i: |kʷi:ja ha
|kʰe, i:, haŋ ka sé he, ti e:, i: siŋ
|kʷi:ja ha |kʰe, i:, o há: ka, ha se sá
||kʰoen he, ti e:, tsá de |no a:, i:
|kʷi: ha |kʰe á:, ti e:, t-g |nó kʰʰau
≠enna, ti e:, ha kʰʰau ka |pəwain
so: hí |kʰe; ta: ha ka |ku ||nau,
|kʰe:ja |pəwain ||na, haŋ ka |ku |ta:ja
tiŋ.

He tikən e:, ha ka |ku ≠enna
tikəntikən e: |kʰe:ja kʰʰau ≠enna he;
o haŋ ta:, ||ka ti e:, ha ka |ku
||nau, |kʰe:ja |pəwain ||na, há |ku
|ta:ja ||kau tiŋ |kʰe, o |kʰe:ja |ku
|pəwain ||na. |kʰe:ja ká: ≠i:, há:
||xam |pəwain ||na hí |kʰe, o há:
|ku siŋ |ta:ja tiŋ; ha |ku ||kʰoenja
tiŋ, o t|wəŋ e: |kʰe kʰʰau ≠enna
he, he e: ha ||kʰoenja á tiŋ, i:.

The place there (at |kʰau-lkáu.)
where the people lived was also
where the old woman lived. So
the people knew her. The people
speak thus when they describe
what she used to do, they say,
when they have done talking about
her name, that they wish the
'camelthorn tree would hold the old
woman fast. For she was an old
woman who had her nose, she
knew things.'

She used to come to the place
at which we had called her name,
because we had called her name
there, for she wanted to look at it, to
see what was the matter, that we
had called her name, whether we
did not know, that she was not
used to lie sleeping with the people;
for she was accustomed, when the
people were asleep there, to walk
about.

Therefore she used to know
things which the people did not
know; for she felt that she used,
when the people were asleep there,
to go walking about among the
people as they lay asleep there.
The people thought she was walking
about; she was looking about at
things which the people did not
know, those were what she looked
about for.

|kʰe kaŋ kʰʰau |kʷi: ha |kʰe o
||ga:, ta: ||kuonna á:, |kʰe |kʷi: ha
|kʰe á:, o híŋ tá: ||ka ti e:, ||kuonna
é, he tikən e:, h́e |kʷi: ha |kʰe i:
||kuonnay á:, he ≠enna, ti e:, ha
kʰʰau ká ha se sé, o ||kuonna.

I e: |lhaukən, itən kʰʰau ||gwitən
||gwitən-á, o ha |kʰe; ta: i: |ku
|hammi: ha |kʰe, ta: ha |ki ka ha se
á: |num-se ||keŋ t e: |kʰuá: |pua,
o t: |kʷi: ||gwitən ||gwitən-á o ha
|kʰe.

He tikən e:, mama-gu ka siŋ
||nau, h́e: táá, ti e: si: |kʷi:ja ha
|kʰe, mama-gu |ku ho: |hāú, he |ku
||a |lhaukən-á si: he tikən e:, si e:
|lhaukən, si |ku |hammi:, si |kʷi:
ha |kʰe.

Ta: mama-gu |ki e: |kʰe:ja si á:,
si kʰʰau ||gwitən ||gwitən-á: o ha
|kʰe. Ta: ha ká ha se |ki taŋtaŋ si
tá:, o há ka si se ≠enn, |kʷi
|kerri-ta |kʷi |kʷitənay; si se ≠enn,
ti e:, |lhaukən |pəwain kʰʰau ta
|kʷi: ||gwitən ||gwitən-á:, o |kʷi
|kerri |kʰe.

||khabbo

By |han ≠koss ?o.

(L. VIII. -23. p 8033r)

ŋ |pua: ||hí ||khabbo -||kʷay áá
|ki |ka |kaggen, haŋ -||kʷay áá e
|kaggen-ka |kʷi.

People do not say her name at
night, for it is day when people say
her name; when they feel that it is
day, then they say her name. By
day they know that she will not
want to come. (Even if she did
come she would do no harm and
her coming would not matter).

We who are children do not play
with her name; for we are afraid
of her name, for she is accustomed
to let the beard pierce (killing) us,
little children, if we call playing
with her name.

This was why, if our parents
heard that we had called her name,
they would take up a strap, they
would go to beat us; therefore we
children were afraid to call her
name.

For our parents were those who
had told us not to be playing with
her name. For she would make us
feel pain, because she wished us to
learn respect for grown-up people;
we should know that young children
must not speak playing with a
grown-up person's name.

My father-in-law ||khabbo had
Mantises, he was a Mantis's man.

Igaerriton-dé
By *||han=kass'o.*

(L. VIII. -22. p 7974r)

Igaerriton-déjaken d: *ôa e wai-ta*
||gixa, hay ôa ||ki wai, hay ||ku d:
ka siy ||k' do ||hiy wai ||na:. He *hay*
||xamki ||k'ao ||kâû, ha ||ne kukiû,
ha ||um ||kâû-ka ||khi, jâ ||ne
||khôa tsfa ||nulnuntu, au ha ||ne
||hija hi. He *tiken e, hi ta siy*
||ne i: u, au hâ s'o:.

Igorriton-dé was a springbok sorcerer, he had springbok, he used to cut off the springbok head. He also cut off the scalp, he thus sewed a scalp cap, which looked like a thing's ears, when he put it on. Then they (the ears) stand up like this, (holding up thumb and little finger and bending down the three middle fingers), as he sits.

||fo-||dâ, a vegetable medicine or charm

By *||khabbo*

(L. II. -36. pp 3242-3286)

The *||kurri-ka ||ke* or Hart River's people call it *||fo-||dâ*, the *Swa:-ka ||ke* or Flat Bushmen call it *||karrukon||karrukon*, the *||kuara* or Koranna call it *||u-||dâ*.

||fo-||dâ é: a, ||ke||keja ||k'â:-ta
||fo-||dâ.

This *||fo-||dâ* resembles the Orange River's *||fo-||dâ*, (also that of the *||nu:-ka ||ke*, who live north of the Orange River).

||keton e: ||keinja hi au ||kau.
||keton ||kein||kein ||hiy hi, au ||hiy
||khwe||khwe ta ||k'âû. ||hiy ||ne ||ki
sâ: hi au ||neiy; ||hiy sarj ||ko: tã hi,
hi se ||kauken hi au ||gwa:; hi se
||ku: hi au ||ho:; hi se ||ku: ||e tã hi,
hi siy ||k'wobbe hi, au hi tatti e:; hi
ka hi se twaïton.

Men are those who dig it out of the hill (with a stick). Men dig it up as it stands in the ground. They bring it home; they come and lay it down, to cut it with a knife; they will pack it into a bag; they will put it away in it, in order to rub themselves when they want to be well.

||hiy ||i: hi eney; ||hiy ||ka ||ho
||ho; ||hoken ||ka ||k'orroken; ||hiy
||kan tu: ha, au hay mamanniy; ||hiy

They cut their flesh; they burn (a piece of the) wood; it burns to charcoal; they hold it blowing it

||k'ô:eton ||e: au swen; ||hiy ||kâû hi.
||hiy ||k'wobbe ||kôé tã au ||â/â, ||â/â-
ka twitwi:ton; ||hiy xuruxuru hi, au
||fo-||dâ-ka ||hâ e: ||hâka. He ti
||hiy e:; ||â/â-ka twitwi:ton ||hâka, i:
au ||â/ây tatti e:; hâ ||e/é ta:; ||hiy
||ne ||ko:; hé e:; ||â/â ||ne ||ko: ||hay;
||hâ ||ne ||hâken||hâken ||e: ta:
hi-ka tû:.

||ke e: ||xâi hi ||ka:gon, ||hiy e: ||i:
hi ||xwe||xwarriton, au ||hiy ka, hi
siy ||xâ/xâ akon, au hi ||ka:gon, au
||hiy tatti ||kuirri ||fo ||ke ||ku é.

||hiy ||i: hi ||xwe||xwarriton é: a,
au ||hiy tatti e:; hi ||gwa hi ||ka:gon
au ||kuara-ka ||gwa ||gwa:; au ||hiy ka,
hi se ||gwa ||ku:ken ||ku ko:.

||ke e: ||ki: wai, ||hiy e:; ||â ||kauy
||hâ au hi ||ka ||karroken tu, ||nwa:
se ||khon akken au wai.

||hiy ||ka ||ho ||fo-||dâ, ||hiy ||ka||ka
||k'orroken ||ho au hi ||xu ||kauken-
||kauken. ||hiy ||â/â ||ho i: ||na:;
||hiy ||ka ||ho ||fo-||dâ, ||fo-||dân bu: ||e:;
||ha han tatti e:; ha ||ku ||kûi ||k'up;
||hiy ||kan tu: ha; ||hiy ||k'ôeton ||kau
||ko au ||kau; ||hiy ||k'orroken au hi
||k'a, ||hiy xuruxuru ||kôé tã ||hâ au
||â/â. ||â/ây ||kô:; ||hâken ||ne
||hâken||hâken ||e: ta: ||â/â; au
||â/ây ||ne ||ko:wa, hi ||na: ||ne
||kuerre, he siy tarj.

out where it flames; they dip it smoking into fat; they grind it (between stones). They rub it into the cuts, the wounds of the cuts; they blacken them with the *||fo-||dâ* coals which are black. Then the cuts' scars are black, because the coals are black in them; they become dry, then the cuts dry closing up; the coal lies black inside their skin.

People (Koranna) who shoot at their fellows, cut the back of their (left) wrist and hand, when they want to aim well at their fellows, for they are the Hart River's people (from a part near the Orange River).

They cut the back of their wrist and hand here (right hand), when they want to strike their fellows with the fist, in the Koranna fist-fighting, for they want to strike the other man dead.

People who kill springbok (Bushmen), cut their hand between the thumb and first finger, (the place where the arrow lies) that the arrow may fly well at the springbok.

They burn (the end of a piece of) *||fo-||dâ*, they put it-burning to their temples, (for they want the pain to go). They make cuts on their heads, they burn the *||fo-||dâ* on them; it flames up, because it takes fire quickly; they hold it, blowing it out; they put it smoking on to a stone; they crumble it with their hand, they blackening lay the coal into the cuts. The cuts become dry; the coal lies black in the cuts;

Hij ɬi: ti e: h̃ saŋ ʔhan, hij
 ɬi: h̃ ||kũ||kũ; hij kũ ɬkup au
 so-ɬā, so-ɬā m̃m̃anñ; hij ʔkan
 tu: ha, haŋ kũ tʃup. Hij xuru-
 xuru h̃ ||kũ-ka||ā/ā. Hij ʔhan,
 hij ||kait̃||k̃ao, hij ||k̃e:, ||k̃au
 siŋ ||k̃ao; hij !gōā ||k̃au siŋ, hij
 !ñi: whai.

Hij ɬkaka h̃ ||ka:ŋ, hij tut̃i:
 'Iku di xa á: so siŋ ||k̃i taŋja
 ha-ka !hum?' Iku k̃ok̃en ɬkaka ha,
 'ŋ k̃ay k'auki ||k̃i taŋja ŋ-ka
 !hum, ta: ŋ ka i ||k̃enni se .taba
 si, whai ||k̃e: .tai sa, h̃ se tam ɔpua
 !kōāka si, si se ||xā||xā !hi:ŋ ||k̃o:
 Iku k̃ok̃en kuerre ||hij ha-ka !hum.

(Note: Ikwait̃ ||aŋ .tan-ī whai,
 haŋ !kūit̃on sa, haŋ ɬkaken, ti e:
 ha tuko .taŋ.ā: whai, haŋ .dōa
 !kūit̃on sa, ta: ha ʔhan xu ōā ha-ka
 !hum au ||neiy. Ha se sa ||ā ha
 ||k̃i: !m̃ca: se ||k̃hou akka ha, ta:
 !m̃ca: ||k̃u ||k̃hou ||k̃wā-ī: !m̃waj
 ||k̃u ɬkabe ɬkabe: . !m̃ca: -ka
 ||gerre se .||kwait̃on, ta ||gerre
 k'auki ||xorok̃on, ta: ha tuko
 ɬkōāit̃on-ī whai.)

(When an arrow flies well, it makes a tearing sound through the
 air,—||kwait̃on, xait̃on, .xait̃on—, but when it flies badly, it makes a
 whistling, hissing sound—ɬkōāit̃on.)

Haŋ kũ ɬkubb̃u ʔho ɔho; haŋ He quickly burnt a stick; he
 ||ne: whai au ɔho; whait̃on .tai pointed at the springbok with it;

when the cuts are dry, their heads
 which had ached become cool.

They think that they will hunt,
 they cut their arms; they set fire
 to the so-ɬā, the so-ɬā flames up;
 they hold it and blow it out, it goes
 out. They blacken their cuts.
 They hunt, they climb a hill, they
 make a fire, up on the hill; they
 look around sitting up there, they
 catch sight of springbok.

They speak to each other, they
 ask, 'What man has brought his
 band (with him)?' The other
 says to him, 'I did not bring out
 my band, for I wanted our friends
 to work for us, upon the springbok:
 coming yonder, that they may
 gently run round passing us, that
 we may shoot them from near by.'
 Another unloosens and takes off
 his band.

(Note: A man goes missing the
 springbok, he turns back, he says
 that he has really missed a spring-
 bok, he had to return, for he had
 hunted leaving his band at home.
 He must cut his arm, that the arrow
 may fly well for him, for it had
 flown badly. The arrow had
 turned round in the air. The ar-
 row's feathers should make a tear-
 ing noise, but the feathers did not
 make a noise, for he really missed
 the springbok.)

sa: Haŋ ɬkaken, 'ŋ-ka so-ɬāŋ
 ||k̃e:, ŋ ||ne: whai e: .tai sa, i: h̃
 se tam ɔpua !kōākan; ta: ŋ-ka ɔho
 e: .||kauwa h̃ ||k̃u e:.' Haŋ ʔhan
 tu: so-ɬā-ka ||i. Haŋ laht ʔho ||hōā
 ā ||h̃i-tu.

(He draws a line of burnt powdered wood with his finger down
 the centre of his forehead and nose, and before he reaches the nose tip,
 turns aside over the middle of his right nostril to the middle of his
 right cheek.)

Haŋ so ko ||kou whai-ta !m̃wa:
 Hij ɬkaka h̃ ||ka:ŋ, 'nou hi:
 i-g ||ne ||khāūē he whai, i-g ||ne ||xāū
 h̃. Ta: !ke kuit̃on se ||khāūē
 ||khāūē !kauŋ ho !k̃hwe; !ke e: se
 ||kou ho se whai; he e: .saŋ ||ne
 !k̃uwe !k̃uŋ siŋ sa whai; au whaija-g
 ||ne !kōākan sa: ||k̃e se ||k̃u-g ||ne
 doudou ||k̃e: au whai; au whaija-g
 ||ne !kōākan !kou ||e: !ke-ta kam̃maj,
 h̃ se ||xā: !kou ʔho whai au h̃i-ta
 kam̃maj.'

He e: whai se !kōākan ak̃ken,
 i:, au whaija tatti e: whai ||na:
 !k̃hweit̃on au whai ts'i:; whai siŋ
 k'auki ||ne .dait̃on.dait̃on !k̃he, au
 whaija tatti e: !ke kuit̃on !holhōā
 !k̃pāū, au whai ||xā ||xā. He e:
 whai se !kōākan !kan ||k̃e: i:, au
 !k̃pāū. Ta: whai .k̃wajja, ta: !kau-
 kan ||k̃u e:; se ||k̃hou h̃o se whai,
 whai se t̃ū-ŋ ak̃ken, au whaija tatti
 e:, !k̃hwe ||k̃waj siŋrit̃on au i ts'i:.

Hij ||k̃i: !ke kuit̃aken ||k̃āū ||k̃ē
 ||hōābaken, au !ke kuit̃aken ||ne

the springbok were coming. He
 said 'My so-ɬā here I point at the
 springbok, that are coming, that
 they may run gently; for my stick
 which is bitter it is.' He puts out
 the so-ɬā's fire. He makes a line
 with the burnt wood between his
 eyebrows.

He sits sharpening a springbok
 arrow. They say to each other,
 'Let us get up, that we may go
 round the springbok to shoot them.
 For other people shall go round
 them under the wind; these will
 throw (up dust) driving the spring-
 bok, they will run behind the spring-
 bok as the springbok come run-
 ning; the people will stooping sur-
 round the springbok, as the spring-
 bok run in between them, they will
 shoot as the springbok pass through
 their midst.'

Then the springbok will run
 nicely, for they feel that danger is
 at their back; the springbok will
 not stand looking back, because
 they notice the other people throw-
 ing up dust on their flanks. There-
 fore they will run close together
 because of the dust. For there are
 many springbok, but the children
 are throwing dust, driving them,
 so that they run straight into the
 opening, for they feel the wind
 blowing cool from behind us.

They (the men) divide, some run
 round to leeward, while others run

||kãũ ||kũ lkhwe-tu; hĩ se lkhē: bo:kən ||ko lkhwe, lkhwe se tsu lkhou sig hĩ-ta kammay, au hĩ ne lkhē bo:kən ||kõã lkhwe, whai se tã ÷ka: ||ko lkhwe, au lkhweja-g ne tsũ lkhou |e: hĩ-ta kammay, au hĩ ne lkhē: ta: lkhwe ||xũ||xũ. Whai se ÷kam opua ||kõõkən lkhou |e:, hĩ se ÷kati lkhũkũ se, au hĩ tatti e:, hĩ ÷i: ti e:, hĩ bai-bai-ĩ lkhwe:-|na:, au kammay.

lxwe:-|na: se lku:xe lkhou |e: ||e kammay a: ÷anni, ha a: hĩ se ||xũ||xũ lhi:n ||ko ã:, au hĩ tatti e:, lkhau opua ÷anni, ha whai lku:xe lkhou |e: ha. Ha a:, hĩ se tetey tag, hĩ se tetey ti xũ-ã, au hĩ tatti e:, hĩ ne ||nĩ||nĩ: whai-ta |ka:-gən. He e: ||ne lku:ku:xe ÷ka: lkhē, ta. lna: é: ha a: whai-ta |ka:gən |ku-g ne a:kən, au hãhã. Ta: whai-ta gwai kó.ig.

Au |xam-ka lke lkwainja hĩ |ka:gən au hĩ ||kho||khougən, au hĩ k'auki lkwainja au hĩ |i:, hĩ |ku |gwa-ã hĩ |ka:gən.

lku kogen |ne |ku:kən, hĩ e:, ha |ne arro:ko herribi lku ko: |i:, hay |nē: lku ko: |i:, ha se |nē: |ki ÷a:-se lku ko: |i:, lku ko: se arro:ko lkhwe |hĩg. Ta: lku ko: lkhaukən, au han tatti e:, ha |i: lkhũ ||a: au lku ko:-ka so-|dã.

round to windward; they will stand leaving the wind open, that it may blow in between them, as they stand leaving it open, that the springbok may feel the wind clearly, as it blows in between them, while they stand on either side of the wind. The springbok will run through first, the men will advance afterwards, for they mean to race the leaders to the middle.

The leaders will run through a narrow gap, where they will shoot at them from nearby, because it is a very narrow path through which the springbok are running. That is where they will lie in wait, that they may lie and shoot, when they catch sight of springbok ewes. These are handsome as they run, for it is winter, when the springbok ewes are beautiful. But the springbok rams are lean.

When Bushmen are angry with each other in their thoughts, though they are not angry in their hearts, they fight each other with fists.

The other man faints, then he (the first man) quickly treats the other's heart, he helps the other's heart, that he may help to bring back the other's pulse, that the other may quickly open his eyes. For the other trembled, when he felt his heart fall down because of the first man's so-|dã (with which he had rubbed his hands before fighting.)

He ti hĩg e:, lku ko: arro:ko |xi: ha xu, ha tsaxditen se lkhē: ||nwar-riten, ta: lku ko: |gwiirri.

Ha tsaxditen |hum|hum e: |hóãka, hĩ ||nuy ||a hĩ au ha tsaxdu tsĩgxu; hay |ku-g |ne tsaxditen-ta |gwiirri |gwiirri-de lkhũla.

lku ko: |ne ÷kammetj ú, lku ko: |ne sue:n lke sig; hay |ne ÷kati tai lkhũ ||a:, hay |ne sue:ij ||a:, hay |ne ||ahóbbakən lku ko: xu, au ha ÷k'wãã; hay |ne |ki hĩg so-|dã e: ha taba lku ko: i:, he e: ha |ki lkhũ lku ko: i:.

(He rubs himself under the arms, where he had rubbed the medicine before going to fight, and then rubs the sick man's face with perspiration and the scent of the plant together. Afterwards he cuts the man's chest and back and rubs the so-|dã into the cuts; and then afterwards gives the patient the piece of so-|dã that he had doctored him with, having more in his own possession.)

lku ko:-g |ne |ki |hĩg |gaol'gao-ha |nwa:, hay |ne d: ha ã hĩ. Hay |ne |xam |ki |hĩg hã-ha |nwa:, hay |ne d: lku ko: hĩ; lku ko:-g |ne |e lho hĩ au |ku ko:-ka ||khwaĩ, au hay |ne tai |ki u ||a: lku ko:-ka |nwa:, hay |ne ||a ij |e lho hĩ au ha-ka ||khwaĩ.

Hay |ne |ki |hĩg |gwarra opua, hay |ne ã |hĩ te au lku ko: lkhau. Hay kũ ÷kũp au oho opua, hay |kan tu: ha, hay xuruxuru ||kõõ tē au |ãã, hay tai u ||a:, ÷goukan te:n; au hay |ku-g |ne |ay sueij ha-ka ||neij, au lku ko:kən |ku-g |ne so ko ÷ka-÷kakən. Hĩg ||kõãkən ÷gou.

Then the first man quickly spits in the other's face, (having chewed so-|dã), that his eyes may turn, for the other's eyes had turned up.

His eyes pupils which are black had rolled behind to the back of his eyes; he showed his eyeballs' white.

The other starts up, the other sits up opposite; then he (the first man), presently walks away and goes to sit down, he anoints the other's face with his scent; he takes out the so-|dã with which he has treated the other and revived him.

The other (the patient) took out poison's arrows, he gave him some. He (the helper) also took out his arrows, he gave the other some; the other (the patient) put them into his quiver, while he (the helper) took the other's arrows away, he went to put them into his quiver.

He (the helper) takes out an arrow-head, he cuts across the other's chest, he sets fire to the twig, he holds it putting it out, he rubs the burnt powder into the cuts, he goes away, quiet reigns; while he goes to sit at his home, while the other sits talking (with his own people). They are at peace for the future.

fo:-/ōā k'auki ||na Swa: ta:
Swa:-ka lke |ku ||amma hā au lke
e: ||anna lkaogən, au hiŋ tatti e; he
lke hā e; ||ke:n fo-/ōā au |k'ā:-ta
lkaogən.

Hiŋ k'auki ||na lōē a: lkeai, ta:
hā ||na lōē-ha ku:-ka lkaogən. Hiŋ
||xam ||na lkuirri|kuirri-ka ku:
hiŋ kaŋ ||xam ||na lkuirri|kuirri-ka
lkaokən, he k'auki |ki lkhau, tā hā
|ku |ki lkwilkwil e: |k'waija, hiŋ
|ki ≠kautən≠kautən.

fo-/ōāŋ lko:ŋ |hiŋ au |ho |u, haŋ
dou |ketən .tai ||a:, hiŋ |nā: ha
|k'a|k'a e: |kaiŋja, hiŋ ||k'oən
-||gaū ti e; ha lko:ŋ |ha: hā.
Hiŋ |hiŋ ha, hiŋ |e ti ha au ||ho:.

(Having broken the long pieces of root or stem, which were in the ground, into bits about a foot long, they put them into an old bag; they leave the green part which was above behind, having planted some of it (the top with a bit of stem to it) back in the hole that they took the roots out of, so that it may grow again.)

Hiŋ .tai ū, hiŋ .tai kere lke
lkuirri; hiŋ ||xā:, hiŋ |nā: fo-/ōā
ko: |k'a, hiŋ ||ke:n siŋ ||a:, hiŋ fo
ko ||ke:n. Hiŋ |hiŋ ha, hiŋ |suru-
tən lkwā |kam ū, fo-/ōā |k'a, hiŋ tē
ū hā, hiŋ |e tē fo-/ōā lkwā|kwa:ŋən,
hiŋ hō sa fo-/ōā |k'a, hiŋ |ki |e: hā
au ||ka tu, hiŋ tum |haŋ hā, au
lk'āū.

Hiŋ ||a: ||neŋ; hiŋ ||aŋ ||hau
lho ||ho:, hiŋ tatti e; hā ≠ā: ti e:
fo-/ōā lnaunko -||ka: hā se ||ko: |e
tiŋ ||ho: au ||ho:wa ||hau lke |ho

fo-/ōā is not on the Flat, for the Flat's Bushmen buy it from the people who inhabit the mountains, for they feel that these people are the ones who dig out fo-/ōā from the Orange River's mountains.

It is not (only) at one place, for it is on the mountains of the whole place. It is also at all the rivers, it also is at the little streams which have not great thorn trees, but have many thornbushes, they have 'Haakdoorns.'

fo-/ōā grows out by the Haakdoorn stem (from the earth), it grows tall. People walk along, they see its branches which are green, they look seeking where it is growing out. They take it out, they put it into the sack.

They walk on, they walk keeping along the river bed; they again see the branches of another fo-/ōā, they go to dig it out, they sit digging. They take it out, they twist off the fo-/ōā foliage they lay it down, they put the roots in (the bag), they lift up the foliage, they put it in to the little hole, (out of which they took the root), they close it in with earth.

They go home, they go to hang up the bag, because they think that the fo-/ōā is still damp, it will dry in the bag, when the bag is hang-

a: lgoe lke ||neŋ; au hiŋ tatti
||ho:ts'orokən |ku ē, hā |ku ||ho:wa
Ha hā k'auki |ku: hā: ā:, au hiŋ
tatti e; hā lhammi fo-/ōā -||k'wai au
||ho: -||ka:ŋ.

(If they put meat in a bag that has contained fo-/ōā, when they eat it, their stomachs swell up like a bladder, and they die, because they can not breathe properly.)

Hiŋ e; hā |ku |ku: ||ho: ts'orokən
au fo-/ōā, ha a:, hā k'uaki |ku: ha
au ey, ta hā |ku i: |ku: ||ho -||ka:ŋ
au ey. Hiŋ |ku kaŋ ||hau lōā ha,
lk'wa: siŋ |ku hāū lōā ha, au ha:
||hau lke:.

Hiŋ |ku ≠um lhum, hā se |e tē
fo-/ōā e: |k'waija, hā se-ŋ |ne lhaue-
tən tē lhum au hā lkdūkən, hā se-ŋ
|ne |ki|ki .tai fo-/ōā.

(When hunting quietly they wear the band slung over the right shoulder and under the left arm, but when running after springbok they wear it round the waist.)

fo-/ōā siŋ |ne ||na hā eney; ta:
lk'wa: -||kwaŋ |ne hāū ki sa: |xā-
an-ka tŋwey, he hā lku:xe |xā hā i:
Au hiŋ tatti e, hā |ku siŋ |ku:wa
fo-/ōā au ||neŋ, au hiŋ tatti e:
tŋwey k'auki lkwā: sa:, ta lk'āū
|ku lnaunko ||ko:wa. He e; hā siŋ
|ku |ku:wa fo-/ōā au ||neŋ, hā siŋ
|ne .taba tŋwey e: hā |xā hā. Au
hiŋ tatti, tŋwey e .darrakən, hā
-||kwaŋ |ne ē.

(They put the smell of the fo-/ōā upon the men's bodies, that the game may be foolishly afraid, not strongly afraid, that they may forget what they were afraid of, and run in among the people acting foolishly.)

ing up on a bush opposite the hut, because it is an old bag which is dry. In that they do not put away food, because they are afraid of the scent of the fo-/ōā for a new bag.

Hence they keep an old bag for the fo-/ōā, one which they do not keep for meat, for they verily keep a new bag for meat. They hang it (the old bag) up a little way off, that rain may fall upon it, as it hangs.

They sew a band, that they may put plenty of fo-/ōā into it, that they may fasten the band to their bodies, that they may take the fo-/ōā with them.

The fo-/ōā must be on their flesh; for the rain has fallen bringing things to shoot, and they run shooting them for themselves. They feel that they had kept the fo-/ōā, at home, when the game did not travel, because the earth was still dry. Then they had kept the fo-/ōā at home, they had treated the things with which they shot. For they felt that things which move they are, (i.e. the game is.)

Ike-ta |ka:kakən |nau, *fo-ōā* |hau |khe:, *hiy* k'auki *tai* |a: au |ahōbbakən, *ta:* hī |ku *tai* |ka:ŋ ho |khe: tu, au *hiy* ≠i:, *ti e:* *fo-ōā* |ka:ŋ |ku *é*, *he* k'auki |naunko ≠enna hī.

(The plant only knows the man who hung it up. When the man is digging up the plant, he bites off a tiny bit of the root, he chews it, he spits out the saliva into the little hole in the ground, while the plant is still in it, and says—so that the plant may know him—,

'*fo-ōā* we, a *ōā*ken e *ŋ-ŋ*, *ŋ* |ke: |ke:ŋ *fo* au a, *ŋ* |ke: |ken ≠enna |ŋ, *akən* dī a *ōā* au *ŋ*, *ta:* *ŋ* |kweiton |ku d:a, *ŋ* a |kweiton |ke:n u-ū. *ŋ* a: *fo-ōā*-ka |kwei, *ŋ* a |kweiton |ku a:, *e:ŋe:ŋ* |ka:ŋwa, au *kāken* *tatti e:*, *ŋ* a: *fo-ōā*-ku |kwei, *ŋ* |ku e: |kwei a: |xarra *hay* k'auki d'.

Hī ≠enna, *ti e:* *fo-ōā* |k'wai |san |kwa:ŋ; *fo-ōā* |k'wai |kwa:ŋ |k'urra hī |i:. *Ta:* *fo-ōā* k'auki |naunko ≠enna hī |k'wai. *He* *ti* *hiy e:*, *hī* |hammi, i:.

|kwi *gwa:* se ≠kam *ōpa* *taba* |ki |e: *fo-ōā* |k'wai au *ha* |ha. *He e:* *fo-ōā* |k'wai |ne |ay au *ha* |ha. *He e:*, *ha* se *g* |ne *tai* |hōē |khe *ha* |ka:ŋ, *ha a:* *fo-ōā* |k'wai |na *ha*. *He e:* *ha* |ka:ŋ |ne |khou hāhā |k'wai.

He *ti* *hiy e:*, *ha a:*, *ike* *kuitən* |ne *tai* |a: hī *ha*, *hā ā:* |ki |ka:ŋ-di-ka *fo-ōā* |k'wai. *He e:*, |ke *kuitən* |i: |ku *twai-i:*, i:, au *hī* |ne *tai* |a: au |ahōbbakən, au *hay* *tatti e:*, *hāhā*-ka *fo-ōā e:* |ne |hōā-se |ka:-

The women act like this when the *fo-ōā* is hanging up, they do not walk to leeward, but they walk passing the wind's mouth, because they think that it is new *fo-ōā*, which does not know them yet.

'O *fo-ōā*, thy father am I, I here sit digging at thee, I here; thou knowest me, thou dost make thy father of me, for I always am the one to dig ye out. I am the *fo-ōā*'s man, I always am the one whose flesh is bitter, for I feel that I am the *fo-ōā*'s man, I am he. No on else is that.)

They (the women) know that the *fo-ōā*'s scent would be angry; the *fo-ōā*'s scent would hurt their hearts. For the *fo-ōā* does not know their scent yet. Therefore they are afraid of it.

The man will first work putting the scent of the *fo-ōā* onto his wife. Then the *fo-ōā* scent will go forth from his wife. Then she will walk among her companions, she who has the *fo-ōā* scent about her. Then her companions smell her scent.

Therefore she is one with whom the other people go walking, she is one who has womanhood's *fo-ōā* scent. Hence other people's hearts are comfortable, when they go walking to leeward, for she feels

gən *kuitən*, au *hiy* *tatti e:*, *hāhā a:* |kamme:nja |ka:gən-di-ka *fo-ōā*. *He e:* |xam |hōā-se *hā* *e:ŋe:ŋ*, *he* *ti* *hiy e:*, *ha* k'auki |kōŋ, i:.

Au *ike-ta* |ka:gən k'auki |hammi: *fo-ōā* |k'wai, *fo-ōā* |ki: hī |i:; *hī* |i:ŋ |kōŋ, *hiy e:*, *hī* |ne |ahāi i:; au *hiy* *tatti e:*, *fo-ōā* |k'wai |e:ja *fo-ōā*.

Hī *e:ŋe:ŋ* |khou |hōāken, au *hiy* *tatti*, *hī* k'auki |kurwa. *Hiy* *tatti*, *hī* |kōŋ, |khou |hōāken. *Hī* *xukən* |xam |khou |hōāken, au |kwi |aiti-kən *tatti e:*, *ha* |xaxiton-ta |guirri-*de* |ku-g |ne |kainja, au *han* *tatti e:*, *ha* se |ahāi |ku:ka. *Hay* k'auki |kūi |se:ŋe:ŋ *e:* *ha* hī: hī, au *han* *tatti e:*, *ha* |kaxu |ku-g |ne |kō:, au *hay* |ahāi |na; *ha* |tūwā:ŋ |ku-g |ne |k'i: |k'i: *kau* *ta* |kwa:ŋ.

The Man who Misused *fo-ōā*.

By |khabbo.

(L. IL-36. pp 3287-3332)

|kweitən |ke:n *siy* |a:; *hay* *fo* *ko* |ke:n, *hay* |nā: |kweitən *tai* *sa:*, au *han* *tatti e:*, *ha* k'auki ≠kaka, *ta:*, *ha* |ku |ke:n *siy*ja, au *hay* ≠gouwa. *Hay* |ku *fo* *ko* |ke:n *fo-ōā*, au *han* *tatti*, |gbbi *e:*, *ha* k'auki |kweitən |ke:n *fo-ōā*.

He *ti* *hiy e:*, *ha* |ku ≠gouwa, *hay* |ku-g |ne |k'i: *siy*, au *hay* ≠gouwa, au *han* *tatti*, *ha* k'auki |naunko

that her own *fo-ōā* is taking care of the other women, because she herself is the one who carries womanhood's *fo-ōā*. That also protects her body therefore she does not become lean.

If the women do not fear the *fo-ōā* scent, the *fo-ōā* kills their hearts; their hearts become lean, then they cough, for they feel that the *fo-ōā* scent has entered the lungs.

Their flesh becomes black, and they feel that they are not fat. They feel, they are lean, become black. Their faces also turn black, while the woman feels that her eye-whites are yellow, and she feels as if she will cough to death. She does not get fat from the things she eats, because her chest is dry, she is coughing; her skin lies tight over her bones.

A man went to sit digging *fo-ōā*, he saw a snake come, because it (the *fo-ōā*) felt that the man did not speak, but sat digging while he was silent. He sat digging *fo-ōā*, because he was a foolish person, he did not usually dig *fo-ōā*.

Therefore he was silent; he sat fastened to the ground, while he was silent, because he did not yet

||kuakka so-|ōā-ka ≠kakan≠ka-
kon, ha se-g |ne ≠kakan; au han
tatti e.; ha k'auki ≠kaka au ||neij,
ha se ≠kakan ≠enn so-|ōā-ka |kwi,
hā a ||kuakka so-|ōā-ka ||ke:n-
||ke:n. so-|ōā-ka |kwi se ||na hī hā,
ha se ||a; |kan si ||ke:n||ke:n ha;
au ha tatti e.; so-|ōā e |kwa, hī é;
≠gou-ka so-|ōā k'auki e, ta: so-
|ōā e: |ki: |ke hī |ku e; ha ||ay
||ke:n hī.

||kōtjaj |e; au |keton |kā: |ki
ha. |keton ≠kakan, |ne ó hī; i-g
|ne ||gauē i ||kā; ta: ha |fo |kau
ta: ts'a |kerr, ta: |khwa |ku a;
||kōtjaj |e; au i: |kau ta: ha. I-g
|ne se |gauōkōn i ||kā: |nwa:.'

|ku ko: |hay ≠kakan, 'U |kway
se |gauōkōn |ke: |nwa e: |hij |neij,
ta: ha siy ≠kaka ke, ti e; ha |hā:
se ||a: ||ke:n so-|ōā.'

so-|ōā-ka |kwiēn ≠kakan, 'Hā
xa ||kuakka, |hij e; ha k'auki
≠kaka ka:?'—Ha |hay ≠kaka
|ku ko:, so-|ōā-ka |kwi, 'gebbi |ku
é, ha k'auki ||kuakka.—so-|ōā-ka
|kwiēn tuti: ha, 'Hā xa |kwiēn
||ke:n so-|ōā?'—Ha |hay |ku te:
so-|ōā-ka |kwi, 'k'auki i'ja, ta:
||k'e:|ou |ku |ke: ha ||a: ||ke:n so-
|ōā ā; au |hij |gauē ta ti e; i |kā:
|ki ha i; hī é: a.'

so-|ōā-ka |kwiēn ≠kaka |ke
|keton, 'U |kōā k'auki se xuxu u-u-hu
|hum, ta: u se |hauēton |kwiēton iē
u-ka |thulhummi; u se ||gauē i ||kā;
u se |hai ts'i ha, u se ||a |nē'ja ha,

understand the so-|ōā's language,
that he might talk; because he had
not spoken about it at home, that
he might talk learning from the
so-|ōā's man, who understands the
digging of so-|ōā. The so-|ōā's
man would have been with him,
would have gone to help him dig-
ging; because it is an angry so-|ōā,
not a so-|ōā of peace, but one that
kills people, that he went to dig up.

The sun set, while the people
waited for him. The people said,
'Come, let us seek our brother, for
he seems to have killed something
big, for a gemsbok is that for which
the sun sets when we kill it. We
will follow our brother's spoor.'

The other man's wife said, 'Ye
must follow your friend's spoor
which goes out of the hut, for he
told me, he would go to dig up
so-|ōā.'

The so-|ōā's man said, 'Does
he understand, that he did not tell
me about it?'—His wife said to
the other, the so-|ōā's man, 'A
foolish person he is, he does not
understand.'—The so-|ōā's man
asked her, 'Is he accustomed to
dig up so-|ōā?'—His wife said no
to so-|ōā's man, '(He) has not done
so, for the only time he went to
dig up so-|ōā is this very day, upon
which we are waiting for him.'

The so-|ōā's man said to the
other men, 'Ye must not leave your
band behind, but must fasten on
your bands; ye shalt seek our
brother, ye shall hasten to him, ye

ta: ha k'ōā so ||ay ||k'i: so: Ta
|kwi ta |kwe: i |kī, au ha: ||k'i: so.'

|ku ko:kōn |hum ha. |ku kōkōn
≠kaka ha, 'Tsa di ba ā; i ||hā:
k'auki siy |ne ≠kaka hā: ā; a se-g
|ne ||na hī ha? a se ||a: |kan au
||kha-ka ti ko; a se-g |ne |kan si
||ke:n||ke:n ha. He e; a-g |ne
|mañ, akōn |xi: ||kōē ||ko a ||ki he
e; ha |ne |kati |xi: ||kōē ||ko ha
||ki; ta: ha |k'au: so-|ōā e: |ki:
|ke. |hij |ku e; ha ||a: ||ke:n hī,
au |hay k'auki |kwiēton ||ke:n so-
|ōā.'

|keton |tai. |hij |gauōkōn ha
|nwa. |hij |gauōkōn ki |kei ||a: ha
|nwa au ha eyey. |hij |nī: ha, |hij
≠kakan, 'I ||hā: ||kway a; ||k'i:
so; hē: ti, he i siy ≠kaki, ti e: ha
|ku |kwe: i |hā:.'

|ku ko:kōn ≠kaka |ku ko; 'I
||hā: |hay |ku a: k'auki ≠kaka
ka; y siy ||na hī hā, y siy sa:
||ke:n |ki |kei tho ha.

|ku ko:kōn ≠kaka ha, 'Arrōko
|kweja doro, a se arrōko bu: |e i;
ta a |ku a ||k'oen ||kwiēton||kwi-
tōn é: a, he i ||hā: ||k'i: ||kōē so hī,
au |hay k'auki ||kōā |ay |hammi.
A se ||ka tē |hōkōn ||ka-y, a se
||ko sa: ke |i, y siy |ki |hij y-ka
|hōkōn ||ka-y.'

|hay tuti: |ku ko; 'Tsa di ba: ā;
a k'auki ≠kaka ka: ā:?' |ku ko:
kōn k'auki ≠kakan, au han tatti e;.

shall help him, for he seems to
have gone to sit fast. For a man
is like this when he sits fast.'

Another man agreed. This
other said to him, 'Why did our
brother not speak to thee about it,
that thou mightst have been with
him? thou wouldst have held the
other side of the stick and helped
him dig. Then thou wouldst first
have spit in thy saliva, and then he
would afterwards spit in his saliva;
for he was gathering so-|ōā, which
kills people. That was what he
went to dig up, though he was
not accustomed to dig up so-|ōā.'

The (two) men set out. They
follow his spoor. They follow it
up to his body. They catch sight
of him, they say, 'Our brother it
is, sitting fast, just as we said that
he would be.'

One says to the other, 'Our
brother is the one who did not tell
me about it, that I might be with
him, that I might come to teach
him digging!

The other says to him, 'Quickly
strike flint and steel, thou shalt
quickly light a fire; for thou seest
the snakes among which our
brother sits fast, though he does
not seem to feel fear. Thou
shalt burn a fresh twig (of so-|ōā),
thou shalt put fire by me, that I
may take out my fresh twig.'

He asks the others, 'Why didst
thou not tell me about it?' The
other does not speak, because his

ha ||khē||khē ||k'e ja, hīy ||ku kōā
thattu sīy. Iku ko:kən ≠haka Iku
ko: 'A hāy kwōy ||ku tutā:i ||kā:
ta; ha k'auki se ≠kakən, au akhən
||ku se ≠kam opua ||nē: ha.'

Hāy kūt ≠kup au so-ōā e: Iku:
he e so-ōā ||ka:ŋ. Iku ko:kən kūt
≠ku ≠kubbu Iho so-ōā e: Ikuanna.
Iku ko a: hāy Iku: ||kam so-ōā e:
kūt ≠kup, hāy Iku: kōtən ||e: Iku
ko: ||nu:mutu: hāy ||xi: ||hāt ||ko au
Iku ko: tsaxitən. Iku ko:kən ||kab-
bakən ūi.

Iku ko:kən ||xamki Ihan ||kam
ha-ha-ka so-ōā, hāy kōtən ||e: Iku
ko: ||nu:mutu, Iku ko:kən ||xā: hāy
Ikkabakən ūi. Iku ko:kən tuppəm
||ham Igearra opua, hāy ||ka tē ||a:
ohokən, hāy so ko ||i: Iku ko: Ixau:
hāy ≠haka Iku ko: 'Ikuanna kī au i
||kā: Ixau-ka tū-ka tī ko: ŋ sīy
arrōko ||ā ||hīy i ||kā: Igau: ta:
so-ōā ||ku ||ka: ha; ta: a ||k'oen,
i ||kūy ||ka:ti Ikhokən.' Hāy
arrōko ||a si ||kakən ||kakən Iku ko:
Hāy arrōko xuruxuru ||kōē tē ||a:
||hōā au ||ku ko: ha ||xaukən.

Hāy ≠kaku Iku ko: 'A kōā ||i:
||kā: tēlē, he e: a sāj ||ne xanna-
xanna Iho au i ||kā: Ikuvalkwagən,
ha Ikuvalkwagən-ka ||xaukən se ||xam
||hīy; ā sīy xuruxuru ||ā-ka ku: i
sāj ||ne ||gwe:tən ha.' Hāy Iku'ō-
kən Iku ko ||k'a. ||khritən ||khrit-
təkən ||tai,tai ūi, au hīy ||ne Ikuay
kī tai so-ōā ||k'wai.

teeth are closed, they are clenched
together. The first man says to
him, 'Thou must not question
our brother, for he can not speak,
until thou hast first helped him.'

He sets fire to two twigs of so-
ōā which are new. The second
man sets fire to the three pieces
of so-ōā. The first man takes
two pieces of so-ōā which burn,
he lets the two pieces smoke into
the other man's nostrils, he spits
into the other's eyes (which are
open, but fixed). The other man
starts.

The second man also takes his
own so-ōā, he lets it smoke into
the other man's nostrils, the other
starts again. The first man takes
off an arrow point, he burns a
twig, he sits cutting the other's
chest. He says to the second
man, 'Hold for me the skin of
our brother's chest on the other
side, that I may quickly cut, letting
out our brother's blood, for the
so-ōā is killing him; for thou
seest, our brother is trembling now.'
He quickly cuts the other in haste.
He quickly rubs the burnt wood
into the other's blood (the cuts).

He says to the second man,
'Thou must cut our brother's
thighs, and make long cuts down
our brother's legs, that his legs'
blood may also come out; thou
must rub (burnt wood) into all the
cuts, that we may lead him.' He
cracks (the second and third fingers
of) the other's (left) hand. Snakes

come out (of the hole), and glide
away taking the so-ōā scent.

(People do not kill these so-ōā snakes, but let them alone, merely
showing them to one another when they see them. These snakes do
not go to a man who knows so-ōā, he digs in peace, because he is a
so-ōā man. A man who digs so-ōā cuts on the outside of both arms
above the wrists, and rubs the burnt powder of the plant into the cuts.
||khabbo was told by a man whom he knew, not to dig so-ōā himself,
his arms being free from the accustomed marks of a so-ōā's man,—
||nu-ka ||ā/ā, i.e. the cutting of the Bushmen from the other side of the
Orange River.—The ||k'ā: ||eŋ are people who live by the Orange River on
the Colonial side, who talk both Bushman and Koranna and dig up so-ōā
on this side of the river. These people cut the backs of wrists as the
||nu-ka ||ke or Bushmen of the other side of the Orange River do. These
cuts are called ||nu-ka ||ā/ā.)

Hīy tutū Iku ko: 'A xa: k'auki
tay ā se ≠kakən, a-se-g ||ne tai,
tātū: a, ta: a ||kway ||ne dabbā-ā;
a tsaxitən-ta dabbā dabbajakən
||kway ||ne k'wa Iain. Hīy
||kway ||ne k'wēŋ a-se-g ||ne ≠ka-
kən, a-se-g ||ne kōāy tātū a.'

Iku ko:kən ≠haka hī, 'ŋ tu hāy
||kway tay ŋ se ≠kakən; ukən
||kway se Iham Ikan||kan ||kwi: tē
ŋ Ikuvalkwagən, hī se ku ||nū: he e:
ŋ ||kway ||ne tātū ŋ; he e: u ||ku-g
||ne ||gwe:tən ŋ, ŋ sīy ||ku-g ||ne tai
tau tātū ŋ Ikuvalkwagən. He e:
ŋ ||ne tai kūt ||nū:nū: i; he e: u
sāj ||ne Ithau u ||a: Ikan kwən au
ŋ, au ka: ||ne tai txe:tən. He e:
ŋ sāj ||ne k'wēā: ŋ, au ka tattī e:
||neŋ sīy ||hīy, au ukən Ikan kwən
au ŋ. Tā ŋ ||kway sīy duru ū ||e;
u se ||gwe:tən kī ||ko: ||e ŋ, ta:
||xuarre ||xamki ||e ja ŋ eŋeŋ, au hīy

They ask the other man, 'Dost
thou not feel as if thou couldst
talk, and walk, trying thyself, for
thou dost open and shut the eyes;
thine eyes opening seems to have
become soft (his eyes were no
longer fixed, but their lids could
move easily). They seem as if thou
wouldst speak, as if thou wouldst
arise, trying thyself.'

The other says to them, 'My
mouth feels as if I might talk; ye
shall first stretch out my legs (which
had been drawn up as he sat), that
they may loose their stiffness, then
I will try myself. Ye shall lead
me, that I may walk trying my
legs. Then I shall walk loosening
the stiffness from them; then
ye can loosen your grasp of
me, when I walk easily. Then
I will drink, when I feel that
home is near, when ye loosen
your grasp of me. For I must
slowly arise and go; ye shall lead

tatti e; ɣ k'auki dōā ||gu fo; ta:
ɣ ||ku dōā ||kwā: fo; au kakon tatti
e; ||wɔɣ ||ku dōā fo; ||neɣ; ɣ ||ku
siɣ ||hdi ||kōā ||ho: au ɣ epeɣ, hā
ɣ sa: ||ke:n |e tē fo-dō ā:.

Ike kuitakon ||gwe:ton hō ha; hay
≠kaka lke kuiton, 'U kōā: se ||kan
||ʔwi: au ɣ ||kūɣ||kūɣ, u se ||han
||kwai lho ɣ; he ē: ɣ ||ne ||kwai lke,
i: He e; u-g ||ne ||kan lho ɣ, ɣ se
≠kam ɔpua lke: ku ||nū: au ɣ
||k'ōē; he ɣ ||ne ||thau, ɣ ||tai ||kūi, au u:
||ne ||gwe:ton ||kam ɣ, he e; i-g ||ne
tam ɔpua ||tai ||a, au u: tam ɔpua
||taija ke. Ta: ɣ ||naunko ||k'i:ja, he
ti hiɣ e; ɣ ||kwakwagən ||kau kam,
i:, au hiɣ tatti e; ɣ siɣ ||k'i: fo; hiɣ
taɣ ɣ se ||tai tau ||kaiton ||kaiton
tin.'

Han ≠kwi ≠kwi ja ||kūi. Ike kuitakon
≠kaka ha, 'A ||kwaɣ se ||kōā
||kōā ||kau tē au ||k'ōū; a se k'auki
||k'āi ā. Iku ko:kan ≠kakan, 'ɣ
||kwakwagən kaɣ e: ||naunko ||kau
kam, au hiɣ tatti e; ɣ siɣ ||k'i: fo.
ɣ ||kwakw se ||tai ku ta ||i ||hī, he ɣ
||ne ||tā-ā ||hī; ta: ||hī ||naunko ta siɣ
ton, au hiɣ tatti, ||xuarre ||e: ta: ɣ
||nū||nūāde. ||kūɣ se ||ham ≠kam
ɔpua ||ka ||kau ||hī, he e: ɣ ||ne ||tā-ā
||hī, i. He e; ɣ ||ne ||ka:ti ||nuoba ||kū
||a, au ||hī ||né ta ||kam||kam, au ka
tatti e; ɣ ||ne ||ka:ti ||werre.'

Ike kuitakon ||hom ha, 'ɣ kaɣ
||kwakw ||kwē: da. Hay ≠kwi-
≠kwi ja ||kūi ||a:.

m: thither, for the cold also ha
entered my body, because I did
not sit wrapped up, but I sat in
the cold, for I felt that my kaross
had been left at home; I had only
slung on my bag to my body,
when I came to dig putting fo-dō
into it.'

The others (the two men) help
him up; he says to them, 'Ye must
hold firmly at my arms, that ye
may holding raise me up; then I
shall stand upright. Then ye
shall keep hold of me, that I may
first stand stretching my back, and
afterwards I shall walk forward,
while ye gently make me walk,
while ye lead me on, and then we
go on gently. For I am still stiff,
therefore my legs are trembling,
because they feel that I sat fast,
they feel as if I should fall down
as I walk.'

He staggers forward. The
others say to him, 'Thou must
tread firmly upon the ground, thou
must not drag thyself along.'
The other replies, 'My legs are
still trembling, because they feel
that I sat fast. I must walk, making
them warm, then I shall feel them,
for they still feel chilled, because the
cold is in my knees. The sun must
first warm them a little, then I shall
feel them in consequence. Then I
shall soon walk briskly, when they
(my legs) are fresh, when I feel
that I shall soon walk easily.'

The others assent, 'I will do so.'
He goes staggering forward.

Iku ko:kan ≠kaka Iku ko; 'I
||kū:ɣ tuko siɣ ka, i se tam ɔpua
||taija hā, ha se ||kam ≠kam ɔpua
ku ||nū||nū; au ||kūɣja ||karaka, au
ha ||tai ||ja: au kammay; ta: ||kau
ɔpua ||kwakw ||xo:wa, ha i siɣ ||gaw-
kən ki sa: ha ||wa, ā. He ti hiɣ
e; i saɣ ||ne di ti ē: ha ||ke; tē, i
||kwakw siɣ ||tai tau ||kōāse ha au
kammay.'

Ike kuitakon tam ɔpua ||taija hā,
hiɣ tutū hā, 'A siɣ ≠kaka si?' Iku
kokən ≠kaka hī, 'ɣ kaɣ ||naunko
||k'i:ja. Ike kuitakon tutū: ha, 'A
||i:ɣ tē: ta? Hay ≠kaka lke kuiton,
'U kaɣ ||kwakw ||taba akka ɣ ||i;
ɣ ||i:ɣ ||kwakw ||ne ||twai-ā; k'aogən
||ku e; ɣ ||ne ta ||hiɣ||hiɣ ja, i; au
ɣ tatti e; ɣ epeɣ k'auki ||kaowa, hī
siɣ ||né ta ||i; he ɣ k'auki ||naunko
||tai hōā ta ||i ||hī; he e: ɣ ||kwakw-
gən-ka ||kwa:gən ||ne ||kam, au ka:g
||ne ||tai ||a; hiɣ e; ɣ epeɣ ||sa-g
||ne ||kamma, i; au ka tatti e; ɣ
||kwakwagən-ka ||kwa:gən ||ne ta ||i.
Ta: ɣ ||naunko ≠kwi ≠kwi: i.'

Ike kuitakon ||hom ha, 'A kaɣ
||kwakw ||kwē: da, akən ≠kaka si.
Hiɣ ||tai ||ko: ||a: au ||neɣ-ta ||kōā.
Ike kuitakon tutū: ha, 'Akən ||ne te:
tā? Hay ≠kaka lke kuiton, 'ɣ
kaɣ ||kwakw ||ne ||kwē: ta, ɣ k'auki
||ne ≠kwi ≠kwi: i, tē, ɣ ||kwakw
taɣ u se ||ne ||kam ||kwan au ɣ, ɣ siɣ
||ne ||i; ɣ ||tai; tē, ɣ ||kwakw ||ne
||tai ||xe:ton; ɣ ||kwakw taɣ ɣ se-g
||ne ||kūitən, ta: ɣ ||ka ||tai ||kwakw
||ne ka ||xi||xi.'

Ike kuitakon ||hom ha, 'ɣ kaɣ
||kwakw ||kwē: da. Hiɣ ||kan ||kwan

One says to the other, 'Our
brother has asked us to take him
gently along, until he has lost his
stiffness, while the sun shines as
he goes along on the way; for the
little path is long by which we
came following his spoor. There-
fore we will do as he tells us, for
we will walk along taking care of
him on the way.'

The others gently lead him,
they ask him, 'Canst thou speak
to us?' The other says to them,
'I am still stiff.' The others ask
him, 'How is thy heart?' He
answers, 'Ye treated my heart
well, my heart is comfortable;
coldness is what makes me feel
lame, because I feel that my flesh
is not warm so I do not feel warm,
as I have not yet walked making
it warm; when my legs' bones
become warm as I go along, then
my flesh will be warm, when I
feel that my legs' bones are warm.
For I still stagger.'

The others concur, 'That is so,
just as thou didst tell us.' They
draw near to the home hill. The
others ask him, 'How dost thou
feel?' He says to them, 'I feel
like this, I do not stagger, but I
feel as if ye might loosen your hold
of me, so that I might walk by
myself; for I can walk briskly; I
feel as if I can return, for my
going is strong.'

The other men agree, 'I think
so.' They loosen their hold of

ā. *Hij lkhāā* /kam //a: hā. *Hij lkaī* //a: lkhwa: lke *kuitakən* ≠kaka ha, 'A *kwa: se* //guobbo a tu, a *se* //kuarri tē u fo-ōā //k'wai; he e:, a-g /ne tam oṗua k'wē.ī, ta: a //kaṗ-a; a *se* /ham //e //neiy, he e:, a-g /ne //khwaī /xōā/xōā a //khēī-//khēī, au ā:; he e:, a *saṗ* /ne //kati k'wā //wē.ī; ī:; au a /ham hā: ā:; a:ta /i, ha /ki /xabba: He ti *hiy* e:, a-g /ne //ka:ti k'wā //wē.ī. A *kwa: san* /ne k'auki /kaunsijja /ha lkhwe, ta:, a *saṗ* /ku fo: /ahuobbakən; ta:, a /ki /āā //ka:ṗ. He e: a *siṗ* /ham /ku /ki d-ka //neiy, /ha ka: /ham /ku /kwaī; /āā *se* ≠kam oṗua //ko:; he e:, a-g /ne /i: ha; *hiy* e:, a-g /ne /ā.ṗ /ha-ka //neiy, au oḥokən e:, si /ā: a ī:; *hiy* e:, a *se* /taba /ha ī:.'

!ku ko:kən //guobbo ha tu; *haṗ* k'wē.ī. *Hij tai* /hiy //a: au /khwa: tu /kai, *hiy lkhāān* /hei //a: //neiy. *Hij sue:ṗ* /aitikən d ha ā: lke *kuitakən* ≠kaka ha /ha, 'Si *kaṗ* /ku //a:, /haṗ //k'i: fo:, au *haṗ* //kōē fo: //khwaīn/ /khwaīn, au /ha tu; au ha a: k'auki ≠kaka, si-ta /ku ko: *se* //na hā hā. *Haṗ* k'ōdā /ku ā.ī, *haṗ* /tai, au *siṗ* k'auki ≠enna.'

!aitikən /hom, 'I //kway ki e: si /ṗ /wē: da, ti e:, ha /dōā //aṗ //k'i: fo: ṗ //kwāy ka, u /ku /kwē.ī /kī. ṗ /ham /nī /ke:, ta: ha ā: ka /ki /ka //kōā ke /i, he e: ṗ ā /ne /kōāy /hiy, ṗ ā: /ne *kuṗ*.'

him. They walk just in front of him. They go down to the water. The others say to him, 'Thou must rinse thy mouth in order to spit out the fo-ōā scent, then thou must drink a little, for thou art hungry; thou shalt first go home, then thou shalt bite, strengthening thy teeth with meat; then thou shalt drink plentifully later, when thou hast first eaten hot meat that has soup. After that thou canst drink plentifully. Thou must not sit to windward of thy wife, but thou must sit to leeward; for thou hast new cuts. Therefore thou must first have a hut of thy own, thy wife must first be alone, until the cuts become dry; then thou must cut her. Then thou must sleep in thy wife's hut with the twig with which we cut thee; with that thou shalt treat thy wife.'

The other man rinses his mouth; he drinks. They go away from the water pit, they return and reach home. They sit. The woman gives him meat. The others say to his wife, 'We went, husband sat fast, while he sat among snakes at the hole's mouth; because he was the one who did not tell, so that one of us might be with him. He arose, he went off, without our knowing anything about it.'

The woman assents, 'We thought so, that he had gone and stuck fast. I thought that ye would do just so. I now see your friend, for he is the one who makes fire for me, and then I arise, I warm myself.'

Cursing.

By /han≠kass^o.

(L. VIII.-31. pp 8741-8743)

/xam-ka /kē-ta //k'ao//k'ao
-//k'waṗ /k'waija. -Hī ta, 'Ik^o:
/ākən /k'wi, au -hī //k'ao /ku ko:.
-Hī sá ka, -nu /k'wi.'

The Bushmen's (modes of) cursing are many. They say, 'Grave Man,' when they curse another man. They also say, 'Departed one.'

-Hī //xamki ka, '-/a:, au -hī
//k'ao /ku ko:, '-/a:, a *kaṗ* //nau,
a k'au ka a -/kukən, a d xau k'wā
≠hannuwa?

They also say, 'Be killed,' when they curse another man, 'Be killed, dost thou think thou shalt not die, thou who dost not act nicely?'

/ku ko: -ku, -nu /k'wi we, d ka
ṗ //nau, a k'au ka a -/a:?

That other exclaims, 'O Departed one, dost thou think that thou wilt not be killed?'

/ku ko: -ku, -/kējā -/khan /kam
//e d.'

The former exclaims, '**** be upon thee.'

/ku ko: d, ha -ku, -a ki /kam
//e: d, ta: a k'au /dōā k'wā
≠hannuwa.'

That other exclaims, 'Death be upon thee, for thou dost not act nicely.'

/ku ko: -ku, -/ku: /hiy we, a *kaṗ*
//nau, a k'au ka a -/a:?

The former exclaims, 'O hatch out, dost thou think, thou wilt not be killed?'

/k'ao//k'ao d a, *haṗ* /ku //ke-
//kēja tṗey e: /ku:, /ku ko:kən /ku
//k'ao /ku ko: ki /kukən.

This cursing resembles things which hatch out, the one curses the other that he may die.

Bewitchment.

By /han≠kass^o.

(L. VIII.-11. pp 7009^r and 7010^r)

-/kittən-/kittən,

The name of a little black bird.

Haṗ /hau /xe:, au *haṗ* /tatti e:,
//kuanna -ā /ne é, he //xe: /ne se
-//khou ī: He hi /ne -hī //xe:-ta

It bewitches the ants' chrysalides, when it feels summer is there, and they fly out. Then they eat the

/koro, au //xe:-ta lkhoa: a kũũwa. flying ants, when the ants' rain has fallen.

*Ikwi lhau, lku ko: se ,taj-a. Hay
lgabbeten-ĩ au wai-ta lkwaogen, au
hay lhau lku ko:. He tiken e:,
han lgabbeten-ĩ au wai-ta lkwaogen,
lku ko: se ,taj-ũ d ha, au hay tatti
e:, ha ,taj-ĩ. lku kohen a /khi:.*

A man makes a charm, that another may miss (his aim). He throws springbok bones to bewitch the other. That is why he throws springbok bones, that the other may miss like he does, because he misses. The other kills.

