A

# BRIEF ACCOUNT

OF

# BUSHMAN FOLK-LORE

## AND OTHER TEXTS.

*Quid vendus vive calame?*

BY

W. H. I. BLEEK, Ph.D.,
CURATOR OF THE GREY LIBRARY, FORMIGN MEMBER OF THE R. BAVARIAN ACADEMY OF SCIENCES, &c.

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

LONDON:

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# CAPE OF GOOD HOPE.

## SECOND REPORT concerning BUSHMAN RESEARCHES, by W. H. I. BLEEK, Ph.D., Curator of the Grey Library, Foreign Member of the Royal Bavarian Academy of Sciences, &c.

Presented to both Houses of Parliament by command of His Excellency the Governor.
1875.

Mowbray, February, 1875.

The Hon. CH. BROWNLEE, Esq.,
Secretary for Native Affairs.

SIR,—I have the honour to lay before you for the information of His Excellency the Governor and the Colonial Legislature a report concerning the progress of the Bushman Researches since 1873. With it is a short outline of the Bushman literature as yet collected, which will give some idea of its nature. Its richness has been a surprise even to me, although I have held the belief for many years that every nation, even the lowest, possesses an original literature, which is handed down from generation to generation.

Fortunate as we may consider ourselves in having been so situated as to be able to collect even thus much of the world of mind of a dying-out, and in many ways an exceptionally primitive nation, the thought cannot but strike us that there are also several other aboriginal nations in South Africa, which although probably not doomed to such quick extinction as the Bushmen, yet cannot under the now fast-increasing sway of civilization, stimulated by our mineral wealth, but lose rapidly much of that originality in their life and ideas, which is of such great scientific importance. And is it to be assumed that nations such as the Kafirs and their kindred races (Betshuana, Damara, &c.), and even the Hottentots, who all generally-speaking so far exceed the Bushmen in civilization, in political organization, and in forensic oratory, should possess a traditionary literature so inferior in value to that of the Bushmen, as not to be worthy the trouble of being taken down and preserved? Nay, though very different perhaps in character, it is clear from what has been already collected, that the folk-lore of all these nations is of great scientific importance,—of first-rate importance for a correct knowledge of the native languages, and indispensable, if a true record is to remain of the original workings of the native mind, and of the ideas inherited from their ancestors, as well as of the spiritual state in which they were before the advent of Christian missionaries. That to ignore this pre-Christian world of ideas would be an act of injustice to these Missionaries, is the emphatic opinion of their true friend, Sir George Grey, who in the preface to his collection of Poetry of the New Zealanders (*Ko nga Moteatea*, &c., New Zealand, 1853, p. VI), says:—"Hitherto, with the exception of a few instances, such as in the case of Greece and Rome, the works of whose principal Pagan writers are still extant, nothing has been done in any country which Christian teachers have converted to show the full extent of the work which they accomplished. It is true that imperishable traces of what they taught and established are always left behind them; but it is rarely that anything remains to shew what they overthrew, and what consequently were the real nature and greatness of the dangers and difficulties against which they were forced to contend. It may be said that whilst one part of the work they accomplished still remains visible, the greatest and most difficult part is now lost to our knowledge and view. Hence men are too apt to undervalue their labours, and losing sight of what the world was without Christianity, altogether to misconceive the advantages that Christianity has secured to the human race. It is to be feared that there are too many who think that the world without Christianity was very much like what the world is with it.

"It therefore appeared desirable that in New Zealand a monument should be raised to shew in some measure what that country was before its natives were converted to the Christian faith, and no more fitting means of accomplishing such an object appeared attainable than that of letting the people themselves testify of their former state, by collecting their traditional poetry and their heathen prayers and incantations, composed and sung for centuries before the light of Christianity had broken upon their country. It was also clear that to those persons who study the history of the human race as developed in the history, customs, and languages of different nations, such a work would possess a high degree of interest, and it seemed probable that there would be many persons who would study with pleasure the poetry of a savage race, whose songs and chaunts, whilst they contain so much that is wild and terrible, yet at the same time present many passages of the most singularly original poetic beauty."

To these words of so earnest a scholar (whose collections of New Zealand Native Literature as contained in the Library presented by him to this Colony fill many thousands of pages, and form, perhaps, one of the most important portions of his gift) I will add none of mine. But if we look around us in South Africa to see what has thus been done to preserve the original mental products of its highly interesting indigenous races, how little do we find accomplished! It is only in Natal that a really large collection of native folk-lore has been made by the Rev. Dr. H. Callaway, now Bishop of St. John's. Among our Frontier Kafirs a few legends were collected by two natives, both since deceased, namely, Wm. Kekale Kaye (whose manuscripts form part of Sir George Grey's gift), and the Rev. Tiyo Soga; but of the collections of the latter very little has been saved,—several pieces having apparently been mislaid or made away with at the time of his premature death. Of the rich treasures of Setshuana folk-lore we obtain some glimpses in Casalis ("Etudes," &c.), but very little in this language has as yet been accurately taken down from the lips of the natives. And although the collections of native literature in Hottentot and Damara (Otyiherero), made by the Revs. Messrs. J. G. Krönlein and J. Rath, are very valuable, yet they comprise only a very small portion of what could be given in these languages.

You know, Sir, that in none of these other languages are there now such preliminary difficulties to be encountered as we have had to overcome in Bushman, all of them having been studied and written down by missionaries for years past. As there are thus Europeans to be met with (Missionaries or their children), and even Natives, who understand and are able to write fluently in these native languages (Kafir, Setshuana, Otyiherero, and Namaqua Hottentot),—we can be sure that with some encouragement many persons might be induced to devote some time and strength to the collection of the folk-lore of the nations among whom they are respectively living, *i tera kaumatua i tera kuia*, "from this old man, from that old woman" (beginning of motto to Sir G. Grey's Poetry of the New Zealanders). But this must be undertaken at once, or it will be too late, if we want to retain pictures of the native mind in its national originality. Even now it is maintained by some observers that, as regards our Frontier Kafirs, it is already too late; but I believe that you, Sir, will agree with me in thinking that it is still possible to gather some portions of their old traditionary lore, although much of it may already have sunk into oblivion. The case is similar with the Betshuana and Hottentots (Namaqua and Koranna) on the borders of our Colony.

We may, indeed, congratulate ourselves that we are still in the position by prompt and energetic measures to preserve, not merely a few "sticks and stones, skulls and bones," as relics of the Aboriginal races of this country, but also something of that which is most characteristic of their humanity, and, therefore, most valuable,—their mind, their thoughts, and their ideas.

What would not the coming generations of Colonists give, if they could have opportunities such as ours for penetrating into the minds of the original inhabitants of this country! To understand this in some degree, one need only observe with what care the inhabitants of those countries in which the Aboriginal population has quite disappeared, collect every scrap of information possible regarding them. Yet, wherever, as in Tasmania, this has not been done at the proper time, how very scanty, unreliable, and unsatisfactory is all that, with the utmost effort, can be brought together!

There is, perhaps, no other country which like this Colony, with its three native races (Kafirs and their kindred,—Hottentots,—and Bushmen), still contains at the present day such divergent, and at the same time, such primitive types of Aboriginal nations, languages, and forms of mind. On this account it is, scientifically speaking, of exceeding importance *not* to allow the mental life of the Aborigines in its uninfluenced primitiveness to become quite effaced, without making an effort to preserve an image of it, fixed in the truest manner in their own words. By making such an effort it is clear that we erect an enduring monument of the early mental and intellectual condition of our country, a monument worthy both of an enlightened Government and of a most

prosperous period in our colonial history. Nor will this claim any large outlay. A sum not exceeding a one-thousandth part of the annual revenue of this Colony, set aside for this purpose would, no doubt, go a good way towards the expenses of collecting, translating, and publishing a fair portion of the national traditional literature of our Aborigines.

May I hope that the Government and Parliament, of which you are a member, will find it practicable to do now for the cause of science that which cannot be done later. Of the practical good and importance of such a work in gaining an increased general knowledge of the thoughts and ideas of the Natives, you, Sir, are the best judge.

Leaving, therefore, this matter hopefully in your hands,

I have the honour to be,

Sir,

Your humble obedient servant,

W. H. I. BLEEK, Ph.D.

# DR. BLEEK'S

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

## 1875.

In my last Report concerning the Bushman Researches, published in 1873, I mentioned that, unless the inquiries made by me regarding the whereabouts of the wives of the two Bushmen then with me proved successful, I feared that ere long the men would leave me. The younger *(ǀaǂkúⁿta)* had been with me since the 29th of August, 1870, and the elder *(ǂkábbo)* since the 16th of February, 1871. In fact, it was only by the promise of a greatly longed-for reward that I could induce *ǂkábbo* (whose services as an excellent narrator were most valuable) to make up his mind to remain on with *ǀaǂkúⁿta* through the winter. On the 15th of October, 1873, both *ǂkábbo* and *ǀaǂkúⁿta* were, according to promise, sent to Victoria West, to find from thence their way back to their belongings. We have since heard of their safe arrival, through the kindness of Messrs. P. Watermeyer, C. St. L. Devenish, and the Civil Commissioner of Victoria West. Since then we have been informed that both the Bushmen have found their wives, and that the elder one, *ǂkábbo*, will return to us, leaving his still older wife *ǂkwabba-aⁿ* behind him with their son, on account of her age rendering the journey too difficult for her. We regret this, as we had hoped that she would have given us a great deal of the information known only by the elder people, and especially by the old women.

Shortly after the departure of these two Bushmen I was fortunate enough to be able to get *ǂkásin* to stay with me. He came on the 1st of November, 1873, and was, before Christmas, joined by his comrade *Diaǂkwāin*. As both of these Bushmen came from the Katkop Mountains, north of Calvinia (about 200 miles to the west of the homes of our former Bushmen, which were in or near the Stromtbergen, lat. 30° S., long. 22° E.), their dialect varies slightly, and their native traditions form an independent testimony to the substantial identity of the mythological stories, handed down to the present generation by their ancestors. *Diaǂkwāin*, especially, proved to be a good narrator, whilst *ǂkásin* (whose father was a Koranna chief, and his mother a Bushman woman) understood and spoke both Koranna-Hottentot and Bushman equally well, and knew traditions belonging to each of these nations. By his knowledge of both these languages he enabled us to arrive at some not unimportant facts, which throw some light upon their mutual relations; but this is too involved and difficult a subject to appear even now near to a satisfactory solution. These two Bushmen could not be persuaded to remain with me longer than to the 18th of March, 1874; and their anxiety to rejoin their families was proved by their reaching Calvinia (270 miles distant) on the 30th of the same month;—of which Dr. H. Meyer kindly wrote me word. They returned to me, however, on the 13th of June, 1874, with *ǂkweitǝn ta ǂkēn* (wife of *ǂkásin*, and sister to *Diaǂkwāin*), and her two youngest boys, aged respectively six and two years. These were joined on the 25th October by her two elder sons, who had been until then left at Wellington. The maintenance of so large a family entailed a much increased expenditure, which was, however, unavoidable for the purpose of retaining for a time *ǂkweitǝn ta ǂkēn*, who would not stay without her whole family. Her information, as that of the first Bushmanwoman accessible to us, was, of course, very desirable. *ǂkweitǝn ta ǂkēn*, with her husband and children, remained with me until the 13th of January, 1875, when they all returned to Bushmanland, leaving her brother *Diaǂkwāin*, who has promised to stay here some time longer, and whom we hope soon to see joined by *ǂkábbo*.

The amount of Native Bushman Literature collected has increased since our last Report from more than 4,000 to about 6,600 half-pages or columns (in seventy-seven volumes quarto);* of which more than one-third has been written down by myself. A large portion of these Bushman texts has been translated with the aid of the narrators.

* As the printing of this Report (handed in to the Government in February last) has, through press of business, been delayed to the present month (May), we are able to state that the total amount of Bushman Native Literature collected is now about 7,400 half-pages, in eighty-four volumes.

From almost the whole of my own translated texts, the words have already been entered into a Bushman-English Dictionary, which now contains more than 11,000 entries, and from which, as well as from my older Dictionary, an Index or English-Bushman Dictionary (comprising already about ten thousand entries) has been compiled.

One of the stories, that of the Mantis turning himself into a hartebeest (*vide* below § 13), has been prepared for publication (as a first small text-book of the Bushman language), to be accompanied by a translation and vocabulary. But the want of the necessary type, and of means to procure it, has hitherto prevented the printing of any texts in Bushman.

A most curious feature in Bushman folk-lore is formed by the speeches of various animals, recited in modes of pronouncing Bushman, said to be peculiar to the animals in whose mouths they are placed. It is a remarkable attempt to imitate the shape or position of the mouth of the kind of animal to be represented. Among the Bushman sounds which are hereby affected, and often entirely commuted, are principally the clicks. These are either converted into other consonants, as into labials (in the language of the Tortoise), or into palatals and compound dentals and sibilants (as in the language of the Ichneumon), or into clicks otherwise unheard in Bushman (as far as our present experience goes),—as in the language of the Jackal, who is introduced as making use of a strange labial click, which bears to the ordinary labial click ʘ, a relation in sound similar to that which the palatal click ǂ bears to the cerebral click ǃ. Again, the Moon—and it seems also the Hare and the Anteater,—substitute a most unpronounceable click in place of all others, excepting the lip click. (B XV. 1468 rev., L. II.—37. 3356 and 3357.) Another animal, the Blue Crane, differs in its speech from the ordinary Bushman, mainly by the insertion of a *tt* at the end of the first syllable of almost every word.

It need not be said that, if it be by no means easy to write Bushman itself, the difficulty of taking down these animal speeches is by far greater, and before any attempt could be made to translate them into English or Dutch, they had first to be rendered into ordinary Bushman by our informants. The presence of these abnormal clicks in the different kinds of speech, points to the possibility, nay, even to the probability, of the former presence of many more clicks in the Bushman language than the five which are now to be found there.

Although I am fully conscious that, in our collections, we have, as yet, been able to gather only a small portion of the great store of Bushman traditionary lore, and although, perhaps, even the greater portion of their mythological notions may still be unknown to us,—what has already been collected, may yet not unreasonably be supposed to give us a fair idea of the general character of Bushman mythology. And mainly on this account, I shall here, in my analysis of our collections, endeavour to give a short outline of the principal myths which we have met with among the Bushmen.

## A. Mythology, Fables, Legends, and Poetry.

### I. *The Mantis.*

The most prominent of the mythological figures is that of the Mantis, around which a great circle of myths has been formed. Besides his own proper name (*ǂkágген*) he possesses several others, and so also does his wife, whose most usual name is, however, *Ihúmmtsitattatten* (*Ihúmm* means the "Dasse," Hyrax .....). Their adopted daughter, the Porcupine (whose real father is a monster named *ikhwéi-hemm*, the All-devourer, with whom she dares not live for fear of being herself eaten), is married to *Ikwámmaña*, and has by him a son, the Ichneumon, who plays an important part in Bushman mythology, particularly in advising and assisting his grandfather, the Mantis, and in chiding him for his misdeeds. The same mythological figure, *Ikágген*, is also the most prominent one in the mythology of the Bushmen of the Drakensbergen, as related to Mr. J. M. Orpen. (*Cape Monthly Magazine*, July, 1874, pp. 1—13.)

1. In the arrangement of the myths regarding the Mantis, it has appeared to me most convenient to place first that one in which the Mantis takes away a shoe belonging to his son-in-law *Ikwámmaña*, and converts it into an eland, of which he makes a pet, placing it among the reeds, and going thither from time to time to feed it with honey. The Ichneumon is then sent out to discover why the Mantis brings no honey home, but as the Mantis puts him into a bag while he calls the eland from the reeds, the Ichneumon is at first unsuccessful; later, by the advice of his father, *Ikwámmaña*, he cuts a peep-hole in the sack. *Ikwámmaña*, on being told about the eland, shoots it, after they have enticed it with honey to come out of the reeds. The Mantis, going again, misses his pet, and weeps bitterly. Following its spoor, he sees blood, and later finds some Mierkats or Suricats (Suricata Zemick, or Rhyzaena suricata), together with another person, who is cutting it up. One

of the Suricats throws the Mantis violently down upon the horns of the dead eland. He, therefore (by piercing the gall of another eland), creates a darkness, into which he springs away; and returning home in pain, lies down, while the sun is still high. The Suricats cut the eland's flesh into slices, hanging it upon a tree to dry, and upon the same tree they hung their weapons and their skin clothing. In the night, while they were sleeping, this tree, laden with their possessions, rose up and passed through the air, descending where the Mantis lay. The Mantis and Ichneumon (upon awaking) took possession of their enemies' things. One of the Suricats (with only his girdle left, which he made into a tail) returned home to be stared at and questioned by his wife.

We have two versions of the above myth, one given by our old Bushman *ǂkâbbo*, who must in future be understood to be the narrator of all texts for which no other authority is given. (L II.—4. 489—493, 504—513, 515—519, still untranslated.*) Another version, in the Katkop dialect, was handed down to *Diaǂkwăin* by his mother. (L V.—1. 3608—3683, all translated, and pp. 3608 and 3609 entered into the dictionary.) To this myth belongs also the account of the reasons for the colours of the gemsbok, hartebeest, eland, quagga, and springbok, given in the Katkop dialect by *Diaǂkwăin*. (L V.—3. 4071—4074, translated.)

2. The Ichneumon's speech, when the Mantis had deprived the Suricats of their possessions, is in the curious language in which the Ichneumon is supposed to speak, and in which all the clicks are converted into sounds like *to, tey, ty, dy*, etc., and other modifications also take place. It is, probably, as yet unfinished. (B XXIV. 2251—2255, with translations into proper Bushman and into English, entered.)

3. The origin of the Moon is an episode in the story of the Mantis and his pet eland. When the Suricats, who were present at the cutting up of the eland, ill-treated the Mantis, he found upon a bush another eland's gall-bladder, and this (as mentioned above) he pierced and broke, thereby creating a darkness into which he sprang; but, being inconvenienced by it, he took off one of his shoes and threw it into the sky, with the order that it should become the moon. Thus the moon is red, because the shoe of the Mantis was covered with the red dust of Bushmanland, and cold, because it is only leather. We have two versions of this myth, a shorter one (L II.—24. 482—486, untranslated), and a longer one, in which a good deal of conversation is introduced (B II. 379—390, 421—428, III. 429—433, all translated and entered), of which the final speech of the Mantis, as treating of the reasons for the changes of the moon, is referred to the latter heading (§ 16).

4. Among the fights which the Mantis has with different personages and animals, one of the most interesting to the Bushman mind, is that with a being whose eyes are in his feet, instead of in his head, which is smooth. Its usual name is *ǃgôǁkweitentu*,—but it has others, one of which seems to be identical with the Bushman name for the Ignis fatuus. This personage, in the first instance, gives the Mantis a severe beating, but the latter, obtaining advice from his grandson, the Ichneumon, with regard to the proper method of attacking this foe, is ultimately victorious. Of this myth we have three versions; a short one (L II.—9. 935—966, translated), a long one (B II. 391—420, III. 461—500, XI. 1027—1119, XII. 1121—1170, XIX. 1805—1871, XX. 1872—1964, XXI. 1965—2058, XXII. 2059—2152,—translated and entered as far as p. 1152, and again pp. 1805—1816, 1872—1910, 2060—2152, also translated and entered), and a third, in the Katkop dialect, from *Diaǂkwăin*, related to him by his mother, *ǂkámme-an*, which is a continuation of his version of the myth of the Mantis and his pet eland. (L V.—1. 3683—3700, V.—2. 3793—3861, translated.)

5. Another myth, running out of one of the versions of the myth of the Eland, is the account of a visit which *ǂkwammaïa* and the Ichneumon pay to the lion's house, and on which the Mantis accompanies them, but behaves, of course, in a mode appropriate to his mythological character,—whereby he incurs the wrath of the mother-lioness, and has to take flight. On his return home, he alarms his wife and adopted daughter by false reports of the death of his two companions, who, however, soon appear upon the scene, alive and hearty, laden with presents of quagga's flesh. (L II.—4. 519—529, II.—5. 530—546, of which pp. 519 and 520, 530—535 are translated.)

6. Then follows a description of an attack which the Mantis makes upon a Cat, which was quietly going along, singing a certain song about the Lynx, who had said that the Cat could not run as well as she did. (§ 42.) As the Cat manages to render it impossible for the Mantis to harm her, he has again to consult his grandson, the Ichneumon, in order to gain the victory. (L II.—5. 547—565.) A second version of the same story is a direct continuation of one version of *ǃgôe-ǂkweïentu*. (L II.—9. 966—978, translated.)

7. The first version of the preceding myth is followed by a story describing how the

* This means that no written translation has as yet been made with the help of the narrator. The sense of the narrative is, however, sufficiently clear.

Mantis is tricked by the Great Tortoise. (L II.—5. 565—624, 8. 811—882, of which only pp. 811—869 are translated.) This is followed by a discourse upon the degrees of understanding possessed by various animals. (L II.—8. 882—892.) The story of the Great Water Tortoise, who deceived men belonging to the early race of Bushmen by feigning illness (told by *ǂkwéiten ta ǂkēn*), appears to be a variation of the above-mentioned myth. (L VI.—2. 4055—4063.)

8. Most of the above-mentioned follies and ill-deeds of the Mantis are animadverted upon in a long rebuke, addressed to him by his grandson the Ichneumon. (L II.—9. 976—996, translated.) The Ichneumon then proceeds to comment upon some other doings of the Mantis, who—wanting to roast a little "Löffelhund" (Proteles)—is himself roasted by its incensed mother; and, escaping, dips his singed wings into the water, and comes forth a renovated Mantis. (L II.—9. 997—1002, 10. 1003—1051, translated.)

9. The account of the Mantis when he takes away the eggs of a certain fabulous bird, named *ǂkákeŋǂáka lâuī*, is very curious. This bird has the power of making one of its eggs (and also the brush-spoon with which the egg is eaten) adhere, in the most comical manner, to the mouth of the Mantis, as well as the whole load of eggs to his back, whence they cannot be removed until all the eggs are humbly carried back by the robber to the magic bird's nest. Of this story we have two versions,—a shorter one (L II.—6. 677—715, 7. 716—737, of which only pp. 716—737 are translated), the end of which (where the Mantis brings home real ostrich eggs) is prolonged into an account of "Ostriches and Bushmen,"—and a longer one, which *ǂkábbo* had from his mother, *ǂkuī-an*; and which includes another discourse from the Ichneumon. (L II.—22. 1965—2042, 23. 2043—2134, 24. 2135—2212, translated as far as p. 2052, and again pp. 2135—2142.)

10. The visit of the Mantis to the houses of the Ticks,—who, excepting one boy, have hidden themselves away in the fleeces of their sheep,—evil thoughts of the Mantis with regard to this boy, who is left in charge of the pots of food which are upon the fire,—return of the Ticks,—their attack upon the Mantis,—his flight home,—his revenge upon the Ticks for their inhospitality and ill-treatment of him,—the consequent destitution of the Ticks, which is lamented by the relatives of the Mantis,—the monster *ǂkhwâi-hemm* is now, by the wish of the Mantis, unwillingly summoned by his daughter, the Porcupine, to swallow for them a portion of the Ticks' flock of sheep,—his fearful appearance and unlimited voracity,—he swallows the Mantis, and the brave *ǂkwâmmaña* as well,—fiery trial of the young sons of the Mantis and *ǂkwâmmaña* by the Porcupine,—the monster *ǂkhwâi-hemm* slain,—re-appearance of all the animals and things which had just been swallowed by him,—removal of the survivors from the place where he lay dead. (L II.—32. 2916—2965, 33. 2966—3057½, 34. 3058—3149¼, translated.)

11. The monster *ǂkhwâi-hemm's* speech to the Mantis and the reply of the latter are given separately. (B XXIII. 2161—2210, 2234—2247, translated and entered.)

12. The pet springbok of the Mantis carried off by an Elephant, while the Mantis is in a hole, digging out sweet food for it,—the Elephant substitutes her own calf,—the inarticulate reply of the latter to the questions of the Mantis leads to the discovery of the deception,—the Mantis kills the calf and follows the spoor of its mother. He recognizes his pet, who is immediately swallowed by the mother Elephant,—dialogue,—entry of the Mantis into the body of the elephant, notwithstanding the attacks of her companions,—death of the elephant,—rescue of the young springbok,—triumphant departure of the Mantis with his pet, through the midst of the angry and threatening elephants.—This myth is in the Katkop dialect, and was told to *Diaǂkwâin* by his mother *ǂkámme-aⁿ*. It is partly written down by L. (B XXV. 2416—2424, 2429—2431, 2433 and 2434, XXVI. 2435—2473, all translated and entered.) Fragments of this myth were also dictated in two portions by *ǂkwéiten ta ǂkēn*. (L VI.—1. 3883—3894, translated.)

13. To frighten some children, the Mantis assumes the appearance of a dead hartebeest, which is found, and cut up by the children,—they attempt to carry it home in pieces,—the parts move,—the head speaks,—the different members are dropped by the alarmed children, and form again into a whole;—the Mantis, who has now resumed his own shape, chases the children,—their escape. (B XXIV. 2281—2332, translated and entered.)

[13a. An account of the magic protection afforded by the Mantis to the Hartebeest and to the Eland (that to the latter being chiefly described here), dictated, in the Katkop dialect, by *Diaǂkwâin*. (L V.—6. 4411—4434, partly translated.) The same informant mentions some remarkable superstitions concerning the Hartebeest, whose head is said to resemble that of the Mantis; and also a curious charm made from the foot of the Hartebeest, and used by Bushmen women for their children as a protection against the Mantis. (L V.—6. 4414 rev.—4418 rev.)]

14. The originality of all the preceding myths, and the impossibility of their owing their origin to anything that the Bushmen may have heard from Dutch neighbours, will

be clear from the outlines of the stories given above. At the same time, the mythological character given to the Mantis in them, renders it natural that those among the Dutch who may have had any of these stories related to them by Bushmen understanding Dutch (or may have listened to them in Bushman,—for, there have been and still are some farmers' children who can speak Bushman), should have translated the name of the Mantis (*Ikágген*) with that of the "Devil." The above translation may also have tended to introduce some traits of the Christian idea of the Devil into the conception of *Ikágген* among those Bushmen who have intercourse with the Dutch. This renders it uncertain whether the idea, expressed by *Ikábbo*, that the Mantis misleads Bushmen by putting evil and mischievous thoughts into their minds (really into the sides of their throats, where, according to Bushman notions, the thinking powers of man are to be found), may not be of modern and foreign origin. (L II.—4. 500—503.) *Vide Cape Monthly Magazine* for July 1874, p. 11.

## II. *Sun and Moon.*

Although the Mantis is apparently the most prominent figure in Bushman mythology, and, at all events, the subject of the greatest number of myths,—yet it does not seem that he is the object of any worship, or that prayers are addressed to him. The heavenly bodies—Sun, Moon, and Stars—are, however, prayed to (*vide* §§ 58—60 and 104), and thus the Bushmen are clearly to be included among the nations who have attained to sidereal worship.

15. The Sun, a man from whose armpit brightness proceeded, lived formerly on earth; but only gave light for a space around his house. Some children belonging to the First Bushmen (who preceded the Flat Bushmen in their country) were therefore sent to throw up the sleeping Sun into the sky; since then, he shines all over the earth.—We have two complete versions of this myth,—a short one (L II.—4. 487 and 488, 488a—k, 494—499, of which only pp. 487 and 488 are translated), and a longer one (L II.—35. 3150—3159, 3165—3236 rev.). Besides these, we have the beginning of a version in the dialect of Summan's Fontein, in the Karreebergen (B XXIV. 2262 and 2263, not translated); and a fragment in the same dialect (L II.—35. 3164, translated). Regarding a similar myth met with among some of the Australian Aborigines, *vide Cape Monthly Magazine*, February 1874, pp. 98—102.

16. Whilst in the preceding myths of the Mantis, the Moon, according to its origin, is only a piece of leather (a shoe of the Mantis),—in Bushman astrological mythology the Moon is looked upon as a man who incurs the wrath of the Sun, and is consequently pierced by the knife (*i.e.* rays) of the latter. This process is repeated until almost the whole of the Moon is cut away, and only one little piece left; which the Moon piteously implores the Sun to spare for his (the Moon's) children. (As mentioned above, the Moon is in Bushman mythology a male being.) From this little piece, the Moon gradually grows again until it becomes a full moon, when the Sun's stabbing and cutting processes recommence.—This explanation of the Moon's changes is given in four versions; the longest of which (although as yet unfinished) is in a speech made by the Mantis, when he had created the Moon. (B III. 434—437, 432a—437c, 438—460, 501—514, IV. 515—526, 528—584, V. 585—590, XVI. 1497—1590, XVII. 1591—1683, XVIII. 1698—1711, 1725—1758; translated and entered as far as 1516.) The second version, written by L, is shorter (B I. 215b—215e, and re-written on 215bb—215ff. translated),—and so also is the third (L II.—1. 285—287, 2. 292, 4. 478—481, of which pp. 285—287 and 292 are translated). A fourth version mainly gives a description of the changes of the Moon, as observed, and shortly to be observed, at the time of narration, with an explanation of their causes. (L II.—6. 654—668, of which only p. 654 is translated.)

17. The Hottentot myth of the Origin of Death is also found in Bushman; but the Bushman form of it first related to us is very different from the Hottentot, be it more or less original. We have two versions of it. In the first, the Moon strikes the young Hare (whose mother is lying dead) with his fist upon its mouth, and tells it to cry loudly; for its mother will not return as he (the Moon) does, but is quite dead. (L II.—6. 664—670.) This version is followed by an explanation that the Moon has the power of talking, because he belongs to the Mantis, all of whose things talk. (L II.—6. 670—677.) In the second version (given by *ǂa-ǂkúnta*, and apparently unfinished) the Moon appears, at one time, to tell the little Hare that his mother will come to life again, and that, therefore, he need not cry; but the little Hare does not believe, and continues to cry, saying that the Moon is deceiving him. The Moon upon this becomes angry, and threatens to beat his mouth. Towards the end of the story, there is some Moon and Hare language, with its peculiar click; and also some remarks upon the mode of pronouncing it. (B XV. 1403—1482, of which pp. 1403—1458 are translated and entered.)

18. The veritable Hottentot myth of the "Origin of Death" is told in the Katkop dialect by *‡kásin*, whose father was a Hottentot; and, although the narrator says that he heard the story from his mother *Ywá ‡k5.* a Bushwoman, its Hottentot origin can hardly be doubted. Here, the Moon sends the Hare to men with the message of the renewal of life; but it reverses it into a message of death. The angered Moon then heats a stone, and burns the Hare's mouth, causing the harelip.—*‡kásin* told this story three times;—once in a very short version (B XXV. 2361—2364, translated and entered), secondly, in a little longer one (L IV.—4. 3886—3889, translated), and thirdly, in a still more extended one (L IV.—4. 3890—3900, translated).

19. Another different formation of this myth (twice told in the Katkop dialect) introduces the Moon's mother, who, according to the first version (begun by *‡kásin*, but mainly related by *Diatkwáin*), died in consequence of the wrong message delivered to men by the Hare; whereupon the angered Moon split the Hare's mouth with a stick. (L IV.—4. 3882—3885, translated.) According to the other version (entirely related by *Diatkwáin*, who had it from his mother *‡kámme-an*), the Hare announces to the Moon the death of the Moon's mother, thereby causing his wrath, etc. (L IV.—4. 3886—3889, translated.)

20. The Moon becomes angry if people laugh at it, and goes into the sky (*i.e.* becomes eclipsed). When its anger has cooled, and its heart is "comfortable" again, it comes out. (L II.—35. 3154 rev.—3156 rev., translated.)—A Bushman child warned by its father not to look at the Moon as it rises behind the Mountain, for fear of arousing its anger, and causing it to become obscured. (L II.—35. 3157 rev., translated.) Added to this are the words of derision sometimes addressed, by Bushman children, to the Moon as it rises, making it angry. (L II.—35. 3158 rev., translated.)

21. A description of an Eclipse of the Sun, as a natural phenomenon, with hardly any mythological explanation. (B XXIII. 2211—2233, translated and entered.)

### III. *Stars.*

22. Various statements are given with regard to the nature and movements of the celestial bodies. The first of these treats of the Moon and Stars, ending with the "Bushman-rice" Star Canopus (B I. 291—294, translated and entered); the second treats of Sun, Moon, and Stars (B II. 377—379, translated and entered); and the third, of the same (L II.—1. 214 and 215, translated).

The names of a number of Stars have been ascertained with the kind help of Mr. Maclear. Besides a separate alphabetical index to the Stars, the names of some are given in a supplementary list (B XXV. 2345—2347 and 2354, translated and entered); whilst another list in the Katkop dialect has not yet been identified on the map of the sky (L IV.—4. 3882 and 3901—3907, translated). Some stars possess several Bushman names, for instance Canopus, which has at least five (L II.—37. 3348). Among the stars which have been identified, the meaning of the names of those which follow, is quite clear:

| | |
|---|---|
| Star-digging-stick's-stone or the Digging-stick's stone of Canopus | = Achernar; |
| Male Lions | = Pointers to the Southern Cross; |
| Lionesses | = *Alpha*, *Beta*, and *Gamma* Crucis; |
| Male Hartebeest | = Aldebaran; |
| Female Hartebeest | = *Alpha* Orion; |
| Male Eland | = Procyon; |
| Eland's Wives | = Castor and Pollux; |
| Steinbok | = Magellan's Clouds; |
| Male Tortoises (hung upon a stick) | = Orion's Sword; |
| Three Female Tortoises (hung upon a stick) | = Orion's Belt; etc., etc. |

23. A girl of the ancient race (preceding the Bushman) wished for a little light, so that the people might see to return home by night. She, therefore, threw wood-ashes into the sky, which became the Milky Way.—This myth, which *!kabbo* heard from his mother *!kwi-an* (L II.—28. 2505—2516, of which pp. 2505—2509 are translated), is followed by an account of the same girl, who, being vexed with her mother for giving her too little of a certain red edible root, threw up portions of it into the sky, where they became stars. (L II.—28. 2516—2520.)

24. A girl, when men should not have been looked upon by her for fear of harm to them, saw some people eating together at a rock-rabbit's house of branches. In consequence of this, they and the house, fixed by her looks, became stars in the sky, and are

now to be seen there as the Corona Australis.—This myth was told to *ǂkábbo'e* mother by her own mother *ǂgri*. (L II.—37. 3333—3343, translated and entered.)

25. The Stars are divided into night stars and dawn stars. The latter are the subjects of some very fine and complicated mythological conceptions, of which we evidently possess, as yet, only fragments.—The "Dawn's-Heart" (the star Jupiter) has a daughter, who is identified with some neighbouring star preceding Jupiter (at the time when we asked, it was Regulus or *Alpha* Leonis). Her name is the "Dawn's-Heart-child," and her relation to her father is somewhat mysterious. He calls her "my heart," he swallows her, then walks alone as the only Dawn's-Heart Star, and, when she is grown up, he spits her out again. She then herself becomes another (female) Dawn's-Heart, and spits out another Dawn's-Heart-child, which follows the male and female Dawn's-Heart. The mother of the latter, the first-mentioned Dawn's-Heart's wife, was the Lynx, who was then a beautiful woman, with a younger sister who carried her digging-stick after her. The Dawn's-Heart hid his child under the leaves of an edible root (*ǂkâtasi*), where he thought that his wife would come and find it. Other animals and birds arrived first, and each proposed herself to the Dawn's-Heart-child as its mother; but they were mocked at by the child, until at last it recognized its own mother. Among the insulted animals were the Jackal and the Hyena, who, to revenge themselves, bewitched the mother (Lynx) with some poisoned "Bushman rice" (so-called "ants' eggs"), by which means she was transformed into a lioness. In the dark, the Hyena tried to take her (the Lynx's) place in the hut, on the return of the Dawn's-Heart; but the imposture was made known to him by his sister-in-law. The Dawn's-Heart tried to stab the Hyena with his assegai, but missed her. She fled, putting her foot into the fire, and burning it severely. The bewitched wife was enticed out of the reeds by her younger sister, and then caught by her brothers, who pulled off the lion skin, so that she became a fair woman again. But, in consequence of having been bewitched by "Bushman rice," she could no longer eat that, and was changed into a lynx, who ate meat.—This myth, which contains many minor, and some beautiful incidents, is partly given in the form of a narrative, and partly in discourses addressed by the Dawn's-Heart to his daughter, as well as in speeches made by the Hyena and her parents, after her flight home.—Besides a short statement of the nature of the Dawn's-Heart, and of his child (L II.—2. 292 and 293, of which p. 293 is translated), we have two long pieces. The first of these begins with a short narrative of only eleven columns, and then gives a very long discourse from the Dawn's-Heart to his daughter, which treats not only of their own history and that of the lynx-mother, but also of the Sun, Moon, and Stars, and of the habits of different animals. More than one hundred columns (1548—1652) of his discourse treat only of lions and Bushmen, and it runs at last into a description of the doings of the jackals, which, however, has been brought under a separate heading, § 31. (L II.—15. 1432—1499, 16. 1500—1553, 17. 1554—1622, 18. 1623—1691, 19. 1692—1710, all translated, and pp. 1500—1553 entered.)

In the second piece, a longer narrative (of about 72 columns) is followed by very long conversations between the fugitive hyena with the burnt foot, and her mother and father, in which the mother hyena gives good advice respecting suitable marriages; and in which other things of interest to hyenas are discussed. This is, as yet, unfinished. (B V. 645—676, VI. 680—749, VII. 751—822, VIII. 823—894, IX. 895—920, 931—964, X. 965—997, translated and entered as far as p. 965.)

An episode in the myth of the Dawn's-Heart, called "The Black Crow calling the Jackal" (when she had been mocked by the Dawn's-Heart-child), is given separately, in a yet unfinished piece, in which the Jackal talks with its peculiar click. (B IX. 921—930, of which pp. 921—926 are translated and entered.)

A small, but interesting piece, including the address of the younger sister to the wife of the Dawn's-Heart, when she had been transformed into a lioness, was given by *ǂa ǂkúhta*, who had heard it from a sister. (L I.—2. 160, translated.)

26. The (two) Lions, which was the name given to us (by our first informants) for the Pointers to the Southern Cross, were formerly men, and at the same time lions. (L II.—1. 277 and 278 translated.) One of them became a star, because a girl looked at him (*vide* § 38); and the other lion also became a star. They now stand silent, not far from the lionesses, who sit silent. (L II.—1. 237—240.) A shorter notice (B I. 303, translated and entered) refers also to this conception; but there is evidently much more mythological fiction connected with these lions than we know; and it is probably on this account that the meaning of what we have already noted down is not yet clear to us.—The names of the two lions are *ǂgu* and *ǂkúē ta ǂkáu*. There are four birds mentioned in connection with them,—the *ǂgi* and his wife the *ǂka*, the *ǂkau* and his wife the *ǂk'o* (or "Blue Crane"). The two husbands are killed and roasted by the lions,—the *ǂgi* by *ǂgu*, and the *ǂkau* by the other lion. The *ǂka* saw what the lions did, and when offered some of her husband's flesh, refused it; but the Blue Crane accepted some of the flesh of the

*ǂkao*. Both birds then went to fetch water. The Blue Crane, who had left her child (the little *ǂkao*) behind her, returned home from the water, and was eaten by the lions; whilst the *ǂki*, who had taken her child (the little *ǂgū*) with her, did not come back, and went away to the house of the Crow, which was on the branch of a thorn-tree, and to this she was pulled up by a thong made of gemsbok skin. The Crow then made a fire, and heated stones. The lion *ǂgu*, pursuing the *ǂki*, arrived under the thorn-tree, and begged to be pulled up. By direction of the Crow, the *ǂki* threw down a rope made of mouse's entrails, which, of course, broke, precipitating the lion into the fire, where he was roasted to death. The birds then departed from the thorn-tree; and the other lion (*Gláuè ta ǂhâu*), attracted by the smell of roasted flesh, arrived, and cut off a piece from his companion's thigh. Thereupon the lion *ǂgu* (who apparently suddenly came to life again) jumped up, and asked for a piece of his own flesh, which they both devoured together. They then hunted for food, but in vain. They perceived, at last, a male tortoise, and, notwithstanding its advice, as well as the request of his companion to be allowed to share this repast with him, the greedy *ǂgu* swallowed the tortoise down whole. In punishment of this, whenever the lion approached game or water, the tortoise told it to run away, or dry up; and when they came into the neighbourhood of human beings, the tortoise immediately called out to them to throw fire at the lion. Thus the two lions, while hunting together, could get nothing. They finally came to the house of an old woman who was lame, and lived with a little hare. These also managed to outwit the lions; and, at last, *ǂgu* died of starvation. After his death, the other lion soon obtained food.

Besides a short account of the first portion of this remarkable myth (L II.—1. 278—284), we have one connected account of it (L II.—2. 305—323, of which pp. 305—318 are translated). We have also a separate account of the latter part of this, embracing the tortoise, the little hare, and the old woman, in the Katkop dialect (by *Diaǂkwăin*, who had it from his mother *ǂkámme-an*), written by L (B XXVI. 2487—2529, XXVII. 2530—2535, translated). It ends with the mother's advice to *Diaǂkwăin*, as a moral to the fable (B XXVII. 2535—2539, translated). Another version of the latter part, dictated by *taǂkúnta*, but not yet finished (B XIV. 1362—1392, translated and entered as far as p. 1370), contains a long speech made by the tortoise, with its peculiar pronunciation, in which the clicks are converted into strongly explosive labials.—A story which seems to be a variation of a portion of the above myth, gives the account of a man who, wishing to escape from a lion, cut off his sore leg, and ran successfully away upon the sound one. It was told by *ǂkwêitgn ta ǂkêa*. (L VI.—1. 3959—3969, translated.)

## IV. *Animal Fables.*

27. Not only in the astrological mythology, but also in the world of Bushman Fable, the lion naturally occupies a prominent position. One fine fable relates how the hyena revenged itself upon the lion, who had grudged it food, by inviting him to its own house, and then, while feeding him with soup, inverting the heated pot upon his head, and beating him to death underneath it.—Of this fable we have two versions,—the second being probably the better of the two (L II.—2. 361—368); whilst the earlier (L II.—1. 257, 256 rev.—260 rev.) closes with the usual refrain respecting suitable marriages in animal life.

28. The fable of the lion who exchanged his chest (breast) with the field-mouse (which *taǂkúnta* had from his mother *Tloakgn-an*) is as yet unfinished. (B XIX. 1778—1789, translated and entered as far as p. 1787.)

[28a. The Lion jealous of the voice of the Ostrich.—In the Katkop dialect, by *Diaǂkwăin*, who heard it from his paternal grandfather. (L V.—5. 4320—4344½.)]

29. A fable, somewhat similar to the Hottentot one of the lion and the jackal who went to shoot elands ("Reynard the Fox in South Africa," p. 3, etc.), was told in the Katkop dialect, by *ǂkásin* (L IV.—1. 3486—3515, translated); from whose dictation another beginning of the same fable has also been written down (L IV.—1. 3485, translated). A slightly different version, likewise given by *ǂkásin*, has only been hurriedly taken down in English. (L IV.—1. 3484 rev.—3492 rev.)

30. An account of the doings of a family of lions (apparently a continuation of one of the Ichneumon's speeches, in the myth of the Mantis, § 8) gives a good deal of conversation of such a description as might naturally be ascribed by Bushmen to lions. (L II.—10. 1051—1099, 11. 1100—1170, translated.)

31. "The Jackal and the Hyena" (in which piece there are interminable speeches by the jackal) contains many allusions to other fables, and really forms part of the lengthy discourse of the Dawn's-Heart, § 25. (L II.—19. 1710—1759, 20. 1760—1855, 21. 1856—1948, translated.)

[31a. The "Jackal's Tower" (still visible as a "spitzkop" on the other side of the Zak River) gives rise to a "Jackal and Hyena" fable, told to *Diatkwāin* by his mother *‡kámme-an*. (L V.—4. 4231—4252½, 5. 4253—4265, translated.)]

32. A fable, in the Katkop dialect (told to *‡kásin* by his mother *!wá ‡ke*), relates how the Ichneuman came to some mierkats, or suricats (here called *ǂ'árra*), who were cutting up an eland which one of them had shot, and how he disputed the prey with them, but unsuccessfully.—This is evidently a fable belonging to the series of myths of the Mantis. (L IV.—2. 3520—3533, translated.)

[32a. The vicious Water-tortoise and the charitable Ratel (Mellivora), a fable related to *Diatkwāin*, by his mother. (L V.—5. 4265—4291, partly translated.)]

33. The Anteater inquires from a flock of springbok ewes, one after another, whether her child is a female. Each mother answers that hers is a male, until, at last, a foolish springbok confesses that her child is a daughter. The anteater offers to hold the child, so that the springbok should eat some of the anteater's food. The latter then springs into a hole with the kid, and tells the mother, who is crying for her child, to go. The male springbok scolds his wife for having lost their child. The anteater then lays down the law with regard to the proper food for different animals, and that their marriages should be suitable. They all listen to the anteater, and also to the lynx, who repeats to them the anteater's words. In the discourse there is imbedded a fable about the knorhaan, relating how its head was burnt in the fire; but this requires further explanation. (L II.—3. 406—416.)—On account of her husband's anger, the springbok mother sends the lynx to recover her child for her. The lynx slips into the anteater's hole underneath the young springbok, and, pushing her out, runs off with her. The anteater, trying to follow, is caught in the bowstring of the lynx, as in a sling. Disengaging herself, she again proceeds to deliver to the lynx her important messages concerning the nature and habits of the different animals.

The above is a condensed account of our longest version of this fable, which has almost a right to be called a myth. (L II.—3. 383—475.) The place for the anteater's laws, which in this version is twofold, seems to be properly at the end.

In another version the daughter of the springbok, here named *ǂkháuke*, is stolen away by the lynx, who marries her. The anteater, who is told of this by the partridge, follows them underneath the ground; whereupon the lynx unlooses his bowstring and throws it down. The anteater's head is caught in it, and falling down, she is ordered by the lynx to become altogether an anteater, and to live in a hole. After this, the lynx takes back the young springbok to her mother, and becomes himself (by the order of the anteater) a lynx who eats springbok, and marries a lynx.—This account is again followed by the anteater's laws concerning the habits of various animals, such as the jackal, the "löffelhund" (*Proteles*), etc., who were, once upon a time, men. (L II.—2. 323—356.)

We have also a separate version of these laws or sayings of the anteater and lynx. (L I.—2. 138—150.)

A more concise version of the fable of the anteater, springbok, lynx, and partridge, in the Katkop dialect, was given by *ǂkwéiten ta ǂken*. (L VI.—1. 3916—3929, translated.)

In the anteater's laws it is to be remarked, that, in the directions given about marriage, some animals marry wives, others husbands. Therefore, it seems probable that some animals are commonly thought of as masculine, and others as feminine. This strengthens the presumption that Bushman originally belonged to the languages in which a grammatical gender of nouns existed. (*Vide* my remarks in the article "On Resemblances in Bushman and Australian Mythology," in the *Cape Monthly Magazine* for February 1874, pp. 98—102.)

[33a. The Anteater, and its handsome musical pet, the Lynx.—Related to *Diatkwāin* by his paternal grandmother *Tarábbaken ǂkauken*. (L V.—6. 4345—4377, translated.)]

34. A male ostrich is killed and carried home by a Bushman. One of its little feathers, stained with blood, is lifted up by a gentle whirlwind, and falls into the water; where it gradually becomes an ostrich. It leaves the water as a young ostrich, grows up, and returns to its wives as their revived husband. As such, he guards the nest against the attacks of the jackals and hyenas, who are thereby driven to seek for the nest of a she-ostrich who will not be fierce, and who runs away.—This is followed by a very lengthy and still unfinished dialogue between the hyena and the jackal in their flight, etc. (B XII. 1171—1213, XIII. 1214—1306, XIV. 1307—1336, translated and entered, and the words on the first twelve pages parsed on 15 pages folio.)

This idea of the revival of a dead male ostrich, in and through one of its little feathers, is also mentioned in other places, and is compared to the coming to life of the

Moon; whilst, with the exception of the Moon and the Male Ostrich, all other things mortal are said to die outright, and not to come to life again.

35. The quagga, who fed her hungry child with a piece of her own liver, and whose death was caused by her husband, the jackal, who put poisoned pieces of sharp bone into her bed, because his relations said that he had married "meat." Her death was avenged by her own family.—In the Katkop dialect, by *ǂkwéiten ta ǂkēn*. (L VI.—1. 3898—3915, translated.)

35a. We have only the beginning of a fable, in which a Blue Crane and some Bushman girls play parts, and in which the Blue Crane talks Bushman in the manner said to be peculiar to him, *i.e.*, by the addition of a *tt* to the end of the first syllable of almost every word. (B XXIV. 2266—2271, translated as far as p. 2270.)

[35b. The Knorhaan (Brandkop) who married his sister.—Told to *Diatkwāin* by his mother. (L V.—5. 4292—4320, translated to p. 4298.) Apparently a version of the fable imbedded in the Anteater's Laws (§ 33).]

## V. *Legends.*

36. One of the ancient people preceding the Bushmen brought home a lion's cub, telling his wife that it was a dog which his younger brother had given him, and that it was the whelp of a dog which killed gemsbok. She, however, knew that it was the son of a lioness, whose voice was known to her of old, and who was now heard roaring for her lost cub. The man called it by the name of *ǂkuisse ǂkhwi tku*. Although, in hunting gemsbok, the man was well-frightened by his pretended dog, and had even to get his wife to throw fire at it on his return home, he still maintained to her that it was a dog. The wife prudently sent their little son with his father, when he went out early the next morning to hunt. After this, they went hunting gemsbok many times, the boy in fear and trembling, and his father in continual danger;—until one day the boy saw his father killed by *ǂkuisse ǂkhwi tkū*, who had now grown into a large young lion. He himself, after having seen the lion carry off his father's body, and lay it under a thorn-tree, with that of a gemsbok which it had also killed, makes his escape home. Upon her son's report of the death of her husband, and his warning to herself that the lion will soon be upon them, the widow goes away with her children to the house of her husband's father. On the following morning, the boy goes with his uncles to see what has been done to the deserted homestead. They sleep that night on a mountain above the old home, and the next morning, not seeing any lions, they visit the hut, the sticks of which are a good deal disturbed. They discover the spoor of seven lions (viz., *ǂkuisse ǂkhwi tku*, his parents, his two brothers, and two sisters). After a visit to the scene of the calamity, they stealthily retrace their steps home, and remove to a different place.

This legend is told with great epic breadth, in a very vivid manner, giving an excellent picture of Bushman life; and it is seasoned with many dialogues, in which the wife is a particularly characteristic speaker. (L II.—26. 2320—2412, 27. 2413—2504, 29. 2597—2687, 30. 2688—2779, 31. 2780—2873½, of which pp. 2320—2343, 2597—2614, 2688—2873½ are translated.)

36a. An earlier race of people, who preceded the Bushmen in their country, is frequently mentioned by them in their legends. There is one in which a cunning woman of this race, who lived alone in a house underground, deceived and robbed *ǂkwämmana*. This was told in the Katkop dialect by *ǂkwéiten ta ǂkēn*. (L VI.—2. 4034—4053, translated.)—Another legend relates how a man of this early race was killed and eaten by a lion; and it is used to point out the folly of venturing to fall asleep when out alone in the field. Told also by *ǂkwéiten ta ǂkēn*. (L VI.—2. 4004—4025, translated.)

[37. The young man of the ancient race, who was carried off by a Lion, when asleep in the field.—A very affecting legend, in the Katkop dialect, related to *Diatkwāin* by his mother *ǂkämme-an*. (L V.—7. 4457—4525, translated.)]

37a. The Hottentot legend of a Bushman woman who transformed herself into a lion, as told by Sir J. Alexander, was translated, through the medium of the Dutch, by *ǂaikúnta*. (B I. 161—167, translated and entered.)—We have also a second version of this translation. (L I.—1. 114—118, translated.)

38. By a glance from the eye of a maiden (probably at a time when she would be usually kept in strict retirement) men became fixed in whatever position they then occupied, with whatever they were holding in their hands, etc., and became changed into trees which talked. (L II.—2. 295—305, translated.)

39. An account, apparently a legend, called in my first report "Stones which kill

the thrower," given by *taṅkánta* in very early days (L I.—2. 125 and 126), wants revision and further explanation to render it intelligible.

40. Bushman women send out crows to ascertain what has become of their husbands, who have not returned from hunting; they hang fat round the necks of the crows as food for their journey. Hence the crows have white patches on neck or breast.—This tragic legend (the husbands having been killed) is in the Katkop dialect, told by *Diatkwáin*, as he heard it from his mother *‡kámme-aâ*, and is written down by L. (B XXVI. 2473—2486, translated.)—A curious version of this story, in the same dialect, given in three separate portions by *‡kwéitən ta ‡kēn* (L VI.—2. 3975—3996, translated), shows that it ought rather to be put among the fables.

[40a. The Owl and the Black Crow foretell the approach of the Lion.—By *Diatkwáin*. (L V.—9. 4689—4706½, 4696 rev., and 4697 rev., with note respecting sorcerers who assume the shape of birds or jackals, on p. 4701 rev.)]

41. A note has been made, from *‡kábbo*'s information, of a story not yet written down in Bushman, telling how the Rain carried off a girl belonging to the First Bushmen (or the ancient people living before the Bushmen), who afterwards became a frog, her kaross being changed into a springbok, etc. Her people were also transformed. (L II.—37. 3335 rev. and 3336 rev.)—Versions of this transformation into frogs, ascribed chiefly to a new Maiden's acts of disobedience, are given in the Katkop dialect by *‡kwéitən ta ‡kēn* (L VI.—1. 3930—3958, translated), and by *Diatkwáin*. (B XXVII. 2609—2618, continued in L V.—2. 3864—3881, all translated.)

## VI. *Poetry.*

Besides the short verses which we have enumerated below, it is not improbable that several of the larger mythological pieces are compositions, and ought perhaps properly to have been placed under this head. A further study of Bushman poetry and its peculiarities, must decide this question.

42. The Cat's song, before she was attacked by the Mantis, § 6. (L II.—35. 3237—3241½, translated.)

43. The Jackal's song, in the peculiar Jackal dialect of Bushman, with its extraordinary click. (B XXIII. 2159, translated and entered.)

44. The song of the Cauma Fox. (B XXIII. 2158, translated and entered.)

45. The Blue Crane's songs. (B XXIII. 2155—2157, translated and entered.)

46. Of the Old Woman's song, when she had eaten the hyena (§ 80), we have two versions,—one by *taṅkánta* (L I.—2. 158, translated), the other by *‡kábbo* (B XXIII. 2160, translated and entered).

47. The Jackal and the Lion. (B I. 324 and 325, translated and entered.)

48. The little Jackals, by *taṅkánta*. (L I.—2. 123, translated.)

49. Jackal and Hare, by *taṅkánta*. (L I.—2. 122, translated.)

50. The Jackal catches a Hare. (L I.—2. 122, translated.)

51. Hare-catching. (L II.—1. 261—264, translated.)

52. The Quagga. (L II.—9. 932, translated.)

53. The Gnu or Wildebeest. (L II.—9. 933 and 934.)

54. The Hartebeest. (L II.—9. 932, translated.)

55. The Gemsbok. (L II.—9. 930 and 931, translated.)

56. The Knorhaan. (L II.—9. 934 and 935.)

57. Of what appears to be an Incantation, reciting the names of different animals successively, we have several versions,—three by *taṅkánta* alone. (B I. 249, translated and entered; L I.—2. 119; and L I.—2. 131 and 132.) One is given by *‡kábbo* (L II.—1. 189—195, translated), and two others by some Bushmen at the Breakwater (B I. 197, translated; and L I.—2. 127 and 126 rev., translated).

58. Prayer to the Moon, in two versions. (B I. 294 and 295, translated and entered; L II.—1. 219—222.)

59. Prayer to the Sun, in two versions. (B I. 315 and 316, translated and entered; L II.—1. 251.)

60. Prayer to a Star, probably to Canopus, the "Bushman-rice" Star. (L II.—1. 216 and 217.)

61. The "Return Home," original verses by *taṅkánta*, with explanation by *‡kábbo*. (B I. 216 rev. and 217 rev.)

62. The "Mother's last illness," and another song about being made captive, both composed by *taṅkánta*. (L I.—1. 95 and 96.)—Another Bushman verse is given by him in two versions. (L I.—2. 120 and 123.)

## B. History (Natural and Personal).

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

63. The Hyena, in defending from a lion the game (a gemsbok) which she is carrying home for her children, bites his thigh, so that he retires in pain.—By *ǂaǂúnta*, from the personal experience of his maternal grandfather *ǂkáuñ-ǁgo*, who was still living when his grandson left Bushmanland. (B V. 591—645, translated and entered.)

64. Lions and Giraffes, in two versions. (B I. 320—323, translated and entered; L II.—1. 255—257, of which pp. 255 and 257 are translated.)

65. The Jackals and the Lion. (B I. 324 and 325, translated and entered.)

66. The Leopard and the Jackal. (B II. 354, 355, and 358 rev., translated, and pp. 354 and 355 entered.)

67. How the Jackal feeds her children. (L II.—8. 927 and 928, translated.)

68. Habits of the Hyena. (L II.—9. 921—927, 928—930, translated.)

69. Habits of various Animals. (L II.—1. 201—213, of which pp. 209—213 are translated.)

70. What the so-called "Bushman-rice" (i.e. *larvae* of the ants) does, when the star Altair comes out. (L II.—37. 3344—3347, translated and entered.)

[70a. Habits of the Bat and the Porcupine, etc.—By *Diaǂwe̋in*, from his parents. (L V.—6. 4378—4403, translated.)—Hunting the Porcupine, its habits and faculties, by the same. (L V.—7. 4436—4456, translated.)]

71. A Lion kills and eats a Bushman. (B I. 286—288, translated and entered.)

72. A Bushman killed by a Lion;—a search for the missing man;—removal of the rest to another place, for fear that the Lion should track them to their huts. (L II.—8. 892—907, 9. 908—920, of which pp. 908—920 are translated.)—The death of a relative of the narrator from the bites of a lion, is told in the Kaikop dialect by *ǂkwéiten ta ǂkēn*. (L VI.—2. 4010—4013, translated.)

73. The Hottentot story of a Bushman falling upon a Lion, as told by Sir J. Alexander, translated, through the medium of the Dutch, by *ǂaǂúnta*. (B I. 158—152, translated and entered.)—The same story independently told by *ǂkábbo*, with a conclusion which describes doings at the Bushman's home, after he had reached it in safety, etc. (B I. 325—333, II. 334 and 335, translated and entered.)

74. *ǂkábbo's* adventures with Lions. (L II.—2. 258—260, translated.)

[74a. The name of the Lion not to be spoken by children.—In the Kaikop dialect, by *Diaǂwe̋in*, from *ǂkámme-an*. (L V.—7. 4526 and 4526½, 8. 4527—4562, translated.)—Another version of this warning by the same. (L V.—8. 4563—4573, translated.)]

[74b. A full-grown Bushman, whom the narrator knew, punished by a lion for having eaten forbidden portions of the lion's prey, as a child.—Told by *Diaǂwe̋in*. (L V.—8, 4574—4617½, 9. 4618, with notes upon 4616 rev. and 4617 rev.)]

75. How a Lion carried off the narrator's eldest brother, and wounded his father.—In the Kaikop dialect, by *ǂkásiñ*. (L IV.—1. 3453—3458, translated.)

75a. A Child who saved its sleeping parents from a lion,—a story told in the Kaikop dialect by *ǂkwéiten ta ǂkēn*. (L VI.—2. 4004—4009.)

76. The narrator's own hunting adventures.—He kills a hyena and her two young ones, and shoots some springbok which had been startled by a lion. The presence of jackals indicates the lion's whereabouts. In a general hunt, the lion is killed, but not before it has broken the knee-bone of a man, who dies from loss of blood. After his burial, the Bushmen remove to another place, so that the children may not be thinking of their father, and wanting to cry.—In the Kaikop dialect, by *ǂkásiñ*. (L IV.—2. 3534—3585, translated.)

77. A Leopard lays *ǂkánn's* head open.—A short notice (B I. 285, translated and entered), and a full account (B II. 338—348).—N.B. The man recovered, although bearing marks to this day of the severe wounds inflicted by the leopard. His head has been photographed at Cape Town by Mr. Barnard.

78. A Leopard killed by *ǂkérri-a* and his people. (L II.—1. 241 and 242, translated.)

79. The narrator's adventure with a Leopard.—In the Kaikop dialect, by *ǂkásiñ*. (L IV.—1. 3458—3464, translated.)

80. An Old Woman who was too weak to walk, was left behind by her people, when they, to escape starvation, travelled to another part of the country. She was afterwards picked up by a hyena, and carried off to the mountain on its back. But she contrived to kill it, and finding an old pot, she cooked and ate some of its flesh. From

this, she became so strong that she followed her people, and arrived in good condition among them, while they were still starving.—This popular story, which might perhaps be more properly put among the fables, was related by *taʃkúⁿta*, as he heard it from his mother *ǂkoáken-aⁿ* (L I.—2. 151—158, translated), and also by *ǂkábbo* (L II.—2. 369—382).

81. Of hunting the Hyena, we have three accounts: two of them by *ǂkábbo*. (B I. 316—320, translated and entered; L II.—1. 252—255, translated.) A third account is in the Kaukop dialect, by *ǂkásiⁿ*. (L IV.—1. 3465—3471, translated.)

82. Hunting the "Löffelhund" (*Proteles*) and Jackal. (L II.—1. 217 and 218, translated.)

83. The Flat Bushmen do not eat baboons, but the Berg Bushmen do so. (L II.—7. 798 and 799.)

84. The story of a Hottentot boy carried off by Baboons, as told by Sir J. Alexander, translated by *taʃkúⁿta*. (B I. 171—177, translated and entered.)

85. Of Ostriches and Bushmen we have two accounts, a short one (B I. 295, translated and entered), and a long one which is a continuation of the myth (§ 9) of *ǂkákэn ǂkaka tâuⁿ* (L II.—7. 737—797, 800—810, of which pp. 737—770 are translated). In the latter account, pp. 780—782 treat of "Poisoned Arrows."

86. The Spider. (B I. 210, translated and entered.)

## VIII. *Personal History.*

87. *ǂkábbo's* Dreams of rain and their fulfilment.—When the rain has fallen, *ǂkábbo* and his family store up water, and hunt springbok.—Removal to another water-pit, more springbok hunting, killing young porcupines, and digging out the anteater. (L II.—6. 625—633.)

88. *ǂkábbo's* Capture and Journey to Cape Town are twice described by him. One of these accounts (L II.—1. 266—272, translated), the beginning of which is also given in another version (B II. 350, translated and entered), carries him only a part of the way; while the other narrates the whole journey down, as far as the Breakwater. (L II.—1. 242—250, translated.)

89. *ǂkábbo's* journey in the railway train. (B II. 355—358, translated and entered.)

90. *ǂkábbo's* visit to Dr. P. G. Stewart, to be vaccinated. (L II.—1. 275—277, translated.)

91. *ǂkábbo* asks for thread. (L II.—12. 1171 and 1172, translated.)

92. *ǂkábbo's* Dream of lions which talked, and also of his wife *ǂkwábba-aⁿ*, who asked him why he had not yet returned to her.—This is followed by a description of his and *taʃkúⁿta's* morning's work. (L II.—22. 1949—1964, translated.)—Another story explains how the lions talk as men, by putting their tails into their mouths. The sister of the narrator is said to have been thus addressed. This is told in the Kaukop dialect by *ǂkwóiten ta ǂkea*. (L VI.—2. 4026—4033, not translated.)

93. *ǂkábbo's* intended Return home.—He awaits the moon that he may return, and hear the Bushman stories. Here he works woman's work, while his comrades at home hear histories that travel; but he does not visit, as they do. The people down here do not talk his language; they visit their like, and are work-people who keep houses in order, and plant food. The Flat Bushmen visit and smoke at each other's houses, and listen to histories. On his return to Bushmanland, he intends to put his former house in order, and reassemble his children. He inherited his place, and brought his wife to it. (L II.—32. 2874—2925 rev., translated.)

94. The narrator's grandmother restored to life.—Related by *taʃkúⁿta*. (L I.—2. 133, translated.)

95. An attack upon the narrator's master.—By *ʇáitatiⁿ*. (B XVIII. 1685—1697.)

96. How a dog attacked the narrator.—By *ʇáitatiⁿ*. (B XVIII. 1712—1724.)

## IX. *Customs and Superstitions.*

97. Cutting off the top of the little finger, and piercing ears and nose. (L II.—2. 357—361.)

98. Stone-knives: in English only, after *ǂkásiⁿ*. (L IV.—1. 3481.)

99. Bushman Presentiments.—They feel in their bodies that certain events are going to happen. There is a kind of beating of the flesh, which tells them things. Those who are stupid, do not understand these teachings; they disobey them, and get into trouble,—such as being killed by a lion, etc.—The beatings tell those who understand

them, which way they are not to go, and which arrow they had better not use, and also warn them, when many people are coming to the house on a waggon. They inform people where they can find the person of whom they are in search, *i.e.*, which way they must go to seek him successfully. (L II.—28. 2531—2565, translated.)

[99a. Springbok will lead people to a lion. Their knowledge of distant things gained by their fine scent.—In the Katkop dialect, by *Diatkwăin*, from his parents. (L V.—9. 4619—4651, translated.)]

[99b. Death of the narrator's first wife, which was foretold by springbok and gemsbok.—By *Diatkwăin*. (L V.—9. 4653—4688, translated.) This is preceded by a note explaining the curious name of the son of a sorceress. (L V.—9. 4652 and 4651 rev., translated.)]

100. Superstition about Sneezing. (L II.—6. 634—653, translated.)

101. The Rain-maker is asked to milk a nice female Rain which is gentle, the rain-clouds being her hair. (L II.—24. 2213—2226, 25. 2227—2263, translated.)

102. Rain-making: told to *ǂkábbo* by a Rain-maker who was his foster-father. (L II.—25. 2264—2519½.)—An account of rain-making by means of dragging a water-animal over the land, in illustration of a Bushman painting copied by Mr. J. M. Orpen *(Cape Monthly Magazine* for July, 1874, frontispiece), was given, in the Katkop dialect, by *Diatkwăin*, who had it from his mother. (B XXVII. 2540—2608, the two first pages only translated.) The beginning of this was repeated by him (L V.—3. 4075—4085, translated), and two other accounts of rain-making were also given by him. (L V.—3. 4086—4121, translated.)

103. How an old woman asked a Chameleon for rain, and knew, from its way of looking, that rain would fall; as it indeed did that very night.—In the Katkop dialect, by *ǂkásiŋ*, who heard it from his mother *Ysvâ ǂkŏ*. (L IV.—3. 3701—3737, translated.) This is preceded by reasons for not killing the Chameleon, which came out of the sky. (L IV.—3. p. iv., translated.)

104. Bushman doings and prayers when Canopus and his grandmother Sirius come out. (L II.—37. 3348—3355, translated and entered.)

105. The Bushman Doctor or Sorcerer. (L II.—1. 273—275, translated.)—An account of these people was also given in the Katkop dialect by *Diatkwăin*. (L V.—3. 4122—4131), from whom we besides have two reports of cures performed upon himself. The first of these (L V.—3. 4132—4161½, 4. 4162—4199, translated as far as p. 4183) includes a speech made by the sorceress; the second relates how she cured him when injured by a Kafir. (L V.—4. 4200—4230.)

[105a. Remarks upon sorcerers, their dress, etc. (in explanation of one of Mr. Stow's copies of Bushman paintings), by *Diatkwăin*. (L V.—10. 4744—4750, translated.)]

[105b. An old sorceress (a relative who befriended the narrator's family), her power of turning herself into a lioness, her pet springbok, etc.—By *Diatkwăin*. (L V.—10. 4707—4743, translated to p. 4717.)]

106. What a Maiden must eat and avoid. (L II.—28. 2520—2524.)—How a new Maiden is treated, has been told in the Katkop dialect, by *ǂnwăiŋn ta ǂhĕn* (L VI.—2. 3997—4003, translated); who also narrates the use made by Bushman Maidens of a kind of red stone. (L VI.—1. 3970—3974, translated.)

[106a. What Maidens (and young men) must not say or do, to avoid the wrath of the Water.—By *Diatkwăin*. (L V.—6. 4377 rev.—4407 rev.)]

107. *Shó-ŋŏă*, a Bushman vegetable medicine, used also as a charm. (L II.—36. 3242—3261, translated, and as far as p. 3260 entered.)—How one man fights with another, having previously rubbed his own hands with *shó-ŋŏă*; and how he afterwards restores the man with whom he fought, by means of a fresh application of *shó-ŋŏă*. (L II.—36. 3262—3268, translated.)—The *shó-ŋŏă* in general use is not found upon the flats, but in the mountains near the Orange River, and in the mountains and rivers, generally speaking, throughout the country. When dug out by the Bushmen, they replant a part of it with a small piece of the root attached; and take the other roots in an old bag, hanging them up to dry opposite the house, etc. (L II.—36. 3269—3278, translated.) —The newly-brought *shó-ŋŏă* is feared by the women. (L II.—36. 3279—3286, translated.)

108. An ignorant man having gone to dig up *shó-ŋŏă*, is discovered speechless and motionless, sitting among serpents, by the hole where he had been digging. By a skilful application of *shó-ŋŏă*, the snakes are driven away, taking with them the scent which had injured the man, but leaving the other scent with the plant in the hole. The man is (also by *shó-ŋŏă*) restored to speech and motion. (L. II.—36. 3287—3332, translated.)

109. Different Bushman Medicines; where found; and their uses.—Only the names of these medicines are given in Bushman, and the remarks respecting them in English, after *ǂkásiŋ*. (L IV.—1. 3425—3440.)—These specimens were found in the hut of a

Bushman sorcerer, and were kindly furnished for identification by Mr. J. Gibb.—*ǂkábbo's* names for the same specimens, with his remarks (in English only), are in a separate paper of 7 folio pages, to which *ǂkásin's* notes have been also briefly added, in red ink.

110. Bushman poisons: their names given in Bushman, but the remarks respecting them in English only, after *ǂkásiñ*. (L IV.—1. 3472—3480.)

111. The *Grillus Capensis*, or "Kritje," roasted and mixed with puffadder poison and so-called "boomgift."—In the Katkop dialect, by *ǂkásiñ*. (L IV.—2. 3516—3519, translated.)

112. Death.—The place to which the Bushmen go after death.—The various ways of dying, and of being killed.—A man is accidentally wounded by another, when they were both hunting springbok. Dialogue, in which the wounded man begs them to speak gently, not angrily, to the one who shot him. Unfortunate shots are believed to be due to such causes as the children at home playing on a man's bed, etc., and are ascribed to the remissness of the wives.—The dying man's last speech to his wife, in which he gives her advice, etc.—The widow's lament, in which she says that she should like to cry herself to death; and does not want to eat food. Her mother-in-law comforts her.—After the burial of the deceased, his widow returns home to her father, where her brothers receive her very well. She relates her sorrow to her family, and expresses her intention not to marry again, for fear of meeting with a husband who had not the good qualities of the deceased. A general conversation ensues, ending in an almost interminable description of springbok hunting, etc. (L II.—12. 1173—1243, 13. 1244—1314, 14. 1315—1396, translated.)—Whilst the above story touchingly illustrates an old man's conception of a woman's faithful nature, and her husband's trustfulness and charity,—another tale, related in the Katkop dialect by *ǂkweiten ta ǂken*, shews a woman's idea of a man's stupidity and distrust of his wife. A man cut his wife open, because he believed that she had been greedy, and then discovering, with great distress, that she was with child, tried in vain to repair the harm he had done, by pinning her together with a stick, thinking that she would live. (L VI.—2. 4064—4070, translated.)

[112a. Some Bushman children advised by their parents to be self-reliant in seeking food, in order to prepare themselves for the loss of their natural protectors.—Related by *Diakwäin*. (L V.—6. 4404—4411, and 4410 rev.—4413 rev.)]

## X. *Genealogies, Words and Sentences.*

113. A good many genealogical notes and portions of Bushman family history have been taken down. (B II. 349, 359 rev., 360—362, 364, 365, 368—373, 376, of which pp. 349, 360—362, and 364 are translated and entered; B XXV. 2352, 2414 and 2416, translated and entered; L III.—1. 476—506; L IV.—1. 3452 and 3453; L VI.—1. 3895 and 3896.) From some of these materials, and from other sources, twelve genealogical diagrams (in oblong double folio) have been compiled, each giving all the known ancestors of one individual, frequently extending four, and sometimes five generations back. A copy of these diagrams has been forwarded to be laid before the Right Honourable the Secretary of State for the Colonies, by His Excellency Sir Henry Barkly, in illustration of some Bushman photographs.

114. All the descendants of *ǂkáu!go* (*ǂkábbo's* paternal grandfather) have been enumerated, with short personal histories in English, in a separate genealogical paper of 32 folio pages, closely written. An Index to the names contained in this genealogical list has been begun, and enumerates about 250 names (on 27 folio pages), although it has as yet only gone as far as p. 10 of the genealogy.—Similar genealogical lists of the descendants of *ǂnoē ǂhaïn*, and also of *ǂkâttu* (the latter by L), have been begun, but do not extend beyond a few pages.

115. List of Bushmen at the Breakwater, their Bushman and Dutch names, by L. (2 folio pages.)

116. Rough draught of map of part of the country inhabited by the Flat Bushmen. (Double folio.)

117. Names of Animals, mainly identified at the Museum (B II. 358 and 359, 366—368, XXV. 2341—2344, 2349 and 2350, translated and entered; L II.—2. 288—291, translated); further, by *ǂaǂkúnta* (L I.—2. 184—188, translated); and lastly in the Katkop dialect, by *ǂkásiñ* (B XXV. 2381—2384, or 2424—2428, translated and entered; L IV.—1. 3448—3451, translated).—In the same dialect are also some names of animals, explaining the Bushman pictures copied by Mr. Schunke. (B XXVII. 2619—2621.)

118. Names of nine birds, with their descriptions written down in English, from some birds' eggs, not yet scientifically identified. (L II.—1. 182 and 183.)

119. The Bushman names for six Moths, also their scientific names, kindly furnished by R. Trimen, Esq.—Notes on their habits and habitat, given in Bushman, have been briefly put down in English. (3 folio pages.)

120. Sentences and Words (B II. 350—353, 363, translated and entered; L II.—1. 196—201, 250 and 251, translated; L II.—4. 476—478 not translated, p. 500 translated); further by *taihûita* (B I. 67—157, etc., translated and entered; L I.—1. 1—94, 97—114, 118; 2. 120—130, 134—137, all translated, and pp. 1—6 entered).

121. Words and Sentences in a dialect of the Achterveld (probably East of Calvinia), from *Adam Kleinhardt*. (B I. 1—66, translated, and entered into a separate English-Bushman Vocabulary of 48 folio pages.)

122. Words in the Katkop dialect, from *‡kásin* (B XXV. 2355—2360, translated and entered), from *‡kwûten ta ||kēn* (L VI.—1. 3882, 3895—3897), and from *Diathwäin* (L V.—6. 4434 and 4435, 8. 4615 rev., 9. 4653 rev., etc.).

123. Words in the dialect of Stuurmansfontein, in the Kareebergen. (B XXIV. 2261 translated; L II.—35. 3160—3164, translated.)

124. Words in a Kalihari dialect, from *Yárrushû*. (B IX. 899 rev. and 900 rev., translated and entered.)—The words and sentences in a Kalihari dialect (*Inúsa*), furnished by the Revd. J. G. Krönlein (on 7 octavo pages), are entered into an exhaustive Concordance (65 folio pages).

125. Koranna-Hottentot Words, with their Bushman and English translations, from *‡kásin*. (B XXV. 2365—2373, 2375—2413, translated and entered; L IV.—1. 3482—3484, translated.)

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I must not omit to mention that, at an early period of our Bushman studies, we were very materially assisted, in properly distinguishing the clicks and other sounds, by the Revd. H. Tindall, Author of a Grammar and Vocabulary of the Namaqua Hottentot Language. I have also to acknowledge the kind assistance of the Revd. J. G. Krönlein, translator of the New Testament into Nama Hottentot, and of Dr. Theophilus Hahn.

The scientific names of some of the stars known to the Bushmen have been kindly furnished by Mr. Maclear, Assistant Astronomer Royal; and those of a number of animals have been supplied by Mr. R. Trimen, F.L.S., Curator of the South African Museum.

A collection of Bushman poisons and charms, for which we are indebted to Mr. J. Gibb,—and one of Bushman implements, given by Mr. E. J. Dunn, have been very useful in eliciting information bearing upon the habits and superstitions of the Bushmen.

Bushman drawings and paintings have kindly been copied for me by Mr. Walter R. Piers, and by Mr. C. H. Schunke. The latter, in the first instance, sent me a fine collection of copies of pictures scratched on rocks, in the country of my principal Bushman informants; and, latterly, he forwarded a still more important collection of copies of paintings, discovered above the narrow entrance of a formerly-inhabited cave, near the Kammanassie Waggon-drift, and also upon some rocks in Ezeljagdspoort. Among the paintings from the latter locality, is one already pourtrayed by Captain (now Sir James) Alexander. The subject of it (the watermaidens), was explained in a fine old legend to Mr. D. Ballot (who kindly copied it for Mr. Schunke), by a very old Bushman still surviving in those parts. These pictures have all been deposited in the Grey Library, as well as those copied by Mr. J. M. Orpen, and chromo-lithographed in the *Cape Monthly Magazine* for July, 1874. The latter pictures, kindly presented through the Hon'ble the Secretary for Native Affairs, are of especial interest, on account of their mythological bearings. It is to be regretted that the rain-strokes in one of them, were omitted in the chromo-lithograph.

[The magnificent collection of forty-two Bushman paintings, copied from rocks and caves in the districts of Cradock, Albert, Queen's Town, Kaffraria, etc., by Mr. W. G. Stow, F.G.S., accompanied by nineteen of his drawings of Bushman pictures chipped into rocks in Griqualand West, has been most generously sent by him to us for inspection, from the Diamond Fields, by the kind aid of Lieut.-Governor R. Southey, and Governor Sir Henry Barkly. They are of the greatest possible interest, and evince an infinitely higher taste, and a far greater artistic faculty, than our liveliest imagination could have anticipated, even after having heard several glowing descriptions of them from eye-witnesses. Their publication, which we hope and trust will be possible to Mr. Stow ere long, cannot but effect a radical change in the ideas generally entertained with regard to the Bushmen and their mental condition. An inspection of these pictures, and their explanation by Bushmen has only commenced; but it promises some valuable results, and throws light upon many things hitherto unintelligible.]

I should not have been able to pursue these researches, had it not been for special facilities afforded to me in their pursuit by the Colonial Government and its officers, especially Governors Sir P. E. Wodehouse and Sir H. Barkly, the late Lieut.-General Hay as Lieut.-Governor, Messrs. R. Southey (as Colonial Secretary, and Lieut.-Governor of Griqualand West), Ch. Brownlee (Secretary for Native Affairs), W. T. Hawthorne and J. Dallas, the Revd. G. H. R. Fisk, and others.

To all these gentlemen I offer my sincere thanks for the aid so kindly and willingly rendered to me.

The valuable assistance which I have derived from the collections made for me (indicated by the letter L), as well as from the practical knowledge of the language acquired by the collector, may in some degree be understood by those who notice how great a share of the texts noted in my analysis bear that initial.

To the Government and Parliament of this Colony my thanks are due for the substantial aid afforded me towards defraying the expenses of these researches.