

*To the African Society
With all good wishes*

A

June, 1906

SHORT ACCOUNT
OF THE
BUSHMAN MATERIAL
COLLECTED.

BY
L. C. LLOYD.

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

LONDON: DAVID NUTT, 278, STRAND.

1906.

A
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OF FURTHER
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*Each Report concerning Bushman Remains, presented to both Houses of the Parliament of the
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LONDON: DAVID NUTT, 270, STRAND.

1880.

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CAPE OF GOOD HOPE.

Third Report concerning Bushman Researches.

LONDON, 25th May, 1889.

THE HONOURABLE THE SECRETARY FOR NATIVE AFFAIRS.

SIR,—After a long delay, caused by some years of overwork and many of ill-health which have followed it, I have herewith the honour to lay before you, for the information of His Excellency the Governor and the Colonial Legislature, a report concerning the progress of the Bushman Researches from 1876 to 1884, together with a brief outline of the material collected.

I have the honour to be,

Sr,

Your humble obedient Servant,

LUCY C. LLOYD.

CAPE OF GOOD HOPE

THE HISTORY OF THE CAPE OF GOOD HOPE

BY

JOHN BARROW, ESQ.

OF THE ROYAL NAVY, AND CAPTAIN OF THE BRITISH VESSEL THE "SIGNAL" IN THE BAY OF WHALING, IN 1802.

LONDON: PRINTED BY J. JOHNSON, ST. PAULS CHURCH-YARD, 1802.

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1802. A. 10.

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

1889.

When, in February, 1875, Dr. Hisek's last Report concerning the Bush-
man Researches was sent in, a Bushman, named *Dilfrakha*, from the Kookop
Mountains, south of Calvina, was with him, whom he hoped shortly to see
joined by his former Bushman Teacher, *Shilbo*. During many months, the
arrival of the latter, whom Mr. C. H. L. Devenish, of Van Wyk's Vlei, had
kindly undertaken to send down when an opportunity for so doing should
occur, was vainly looked for, at Mowbray; and, at the end of February, 1875,
a letter from Mr. Devenish informed us that *Shilbo* had died on the 24th of
the month previous. *Diqikwiti*, who had continued at Mowbray after the
death of Dr. Hisek (which took place in August, 1875), giving great assistance
in the Bushman work, and looking for the arrival of *Shilbo*, left us, for
Calvina, on the 7th of March, 1876; having long been anxious to visit some
members of his family whose home was in that part of the country and to
obtain news of his children. He promised to return, later, if agreed to do so.
After remaining for some little time at Calvina, in the service of Dr. H.
Meyer, he went into the country (with another Native) in order to visit a
sister; leaving a portion of his wages in his master's care; and, intending,
after three weeks' absence, to return, *enâ* Calvina, to Mowbray. He did not,
however, return to Calvina while Dr. Meyer remained there; and all the
inquiries so kindly made regarding him in that neighbourhood by Dr. and
Mrs. Meyer proved unavailing.

After the death of *Shilbo*, endeavours were made to obtain the assistance
of other members of his family; but, although some of them manifested their
kindly willingness to help us, misfortunes and delays occurred; and, in
January, 1877, his widow, *Jankhosen*, whose help had been especially desired
in these researches, also died at Mr. Devenish's farm. Finally, through the
kind and persevering exertions of Mr. F. P. Poti, then Civil Commissioner of
Carnarvon, and the kindly-extended assistance of Mr. Devenish, a Bushman,
named *Santhash's*, son-in-law of *Shilbo*, left Van Wyk's Vlei, on his way to
Mowbray, in April, 1877, accompanied by his wife, *Sachhathain*. After a
long detention at Beaufort West, caused by the illness of the latter, in which
they met with the greatest kindness from the Civil Commissioner, Mr. Curwin,
she died there; and *Santhash's* reached Mowbray, alone, on the 19th of
January, 1878. He proved to be an excellent servant of Bushman lore, and
a thoroughly efficient helper; remaining with us until nearly the end of
December, 1879; when, to our great regret, he returned to Bushakoodah.
On the earlier portion of his journey he was befriended by Mr. Innes, C.M.G.,
and by the Civil Commissioners of Beaufort West and Victoria West; and of
his reaching Koshadi, Mr. J. H. Swan, Deput. Magistrate, was so good as to
write us word. Our loss of *Santhash's* services in these researches was
caused by our inability to obtain for him at Mowbray the presence of his only
surviving child; notwithstanding efforts made during nearly two years in this

red, in which we were most kindly aided by Messrs. Beville and J. X. P. de Villiers, Civil Commissioners of Victoria West, and several other gentlemen. As, on account of the death of his wife on the journey down, *tsat'kase*² had arrived without any companion with whom he could converse in his own language, we endeavored while he was with us to obtain the presence of a well-to-do Bushman family from the Diamond Fields; of which Mr. J. M. Orpen had kindly written us word. Both Sir Charles Mills and His Excellency Colonel Layton most kindly exerted themselves to help us in this endeavor; but, through an error as to nationality (probably made by some one at the Fields insufficiently acquainted with the clicking languages), to which, according to information received from Colonel Layton, later, a statement made by the Natives themselves appears to have contributed,* a family of Hottentots arrived at Beaufort, on the 24th of January, 1879, instead of the Bushman family we had desired to obtain. As these Natives resided in a poor condition, and had but one child on the journey down, it was not possible to return them at once, in order to obtain the Bushman family in their stead; and, later, the health of the mother rendered a further delay needful. They were, finally, on the 12th of January, 1880, sent up to Kimberley; and of their safe arrival and finding employment, Mr. Jones, C.M.A., was so good as to write us word. From the father, P^ol L^ono, a Koranna Hottentot from the neighborhood of Marais, some additions to the small amount as yet accessible in Koranna-Hottentot were taken down, as well as a few pieces of Native literature.

It had been greatly desired by Dr. Hook to gain information regarding the language spoken by the Bushman met with beyond Beaufort; and, through the most kind assistance of Mr. W. Coates Palgrave (to whom this wish was known), two boys of this race (called by itself *kaan*), from the country to the north-east of Beaufort, were, on the 1st of September, 1879, placed with us, for a time, at Worcester. They were finally, according to promise, sent back to Beaufort, on their way to their own country, under the kind care of Mr. Eriksson, on the 28th of March, 1882. From these lads, several respectively nasal and Tarnas, much valuable information was obtained. They were, while with us, joined, for a time, by permission of the Authorities, on the 24th of March, 1880, by two younger boys from the same region, named *tsana*, and *tsu*. The latter was very young at the time of his arrival; and was believed by the older boys to belong to a different tribe of *kaan*. *Tsana* left us, for an employer found for him by Mr. George Stevens, on the 12th of December, 1881, and *tsu* was replaced in Mr. Stevens' kind care on the 22nd of March, 1884. The language spoken by these lads (the two elder of whom, coming from a distance of 400 miles or so apart, differed slightly, dialectically, from each other) proved unintelligible to *tsat'kase*², as was his to them. They looked upon the Bushman of the Cape Colony as being another kind of *tsat'kase*², before he left us, remarked upon the existence of a partial resemblance between the language of the G^onas Bushman, and that spoken by the *tsat'kase*². As far as I could observe, the language spoken by these lads appears to contain four clicks only; the labial click, in use among the Bushman of the Cape Colony, etc., being the one absent; and the alveolar click being pronounced in a slightly different manner. The degree of relationship between the language spoken by the *kaan*, and that of the Bushman of the Cape Colony (in which the main portion of our collections had been made) has still to be determined. The two elder lads were fortunately also able to furnish some specimens of their native traditional lore; the chief *tsana* in which appears to be a small passage, possessed of single power, and able to answer almost any form; who, although differently named, bears a good deal of resemblance to the *tsat'kase*², in the mythology of the Bushman. The power

* When questioned about this, P^ol L^ono explained, that such as he were called "Bushman-Hottentots" in that part of the country.

of striking words, both familiar and unfamiliar to them, as well as the names of animals, possessed by these boys, was astonishing. They also showed a certain power of representation, by looks and pose. The arrows made by them were differently feathered, and were considerably so from those in common use among the Bushmen of the Cape Colony.

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

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

In Hottentot, since May, 1875, the collections made amount to about 450 half-pages or columns (in 54 volumes quarts); about 1770 of which have been translated into English, mainly with the help of the narrators. Dr. Bleek had also made much progress in defining and writing the entries for his Hottentot-English Dictionary; upon which writing he was engaged during the last weeks of his life, and had, on the last night, nearly completed. In the language of the first, about 1255 half-pages or columns (contained in 15 volumes quarts) have been written down; about 1166 of which are accompanied by translation into English. Besides this, 62 half-pages (in two volumes quarts) were collected for me; 51 of which are translated; and three were kindly furnished by Mr. Bleek, who had, while in the interior, acquired some knowledge of this language. The collections made from the two Natives from the neighbourhood of Lake Ngami rather exceed 164 half-pages or columns (including 28 of Kesteven's also collected from the boy); in two volumes quarts; almost the whole of which is accompanied by translation into English.

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

A. MYTHOLOGY, FABLES, LEGENDS, AND POEVS.

I. THE MANTIS.

1. The Mantis and his son-in-law (the *tschamma*) are both to be seen in the rainbow; the Mantis espoused and bewitched his under-tongue.—Related by Gantsho's. (I. VIII.—7. 6500 rev. & 6501 rev., translated.)
2. The names of the wife, son, and daughter of the Mantis.—By Gantsho's. (I. VIII.—1. 4127 rev.)
3. The three children of the Mantis.—By Gantsho's. (I. VIII.—12. 7074 rev.—7075 rev., Note, translated.)
4. The Mantis (Raggen) makes and brings up a young shad. The *tschamma*, who is informed of its existence by the *tschamma*, kills it, to the grief of Raggen. The latter, having pierced the gill of the dead shad, takes an ostrich feather to wipe it from his eyes; which feather he then throws up into the sky, ordering it to become the moon. A description of porcupine hunting, in which the moonlight is of service, follows.—This story, which Gantsho's had from his mother, Agilla-ut, throws light upon one or two points which had remained somewhat obscure in the version earlier collected. (I. VIII.—6. 6506—6505_p.)

5. The son of the Mantle is killed by the Baboons, and restored to life by his father.—This piece contains specimens of the manner in which the Haidama language is supposed to be spoken by baboons.—By *fantase's*. (L VIII.—11. 5978—7014, 12. 7665—7093, partly translated.)

6. *Yi-ka-kai-tai*, the Blue Crane, and the *Gale* of the early moon.—By *fantase's*. (L VIII.—29. 8025—8554, translated.)

7. The Frog, the Blue Crane, the Frog's husband, and the Hoots.—By *fantase's*. (L VIII.—32. 8812—8828, partly translated.)

8. The Blue Crane, the two Lions, and the Mantle. In this story, the Blue Crane, while searching for the Frog's husband, is killed and eaten by the Lions, and restored to life by the Mantle.—By *fantase's*. (L VIII.—32. 8795—8911, translated.)

9. The Mantle visits the abode of the Ticks, attempts to take some of their food, and is well treated by them. He flies away, goes into the water, and returns home; where he is pined and tortured by the *Shi-ya-ya-ya*.—By *fantase's*. (L VIII.—3. 6255—6258, 6267—6280.) (As a further account of the Mantle and the Ticks, given by the same narrator, the Mantle pays a visit to the houses of the Ticks, is visited by them, and escapes. Having been concealed by *Shi-ya-ya-ya*, through the young *Shi-ya-ya-ya*, he goes again to the Ticks, gets the better of them, and brings their sheep home. (L VIII.—29. 7790—7811.) This is followed by an account, given by the same narrator, of the visit of *Shi-ya-ya-ya* (the All-devourer) to the Mantle. The latter, by means of the *Po-ya-ya-ya*, invites *Shi-ya-ya-ya* to visit him. He comes, and presently swallows *Shi-ya-ya-ya* and the Mantle. They are rescued by young *Shi-ya-ya-ya* and another child, who cut the monster open. (L VIII.—29. 7812—7815, 79. 7905—7936.) *Shi-ya-ya-ya* is stated, by *fantase's* (on the information of his mother, *Yi-ka-kai-tai*), to be the father of the *Po-ya-ya-ya*. (L VIII.—19. 6934 *rev.*, Note.)

10. The *Yi-ka-kai-tai*, the Mantle, and the Children. The *Yi-ka-kai-tai*, who was formerly a man, and is now a bird (an appearance somewhat resembling a "cuckoo"), comes, during the absence of their parents, to kill the children. They are defended by the Mantle, who causes the death of *Yi-ka-kai-tai*.—By *fantase's*. (L VIII.—5. 4394—4522, 4. 6325—6373.)—A note to the above story was also given by *fantase's*. (L VIII.—18. 7596, 7597 and 7598 *rev.*)

11. *Yi-ka-kai-tai*, whose grandchild is carried off by Elephants, and recovered by himself.—By *fantase's*. (L VIII.—4. 6114—6418, 5. 6114—6455.)

12. The Mantle and *Shi-ya-ya-ya* go out dining together. The Mantle invites *Shi-ya-ya-ya* to a covered with a young "Dance" (*Yi-ya-ya-ya*), and serves him upon him and *Shi-ya-ya-ya*. The latter, upon whom they he heavily, is first rescued; while the Mantle owes his rescue to the extremity of his wife, who prevails upon the people to tear him out.—His taming and troublesome ways are well shown.—By *fantase's*. (L VIII.—2. 6145—6193, and 6195.)

Another version of the story of the Crow-Narrators (§ 46 in Dr. Black's "Brief Account of *Bachwan* Folk-tales," Cape Town, 1876) appears here, in connection with the adventures related above; *Shi-ya-ya-ya* and his companion being, in this instance, those who were found by the vanguard bird (*Chuan-ya-ya-ya*).—By *fantase's*. (L VIII.—3. 6197—6237, partly translated.)

By the same narrator was also given the *History of Shi-ya-ya-ya* and the Mantle, and their return home. The Blue Crane, who is the older sister of *Shi-ya-ya-ya*, gives her aid and condition.—Specimens of the *prose-like* manner in which the Haidama language is spoken by the wife of *Shi-ya-ya-ya*, and by the *Shi-ya-ya-ya*, respectively, are here given. (L VIII.—2. 6196—6251, 3. 6232—6236.)—A note regarding the *Shi-ya-ya-ya*, a member of the party which went to the house of *Shi-ya-ya-ya* and his companion, was also given by *fantase's*. (L VIII.—2. 6195 *rev.* and 6236 *rev.*)

18. The Martis and Kiro-talye. The Martis learns from Kiro-talye how to obtain "Bushman-rice" (in form of the seeds) with ease; but, acting ungratefully towards his instructor, he soon loses his newly-acquired power.—By Shantkaus's. (L VIII.—18. 3885—3913, partly translated).—A note, by the same informant, states that Kiro-talye was formerly a man of the early race. (L VIII.—19. 4885 rev., translated.)

19. The above piece is followed by the account of a visit paid by Kiro-talye, with the young Isheramen and the Martis, to the shade of the "Lakeland" (*Pine*); when the Martis again gets into trouble. (This misadventure is mentioned in § 8 of Dr. Hook's "Second Report concerning Bushman Researches," already referred to).—By Shantkaus's. (L VIII.—19. 4939—5044, 11. 0943—1077, partly translated.)

20. Koi-ki-yaqa, who could enter fire unharmed, enables the Martis to do the same. The ingenuity of the latter to his instructor again brings him into trouble; and his newly-acquired power deserts him.—By Shantkaus's. (L VIII.—21. 7616—7661, 12. 7682—7664, partly translated.)

This adventure appears to have taken place later than that with Kiro-talye.—A note regarding Koi-ki-yaqa was also given by the same narrator. (L VIII.—2. 6220 rev.)

21. The Whitehead, the Miso, the Gungga, and the Martis.—By Shantkaus's. (L VIII.—20. 8415—8467, translated.)

22. The Kiki (a Head of the Gungga species) and his daughter, the Miso, and the Martis.—By Shantkaus's. (L VIII.—20. 8471—8702, 21. 8734—8736.)

23. The Martis, the valiant Striped Mouse [*Mus Pucillo* (Common Striped Field-Mouse of the Cape)], the other Miso, and the Beetle (.).—By Shantkaus's. (L VIII.—17. 7542—7448, 18. 7550.)

24. The Kiki-kihi, the Giki, and the Martis.—By Shantkaus's. (L VIII.—3. 4271—4273, 4278—4303.) An explanation of the cry of the Kiki-kihi is also given by Shantkaus's (L VIII.—3. 4303 rev.); and a short description of the Kiki-kihi, as a bird existing in Bushmanland at the present day, is referred to (§ 137) under the heading of Natural History.

25. The Martis; his affection for certain animals. His habit of turning himself into a Hare, in order to protect the Gumbek.—By Shantkaus's. (L VIII.—21. 8044 rev.—8048 rev., Note, translated).—By the same narrator was given an account of the feelings of the Martis when an Elend has been wounded.* (L VIII.—21. 8048—8050, translated).—It was also stated by him that the Bushmen were formerly Harebuck, and were changed into Bushmen by the Martis. (L VIII.—4. 5265 rev.).—The Martis is further said, by the Bushmen, to have given places their names.—By Shantkaus's. (L VIII.—12. 7945 rev. and 7954 rev., Note, translated.)

II. Moon.

26. The Moon is search of his wife.—By Shantkaus's. (L VIII.—28. 8443—8445, translated.)

27. A version of the Moon and Hare-story (which treats of the Origin of Death), preceded by a prayer, addressed to the young Moon.—In the Kattop dialect, by Dikikwa's. (L V.—15. 5169—5165, 16. 5169—5198, partly translated.)

28. The Moon is not to be laughed at.—By Shantkaus's. (L VIII.—28. 8441—8443, 8446, translated.)

29. The Moon is not to be looked at, when game has been shot, for fear of evil consequences.—In the Kattop dialect, by Dikikwa's. (L V.—21. 5645—5654.)

* The prediction alluded to by the Martis to the Elend is also alluded to by Shantkaus, in "Notes to be inserted when an Elend has been shot, &c." (Note 93.)

25. A certain white substance found upon a bush, formerly said to proceed from the Moon.—By *Santhosov's*. (L VIII.—21. 8040 rev., *Note*, translated.)

III. Stars, &c.

26. The Stars were formerly people.—Some details regarding their singing.—The opening of flowers from their beds compared with the former way of the stars.—In the *Kalikp dialect*, by *Diefenwin*. (L V.—21. 5466—5558, partly translated, and 5961 rev.—5963 rev., *Note*.)

27. What the Stars say.—By *Santhosov's*. (L VIII.—28. 8449—8452, translated.)

Explanatory notes for Stars.—Given by *Santhosov's*. (L VIII.—32. 8820 rev., 8842 and 8843, 8841 rev., and 8842 rev., partly translated.)

28. The great star *Ignant*, which, singing, named the stars. By the position of certain stars, named by *Ignant*, the peregrine knows the time for returning home.—In the *Kalikp dialect*, by *Diefenwin*. (L V.—23. 5576—5595.) A note regarding the latter stars was given by *Santhosov's*. (L VIII.—13. 7113 rev.)

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

30. The Story of *Ik-guin-tien*, wife of the "Dew's-Heart" Star.—By *Santhosov's*. (L VIII.—27. 8392—8402, translated.) In a note, in English, after the same narrative, the younger sister of *Ik-guin-tien* is stated to belong to the only race (which preceded the Bushmen in their country). (L VIII.—6. 6546 rev., *Note*.)

31. The Two Lions, the Lions, the Blue Cross, the Rhodok, and the Cross.—By *Santhosov's*. (L VIII.—32. 8829—8878, 8848—8852, 19. 7943—7956, translated.)

32. The Young Woman of the curly race whose breast was caught in a cloth of the web. Her escape from the Two Lions.—By *Santhosov's*. (L VIII.—32. 8921—8932, translated.)

33. The Old Man, the Little Hero, and the Lions.—Related by *Agit-oot*. (L VII.—1. 6932—6949, partly translated.) A fragment of the above story was also related by *Agit-oot*. (L VII.—1. 6951, translated.) Explanatory note in the *Kalikp dialect*, by *Diefenwin*. (L VII.—1. 6951 rev. and 6952 rev.)

34. The Son of the Wind.—By *Santhosov's*. (L VIII.—8. 6487—6708, translated.)

35. *Hakgim* and *Wakim*, who fought each other with lightning. By *Santhosov's*. (L VIII.—20. 8677—8648, translated.) Under the heading of *Natural History* (§ 128), reference is made to a bird called the *skigam*.

IV. *Sakool* Rabba.

36. In former times, when animals were people, the *Bal-oon* were jealous of a young *Quagga* woman, who lived with them, on account of the notice attracted by her great size. For this reason, as well as for her father, they killed her; telling the other people that her death was that of a young *gambok*.—In the *Kalikp dialect*, by *Diefenwin*, who had it from his father *gittitit*. (L V.—25. 5953—5957, translated.) The Parikhment of the *Bal-oon*, which appears to be a continuation of the above fable, was narrated to *Diefenwin* by an older *krande* *skisim*, named *Tyakh-oloo* (*skigam*). (L V.—24. 5974—5991.) An explanatory note to the story of the Parikhment of the

Rubens was also given by Dzhifvina, from information received from his mother, *Chansu-Cha*. (L. V.—24. 5992, translated.)

37. The Man of the early race, whose head was of stone, the Lioness, and the Children.—By *Shutkass'v*. (L. VIII.—25. 8177—8197, translated.)

38. The Lioness and her adopted daughter, *Tai-tye-tai-tai*.—By *Shutkass'v*. (L. VIII.—24. 8084—8150, 8171 and 8172, 25. 8175—8176.)

39. The Lion, the Jackal, the *Chewak sagakia*, and the Hymn.—By *Shutkass'v*. (L. VIII.—25. 8232—8251, translated.)

40. The Ganga, who was poisoned by her husband, *Janakikyanika*.—By *Shutkass'v*. (L. VIII.—25. 8095—8098, 30. 8451—8457, translated.)

41. The Hircovene and her daughter's suitors.—By *Shutkass'v*. (L. VIII.—4. 6456—6464, partly translated.)

42. The Antelope, the young Sparrow, the Lynx, and the Partridge.—By *Shutkass'v*. (L. VIII.—25. 8041—8046, partly translated.)

43. The Vulture, their sister sister (who was a girl of the early race), and her husband.—By *Shutkass'v*. (L. VIII.—27. 8541—8573, translated.)

44. The Rajin (formerly a man of the early race, and now a Bird kind which is said to resemble the *Lacina eliora*), the Ostrich, and the Elephant.—By *Shutkass'v*. (L. VIII.—30. 8603—8679, translated.)

45. The Ostrich who ran away with *Shutkass'v* (.) and gave him, as a husband to her daughter.—By *Shutkass'v*. (L. VIII.—29. 8623—8636, translated.)

46. The Rajin (a Lionard of the *Grass Agava*) who would not listen to the advice of his wife, and was carried off by a lion.—By *Shutkass'v*. (L. VIII.—18. 7620—7638, 30. 7728—7745.)

47. The Mason Wolf (2 *Grass Agava*) who shot his wife for making a personal remark.—By *Shutkass'v*. (L. VIII.—12. 7100—7103, translated.)

V. Legends.

48. The Wind was formerly a man, but is now a bird, and lives in the mountains.—By *Shutkass'v*. (L. VIII.—8. 6709—6743, translated, and 6694 *rev.*, *Note*.)—The Wind thought to be seen, in the form of a bird, by the brother-in-law of the narrator when a child.—By *Shutkass'v*. (L. VIII.—8. 6718—6736, translated.)

49. A young woman of the early race is carried off by the Rain in the form of a ball.—By *Shutkass'v*. (L. VIII.—16. 7434—7448, partly translated.)

50. The Rain, in the form of an Elephant, shot by one of the early race of people (which preceded the Bashans in their country). The disaster which followed.—By *Shutkass'v*. (L. VIII.—16. 7461 and 7462, 17. 7463—7472.)

51. The Girl (of the early race) who killed the Children of the Rain; bringing thereby, severe punishment upon herself and those who lived with her.—By *Shutkass'v*. (L. VIII.—17. 7473—7479.)

52. The Maiden who would not listen to her parents, and was punished, together with those around her, by the angry Rain.—In the *Kotkoy* dialect, by *Dzhifvina*. (L. V.—20. 5652—5657, translated.)

53. The disobedient Maiden who was taken up in a whirlwind, by the agency of the angry Rain, and became a great snake.—In the *Kotkoy* dialect, by *Dzhifvina*. (L. V.—14. 5381—5392, partly translated.)

54. The young man (of the early race) who was changed into a porcupine. He is said to be the brother of the girl in the preceding legend.—Remarks regarding the porcupine follow.—In the *Kotkoy* dialect, by *Dzhifvina*. (L. V.—12. 5425—5434, partly translated, see 14. 5418—5454.)

55. The man (belonging to the early race) who ordered his wife to cut off his ears.—By *Shutkass'v*. (L. VIII.—12. 7402—7407, translated.)

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

were chased by *Kozman-Hevretshits*—By *Charkow's*. (L. VIII.—58. 8456—8476, translated.)

47. The youth of the early race, who saved the lives of the people of *Bezo* by warning them of the approach of a *Kozman* war party.—By *Charkow's*. (L. VIII.—55. 8453—8511, 26. 8412—8398, translated.)

48. *Knudsen*, who warned the people of *Bezo* of the approach of a *Kozman* war party, and was the only one who escaped.—By *Charkow's*. (L. VIII.—55. 8416—8388, translated.)

49. The young man who was changed into a stone, while playing upon a musical instrument, by being struck on the head with a stone.—In the *Katlyg* dialect, by *Dobroshin*. (L. V.—36. 6191—6191.) A note, in English, after *Dobroshin*, describes this place, where the above-mentioned stone is to be seen. (L. V.—29. 5560 *rec.*)

50. A young man of the early race is seen, by the children, in their play, into the skin of a small, roasted fish animal. His house is a lion, and kills his sister-in-law.—By *Charkow's*. (L. VIII.—17. 7527—7543.)

51. The new market into which the market out of the *Charkow's* of the *ostyaka*—in the *Katlyg* dialect, by *Dobroshin*. (L. V.—18. 6416—6418, partly translated.)

52. The *Oril* who made *kozants*, by throwing into the air the skin or peel of the *fish* (.)—By *Charkow's*. (L. VIII.—7. 6422—6623.)

53. How the game houses with the things of *Bezo* are to be.—In the *Katlyg* dialect, by *Dobroshin*. (L. V.—49. 6157—6157.)

54. Before the *Balkans* expired, the *Balkans* were men; and the *Changas* also was a person. They are said still to be visible because they are in a portion of their former structure.—In the *Katlyg* dialect, by *Dobroshin*. (L. V.—55. 6481—6584, 5861 *rec.* and 6582 *rec.*, partly translated.) By *Charkow's*, *rec.*, *3022a*.

55. The *Irutim* (*Oril* *narogotshits*), who belonged to the early race, and gave his wife back *148* to get *knapping* the *fish* race for himself.—By *Charkow's*. (L. VIII.—25. 8211—8251.)

56. A *Kozman* *Donnamit* destroyed, with its own weapons, by means of the *fish* (*Knaps* *Zakow's*), in the city, when he was a man of the early race.—By *Charkow's*. (L. VIII.—18. 7161—7165, 7462—7467.)

57. The *Bal* (*Melshew*) and *Goodwin* of the early race.—By *Charkow's*, (L. VIII.—25. 8341—8353, partly translated.)

58. The *Boy* (*Bezo* *Irutim*), who, in the days when he was a man belonging to the early race of people, made him if small, by cutting off his own hair when it was of length.—By *Charkow's*. (L. VIII.—13. 7168—7203.) In this story there is a great deal of repetition.

59. *Agnet*, who belonged to the early race, and killed his sister-in-law.—By *Charkow's*. (L. VIII.—25. 8154—8211.) A description of the dress of *Agnet* was given by the same informant. (L. VIII.—45. 8211 and 8212, translated.)

60. The *Irutim* (.). This tale was formerly a *woman*, and married a man of the early race. His thoughtless conduct caused her to leave him and return to her mother's house.—By *Charkow's*, (L. VIII.—25. 8261—8325, translated.) A description of the *Irutim* was also given by *Charkow's*. (L. VIII.—25. 8425 and 8435 *rec.*, translated.)

61. The *fish* in front of the *Oril* *Agnet* who, when still a man

belonging to the early race, brought home his own food as food.—By

Charkow's. (L. VIII.—12. 7111—7118, translated, 13. 7119—7116.)

62. The death of the *fish* (a friend of the *Oril* *Agnet*)—By

Charkow's. (L. VIII.—14. 7200—7200, translated.)—Some explanatory

remarks by the narrator follow. (L. VIII.—14. 7210—7213, translated.)

72. The Moth (*Aba deweh, Gassak*), which was formerly a man.—In the Kerkor dialect, by Dikakwin. (L. V.—18. 5574—5585.)

74. *Halikakiline* (Larva of *Aba*), now a baby caterpillar, betrayed its former thiefto the early race of men which preceded the Baskians in their country. His habit was to die and rise again from the grave in order to chatter and eat the bodies of young women whose illness and death had been caused by his curses.—By *Sharkas'z*. (L. VIII.—15. 7397—7383, partly translated.)—A description of the *Halikakiline* of the present day, which is said to be found abundantly in Baskaniand, was given by the same informant. (L. VIII.—15. 7312 rev.—7315 rev., translated.)

75. The *teffere* (*Ghassan piasale* (?) who, in the days when she was still a woman, danced and sang for the children, while their parents were absent from home. On one occasion, the people suddenly returned, and saw her dancing, with horns on her head, before she had time to remove and conceal them. The men of the family who, believing her to be handsome, had given her the springlock bracelets, now questioned, seeing her real ugliness, that they should have deceived their wives at the old maid for her sake.—By *Sharkas'z*. (L. VIII.—3. 6786—6837.)

VI. *Poety.*

76. The song sung by *Ri-If-ajina* and by *Sejappa*, when they desired to enter the fire unscathed, § 15.—Given by *Sharkas'z*. (L. VIII.—11. 7019, 7020, 7029, 7030.)

77. The song of the Children after the death of the *Justi-khwin*, and the rebuke of the *Martin*, § 16.—Given by *Sharkas'z*. (L. VIII.—3. 6266 and 6266, 6267.)

78. The songs of the *Baboons* in the story of the *Martin*, his son, and the *Baboons*, § 8.—Given by *Sharkas'z*. (No. 1, L. VIII.—11. 6281, 6282, 6286, etc.; No. 2, VIII.—11. 6286—6288, and 6253 rev.)

79. The song of the *Striped Mouse*, in the story of the *Lizard* and his daughter, the *Long-nosed Mice*, the *Martin*, and the valiant *Striped Mouse*, § 17.—Given by *Sharkas'z*. (L. VIII.—31. 8730.)—This song also occurs in the story of the *Long-nosed Mice*, the *Beetle*, the *Martin*, and the valiant *Striped Mouse*, § 18, given by the same narrator. (L. VIII.—17. 7343.)

80. The song of the *fish* (a friend of the *Ghassan Ajassak*) in the story of the *Lizard* and his daughter, the *Long-nosed Mice*, the *Martin*, and the valiant *Striped Mouse*, § 11.—Given by *Sharkas'z*. (L. VIII.—30. 8471, 8472, 8474, 8488, 8497.)

81. Song of the *Man*, when in search of his wife, § 21.—Given by *Sharkas'z*. (L. VIII.—28. 8441 and 8445, translated.)

82. A song said to be sung by the star *ajassin*, and by *Baskian* women, § 26.—In the Kerkor dialect, by *Dikakwin*. (L. V.—21. 5628 and 5630.) The song sung by *Justin Ajassak* (L. V.—21. 5633 rev.) is apparently another version of the one mentioned above; two more being given by the same informant. (L. V.—21. 5632 and 5633, 5635 and 5636.)

83. *Stanza* and *Canopus*.—Given by *Sharkas'z*. (L. VIII.—28. 8448 and 8469, translated.)

84. The song sung by the *Young Woman* in the early race whose breast was caught in a cleft of the rock, § 32.—Given by *Sharkas'z*. (No. 1, L. VIII.—31. 8622 rev.; No. 2, 8441 and 8442, translated.)

85. The song of the *Old Man*, in the story of the *Old Man*, the *Lizard*, and the *Lions*, § 33.—Dictated by *ajassin*. (L. VIII.—3. 6910 and 6910 rev.)

86. The song of the *Lioness* who brought up *Tastokoyas-Oak*, § 38.—Given by *Sharkas'z*. (L. VIII.—24. 8323, 8350 and 8361, 8362, 8465 and 8465.)

87. The song of the Qanqo's children, § 36.—Given by Shastko's. (L VIII.—21. 8615, 8616 and 8617, translated.)
88. The song of the Hincosco Mother, § 41.—Given by Shastko's. (L VIII.—22. 7947 and 7958).—A still shorter version was given by the same informant. (L VIII.—6. 6678.)
89. The song sung by the younger daughter of the Hincosco, § 41.—Given by Shastko's. (L VIII.—3. 6464, 6469, 6472.)
90. The Antelope's song, § 42.—Given by Shastko's. (L VIII.—23. 8576.)
91. The song of the "Kneebare Herdboy" (*Oto oyo*, Lin.).—Given by Shastko's. (L VIII.—1. 6128 *rev.*, translated.)
92. The song of the Ootick as she carried off *shohyotira*, § 45.—Given by Shastko's. (L VIII.—20. 8632, 8633, 8636, and 8635, translated.)
93. The song of the Youth of the early race who warned the people at home of the approach of a Komsan war party, § 47.—Given by Shastko's. (L VIII.—25. 8200 and 8201.)
94. The song of the *tal* (*Ohego Lohelo*), § 61.—Given by Shastko's. (L VIII.—18. 7623, 7624, 7626, 7627, 7628.) A curious call (made while quickly agitating the leaves of the parchment), repeated at different intervals, alternates with the words in this song.
95. The song of the *lay* (*Zhotha aloho*), § 68.—Given by Shastko's. (L VIII.—15. 7159, 7161 and 7162, 7161, 7162, 7170, 7175, 7176, 7179, 7182, 7185 and 7189, 7188 and 7189, 7191 and 7192, 7195, 7199, 7203.)
96. The song of the sisters, § 79.—Given by Shastko's. (L VIII.—28. 8516, 8517, translated.)
97. The song of the *Line's* Wife son, § 71.—Given by Shastko's. (L VIII.—13. 7144, 7155—7158.)
98. The song of the *Khik* (a *Karr* of the *Genes Anaco*)—Given by Shastko's. (L VIII.—5. 6258 *rev.*, untranslated; 14. [§ 72] 7296, 7297, and 7294 *rev.*, translated.)
99. The song of *Gahentikhan* (*Larva of Aho*), § 74.—Given by Shastko's. (L VIII.—15. 7311 and 7312, 7315—7318, 7319—7323, 7324 and 7325, 7332—7334, 7343 and 7344, 7355—7358, partly translated.)
100. The song of the *tothoo* (*Ohego aloho* (P)), § 70.—Given by Shastko's. (L VIII.—8. 6784 and 6787.)
101. The song of the Springbok Mothers, § 42.—Given by Shastko's. (L VIII.—25. 8449 *rev.*, translated.)
102. The song of the *elder Lion-Slayer*, § 156.—Given by Shastko's. (L VIII.—18. 7698 and 7699, 7693.)
103. The song of the *younger Lion-Slayer's* children, § 156.—Given by Shastko's. (L VIII.—18. 7673 and 7674.)
104. The song of the *Girl who became a Baboon's* wife, § 140.—Given by Shastko's. (L VIII.—18. 7610.)
105. The song of the *Baboon who married a Girl of the early race*, § 140.—Given by Shastko's. (L VIII.—18. 7611, 7613, 7615, 7616, 7617.)
106. The song of *Shilde*, after the loss of his tobacco pouch, § 170.—Given by Shastko's. (L VIII.—1. 6157 *rev.*, translated.)
107. The song sung by *Badano* to the *Phephenypha parodo*, or "Widow's-Lod" insect, § 193.—Given by Shastko's. (L VIII.—5. 6774, 6775.)
108. The "Budyu Story." Sung by *yii-tik*.—In the *Kachop-dakot*, by *Dokkewin*. (L V.—15. 5191—5193, translated.)
109. The song of *mooskookshoo*, § 242.—Given by Shastko's. (L VIII.—23. 8555, 8559, 8557, 8558, translated.)

B. HOUSE (NATURAL AND PERSONAL)

VII. *Animals and their Habits—Animals with flow—and Hunting.*

110. *Baboons*.—Their great long life and good health.—In the Kathop dialect, by Dikhwān. (I. V.—54. 5937—5973.)
111. The nests of some *Mice*.—Described by Śaṅkha's. (I. VIII.—12. 7429 rev. and 7446 rev., Note, translated.)
112. The dwelling of the *Porcupine*.—By Śaṅkha's. (I. VIII.—14. 7429—7451.)—The *Khatri*, found in *Budherland*, and eaten by the *Porcupine*, is also mentioned by the same informant. (I. VIII.—8. 6667 rev., Note, translated.)
113. The different dispositions of the *Lion and Lioness*.—In the Kathop dialect, by Dikhwān. (I. V.—12. 4969 rev. and 4961 rev., Note, translated.)
114. The real name of the *Lion* should not be spoken by children.—By Śaṅkha's. (I. VIII.—23. 8975 rev. and 8974 rev., 8978 rev., translated.)
115. The method of hunting pursued by the *Leopard*.—In the Kathop dialect, by Dikhwān. (I. V.—21. 4628 rev., Note.)
116. A description of the habits of the "*Hunting Leopard*," given in the Kathop dialect, by Dikhwān, in the course of an explanation of No. 1. of Mr. G. W. Stee's collection of copies of *Bushman paintings*. (I. V.—21. 5979—5985.)
117. The intelligence and timidity of the *Jackal* cause great annoyance to the *Bushman*.—By Śaṅkha's. (I. VIII.—14. 7229 rev. and 7230 rev., Note, translated.)
118. The food of the *thū* (. . .)—By Śaṅkha's. (I. VIII.—28. 8694 rev., Note.)
119. The drinking and feeding of *Cattle*.—By Śaṅkha's. (I. VIII.—1. 6938—6966, translated.)
120. Concerning the horns of various *Antelopes*, etc.—By Śaṅkha's. (I. VIII.—22. 7992 rev. and 7990 rev., Note, translated.)
121. *Delays of the Springbok*.—By Śaṅkha's. (I. VIII.—14. 7249—7255, translated.) *Springbok*, a habit of the, described by the same informant. (I. VIII.—25. 8296 rev., Note, translated.)—The manner in which the *Springbok* mothers call to their *Bho* ones, and are answered by them, was also described by Śaṅkha's. (I. VIII.—14. 7235—7243, translated.) From the same source are two short descriptions of the mode of growth of the horns of the male *Springbok*. (I. VIII.—19. 6992 rev. and 6993 rev., Note, and 14. 7250 rev., Note, the last only being translated.)—The names and positions of different bones in the *Springbok* were likewise given by the same informant. (I. VIII.—14. 7229 rev.—7268 rev., Note, partly translated.)
122. The *Stoebok's* care of her offspring.—By Śaṅkha's. (I. VIII.—22. 7990 and 7991, translated.)
123. Other names for the *Bland*, the *Black-foot*, the *Antelope*, and the *Ostrich*.—By Śaṅkha's. (I. VIII.—27. 8433, 8435, and 8432 rev., translated.)
124. Another name for the *Quagga*, with its explanation.—In the Kathop dialect, by Dikhwān. (I. V.—25. 5994 rev. and 5995 rev., Note, translated.)—A resemblance between the *Bushman* and the *Quagga* was also noticed by Dikhwān. (I. V.—25. 5994 rev., Note, translated.)
125. Another *Bushman* name for the *Secretary Bird*.—By Śaṅkha's. (I. VIII.—2. 6146, translated.)

128. The cry of the Owl.—By *hanthaw's*. [L. VIII.—7. 6525, translated.]
127. The *hi kha* (*Scolecus Gularis*), a little bird, found in Bushmanland, said to pierce at the wild cat, when it sees the latter lying asleep.—By *hanthaw's*. [L. VIII.—1. 6955, 6954 rev. and 6985 rev., translated.]
126. The owl of the Kfir: *hi kha* (*Coscorus Gularis*).—Given by *hanthaw's*. [L. VIII.—21. 8072.]—A bird, called by the Bushman *chiggers*, and said to resemble the Kfir: *hi kha*, was also mentioned by the same informant.—In English, after *hanthaw's*. [L. VIII.—21. *bird's name in front.*]
125. The *heleny-felidona* (*Felidona*). A description of this bird, in English, after *hanthaw's*. [L. V.—24. 5985 rev., Note.]
124. The *hewthaga* (*Oxy spiz, Lk.*).—By *hanthaw's*. [L. VIII.—1. 6159 and 6160, translated.]
123. The *hewthaga* (*Thesauus epuloides*).—By *hanthaw's*. [L. VIII.—7. 6256—6260, translated.]
122. The *hewthaga* (. . . .). This bird is said, by the Bushmen, to be closely connected with the *hewthaga*.—By *hanthaw's*. [L. VIII.—20. 7100 and 7102 rev., Note.]
121. The *hewthaga* (. . . .). Information regarding this bird, said to eat locusts, was given by *hanthaw's*. [L. VIII.—10. 6808—6890, translated, and 20. 7764—7767.] A note in English, after *hanthaw's*, also refers to it. [L. VIII.—7. 6573 rev.]
120. The *hewthaga* (. . . .). This bird, which is said to resemble in size the *hewthaga* (*Corvus capensis*), is said to eat locusts, and feed. In English, after *hanthaw's*. [L. VIII.—18. 7316 rev., Note.]
119. The *hewthaga* (. . . .). This bird, not yet identified, is used for food by the Bushmen.—By *hanthaw's*; also in English after the same informant. [L. VIII.—1. 6985, 6984 rev., the Bushman being translated.]
118. A short description of the *hewthaga* (. . . .) was given by *hanthaw's*. [L. VIII.—10. 6884 rev., Note, translated.]
117. The *hewthaga*, a description of, in English, after *hanthaw's*. [L. V.—23. 5870 rev., Note.]
116. The *hewthaga* (. . . .), in English, after *hanthaw's*. [L. VIII.—18. 7307 rev., Note.]
115. The *hewthaga* (. . . .), a bird which eats "Bushman rice".—By *hanthaw's*. [L. VIII.—11. 5960 rev., Note, translated.]
114. The *hewthaga* (. . . .). The nests of these very small birds are described by *hanthaw's*. [L. VIII.—25. 8213—8218, translated.]
113. A particular name used to denote an Owl's chick which has very young eyes.—By *hanthaw's*. [L. VIII.—18. 6850 rev., Note, translated.] A name used by the Bushmen for an ostrich egg found by itself, was given by the same informant. [L. VIII.—2. 6145 rev. and 6146 rev.]
112. The "Water Tortoise".—By *hanthaw's*. [L. VIII.—1. 6957, translated.]
111. The *hewthaga* (. . . .)—In the Kaffir district, by *hanthaw's*. [L. V.—21. 5679—5679.]
110. The *hewthaga* (*Larus of Abu, a genus of Arctides* [Wyer M-tho]).—Briefly mentioned by *hanthaw's*. [L. VIII.—1. 6974 rev., Note, translated], and, later, more fully described by the same informant. [L. VIII.—13. 7212 rev.—7215 rev., translated.]
109. Locusts.—By *hanthaw's*. [L. VIII.—31. 8744—8754.]—The *hewthaga* (*Arctides rufescens, Bernieris*).—In English, after *hanthaw's*. [L. VIII.—7. 6389 rev., Note.]—The *hewthaga* (part of *Arctides*).—By *hanthaw's*. [L. VIII.—8. 6688 rev., Note, translated.]
108. The *hewthaga* (*Scopelus*).—By *hanthaw's*. [L. VIII.—1. 6974—6977, translated.]

147. The adventure of *Šakāš* with a family of Baboon.—By *Šakāš*'s. (I. V.—23. 5890—5901.)

148. The Baboon, and *Šakāš*'s *Špāšā*. His narrow escape from them.—In the Kaskoy dialect, by *Dōškwa*. (I. V.—24. 5930—5947.)

149. The girl who became a Baboon's wife.—By *Šakāš*'s. (I. VIII.—18. 7088—7095.)

150. The man who smelt themselves with bees and hunted Lions.—By *Šakāš*'s. (I. VIII.—38. 7551—7572.) Further details, by the same narrator. (I. VIII.—18. 7035—7088.)

151. The Bushman who sought shelter in a cave from the rain, and found a Lion there before him.—In the Kaskoy dialect, by *Dōškwa*. (I. V.—12. 4890—4924, partly translated.)

152. The adventure which *Šakāš* had with a Lion; preceded by an account of the Bushman's fear of this animal.—By *Šakāš*'s. (I. VIII.—28. 7167 *rev.*—7275 *rev.*, 7374—7385.) The name of *Šakāš*'s *Špāšā*'s adventure, described by the narrator. (I. VIII.—20. 7188—7199.)

153. *Šakāš*, an old Bushman, who died from the bites of a Lion.—In English, after *Dōškwa*. (I. V.—23. 5896 *rev.*, Note.)

154. *Špāšā*, who was killed by a Lion, and carried to some water; afterwards called by her name.—By *Šakāš*'s. (I. VIII.—14. 7218—7220, and 7214 *rev.*, Note, translated.)

155. *Špāšā*, killed by a Lion, and carried by him to a grove which still bears her name.—By *Šakāš*'s. (I. VIII.—38. 7384—7395.)

156. *Šakāš* (sister of *Dōškwa*) warned of danger, while on her way from the place now called Kerharit, by the ways of an owl, and afterwards followed by a Lion.—In the Kaskoy dialect, by *Dōškwa*. (I. V.—11. 4893—4894, partly translated.)

157. Adventure of a Bushman girl, named *Tai-Špāš* (first cousin to the narrator), with a Lioness which had young cubs.—In the Kaskoy dialect, by *Dōškwa*. (I. V.—12. 4927—4944.)

158. The fatal adventure of *Šakāš* and his companion with a Leopard.—Advice concerning Leopard-hunting follows.—In the Kaskoy dialect, by *Dōškwa*. (I. V.—18. 5419—5444, partly translated.)

159. A certain Bushman, while hunting a Goshok, managed to stop among his own arrows, and was wounded by a poisoned one, from the effects of which he died.—By *Šakāš*'s. (I. VIII.—31. 8275—8288.)—A title information regarding some of the relatives of this unfortunate man was added by the narrator. (I. VIII.—31. 8274 *rev.*, Note.)

160. *Šakāš* and the Goshok (*Šakāš* *Tpāšā*).—By *Šakāš*'s. (I. VIII.—22. 7048 and 7050, translated.)

161. Hunting.—Favorable and unfavorable events in Hunting.—Certain things to be avoided when game has been wounded.—In the Kaskoy dialect, by *Dōškwa*. (I. V.—15. 5286—5299, 53. 5561—5590.)—Further observations; related by the same informant. (I. V.—21. 5489—5497, 55—*Šakāš*—57); by the same. (I. V.—47. 5263—5276, partly translated, and 5445 *rev.*—5545 *rev.*, Note.)—Information concerning the clearance of *Šakāš*'s, particularly with regard to the treatment of bones, etc., was also given by *Šakāš*'s. (I. VIII.—14. 7257 *rev.*, 7266—7275, translated.)

Šakāš's different treatment of bones was mentioned by the same informant. (I. VIII.—14. 7271 *rev.* and 7277, Note, translated.)—It was further stated, by *Dōškwa*, that the Bushman do not allow their shadow to fall upon game which lies dying. (I. V.—18. 5479 *rev.*—5483 *rev.*)—Hence to be observed when an Eland has been shot, etc.—In the Kaskoy dialect, by *Dōškwa*. (I. V.—17. 5317—5353, 18. 5354—5363.)—Further observations; related by the same informant. (I. V.—18. 5364—5374.)

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

Customs and Superstitions.—It should also be remarked, that, the first account, given by ĭanĭkasaŭ, of the treatment of horses is particularly curious; and may also possibly prove interesting to the student of early manners in Europe.

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

103. Porcupine Hunting, &c.—By ĭanĭkasaŭ. (I. VIII.—16. 7470—7470, translated.)—The treatment of the quills, stomach, and entrails of the Porcupine, described by the same informant. (I. VIII.—16. 7481—7481.)—The division of the flesh of the Porcupine (I. VIII.—16. 7499—7417), and the treatment of its bones (I. VIII.—16. 7492—7496) were further described by him.

104. Springbok Hunting, which succeeds the breaking up of the rein.—By ĭanĭkasaŭ. (I. VIII.—7. 6692—6695, 6697—6691, translated.) This piece is preceded by mention of a reward name by which the reindeer is known to the Bushmen.—Wind, weather, and Springbok Hunting; by the same informant. (I. VIII.—14. 7221—7245, translated.)—Springbok Hunting; by the same. (I. VIII.—14. 7254 rev., 7255 rev., 7255—7269, Note, translated.)—Some designs of the Springbok and Springbok Hunting; by the same. (I. VIII.—14. 7241—7249, translated.)—Furtive in Springbok Hunting; by the same. (I. VIII.—25. 8067—8072, translated.)—Calling to the wounded Springbok, &c.; by the same. (I. VIII.—26. 8284—8289, translated.)—A little child to be sent to a place where a *seew* (*Oreosaxatrus*) sits, in order to discover whether a springbok, shot by one of his elders, has thorn.—Also by ĭanĭkasaŭ. (I. VIII.—2. 6157—6164.)—A white Springbok not to be killed.—By the same informant. (I. VIII.—22. 7994, translated.)—After the death of a conviction, the Bushmen are wont to be unsuccessful in Springbok Hunting. Certain unusual manners resorted to.—Given by the same informant. (I. VIII.—14. 7281—7286, translated.)

105. Looet Hunting, &c.—By ĭanĭkasaŭ. (I. VIII.—16. 8210—8278, partly translated.) A long discourse upon Looet Hunting, Looets, &c., was also given by the same informant. (I. VIII.—7. 6629—6686, 6629 rev.—6617 rev.)

VIII. Personal History.

106. How ĭanĭkasaŭ's pet looet was killed. (I. VIII.—14. V rev.—7215 rev., 7214, translated.)

107. The occasion upon which the story of "The Girl who killed the Children of the Rain" (854) was related to ĭanĭkasaŭ. (I. VIII.—17. 7529 and 7521, translated.)

108. The objection of ĭanĭkasaŭ's grandfather to have the springbok disturbed, by other hunters, where he lived. (I. VIII.—31. 8745—8750, translated.)

109. The drought which caused ĭanĭkasaŭ's grandparents to starve. (I. VIII.—17. 7522—7523.)—The death of their son, *Khutri-oh*, from a different cause. (I. VIII.—11. 6978 rev. and 6979 rev., Note.)

110. The loss of *Khilka's* tobacco pouch.—Related by ĭanĭkasaŭ. (I. VIII.—1. 6158, translated.)

111. *Aghah* and her employers.—Related by ĭanĭkasaŭ. (I. VIII.—16. 7667—7670, partly translated.)

112. The Fight at Victoria West.—By ĭanĭkasaŭ, whose wife was present. (I. VIII.—23. 8611—8617, translated.)

113. ĭanĭkasaŭ's account of the return of His Excellency Sir Barkley Pease to Cape Town. (I. VIII.—25. 8474—8485, translated.)

174. *Bushman's Dream of a gang of prisoners.* (I. VIII.—24. 8080 rev. and 8981 rev., translated.)

175. The narrator was playing upon a *musical instrument*, one night when it rained and lightning, and did not doubt when asked by his mother to do so. A violent storm came on, and a stone in front of the hut was thrown to pieces.—In the Kaffir dialect, by Dikéwin. (I. V.—20. 4623, 4624—4628, 21. 5730—5737, partly translated.)

176. The departure from Calvina of Dikéwin and "Jan Plat."—Related by the latter. (I. VII.—1. 6646d and 6646e, translated.)—Further references in English, after the same narrative. (I. VII.—1. 6946 rev., Note.)

IX. Customs and Superstitions.

177. Cutting off the top of the little finger.—A little information upon this subject was obtained from an old Bushman woman, who stated that it is done by a root, before a child walks of itself, and is thought to make children live to grow up.—Partly in Bushman, by and partly in English after Isikgwan. (I. XXI. 1940a and 1640b rev., the Bushman being translated.)

178. Hats made by the Bushman women.—The shelter for them made by the same.—By *Bushman's*. (I. VIII.—22. 7111 rev. and 7112 rev., Note, translated.)

179. Making fire with two pieces of stick.—By *Bushman's*. (I. VIII.—28. 8471 and 8472, translated.)

180. The manner of carrying firewood.—By *Bushman's*. (I. VIII.—25. 7360 rev. and 7361 rev., Note.)—The different methods in which things are carried by men and by women.—By the same informant. (I. VIII.—18. 7393 rev., Note, translated.)

181. The preparation of tinders.—In the Kaffir dialect, by Dikéwin. (I. V.—16. 4761 rev.—4754 rev., Note, translated.)—Tinder-making.—By *Bushman's*. (I. VIII.—28. 8472 and 8473, translated.)

182. The making of Clay Pots.—By *Bushman's*. (I. VIII.—23. 8004—8007, translated.)—Fragments of Pottery.—By the same. (I. VIII.—27. 8436 and 8437, translated.)

183. Stone knives.—By *Bushman's*. (I. VIII.—27. 8435, translated.)—Wood and stone used for cutting purposes.—By the same. (I. VIII.—28. 8313 and 8314, translated.)—The power of cutting possessed by a root and by quartz.—By the same. (I. VIII.—29. 7820 rev. and 7821 rev., Note, translated.)

184. The *Alu*, or Bushman soap spoon. This is a branch of native manufacture, the stem of which is also used to wedge the fire together.—By *Bushman's*. (I. VIII.—1. 6982 and 6981, translated.)

185. The *Alu*, or shaped rib-bone, used by Bushmen in eating certain food.—By *Bushman's*. (I. VIII.—1. 6982, translated.)

186. Hat covers said to be generally made by the Bushmen; but, skin covers by the Gama Bushmen and the Kamma-Hottentots.—In English, after Dikéwin. (I. V.—25. 472 Note.)—Skins supposed also to be used by the early race.—By *Bushman's*. (I. VIII.—27. 8391 and 8392, translated.)

187. The digging-sticks used by men are not weighted with stones.—By *Bushman's*. (I. VIII.—23. 8060 rev., Note, translated.)

188. Bone needle, made from bone in fore leg of springbok.—In the Kaffir dialect, by Dikéwin. (I. V.—19. 4765 rev., translated.)

189. The mode of preparation of the mallee (. . .), made from the tall hair of various animals.—By *Bushman's*. (I. VIII.—11. 7905 rev.—7907 rev.)

190. The Bushman cross, and *Chasing-petrels*. Mode of preparation of the latter, by the woman.—By *Bushman's*. (I. VIII.—1. 6127—6131.)

191. The employment of the *tyōbō-igōbō*,* followed by the account of a Bushman dance, in which the men dance, use women leads the drum, and the rest of the women sit, clapping their hands for the dancers.—By *Sanjōkō*'s. (L VIII.—1. 4186—4125.)

192. A certain Bushman dance, or game, called *kō*, in which the women clapped their hands, for the men, while the latter nodded their heads.—By *Sanjōkō*'s. (L VIII.—27. 8414 rev., Note, translated.)—The *kō* is mentioned in the Story of *Shō-gyūan-kim*, wife of the *Imperial* 866; and was also described, by two of the older women, to the informant, who had himself not witnessed it.

193. *Sarūya*—A game played among the Bushmen, in which both were *ajō* or *jo* take part.—By *Sanjōkō*'s. (L VIII.—25. 8255—8259.)

194. *igōbō-gō*.—This evidently favorite amusement among the Bushmen seems to take place at night. A woman, well-versed in the various kinds of *igōbō-gō*, leads the song, in which she is followed by the other people. A certain woman is mentioned (who appears, however, to be of *Naniwa* origin), who used to sing, sounding like the crows in search of their limbs, and, also, like many partridges when intending to drink.—In the *Kōshō* dialect, by *Dōjōkō*. (L V.—25. 6994—6997, 6998 rev., and 6997 rev., Note.)—The Bushmen are said to have learnt the *igōbō-gō* from the *Baboons*; by whom it is still believed to be played. It was formerly, it is said, played also by the *Ostrich* and the *Lion*; but, they fought, and lost the power of playing it, becoming merely *igō* animals? The *Baboon*, on the contrary, still understands like a man, and speaks, according to the song.—In the *Kōshō* dialect, by *Dōjōkō*. (L V.—25. 6994—6998.)—The *igōbō-gō*, as performed among the Grass Bushmen, was described by *Sanjōkō*'s. (L VIII.—25. 7978 and 7979, translated.)

195. The admission of Bushman women for the horse.—The sound of the marking of horses imitated by them.—By *Sanjōkō*'s. (L VIII.—51. 8737—8740, translated.)

196. A game played with the *Ptylopsis* position or "Withered-Leaf" *Basel*.—By *Sanjōkō*'s. (L VIII.—9. 6775—6783, partly untranslated.)

197. How the Feather Brushes used in springbok hunting are prepared and washed.—By *Sanjōkō*'s. (L VIII.—31. 8674—8675, 8682; and 8683 rev., translated.)

198. Arrow making, and Arrow poisoning.—By *Sanjōkō*'s. (L VIII.—26. 8293—8302, 8315—8324, translated.)—Two kinds of Arrow.—By the same. (L VIII.—30. 6923 rev. and 6924 rev., Note.)—Arrow heads, etc.—By the same. (L VIII.—1. 4885 and 6887.)—Description of the spear, or barbed, sometimes added to the Arrow shaft by Bushmen.—By the same. (L VIII.—51. 8776—8778, and 8787 rev., Note, translated.)—The adhesive substance used by Bushmen in making Arrows.—Preparation thereof.

By the same. (L VIII.—1. 6988—6991.)—The marking of Arrows.—By the same. (L VIII.—25. 8229—8232, translated.)—Arrow Bags.—By the same. (L VIII.—26. 8653 rev., Note, translated.)

199. How made by Bushmen from the "Lionhead" { . . . }
—By *Sanjōkō*'s. (L VIII.—25. 8653 rev., translated.)

200. The mode of shooting practised by the true Bushmen.—By *Sanjōkō*'s. (L VIII.—31. 7972—7974.)

* The *tyōbō-igōbō* consists of a naturally-stiff, slice of wood, attached, by a little cord, to a short stick. The latter is held in the hand of the performer, and the slice of wood detached to the string in view, by means of the other hand, so that it may be thrown a strong vibrating sound. A few seconds of these motions are used in a view, a considerable effect being produced.

† On page 12 of Dr. *Hayes*' "Researches upon the Bushmen of Southern Africa," Cape Town, 1857, mention is made of a tribe (p. 28.) entitled, "The Lion, part of the tribe of the Ostrich." In this case, the circumstantial ground between the Lion and the Ostrich in the game of *igōbō-gō* is noted.

201. Ceremony to be performed by a Bushman maiden, in order that her father's dog may hunt well.—The bone of the upper part of the fore leg of an animal which has been killed by a dog, is not to be lost.—In the Karkop dialect, by Döbker's. (I. V.—20. 5234—5234.)—A fragment, repeating the ceremony to be performed by the maiden, was also given by Döbker's. (I. V.—20. 5252 and 5255, translated, and 5251 rev., Note.)

202. Clippings of Goshok, Quagga, Ostriches, etc., executed by *gōshōk* (father of the informant), to be found at a place (not yet identified), called *hagē*; where these animals used formerly to come to drink.—In English, after Döbker's. (I. V.—24. 5442 rev., Note.)

203. Explanatory remarks concerning copies of Bushman Paintings and Drawings, collected by Mr. H. C. Schreiner and deposited in the Gray Library.—Partly in Bushman by and partly in English after Bartholomew. (I. VIII.—1. 654—657, 690—695, the Bushman being translated.)—An explanation of No. 2 of Mr. G. W. Snow's collection of copies of Bushman Paintings was given, in the Karkop dialect, by Döbker's. (I. V.—22. 5727—5742, translated.)—Remarks concerning copy of Clipping, No. 4.—By Bartholomew. (I. VIII.—19. 7435—7442, translated.)—Explanation of a good many of the copies of Bushman Paintings, collected by Mr. Snow, was noted down (chiefly in English) after the information of some adult and elderly Bushman and Hottentot women who came from Salt River to Morley, in 1854, for the purpose of seeing them. (I. XX. 10281—10291. Also, from two of the above-mentioned party. (10292—10293, and 10294 rev.—10295 rev.; beginning upon 10294 rev.))—Remarks concerning copies of Bushman Paintings, given by Colonel Durnford to His Excellency Sir Bartle Frere.—By Bartholomew. (I. VIII.—22. 7022—7072, 7974 and 7975, 10023—10030, 2E. 1005—8064, partly translated.) A few notes in English regarding these Pictures were also made from the information of the party of Bushmen mentioned above. (I. XX. 10297.)

204. Bushman Proceedings, etc.—A falling which tells us something that happens in another place.—In the Karkop dialect, by Döbker's. (I. V.—12. 6604 rev., Note.)—The approach of strangers causes us to become drowsy.—By Bartholomew. (I. VIII.—4. 6279 rev. and 6280 rev., translated.)—The near approach of a "Communist" is heralded by a mist.—In the Karkop dialect, by Döbker's. (I. V.—16. 6395—6395.)

205. Baboons are said to speak the Bushman language; and to possess wives.—Their use of *gōshōk*, which informs them of matters otherwise unknown to them.—In the Karkop dialect, by Döbker's. (I. V.—24. 6524—6525, 6525 rev.—6525 rev.)—By the same informant was further described the value attached by the Bushman, to *gōshōk* found in the possession of Baboons, also its great use to the latter.—The hair of the Baboon considered as a charm. (I. V.—24. 6537—6537.)—The name of a Bushman seems to be known to a Baboon, even when the latter beholds him for the first time.—In the Karkop dialect, by Döbker's. (I. V.—24. 6527—6528.)—Baboons not to be answered when they address a Bushman in the early morning on his way to the hunting ground. They must, also, be alluded to in a very guarded manner, lest they should know that they are being spoken of.—In the Karkop dialect, by Döbker's. (I. V.—24. 6592—6593, partly translated, 6593 rev. and 6594 rev., Note.)—A means of detaching a dog from a Baboon, by telling him that it belongs to a young woman.—By the same informant. (I. V.—24. 6548—6548.)—Certain cuts to be made upon the lion, when a Baboon has been killed.—A similar ceremony to be observed with regard to the Hyena.—A Baboon, when killed, resembles a man, in "making sound."—In the Karkop dialect, by Döbker's. (I. V.—24. 6511—6515, 6511 rev., Note.)—The Baboons are also said to assemble together and play at the *gōshōk*, at night, like the Bushman; singing like the Bushman women, and imitating the songs which they have heard the people sing.—By the same informant. (I. V.—25. 6598—6598.)

206. The Lion.—Passes over the rim of sunset, and over the water-skins of the Bushmen, possessed by him.—Plato told him that a Bushman intends to catch water, to-day.—Caution in locking water is recommended.—In the Karkop dialect, by Dörflein. (L. V.—11. 4859 rev.—4879 rev.)—The coming of an owl is considered as a sign of the approach of a lion.—An insect offered by a little child, to a fly, is reported by the latter to the Lion, as disrespect shown to himself. Thus, the Lion wants to revenge, until the child is safe.—By Sautkhanov. (L. VIII.—23. 8668 rev., 8669 rev., 8678—8680, translated.)—When the Lion is eating, he is provided by an apparition, which resembles a real lion.—By Sautkhanov. (L. VIII.—6. 6576 rev., translated.)—The lion is believed to possess the power of assuming other forms.—By the same. (L. VIII.—23. 8675—8677, translated.)—The Lion can transform itself into a man.—By the same. (L. VIII.—18. 7656 rev., Note, translated.)

207. The Wild Cat believed to possess the power of turning itself into a lion.—By Sautkhanov. (L. VIII.—23. 8686—8688, and 27. 8229 rev., Note, translated.)

208. The reason why the Ostrich is represented as speaking without making use of a stick.—By Sautkhanov. (L. VIII.—28. 8038 rev. and 8039 rev., Note, translated.)—The male Ostrich believed to possess the power of returning once to life.—By the same. (L. VIII.—11. 8759 rev.—8782 rev.)—Successful Ostrich hunting forbidden by the coming of a rook (*Corvus corax*, Walker).—In the Karkop dialect, by Dörflein. (L. V.—18. 5390—5405.)

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

210. Mode of getting rid of the evil influence of bad dreams.—In the Karkop dialect, by Dörflein. (L. V.—12. 5169 rev.—5245 rev.)

211. Apparition seen by the party returning from the burial of the narrator's wife; followed by the account of an apparition seen, on another occasion, by the narrator's brother-in-law.—In the Karkop dialect, by Dörflein. (L. V.—22. 5819, 23. 5811—5832, partly translated.)

212. Scarcing believed to be a sign that the news of the power who scarms has been uttered.—By Sautkhanov. (L. VIII.—18. 7594 rev. and 7595 rev., Note.)—Scarming in the early morning considered to be unfortunate.—In the Karkop dialect, by Dörflein. (L. V.—21. 6654 rev. and 6655 rev., Note.)—Scarming to be avoided when game has been wounded.—How to obviate the ill effect of a Scarm.—By the same informant. (L. V.—21. 6654—6659.)—How to destroy a Scarm.—By the same. (L. V.—21. 6658 rev., Note.)

213. The crying of the Wind believed to forebode evil.—In the Karkop dialect, by Dörflein. (L. V.—23. 6841—6845, translated.)—The crying of the Wind tells the bones of prey where to find people; and, when it blows strongly, they can approach the dwelling unharmed, etc.—By the same informant. (L. V.—23. 6846—6867, partly translated.)

214. Wind-sucking; followed by a long discourse upon springbok hunting.—By Sautkhanov. (L. VIII.—8. 6725—6769 rev.; the first five pages only being translated.)—A certain old woman, named *igaiian-igaiian*, who had peace over the Wind.—In the Karkop dialect, by Dörflein. (L. V.—23. 6842 rev.—6844 rev., 6845, 6846 rev. and 6846 rev., partly translated.)—The protection extended by the Wind to *igaiian-igaiian*.—By the same narrator. (L. V.—23. 6852—6871.)

215. Wind and Weather.—The Four Winds.—By Sautkhanov. (L. VIII.—1. 6100—6101, partly translated.)—Names for certain Winds.—By the same. (L. VIII.—13. 5195 rev.)—The winds which are supposed to appertain to different persons.—By the same. (L. VIII.—28. 8450—8465,

translated.)—Some beliefs of the Bashkars with regard to clouds and wind, etc.—By the same. (L VIII.—15. 7469—7492.)—Clouds.—Preparations to be made for the coming rain; the springbok to be watched for, etc.—By the same. (L VIII.—24. 8018—8023, translated.)—Horns to be burnt, when the weather looks very threatening.—By the same. (L VIII.—23. 8030 and 8031, translated.)—The bull considered to be the leg of the sun.—By the same. (L VIII.—7. 6523 rev., Note, translated.)—Thunderbolts: in English, after DöRschke. (L V.—22. 5996 rev., Note.)

216. The Rain believed to be ridden by women.—By *Sharkas's*. (L VIII.—27. 8359 rev. and 8499 rev., Note, translated.)—When the Rain is angry with any one, people may be carried off in a whirlwind and various transformations effected.—The young women should precipitate a water pot, by means of "beats" and etc. (See § 257.)—By the same informant. (L VIII.—14. 7418—7425.)—The *Alghä* (a kind of the Genus *Agave*), which interferes with the coming of the rain-clouds.—Springbok hunting follows the rain.—By the same. (L VIII.—5. 6342 rev.—6291 rev., (256—626), 6218—6271.)—Certain serpents and animals supposed to be kept in store by the Rain.—By the same. (L VIII.—16. 7431 rev. and 7432 rev.)—For fear of arousing the wrath of the Rain, a certain kind of herbaceous is not to be eaten by young unmarried men and women.—The Rain to be addressed when it appears to be displeased.—By the same. (L VIII.—26. 8464—8496, translated.)—The manner in which the Rain is addressed by the old men.—By the same. (L VIII.—25. 8394 rev. and 8406 rev., Note, translated.)—Different kinds of rain. The children to hate from rain that is likely to be strong, for fear of the lightning.—By the same. (L VIII.—8. 6813 rev.—6815 rev.)—Young, unmarried women and girls must hide themselves from the rain.—By the same. (L VIII.—23. 8032 and 8031 rev., translated.)—We should not allow a woman to sweep her fingers at us; the wrath of the Rain against us being thereby aroused.—In the Katsop dialect, by DöRschke. (L V.—26. 5618—5622, 5524.)—The Rain is angry with us, if we talk to a maiden against her wish.—By the same informant. (L V.—26. 5638—5642, translated.)

217. Drought.—By *Sharkas's*. (L VIII.—3. 6102—6104, translated.)—Frogs are not to be killed, but drought comes.—An exhortation, in the Bashkars, to be careful of food in time of plenty, is followed by a description of the jacks's doings with regard to food, etc.—By the same informant. (L VIII.—16. 7446—7451, 7448 rev.—7450 rev., translated, and 7452—7454.)

218. Rain-making.—By *Sharkas's*. (L VIII.—1. 6093—6095, translated.)—The Rain Sower, *Serra*.—In the Katsop dialect, by DöRschke. (L V.—22. 6742—6764.)—Information regarding skin was also given by *Sharkas's*. (L VIII.—26. 7746—7748, partly translated.)—*Sherrin*, who possessed beads and rain, and was entreated for rain by a relative of the narrator.—By the same. (L VIII.—7. 6329 rev.—6345 rev.)—*Shazin* and other old men discuss of rain, which specially comes.—By the same. (L VIII.—25. 8005—8010, translated.)—A mode of addressing the Rain, in order that it may fall gently.—By the same. (L VIII.—23. 8008 rev., translated.)—The Rain-maker and Sower, *Sh'inn*.—By the same. (L VIII.—21. 8758—8763, 8744 rev., 8748 rev., partly translated.)—A good Sower, named *Sh'inn*, asked by the narrator's father for rain; which specially comes.—In the Katsop dialect, by DöRschke. (L V.—14. 5668 rev.—5678) rev.)

219. Wind Bashkars do when an eclipse of the sun takes place.—By *Sharkas's*. (L VIII.—25. 8438—8441, translated.)

220. The shade not to be set on, unless it is really summer.—In the Katsop dialect, by DöRschke. (L V.—15. 5445 rev. and 5450 rev., translated.)

221. Falling Stars.—Certain associations in connection with them.—In the Katsip dialect, by Džikvica. (I. V.—19. 5478—5483, 5493 *rev.*—5495 *rev.*, *Notes*.)

222. Prayer to the Stars.—By Šuštko's. (I. VIII.—98. 4447—8449, translated.)—Prayer of the narrator's grandfather to the star Charops.—By the same. (I. VIII.—28. 8162—8168, translated.)

223. The Bushman Doctor or Scrover (who may be of either sex).—By Šuštko's. (I. VIII.—20. 7747—7762, 7765—7774.)—Remarks upon scrovers, their dress, etc. (in explanation of one of Mr. Šton's copies of Bushman paintings), by Džikvica.* (I. V.—13. 4750, 4766—4767, translated.)—A curious description of a dance and other doings of scrovers was given, by the same informant, in explanation of No. 3 of Mr. Šton's copies of Bushman paintings. (I. V.—22. 4754—4776.)—Further details regarding scrovers (suggested by Mr. J. M. Oppen's copy of Bushman paintings†) were also given by Džikvica. (I. V.—25. 4968—4971.)—Scrovers about with venable women, among them.—The sick man.—The aid of the old woman to be sought.—By Šuštko's. (I. VIII.—14. 7280 and 7288, translated; 7293—7295, partly translated.)—The scrover is a lascivious person, and craves him to be ill. The dogs cannot sleep for barking at the scrover, and the sick man dies, although he has been doctored.—Given by the same informant. (I. VIII.—14. 7298—7303.)—The form of a jekal, or of a little bird, is sometimes assumed by friendly scrover.—In the Katsip dialect, by Džikvica. (I. V.—11. 5616—5618.)

Some scrover are said to eat the flesh of the dead.—By Šuštko's. (I. VIII.—16. 7304—7306.)—A dead scrover becomes a star.—The power of a scrover.—He changes himself into a jekal and goes to find out what is detouring his people, when they do not return home.—In the Katsip dialect, by Džikvica. (I. V.—13. 5593 *rev.*—5512 *rev.*)—When a scrover dies, an earthquake takes place, and a star shoots.—Even when asleep, a scrover knows what is going about in the night; and takes care of the people, defending them from other scrover.—By the same informant. (I. V.—19. 6551—6592.)—At the death of a scrover, his heart falls (as a shooting star) out of the sky and goes into a water-pot.—The doings and power of scrover, etc.—By the same. (I. V.—19. 5453—5503.)—Further details concerning what occurs at the death of a scrover, and concerning the harmful and beneficial doings of scrover, were also given by the same informant. (I. V.—13. 5593—5594.)—The power of these Scrover continues after death.—Prayer addressed to them by the mother of narrator.—By the same. (I. V.—11. 4501 *rev.*—4561 *rev.*, partly translated.)—The hearts (with the heart birds which accompany them) are not free by Scrover.—Roses not to be thrown at the hearts.—By the same. (I. V.—21. 5706—5719.)—Also, by Šuštko's. (I. VIII.—51. 8764—8768.)—A springlike Scrover, named *gveritica*—445, was mentioned by Šuštko's. (I. VIII.—22. 7974 *rev.*)—The power over activities possessed by *gveritica* (material made of Džikvica's)—This is followed by a long discourse concerning successful and unsuccessful hunting as well as by a prayer, addressed by the mother of the narrator to the dead, that her husband's hunting might prove more fortunate. The result of this prayer is described.—Also, it is made to the belief that unsuccessful hunting may forebode danger to the hunter.—In the Katsip dialect, by Džikvica. (I. V.—10. 5773—5795, II. 4797—4828, partly translated.)—Šuštko (father-in-law of Šuštko's) was a woman's man (*š.*, believed to possess these insects).—By Šuštko's. (I. VIII.—23. 8982, translated.)—The scrover *terzalkitum*.

—In the Katsip dialect, by Džikvica. (I. V.—15. 5471—5476, 5484—5492, partly translated.)

* The authorities of [1906], in Dr. Ebel's "Second Report concerning Bushman Remains," are cited in the text.

† Published in the *Open Monthly Magazine* for July, 1875.

224. Various modes of eating in use among the Bashken.—By *Shakhov's*. (L VIII.—31. 8741—8743, partly translated.)—A man, who has raised his aim in shooting, throws spring-bird bones, in order that another man may do likewise.—By the same. (L VIII.—31. 7019 *rev.*, Note, translated.)

225. Certain names not to be altered.—By *Shakhov's*. (L VIII.—31. 8071 *rev.*, translated.)

226. Certain kinds of Food, used by Bashken.—By *Shakhov's*. (L VIII.—1. 6197, 18. 7598—7601.)—Meat made into meal, when spring-birds are plentiful.—By the same. (L VIII.—32. 8528 *rev.*, Note, translated.)—*Et*; division of into small quantities.—By the same. (L VIII.—12. 7118 *rev.*—7119 *rev.*, Note, translated.)—A description of the preparation of Meal, from the *khaira* (. . .) berries, was given, in the *Kafkop* dialect, by *Dzhifutina*. This is said to have been done formerly by the *qangi*, in the days when she was a woman, and carried a sieve. (L V.—25. 5657 *rev.*—6001 *rev.*, Note, partly translated.)—The *khawi* (. . .) a certain vegetable food, used by Bashken.—By *Shakhov's*. (L VIII.—30. 8049 *rev.* and 8870 *rev.*, Note, translated.)—The *foh* (. . .) a root eaten by Bashken.—In the *Kafkop* dialect, by *Dzhifutina*. (L V.—13. 5655 *rev.*)—The ill effects of eating *khil* (. . .) were mentioned by *Shakhov's*. (L VIII.—3. 4573 *rev.*, Note.)

227. A particular kind of food to be eaten when game has been wanted.—In the *Kafkop* dialect, by *Dzhifutina*. (L V.—21. 5657 *rev.*, Note.)—Certain kinds of food not eaten by adults.—By *Shakhov's*. (L VIII.—30. 8619 and 8596, translated.)

228. Little children, among the Bashken, are not allowed to eat the heart of the *Jackal*, on account of its great toxicity. The heart of the *Leopard* may, on the contrary, be eaten by them.—By *Shakhov's*. (L VIII.—16. 7442—7443.)—A description of some larvae, containing arsenic to the ill effect of eating *Jashals* hearts, was given by the same author. (L VIII.—16. 7444 *rev.*—7456 *rev.*, 7460, Note.)

229. The flesh of the *Lyrex* not eaten by Bashken women.—By *Shakhov's*. (L VIII.—12. 7191—7113, translated.)

230. Different customs concerning the eating of the *Pecoragine*.—By *Shakhov's*. (L VIII.—6. 4598 *rev.*—4994 *rev.*)—Certain persons not allowed to eat the tail of the *Pecoragine*.—By the same. (L VIII.—16. 7465—7469, 7486 *rev.* and 7499 *rev.*)—A part of the *Pecoragine* is used to prevent the ill consequences of eating *khil*.—By the same. (L VIII.—16. 7150 *rev.*, Note, translated.)

231. A certain small portion of the flesh of the *Hare* is refrained from by the Bashken.—In English, after *Shakhov's*. (L VIII.—27. 8398 *rev.*)

232. The tip of the tongue of the *Spring-bird* is not eaten by Bashken.—In the *Kafkop* dialect, by *Dzhifutina*. (L V.—25. 6025—6040, partly translated.)

233. A certain portion of the *Ostrich* not to be eaten by children.—In the *Kafkop* dialect, by *Dzhifutina*. (L V.—25. 6375 *rev.* and 5577 *rev.*)—The mouth of an *Ostrich* egg-shell not to be left open.—By *Shakhov's*. (L VIII.—25. 8234 *rev.* and 8255 *rev.*, translated.)

234. One kind of *Tortoise*, said to belong to the *Uzin*, is to be eaten by a very old woman.—By *Shakhov's*. (L VIII.—31. 7813—7815, translated.)

235. "Bashken rice" may be dug by both men and women.—By *Shakhov's*. (L VIII.—10. 6888 *rev.*, Note.)—*khilgan*, a food resembling "Bashken rice," is also used by Bashken.—By the same. (L VIII.—9. 6789 *rev.*, Note, translated.)—That *khilgan* above which a certain fungus grows is given to the old people.—By the same. (L VIII.—31. 8245 *rev.*—8247 *rev.*, translated.)

236. The Bashken's opinion of *meat-eating*.—By *Shakhov's*. (L VIII.—26. 8263 *rev.* and 8267 *rev.*, translated.)

227. Anointing with porcupine.—By *čučkase's*. (L. VIII.—10. 6887 rev., Note.)—The Bushmen anoint their heads with *šūka* (which is black and sparkling), mixed with fat; and rub their bodies with it.—By the same. (L. VIII.—14. 7272 rev.—7274 rev., Note, translated.)—*šūka*, or "Koadi-Klija" is dug out from the mountain side. Porcupines to be taken against scorpions upon these occasions.—By the same. (L. VIII.—14. 7275 and 7278, 7279 and 7280, translated.)

228. Forms of Satisfaction used by Bushmen.—By *čučkase's*. (L. VIII.—22. 8633—8637, 8622 rev., translated.)

229. Inquire regarding name and dwelling-place.—In the Karkop dialect, by *Džikvita*. (L. V.—12. 5448—5462.)

230. Signs made by Bushmen in order to show the direction in which they have gone.—By *čučkase's*. (L. VIII.—27. 8375—8386, translated.)—A Bushman, who becomes faint from the heat of the sun on his way home, throws earth into the air, so that those who are at home may see the dust, and come to help him.—Given by the same informant. (L. VIII.—22. 7941—7949, translated.)

231. The Wife's Parents.—By *čučkase's*. (L. VIII.—32. 8441—8445, translated.)

232. Manner of carrying a young baby in the arms of Bushman women.—Partly in Bushman, but partly in English after *čučkase's*. (L. VIII.—27. 8468 rev., Note, the Bushman being translated.)—A ceremony performed with the *ševševšev* (African Ground Wasp), in order to preserve young babies from convulsions.—In the Karkop dialect, by *Džikvita*. (L. V.—28. 5843—5849, translated.)—The *ševševšev* used to cure illness in little children.—By *čučkase's*. (L. VIII.—21. 7822—7829, translated.)

—A root medicine employed as a remedy for a little child suffering from a cold.—By the same. (L. VIII.—21. 7826 and 7827, translated.)—How to relieve a little child from the alarm caused by the sound of an earthquake.

—In the Karkop dialect, by *Džikvita*. (L. V.—22. 5729—5733, translated.)—The husband's child, who is ill, is not to be sent to fetch water.—By *čučkase's*. (L. VIII.—14. 7286—7293.)—Gurgling *šebšeb*, by the Bushman mother, for fear of evil consequences.—In the Karkop dialect, by *Džikvita*. (L. V.—28. 5669 rev. and 5670 rev.)—The children must not allow their shoulders to fall upon other persons in the early morning.—By the same informant. (L. V.—22. 5731—5738, translated.)—*ševševšev*-*šebšeb*, who *šebšeb* crying children.—By *čučkase's*. (L. VIII.—23. 8533—8540, translated.)

233. Stones must not be thrown at the *ševševšev* (a little bird which is supposed to belong to the *šebšeb*).—The evil effects of so doing exemplified in the case of the narrator's cousin.—In the Karkop dialect, by *Džikvita*. (L. V.—21. 5498—5505.)—If stones are thrown at the *ševševšev*, the arm of the thrower is said to become affected by illness.—By *čučkase's*. (L. VIII.—21. 8764 rev., Note, translated.)

234. The *ševševšev*-*šebšeb* (*ševševšev* . . .) must not be washed by the Bushman children. The result of so doing described.—In the Karkop dialect, by *Džikvita*. (L. V.—25. 6014—6024, partly translated.)—The *ševševšev*-*šebšeb* is said also to know what is passing at a distance, and to conceal tell things to the Bushmen.—Partly in English after and partly in Bushman by the same informant. (L. V.—25. 6021 rev. and 6022 rev.)

235. Least birds not to be washed; etc.—By *čučkase's*. (L. VIII.—31. 8745—8746, 8743 rev. and 8734 rev., translated.)

236. In a peculiar state of the atmosphere, in which sounds can be heard at a considerable distance, sitting, instead of standing, is recommended; for fear of evil consequences. Standing over those who are sitting, on account of its injurious effects, is also objected to, etc.—In the Karkop dialect, by *Džikvita*. (L. V.—20. 5343 rev.—5363 rev.)—Standing in the early



morning objectal to. Its evil effects in the case of *póshá*.—By the same informant. (I. V.—20. 4462—4571.)—One person not to stand over another in the early morning.—By *ngiri-ndi*. (I. VII.—1. 9915 and 9916, translated.)

247. Brief mention is made of a kind of blue mist, which resembles *thrombo*, and is illness.—In the Kaskop dialect, by *Döföwá*. (I. V.—20. 5557—5561.)

248. What the Grass Bushmen do when angry.—Exposes not to be broken upon the ground, for fear of causing illness, and for fear of covering.—A way in which the latter sense illness is here mentioned.—In the Kaskop dialect, by *Döföwá*. (I. V.—20. 5537—5546.)

249. Certain spots, where the jackal, or the hyena, has been, avoided by Bushmen, for fear of skin disease.—By *thatháwá*. (I. VIII.—20. 5584 rev.—5587 rev.)

250. Illness, for which the Doctor is called in, believed to be caused by butterflies.—The narrative's personal experience of this.—Bushman children not allowed to throw stones at butterflies.—By *thatháwá*. (I. VIII.—20. 5758—5760, 5762 rev. and 5763 rev.)

251. Snake Poison.—By *thatháwá*. (I. VIII.—20. 5910 and 5911, translated.)

252. The *gwé* plant (.), from which poison is derived.—Partly in Bushman by and partly in English after *thatháwá*. (I. VIII.—7. 6093 rev.)

253. Death.—The stars know the time at which a Bushman dies, and the fall of one meteorite, to those who are not aware of it, that something bad has happened. When, after this, a "Hammotkey" (*Ngwax wadwá*) flies, calling out, over the Bushmen, the people know that some one belonging to them has died.—Girls who have been killed by lightning are changed into stars.—Girls who have been taken away by the water become like a beautiful water-dancer, which will not allow itself to be struck, and disappears when approached. Such flowers need to be dried.—The place in the sky in which lightning appears should be looked at, so that the lightning may not fall on by itself.—In the Kaskop dialect, by *Döföwá*. (I. V.—22. 5774—5805, partly translated.)—The human heart is believed to fall down at death. A star *thowá* falls.—By the same informant. (I. V.—22. 5731 rev.—5742 rev., Note, translated.)—The relations of wind, moon, and cloud to human beings after death, etc.—By the same. (I. V.—15. 5145—5158, partly translated.)—Stars follow death.—The method of protecting the grave.—By *thatháwá*. (I. VIII.—20. 5465—5467, translated.)—The names of those who are dead must not be uttered by the children at night.—By the same informant. (I. VIII.—20. 8210—8212, translated.)

X. Words and Sentences, &c.

254. Mountain Bushmen.—By *thatháwá*. (I. VIII.—20. 7962 rev.—7964 rev.)—Regarding Mountain Bushmen.—In English, after the same informant. (I. VIII.—24. 8290 rev.)—Explanation of a name applied to certain River Bushmen.—By the same. (I. VIII.—31. 8741 rev., Note.)—Eastern Bushmen.—By the same. (I. VIII.—31. 8747 rev.)—The Grass Bushmen.—By the same. (I. VIII.—22. 7468 rev. and 7469 rev., 7476 and 7477, 7460 and 7461, 7494 rev. and 7481 rev., partly translated.)

255. A name applied by Bushmen to Koranna Hottentots and by the latter to Bushmen.—Two names used by Bushmen for Koras.—By *thatháwá*. (I. VIII.—24. 8281 rev., Note, translated.)—Concerning certain Koras from the northern side of the Orange River.—By the same. (I. VIII.—27. 8387—8389, translated.)

255. Regarding some Bushman dialects.—By *thaikase's*. (L VIII.—19, 1672—1675.)—The verbs used to distinguish fear of the two chiefs in ordinary use among the Bushman.—By the same. (L VIII.—21, 8727 *rev.*)—How a parent *see* make the lateral click like a person.—By the same. (L VIII.—29, 8546 *rev.*, Note, translated.)—A Bushman's definition of the difference between the Bushman and European method of articulation.—By the same. (L VIII.—29, 8528 *rev.*, Note, translated.)

256. Names of various Bushman and Bushman women, with information regarding them.—Partly in Bushman and partly in English after *thaikase's*. (L VIII.—1, 6078—6081, 4, 6370 *rev.*, Note, 11, 4949 *rev.*, Note, 14, 7274 and 7277 *rev.*, 20, 7749 and 7750, 2160 *rev.*, 2348 *rev.*, 2667 7749 *rev.*, 27, 8187, 8235 *rev.*, and 8434 *rev.*, 21, 8741 *rev.*, 8772 *rev.*, 82, 8406 *rev.*, the references in 31, and 32, being translated.)—The names of some Bushman.—Given by the same informant. (L VIII.—12, 7145 *rev.*)—Information regarding woman's family.—In English after oral in Bushman by *thaikase's*. (L VIII.—1, 4452 and 6648, 19, 7671, 20, 8302 *rev.*)—Further, by *thaikase's*. (L XXI, 10404.)—Information was given, by *thaikase's*, regarding *Kaiker-kooka*, an old Bushman woman, said to be a very good singer, and still living in 1874.—In English, after *thaikase's*. (L V.—10, 5545 *rev.*)—Regarding various Bushman.—Partly in English after and partly in Bushman by the same informant. (L V.—21, 5767 *rev.*, and 5793 *rev.*)

—Researches between *thaikase's* and an ostrich.—In the Katchy dialect, by *thaikase's*. (L V.—25, 5855—5862.)—The son of *thaikase's*.—By the same informant. (L V.—25, 5860 *rev.*, and 5843 *rev.*, translated.)—Information regarding the family of "Jan Piet" (a mixed Namaqua Hottentot and Bushman) was taken down, in English, after *thaikase's*. (L V.—23, 5872, 5874 *rev.*, and 5872 *rev.*, 28, 6966 *rev.*, Note.)

—"Bayer" (a relative of the preceding).—In the Katchy dialect, by *thaikase's*. (L V.—28, 5878—5880.)—Names of three Bushman and another Native, who were at the Breakwater Carrier Station in 1875, together with a little information regarding them.—Taken down in English. (L V.—15, 5445—5447, 5453—5456.)—Names, etc., of a Bushman of the Amsterdam Battery, in 1873. (L VII.—1, 6016*g*.)—Names, and a little information regarding some North-Eastern Bushman, who were at the Breakwater in 1858.—In English, after *thaikase's* and his companions. (L XV.—1, 10232, 10311.)

—Some further information regarding these natives was most liberally supplied by the Rev. Mr. Fick.—Names, and some information regarding a Nama Bushman and a Colonial Hottentot who were at Cape Town in 1858. (L XVI.—1, 10318, V *rev.*, 10318 *rev.*)—The Names of some Bushman who were at the Breakwater in 1881 and later, and of others at the Cape Town Prison in 1885, with a little information regarding them. (L XVII, XVIII, and XIX.—1, 10325, 10343—10348; 10341 and 10362.)—Names and other information regarding "Friedrich Horanap," a relative of *thaikase's*. (L VII.—1, 6046, 6046*g*, 6046*h* *rev.*)—Some Names were taken down and a little information collected from some of the Bushman families who were at Salt River in 1884. (L XX, 10254—10277, 10278—10282, XXI, 10403, 10405 and 10406, 10405 *rev.*, 10412 *rev.*, 10414 and 10415 *rev.*)

—Information regarding *pa-ka* and his relatives.—In English, after *pa-ka*, 1883. (L XVIII, XVIII and XIX.—1, 10256, 10265, 10269 *rev.*)

258. Explanation of various personal names was given, in the Katchy dialect, by *thaikase's*. (L V.—16, 4761—4764, 4766—4777, 18, 3275 *rev.*, 3478 *rev.*, 18, 5595 *rev.*, and 5596 *rev.*, 26, 5272 and 5273, 5295—5305, translated.)—Also, by *thaikase's*. (L VIII.—1, 6662 and 6663, 28, 8470, translated.)—Further, in English, after the same informant. (L VIII.—23, 8074 *rev.*, X66.)

259. Bushman terms for various degrees of relationship.—Given by *thaikase's*. (L VIII.—31, 8748—8750, 22, 8732 and 8736, 8815—8847,

- translucent.—Terms for various relations by number.—Given by the same reference. (L VIII.—2, 1051 *rev.* and 1058 *rev.*, 2L 5710 *rev.*, *translucent*.)
296. Parts of the body.—By Measure. (L XXII, 1046^r and 1041^r, *translucent*.)—*Idem*.—By *translucent*. (L VIII.—L 6936 and 6911, 1, 6933 *rev.*)—Given for certain nouns, *etc.*—By the same. (L VIII.—16 7441 and 7442.)
301. The part of Bede's natural history occupied by *translucent*.—Given by *translucent*. (L VIII.—11, 7210—7217, *translucent*.)—The entire passage of this part. By the same. (L VIII.—17, 2319 *rev.*, *translucent*.)—Explanation of the Bede's name for a certain rock, with a description of its situation.—By the same. (L VIII.—20, 2711 and 2712.)—The second name of the Orange River.—In the Kirby's gloss, by *translucent*. (L V.—21, *translucent*, *translucent*.)
302. Names of Animals, rarely specified at the South-African Museum.—Given by *translucent*. (L VIII.—2, 611—614, 3, 6770—6773, 21, 7317, 7611, 7721, 7872 and 7843, 7846, 81, 8789 *rev.* and 8791, *translucent*.)—Names of Animals, given by the same. (L VIII.—1, 9617—9619, 21, 7558—7559, 2881, 7936—7938, 7841, 21, 8028 *rev.*, 8070 *rev.*, 82, 8218 *rev.*, 83, 8811 *rev.*, 8879 *rev.*)—Names of Animals, rarely specified at the South-African Museum, were also given by a name *translucent*; many of the corresponding names being applied to *translucent*, by a *translucent*. By comparison.—By passage. (L VII.—1, 10019—10020, *translucent*.)—*translucent*.—By passage. (L VII.—1, 10019—10020, *translucent*.)
344. Names for portions of the body of an animal.—By *translucent*. (L VIII.—31, 6774, 6772 *rev.* and 6773 *rev.*.)
364. Names of Trees and Plants, and other information regarding them, given partly in *translucent* by and partly in English after *translucent*. (L VIII.—14, 7210 *rev.* and 7220 *rev.*, *translucent*, 18, 7558 *rev.*—7561 *rev.*, 21, 7853—7855, 7847, 21, 8041 *rev.*, 8081 *rev.* and 8083 *rev.*, 8213 *rev.*, 82, 8493 *rev.*, 85, 8693 *rev.*, 8684 *rev.*, 8613 *rev.*, 20, 8857 *rev.*, 21, 8739 *rev.*, 8738, 8741, 8739 *rev.*.)
365. The Bede's names for a few Stones were given by *translucent*. (L V.—20, 6974 and 6975, and by *translucent*.) (L VIII.—21, 7315, 1853.)
366. Names for Oaken, *etc.*—Given by *translucent*. (L VIII.—1, 6610, 6608 and 6605 *rev.*, *translucent*, 21, 8173.)
367. The names for the River *translucent*.—By *translucent*. (L VIII.—31, 6751 *rev.*, *translucent*.)
368. The names for August and September were given by *translucent*. By which it was also stated, that the names for all the months were known to the old people.—In the Kirby's gloss. (L V.—10, 6716, *translucent*.)
369. A few Verbs.—In the Kirby's gloss, by *translucent*. (L V.—31, 6720 *rev.*, *translucent*.)
370. Verbs and *translucent*.—Given by *translucent*. (L VII.—1, 6941—6944, *translucent*.)
371. Words.—Given by *translucent*. (L VII.—1, 6946—6949, *translucent*.)
372. Words and *translucent* in a *translucent*.—Given by *translucent*. (L XV.—1, 10593—10517, and 10493 *rev.*, *translucent* *translucent*.)—For a few of the words, the equivalents in a *translucent* of the Bede's names were supplied by some of the *translucent* who were present. (L XV.—1, 10491 *rev.* and 10487 *rev.*, 11405 *rev.*—10710 *rev.*, 10619 *rev.*—10616 *rev.*.)
373. Words and *translucent*.—Taken from three lines *translucent*. *translucent* at the *translucent*, two of which were of other sources. (L XVII, XVIII, and XIX.—L 10524—10530, *translucent*.)
374. Words and *translucent*.—Given by "Jan 1941." (L VII.—1, 6906—6946, *translucent*.)

276. *Words and Sentences*.—Given by *galla-tal*, who came originally from the neighbourhood of the Langeberg, near the Orange River. (L XVII, XVIII, and XIX.—1, 1833—1832, 1833, translated.)

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