

artillery; and although the whole country in their route was deserted by most of the inhabitants, except the women and children, on several occasions numbers of these helpless creatures were shot,—who being unable to fly with their children along with the armed Caffers, had taken shelter in the ravines and woods. The European troops, not being able to distinguish them at first from the men, fired upon them indiscriminately; which created great horror and indignation in the country,—for the Caffer tribes, in their own wars, never kill nor molest the women and children.

The number of cattle captured by this Commando was very considerable—nearly thirty thousand,—and these mostly taken from S'Lhambi's followers. They were distributed among such of the frontier boors as had lost cattle by Caffer depredations during the late disorders. Part were also sold to defray the expense of the Commando.

On the termination of hostilities, the Commandant had an interview with Gaika, when it was settled that the country between the Keiskamma and Fish Rivers was to be evacuated, and to remain neutral and unoccupied, except by military posts. S'Lhambi was proclaimed an outlaw, and ordered to be delivered up by the other Caffers. But although this was the arrangement between Gaika and the Colonial Government, S'Lhambi was neither forsaken by his adherents, nor lost any share of his former influence in the country.

After this convention the troops on the frontier were employed in building a fort and barracks on the Keiskamma, now called Fort Willshire. Gaika, when obliged to evacuate the Neutral Territory, remarked, that he was indeed indebted to the Colonial Government for protection, and his existence as a chief—"but," added he, "when I look at the large extent of fine country which has been taken from me, I am compelled to say, that though protected, I am rather oppressed by my benefactors."

GOVERNMENT.—All those who have the rank of chiefs among the Amakosæ, are, with only one or two exceptions, lineal descendants by male issue from Toguh: Hinza and Gaika are the eight in direct succession from this patriarch. The Congo family, as has been already noticed, are the descendants of a warrior who distinguished himself under Tshio; and Makanna, though of obscure origin, had acquired by his talents and supernatural pretensions, a rank in the nation equal or superior to the chiefs of purest lineage. These, however, are exceptions; and the blood royal of the race of Toguh may be said to be the aristocracy of the Amakosæ.

The chiefs are the principal judges, and every matter of importance is decided by them. Next in rank are persons selected from the common class of Caffers, as counsellors to the chiefs. These are usually the wisest, the bravest, or the wealthiest of the tribe. The oldest counsellors have the precedence; the others rank according to their standing in office. This office is not hereditary; but it frequently happens that the son succeeds the father in it. The great advantage which all the chiefs, great and small, possess over the other classes is, that the property of the former is hereditary, while that of the latter may be claimed, on their decease, by the chief, under whom they have lived. This pretension, however, is on many occasions only partially enforced, in others not at all; and among some tribes, as for instance the Mamdankæ, it has fallen entirely into disuse. Among the Tambookies it has no existence.

Although there is more freedom among the Caffers than in many countries far more advanced in civilization, yet it must not be concealed that there also exists a good deal of injustice and violence, and that the weak are often oppressed by the strong. The division of the Amakosé into numerous independent clans, however, although it renders them weak and unprogressive as a community, is favourable to the liberty of the lower ranks; for when the subject of any particular chief finds himself deeply aggrieved or oppressed, he seeks protection from some rival chief; and as it is the interest of all to increase the number of their adherents, an asylum is scarcely ever refused, or the refugee given up to his former lord. The fear of desertion consequently operates as a considerable check on the arrogance and cupidity of the chieftains.

CRIMES AND PUNISHMENTS.—The Caffers are not of that vindictive and blood-thirsty disposition, which is generally so characteristic of savage nations. Murder is not frequent among them; one great reason of which is, that most grievances (except those inflicted by powerful chiefs) are immediately redressed, by the offender being publicly tried, and punished or fined according to his demerits.

When offences are committed, or disputes occur, and the matter cannot be settled by the interference of friends, it is brought by the aggrieved party before his chieftain's court. Those concerned are immediately summoned to appear before a public meeting of the tribe or clan. The place where these meetings are convened is usually the cattle kraal of the horde or village; but if the weather be very warm, they sometimes assemble under the shade of the trees in some neighbouring wood.

The parties concerned sit at the entrance of the kraal or place of assembly; the rest take their station in a circle within; but women are not allowed to enter, and only a few of the oldest and most respectable persons speak. When the matter is of great importance, the most profound attention is paid. The speakers rise in succession, with the greatest decorum; and make long and animated harangues, until all sides of the subject have been fully considered and discussed. After this the chief, who acts as president of the court, gives his opinion, and refers it to the consideration of the assembly, who either concur in his decision, or assign their reasons for dissent. Sometimes an important cause is kept pending for several days; but this is not generally the case,—for as there are no fees for the advocates, the length of the process does not increase the costs.

Murder, when it occurs, is generally the result of sudden passion, and it is not avenged (except in the case of a chief) by any severer punishment than the seizure of the whole property of the criminal.

Theft is punished by fining the culprit:—thus if a person steal a cow, and slaughter it at his kraal, every one implicated is obliged to pay a beast to the plaintiff; so that it frequently happens that a theft is repaid twenty-fold.

Adultery is also punished by fine; and this fine is generally in proportion to the rank of the woman and the respectability of the prosecutor. If the husband, however, should chance to detect his wife in adultery, he may legally kill her partner in guilt—and such a slaughter

would not be prosecuted nor revenged. Formerly the chiefs used to put to death any man detected in criminal intercourse with their wives; but they now generally content themselves with seizing the whole property of the offender. The woman is seldom punished otherwise than by divorce or corporal chastisement.

If an unmarried woman becomes pregnant, and her paramour refuses to take her to wife, he is obliged to pay a fine equal to the dowry he would have had to pay to her parents had he sought her in marriage. The women are not unacquainted with means of procuring miscarriage, and not unfrequently resort to such means, especially in illicit connexions; but for this crime there is no punishment.

Besides fining, the following modes of punishment are occasionally put in practice:—beating the culprit with rods; applying hot stones to his naked body; or exposing him to be tormented by clusters of black ants. Capital punishment is inflicted either by the culprit being killed with a club, strangled, drowned, or thrust through with an assegai; and sometimes by being fixed in the cleft of a tree, forcibly drawn asunder to admit the convict, and then allowed to close on him.

SORCERY.—These latter severe punishments and cruel tortures are most commonly inflicted for the imaginary crime of witchcraft or sorcery, which is a most prevailing superstition among all the Caffer tribes, and one of the most deplorable calamities which results from their ignorance of true religion.

The mode in which this delusion usually operates is as follows.—Disease, especially if of any unusual description, is commonly ascribed to sorcery. A witch-doctor is immediately sent for, and these impostors never fail to encourage such belief. The sorcerer is believed to effect his malignant purposes by hiding some charmed thing about the hut of the person afflicted. Search is therefore made for such objects; and the doctor digs up or pretends to find them, consisting of bits of horn, hide, or any thing else that can be discovered, though of the most ordinary description. Some person is then fixed upon as the sorcerer. The accused is seized, and, if unable at once to repel the accusation, is put to the torture by some of the modes formerly mentioned, in order to force a confession. This is generally extorted,—for few of the poor wretches have resolution to persist in maintaining their innocence amidst the torments to which the cruel ingenuity of their persecutors subjects them. Conviction thus obtained, the culprit, according to the enormity of his supposed crime, is condemned either to a cruel death, to corporal chastisement, or to a fine of cattle. Sometimes the accused escapes, even after confession, without any other infliction than that of a bad character—for he must ever after suffer the opprobrium and dangerous suspicion of sorcery.

RELIGION AND SUPERSTITIONS.—The Caffers believe in a Supreme Being, to whom they give the appellation of *Uhlunga* (Supreme,) or frequently the Hottentot name *Utika* (Beautiful.) They also believe in the immortality of the soul; but have no idea of a future state of rewards and punishments. Of a superintending Providence they have some notion; and sometimes pray for success in their warlike or hunting expeditions,—and in sickness for health and

strength. They believe in the attendance of the souls of their deceased relations; and in great emergencies, and especially on going to war, invoke their aid. On the death of a friend they fast for some time; and the first time they eat, they pray that the spirit of the deceased may be propitious. The spirit they call *Shulûga*.

They conceive that thunder proceeds from the direct operation of the Deity; and if a person is killed by lightning, they say that God (*Uhlangu*) has been amongst them. On such occasions they sometimes remove their residence from the spot, and offer a heifer or an ox in sacrifice. If cattle are struck dead by lightning, they are carefully buried. Sometimes they sacrifice to the rivers in the time of drought, by killing an ox and throwing part of it into the channel.

There are also superstitions connected with certain animals, of which it is difficult to understand the origin. For instance, if a person is accidentally killed by an elephant, it is usual to offer a sacrifice, apparently to appease the demon that is supposed to have actuated the animal: and if a person kill by accident a *mahem*, (or Balearic crane,) or one of those birds which the Colonists call *brom-vogel*, (a species of tucan,) he is obliged to sacrifice a calf or young ox in atonement.

They sometimes imagine that a spirit (*shulûga*) resides in a particular ox, and propitiate it by prayers when going on their hunting expeditions. They also conceive that certain persons possess the power of prospering their undertakings; and therefore occasionally implore their favourable influence, and when fortunate, ascribe their success to their agency.

CIRCUMCISION, &c.—Circumcision is a rite strictly and universally practised among the Caffer tribes; but they possess no tradition respecting its origin. It is regarded as an important ceremony, by which the youths, when arrived at the age of puberty, are admitted to the rank of manhood. On this occasion, the boys to be circumcised have a separate kraal or residence allotted them, where, after the operation, they must reside three months, separate from the rest of the community. As soon as they are circumcised, they are smeared over with pipe-clay, and must remain painted in this fashion during the whole time of their noviciate. During this period they are not allowed to work or do any menial office, but persons are appointed to attend them, who supply them with victuals, or whatever other necessities they may require, but who must not control them in any of their wishes or whims. Thus they are permitted to pluck the maize or melons in the gardens without contradiction; and should they even think fit to kill some of the cattle, they are not to be opposed nor found fault with. The whole three months are spent in dancing, and visiting other youths at the neighbouring kraals, who are undergoing the same probationary ceremony as themselves.

They are daily visited by the women and children of their own kraal, before whom they dance. They are obliged to wear a sort of *kilt*, or petticoat of palm leaves, which is made by fastening the leaves to a cord long enough to go five times round the body, so that their loose ends reach about half-way down the thigh. This has a fantastic but not displeasing appearance,

and makes an odd rustling noise while they are dancing. They wear also a cap of the same materials, which is so contrived that the leaves partly cover the face.

After the noviciate of three months has expired, a new carosse or mantle is prepared for each. They are washed from the pipe-clay, and smeared over with fat and iron ore, and all their temporary huts, palm dresses, and old carosses are burned. They are then brought into the public kraal of their village, where all the people are assembled to receive them. After sitting some time alone, one of the oldest men addresses them in a formal harangue; the purport of which is, to admonish them to consider themselves hereafter as men, to conduct themselves properly as such, and to forget and cast behind them childish things. After this address, they are admitted into fellowship and society with the men; and all their friends make them presents, such as assagais, buttons, beads, and other ornaments.

The Caffers despise Hottentots, Bushmen, Malays, and other people of colour, on account of their not being circumcised. On this account, they regard them as boys, and will not allow them to sit in their company, or to eat with them. Europeans they appear to consider as a higher caste.

The young females, on arriving at the age of puberty, are also subjected to certain restrictions and ceremonies. They are secluded in a separate hut for ten days; and during this period are not allowed to drink milk. The parents of each girl thus immured must slaughter a beast for her; which is divided among the female children of the kraal. The noviciate concludes with a feast and dancing; and after this period the young maidens take their rank in the society of women, and are considered marriageable.*

MARRIAGE.—The young females are often betrothed before they arrive at marriageable state. The marriages are generally made by the parents, and it is not unusual for them to send one of their daughters to a family when there is a young man of fit age to be married. With the young girl some attendants are sent; and if the father of the youth is pleased with the maiden, and consents to give the number of cattle required by her family, there is a beast slaughtered, and after several days spent in feasting and dancing, the young couple are acknowledged as man and wife.

The price generally paid by the family of the bridegroom to that of the bride is ten oxen; but the chiefs, when they marry wives of high lineage, must sometimes give five or six times that number.

On the marriage of a woman of rank there is an address delivered to her by one of the old men of her own tribe, before she leaves the home of her kindred, admonishing her how to conduct herself with propriety in her new relationship;—that she must strive to be a prudent housewife, be obedient to her husband, attentive to his aged parents, particularly when sick,—careful of whatever is committed to her charge; and is specially enjoined to be meek and submissive when insulted, and to remain silent, “even though she be accused of witchcraft,”—which is considered the deepest insult that can be offered, and is usually expressed by throwing ashes upon their heads.

* This seems to be the same ceremony as that of Boialloa witnessed by the author at Kuruman.

On her arrival at the kraal of the bridegroom, she is conducted to a hut, while some of the young men dance around and sweep the ground with branches before her, as an intimation that she is expected in like manner to be always neat, clean, and orderly in her household.

Polygamy is freely allowed, nor is there any restriction in regard to the number of wives which a man may take; but on account of the considerable number of cattle required by the relatives as a maiden's dowry, and the difficulty of supporting a numerous family, scarcely any man of common rank weds more than one. Some of the chiefs, however, have four or five wives; and Gaika, who is somewhat of a Turk in this, as well as in other respects, has upwards of a dozen. In their connubial connections they observe with great strictness certain rules of consanguinity, and are particularly scrupulous never to intermarry with persons descended from the same ancestors with themselves, although related only in the ninth or tenth degree. If they are able to trace their descent from the same progenitor, however remote, they are always called brothers and sisters. In consequence of this law, the Amakosæ chiefs usually procure their principal wives from the Tambookie tribe, because all the families of rank in their own nation are of the same lineage.—If a wife dies without children, it is not forbidden for the husband to marry one of her sisters.

If a wife leaves her husband, and refuses to return, her husband may demand back all the cattle which he paid her father and friends as dowry gift; but if she has borne him children, her relatives are not obliged to return the dowry,—the children being viewed as an equivalent for the mother.

MEDICINE AND SURGERY.—They are aware of the medicinal virtues of several plants, and use them when sick as purgatives, emetics and carminatives. For severe head-aches they universally practise cupping on the temples, which they perform by making slight incisions, and then placing upon the part the end of a bullock's horn, perforated for the purpose, and sucking till a sufficient quantity of blood be withdrawn. If the distemper does not yield to this remedy, they shave the head and apply to it a quantity of the leaves of certain plants, which occasion profuse perspiration.

They have considerable expertness in setting a broken bone or reducing a dislocation. In setting bones, they bind the limb, with pieces of bark laid along the fracture. In wounds they apply the leaves of various plants; after which, nature is left to effect a cure. In cases of debility in the muscles of the hand or fingers, they are accustomed to cut off the first joint of the little finger.

There are a few midwives among them, but in general the Caffer women are delivered without any assistance.

FUNERAL RITES, &c.—The Caffers, in former days, buried their dead, but at the present time only the chiefs and persons of consequence are interred. When they think that death is approaching, they carry out the sick person into a thicket near the kraal, and leave him to expire alone; for they have a great dread of being near, or touching a corpse, and imagine that death brings misfortune on the living when it occurs in a hut or kraal.

Owing to this superstition they are so anxious to get rid of the dying, that it sometimes happens that those who have the honour of being buried, are actually interred while yet alive. I know of one case of a woman, who, after she was put into the grave, called out for her mother. Cases have also occasionally occurred, where those who had been carried out into the woods have got better,—though this happens but seldom. I know one instance of a Caffer, who, after being carried into the woods, and remaining four days there, recovered and crept home to the house of his mother, who on seeing him had almost expired from fear, thinking his appearance preternatural.

When a person dies, there is a fast held for that day by the whole hamlet. A man on the death of his wife is considered unclean, and must separate himself from society for two weeks, and fast for some days. He is not allowed to enter any kraal or dwelling, but must remain in the field, where his food is brought to him, until the period of separation is expired; and before he is re-admitted he must have a new dress. The wife must observe the same rules on the death of her husband,—only her period of separation is longer.

Every part of the dress of a deceased person is considered unclean, and must be destroyed or thrown away; and even his beads and ornaments must be purified and strung anew. The hut, also, of the deceased, although he were removed from it before death, must be shut up; no person ever enters it again, and the children are forbid to go near it. It is called the house of the dead. It is left to fall gradually to decay, and no one dares even to touch the materials of which it is constructed till they have crumbled into dust.

The chiefs are always interred in the cattle-fold, as the place of greatest honour.

DRESS AND ORNAMENTS.—Both sexes wear a *carosse* or mantle of softened hide, generally of the bullock, but sometimes also of the leopard, antelope, or other wild animals. To the mantle of the females is affixed a long stripe of leather which hangs from the shoulders down the back, and is ornamented with rows of buttons and other trinkets. The females wear a sort of petticoat of leather round the loins, and have usually, also, a covering over the bosom. When in full dress, they wear a sort of turban of the fur of the beautiful little antelope, the blue buck. From the neck is suspended a small tortoise-shell, filled with the seed of a species of celery, which they bruise, and use in perfuming their bodies. The ornaments of the men are armlets of copper or ivory, strings of beads suspended round their necks and from their ears, &c. and most of them wear a girdle of brass beads round their bodies. The males have no apron or covering round the loins, and their first appearance is on that account, to European eyes, unpleasantly naked. Most of the young men have their bodies painted red, and their hair curled into small knots like pease. Both sexes have their bodies tattooed, especially on the shoulders.

AGRICULTURE.—BREAD.—BEER.—POTTERY.—The chief object of Caffer cultivation is a species of millet (*holcus sorghum*), besides which they raise maize, kidney-beans, pumpkins, and water melons. Their seed-time commences about the middle of August, and terminates in November. They ascertain the season for commencing, by observing the position of the Pleiades

and some other constellations. The ground is chiefly cultivated by the females. The implement used is a sort of spade made of the *nies-hout* tree, in shape not unlike the broad end of an oar. They sow the grain on the surface of the ground before it is digged, and cover it in as they proceed. They only turn up the soil to the depth of about three inches; but all the weeds and grass roots are carefully picked out and spread on the surface of the cultivated plot, where they remain as a covering to protect the young plants when germinating, and from being battered by heavy rains, or burnt up by drought. As soon as the plants have made their appearance above this covering, it is carefully removed; and if the seeds have failed on any spot, it is replanted.

The fences of the fields and gardens consist of thorny shrubs cut for the purpose annually. This part of the work is performed by the men; and they usually inclose a much larger area than is cultivated, and leave a broad space between the hedge and the cultivated ground, in order that the cattle may not be so much tempted to break through.

If the season be favourable, the maize is fit for use in January, and they have a succession of crops till April. Early pumpkins they have about the same time. The crops of millet are usually ripe about the middle of April. Of this latter grain they have several varieties; one (the stalk of which has a taste not unlike sugar cane, but the seed, a bitter and rather an astringent flavour,) is raised solely for the purpose of making beer; the other sort is their bread corn. The water-melon chiefly cultivated by them, is a peculiar species; and they preserve it by cutting it in slices, and hanging it up in their huts to be used as need requires.

They make bread by grinding the millet between two stones with the hand. It is baked by covering it up with hot ashes, and has very much the flavour of oaten cakes. It is nutritive, and by no means unpleasant. Bread is sometimes made also from malted corn; and sometimes the meal is made into porridge; but the most common way of using their corn is by boiling it unground, either alone, or with slices of pumpkin.

Their beer is made in the following manner.—The grain is first malted, and afterwards dried and ground. It is then boiled up into a pretty thick porridge; and to this are added two parts of water. While in a tepid state, some of the meal made from the malt is thrown into it; in a short time fermentation takes place; and it is then considered fit for drinking. The taste is far from disagreeable; and with proper vessels, and a little more skill, there is no reason to doubt that very good beer might be thus manufactured.

The Caffers preserve their corn in magazines contrived in the following manner.—A pit is dug in the cattle kraal, little more than a foot in diameter at the entrance, but gradually widening to the bottom; and the sides are plastered with a mixture of sand and cow-dung. Being filled to the mouth with grain, the orifice is closed with a flat stone, and so secured that no water can penetrate. These magazines hold from ten to twenty-eight bushels; and this being a quantity inconvenient for a family to dispose of when the store is opened, they are in the habit of lending to one another in rotation. The grain kept in these pits, being entirely excluded from the air, soon loses the power of germinating; and therefore what is intended for seed is reserved in the ear, and hung up in their huts till required.

They make a coarse sort of earthenware by kneading a paste of clay mixed with river sand,

and afterwards fashioning the vessels with the hand. These, after being dried in the sun, are baked in a fire of cow-dung. They are generally used for boiling victuals. They use also a few wooden vessels, carved out of soft wood; and their rush baskets are well known, which are so closely woven as to retain milk and other liquids.

HUNTING.—Though not, like the poor Bushmen, impelled to the chase to provide for their subsistence, they are passionately fond of it, as an active and animating amusement. They generally go out to hunt in large parties; and when they find game in the open fields, they endeavour to surround the animals, or drive them to some narrow pass, which is previously occupied by long files of hunters, stationed on either side, who, as the herd rushes through between, pierce them with showers of assagais. This mode is chiefly pursued with the larger sorts of antelopes. The smaller bucks they sometimes knock down with the *kirri*, or war club, which they throw with great force and expertness: birds are generally killed with the same weapon. They have also modes of catching the smaller game by gins and springes, fixed in their paths through the woods and thickets.

In hunting the elephant they use great caution, for when enraged, he is a very formidable antagonist. They usually select a situation to attack him where there is covert to assist them in eluding his pursuit, without being so dense as to incumber their own movements.* When the elephant singles out any one of the hunters, he flies to leeward, and gets behind some rock

* The following anecdotes may serve to show how dangerous an animal the elephant is when provoked. The first is extracted from Van Reenen's Journal, elsewhere referred to:—

"A large male elephant having come up near to the waggons, we instantly pursued and attacked him. After he had received several shots, and had twice fallen, he crept into a very thick thorny underwood. Thinking that we had fully done for him, Tjaart Van der Waldt, Lodewyk Prins, and Ignatius Mulder, advanced to the spot where he was hid; when he rushed out in a furious manner from the thicket, and with his trunk catching hold of Lodewyk Prins, who was then on horseback, trod him to death; and driving one of his tusks through his body, threw him into the air to the distance of thirty feet. The others, perceiving that there was no possibility of escaping on horseback, dismounted, and crept into the thicket to hide themselves. The elephant having nothing now in view but the horse of Van der Waldt, followed it for some time; when he turned about and came to the spot near to where the dead body lay, looking about for it. At this instant, our whole party renewed the attack, in order to drive him from the spot; when, after that he had received several shots, he again escaped into the thickest of the wood. We now thought that he was far enough off, and had already begun to dig a grave for our unfortunate companion, at which we were busily employed, when the elephant rushed out again, and driving us all away, remained by himself there on the spot. Tjaart Van der Waldt got another shot at him, at the distance of an hundred paces. We every one of us then made another attack upon him; and, having now received several more bullets, he began to stagger; then falling, the Hottentots, with a shot or two more, killed him as he lay on the ground.

"The fury of this animal is indescribable. Those of our party who knew any thing of elephant hunting, declared that it was the fleetest and most furious they had ever beheld.

"The Hottentots often told us that the elephant's custom is, whenever attacked, never to leave a dead body, until, by piecemeal, they have swallowed the whole carcase; and that they themselves had seen a Hottentot killed much in the same manner as our friend, of whose body they never could find the least remains.

or bush; and the animal's vision being defective, though his smell is very acute, it is not very difficult thus to escape his pursuit. In the mean while, the other hunters, while his attention is thus engaged, approach more closely, and pour in their assagais; and when he turns upon another of them, the same plan is adopted. In this manner they will sometimes carry on their attack upon this gigantic animal for a whole day; and before he falls, he is often pierced by more than a thousand assagais. Not unfrequently he escapes from them; and, with all their caution and agility, sometimes avenges himself by the destruction of one or two of his pursuers.

• The rhinoceros they hunt in a similar manner; and though next to the elephant in strength, his far greater stupidity renders him much less dangerous.

For the hippopotamus they dig pits in the river banks, which are slightly covered over, and have a strong stake fixed in the centre; they then lie in wait for the animal when he comes out to graze, and driving him into the paths where the pits are dug, complete his destruction.

The buffalo, though inferior in size and strength to the three last-named animals, and not so difficult to kill, is much superior to them all in activity and fierceness. In spite, however, of many fatal accidents, the buffalo is often hunted and destroyed by the Caffers.

The lion is hunted with great spirit, and is not very numerous in Cafferland. The manner they adopt is as follows.—A large band go out with their shields and assagais, surround the thicket where he lies concealed, and tease him with their dogs, until he gets irritated, and bursts out of his covert upon the plain. The hunters then fall down and draw their large shields over

This, probably, would have been the fate of our companion, had we not made so severe an attack on the elephant."—Captain Rion's Translation, p. 39.

This notion of the elephant swallowing the flesh of the person he has killed is quite unfounded; but it is certain that this animal, when provoked, evinces often violent and inveterate animosity, and will frequently return to trample the body of his victim with his gigantic feet, or to throw it into the air with his trunk. A few years ago, Lieutenant J. Moodie made a very narrow escape while hunting elephants in the woods near Bushman's River. A female that had been fired at, and separated from her young one, rushed upon her assailant, and ran down Mr. Moodie, who luckily stumbled and fell just as she reached him. The elephant attempted to thrust him through, but, having only one tusk, fortunately missed him, and only gave him a severe buffet with her foot in passing over him. Before she could turn to renew the attack, Mr. Moodie contrived to scramble into the bush, and her young one at that instant crying at a little distance, the enraged animal went off without searching for him farther.

The South African male elephant, when fully grown, is said to attain sometimes the enormous height of eighteen feet. This fact has been doubted by some naturalists, but I have heard so many well-authenticated instances of it stated, that I cannot well refuse my belief. The late Colonel Fraser told me that he had once seen one killed which measured upwards of seventeen feet; and other instances to the same effect have been mentioned to me by Lieutenant Devenish, the late Captain Macombie, and many of the frontier boers.

When I was at Somerset, I learned that Mr. Hart's waggons, while conveying an assortment of English ploughs, machinery, &c., from Algoa Bay through the Zuurberg forests, were attacked by a troop of elephants, the drivers chased away, some of the waggons overturned, and several of the agricultural implements pulled in pieces—as if the mischievous animals had guessed them to be (as they certainly were) portentous of their own extirpation.

their bodies. The lion frequently bounds forward, and pounces upon one of them, who, secured by his shield, defies his rage, while the rest at the same moment hurl their javelins and despatch him. Sometimes, however, the lion is too quick for them, or tears the man from under his shield, and kills or mangles him.

LANGUAGE—The Caffer language is very peculiar, and somewhat difficult to acquire perfectly. Though, like all barbarous dialects, limited in its range, it is very ductile, and capable of innumerable inflections and new combinations,—in this respect resembling the classic rather than our modern European tongues. The following example of the conjugation of a verb will perhaps convey a better notion of its character than a mere list of words or phrases :—

UKURIZA, TO CALL.

Present.

<i>Sing.</i>	1. Diabiza, I call.	<i>Plur.</i>	1. Siabiza, We call.
	2. Uabiza, Thou callest.		2. Neabiza, Ye call.
	3. Eabiza, He calls.		3. Paabiza, They call.

Imperfect.

<i>Sing.</i>	1. Dibendibiza, I called.	<i>Plur.</i>	1. Sibesibiza, We called.
	2. Ubenubiza, Thou calledst.		2. Nebenebiza, Ye called.
	3. Elenebiza, He called.		3. Pebepebiza, They called.

Perfect.

<i>Sing.</i>	1. Dabandabiza, I have called.	<i>Plur.</i>	1. Sabesabiza, We have called.
	2. Uabauabiza, Thou hast called.		2. Nabenabiza, Ye have called.
	3. Eabaabiza, He has called.		3. Pabepabiza, They have called.

Pluperfect.

<i>Sing.</i>	1. Dikandabiza, I had called.	<i>Plur.</i>	1. Sikasabiza, We had called.
	2. Ukaubiza, Thou hadst called.		2. Nekanabiza, Ye had called.
	3. Ekeabiza, He had called.		3. Pakapabiza, They had called.

Future.

<i>Sing.</i>	1. Debiza, I shall or will call.	<i>Plur.</i>	1. Sobiza, We shall call.
	2. Uobiza, Thou shalt call.		2. Nobiza, Ye shall call.
	3. Eobiza, He shall call.		3. Pobiza, They shall call.

Potential.

<i>Sing.</i>	1. Dingabiza, I may, can, or might call.	<i>Plur.</i>	1. Singabiza, We may, &c. call.
	2. Ungabiza, Thou mayst, &c. call.		2. Nangabiza, Ye may, &c. call.
	3. Engabiza, He may, &c. call.		3. Pangabiza, They may, &c. call.

Imperative.

<i>Sing.</i>	1. Mandibiza, Let me call.	<i>Plur.</i>	1. Masibiza, Let us call.
	2. Mäubiza, Do thou call.		2. Manibiza, Do ye call.
	3. Mäebiza, Let him call.		3. Maibiza, Let them call.

Passive Form.

- Sing.* 1. Dibizwe, I am called.
 2. Ubizwe, Thou art called.
 3. Ebizwe, He is called.

- Plur.* 1. Sibizwe, We are called.
 2. Nebizwe, Ye are called.
 3. Pabizwe, They are called.

A verb is put into the interrogative, by affixing the syllable *na*, as *Dibizena*, Do I call?—and it assumes the negative form as follows:—

Present.

- Andibiza, I call not.
 Akubiza, Thou callest not.
 Asibiza, We call not.
 Nosibiza, Ye call not.
 Pakabiza, They call not.

Perfect.

- Andibizanga, I have not called.

Passive.

- Andibizwanga, I was not called.

A verb receives a prefix corresponding with the first letter or syllable of its nominative; as *Hamba*, to go; *Untana uahamba*, the child goes; *Indodo ihamba*, the man goes; *Ihassi iahamba*, the horse goes; *Inkobo ihamba*, the ox goes; *Zinkobo ziahamba*, the oxen go, &c.

All adjectives and adverbs undergo the same variations, partaking of the prefixes of the substantives conjoined with them. The nouns have also diminutives analogous to the *je* in Dutch; as *Indodo*, a man; *Indodona*, a little man.*

To the above specimens I add the Lord's Prayer, with a literal translation, to afford some idea of the construction and idiom of the language:—

Bao	wetu	osizuline;	ilaku	gama	ilinqethe;	amānida	ukūza	kuāku
Father	our	in Heaven	his	name	be holy	power	come	his

* The following specimen of Amakosa poetry is derived from another quarter. It is part of a hymn composed by a secondary chief, named Sicana, who formerly resided on the Kat River, and was converted to Christianity by the late Missionary, Mr. Williams. It may serve to convey some notion of the mellifluous flow of this interesting language, and of their oriental style of expression; but it is, of course, in a very different strain from their ordinary songs, which, when they have any meaning, are confined to the subjects of war and hunting.—

Sicana's Hymn.

Ulin guba inkulu siambata tina,
 Ulodali bom' uadali pezulu,
 Umdala uadala idala izula,
 Yebinza iniquinquis zikelilela:
 UTIKA!unkula gazizulinè,
 Yebinza iniquinquis nozillimele.
 Umze uakonana subiziele,
 Umkokeli ua sikokeli tina,
 Uenze infama zenza ga bomi;
 Imali inkula subiziele,
 Wena wena q'aba inyaniza,
 Wena wena kaku linyaniza,
 Wena wena klali linyaniza:
 Ulodali bom' uadali pezulu,
 Umdala uadala idala izula.

Free Translation.

He who is our mantle of comfort,
 The giver of life, ancient on high,
 He is the Creator of the Heavens,
 And the ever-burning stars:
 GOD is mighty in the heavens,
 And whirls the stars around the sky.
 We call on him in his dwelling-place,
 That he may be our mighty leader,
 For he maketh the blind to see;
 We adore him as the only good,
 For he alone is a sure defence,
 He alone is a trusty shield,
 He alone is our bush of refuge:
 Even HE,—the giver of life on high,
 Who is the Creator of the heavens.

* See also Lichtenstein's remarks on this curious dialect in the Appendix to his Travels.

makūlu ; greatly	yenza he done	gokuāku, his will	noko us in	zisuline heaven	noko zesufne ; so in earth	nāmhla to-day	tina us	sēpe give
sonka bread	umhlāna-yonka ; daily	zisūzi take away	zona sins	zetu, our	zekinkāle as we forgive	zona the sins	zaba ; of other	
zelondolos, preserve us	uqosyekāle lead us not	izonezētū ; into temptation	usikulūli deliver us	umsinda from evil	akandaūnios, thine the greatness			
	amanhla the power	asinkosine, and the glory	napakāte for ever	napakāte. and ever	Amen.			

DESCRIPTION OF THE COUNTRY, &c.*—The country of the Amakosa towards the north is bounded by high mountains. The first range is properly the termination of the Boschberg ridge; the second the termination of the Winterberg. Beyond these the country towards the north does not again fall abruptly, but runs out into extensive grassy plains, or tracts of table land, destitute of wood, but pretty well supplied with springs and *vleys* of water. These plains are only occasionally or partially inhabited by the Tambookies and Bushmen, and are well-stocked with large game, such as gnooks, bonteboks, springboks, &c.

On the south side the mountains descend abruptly, and are well-stocked with timber. The soil near their skirts is a heavy clay loam, evidently formed by the decomposition of the argillaceous substratum of the higher land. As you recede from the heights towards the sea-coast the country flattens; and there are no other mountains south of the chains I have mentioned, except those at the source of the Buffalo River.

There is no great variety of minerals in Cafferland. The high mountains are mostly composed of trap, and the smaller hills of sandstone and clay. Globular trap, serpentine, aluminous schistus, and ironstone, are found throughout the country. Limestone is only seen on the coast, and there not in abundance.

The water near the mountains is well-tasted. In the middle of the country the fountains are somewhat brackish, and occasionally tainted with sulphuric impregnations.

Between the Chumi and Keiskamma the country along the foot of the mountains is well watered, and particularly adapted for cultivation. The high mountains behind, clothed with wood, attract the clouds, and occasion frequent falls of rain. There are a great number of rivulets which issue from the ravines along the sides of the mountains, and water delightful little vallies, which are in many places adorned with large timber. The Chumi River, from near its source to where it falls into the Keiskamma, is thickly inhabited, the pasture being the best throughout the whole of Gaika's territory.

Near the Zolacha stream, we found a curious specimen of Caffer chronology. It was a small inclosure, formed by palisades, in the centre of which were planted two stems of the

* Mr. Brownlee has given a minute description of the Amakosa territory, and its mineral and vegetable productions, as observed by him upon a journey from the Chumi to the residence of Hinza, beyond the Great Kei; but this being too minute and voluminous for my present purpose, I have extracted only such passages as appeared most curious and interesting, and which were calculated at the same time to convey a general idea of the appearance of the country.

Euphorbia Arborea. This was in commemoration of the birth of twins; which the Caffers consider an event exceedingly propitious, and during the infancy of the children, nothing eatable must be carried from the kraal.

About twenty miles from the coast the aspect of the country changes, being more uneven, and abounding with small ridges, covered with straggling shrubbery. In all the vallies is found running water, which, though generally of a brackish quality, is not so much so as to be unpleasant to drink. Almost without exception along the rivulets there is a low tract of rich level land, which is clothed in many places with groves of large timber, consisting of the yellow wood, the assagai, and iron wood, and diversified with the *Erythrina Caffra*, (or coral-tree), and a species of wild fig, which is also found in some parts of Albany. This tract of country (Congo's territory) is generally well adapted for cultivation.

Congo and Pato live together, and Habanna has his kraal a little higher up the river. The country here is very populous. Congo and Pato are brothers. The former is the elder, but his mother not being a woman of rank, he cannot, according to the Amakosa customs, succeed to the chieftainship. He has, since the death of old Congo, (so well known on the frontier,) acted as regent in his brother's minority; and though Pato is now come of age, he generally deposes Congo to act on all important occasions, such as holding conferences with the other chiefs, or the British officers on the frontier, &c. The two brothers seem to live in a very good understanding, and to act with great unanimity.

While waiting here a large concourse of people came together to hear what they emphatically term "the great word;" and we embraced the opportunity to speak to them on the being and perfections of God, on our responsibility to him as reasonable creatures, and on a few other of the leading truths of religion. At every kraal we visited, we were always, without exception, listened to with great attention; and in the conversations that sometimes ensued, and the questions they put to us, the Caffers displayed very considerable intellect.

The River Kalumna is narrow at its mouth, being not more, apparently, than fifty yards across; but it appears deep, and the tide flows about ten miles up its channel. Its breadth for that distance is generally from 100 to 200 yards. It has beautiful windings, and on both sides are extensive tracts of rich flat land. In some places are steep rocky banks, covered with wood, overhanging the water. Here we saw considerable numbers of hippopotami. There is also abundance of fish in this river, and indeed in the mouths of all the rivers, and generally along the coast; but they are of no use to the inhabitants, for the Caffers do not eat fish,—regarding them as unclean.

The rocks along the beach at this part are composed entirely of sandstone, with none of those calcareous incrustations so common on many parts of the colonial coast. In the rocks along this river there appear fossil remains, apparently shells, the cavities of which are filled with oxide of iron. On the side of the river, near its mouth, there is a horizontal stratum nearly level with the water: this has the same texture, and appears to be the same in its component parts as the American millstone.

The country to the east of the Kalumna is more elevated, and well supplied with good water in the numerous ravines and valleys, and is full of inhabitants.

On approaching the Buffalo River, the country is fertile, and well stored with large timber, which is pleasantly scattered in picturesque clumps, even over the highest ground. In some places you find the small ridges composed of a fine red ferrugineous clay, beneath which is a bed of limestone; but this is not very common. We crossed the Buffalo River about two miles from the sea, where it was about forty yards broad. The banks are high and rocky, and covered with a great variety of trees and shrubs.

On the north-east side the country presents a great deal of beautiful scenery; and here are found also a greater variety of vegetable productions: among others, I observed several varieties of the acacia, and the *zamia*, or sago palm, called by Barrow the bread-fruit tree. On the Gunubi River I found a species of the *strelitzia* surpassing all the others in the beauty of its foliage. The whole exterior of this plant is so like the *musa*, that it can hardly be distinguished from it. The seeds are much larger than those of the *regina*, and are very palatable when roasted. The leaves grow to about six feet in height, including the petiole; and the foliated part is about three feet in height and two in breadth. I had not an opportunity of seeing this fine plant in flower, but from what I could learn, it much resembles the above-mentioned species. I saw also a number of shrubs which I had not found in the Colony.

Between the Ikuku River and the Kei, the whole country is covered with large blocks of globular trap-stone, interspersed with the acacia. The soil is a rich black loam, evidently produced from a decomposition of the above stone. There is great abundance of grass, and water of the best quality, and the land is well adapted for cultivation.

The country north-east of the Kei is exceedingly well watered. In every little valley is found a rivulet of good water. The beds of many of the rivulets are shallow, and overgrown with aquatic plants, and at the sources of almost all of them there are groves of large timber.

About ten miles from Hinza's kraal, there is an extensive quarry of iron ore, which the Caffers dig for painting their bodies. This substance is found in nodular masses of yellow ironstone, or indurated clay. It is found only near the surface, and in pieces seldom larger than a hen's egg. A space of about half an acre had been dug up in the course of the season.

INTERVIEW WITH HINZA.—On our arrival at Hinza's kraal, we were told that the chief could not at present see us, not having been apprised of our visit until we were close to the kraal. They had some apprehension that we were followed by an armed force, for the whole of the men were prepared for resistance, each sitting with a bundle of assegais beside him, eyeing us attentively, without saying a word. However, after we had explained who we were, and the object of our visit, they seemed to lay aside their suspicions; and after some time spent in private consultation, one of the chief men told us we might unsaddle our horses, and allotted us a large empty hut to put our baggage in. About an hour after dark, Hinza sent a messenger to say that he was very much obliged to us for our visit, and that he had

sent to call together some of his chief men, in order to have a meeting with us next day, and hear what we had to say.

We observed that Hinza's hut was distinguished (according to the Caffer fashion) by having the tail of an elephant fixed to a pole erected beside it.

In the morning Hinza again sent a message, saying that, if convenient, he would now wait upon us; and in a short time he came, attended by about twenty persons. We explained to him the object of our visit, namely, to inquire whether he and his people were willing to receive a missionary. He said he was desirous that we should remain another day at his kraal, in order that a number of his other counsellors and chief men who were at a distance might come and judge for themselves. The arrangements we had made did not admit of this delay, but we staid till the evening, and explained to the Chief, and the people who were with him, some of the leading truths of revealed religion, to which they listened with great attention. Afterwards Hinza asked a number of questions relative to what he had heard from us. The following were a few of them. "At what period was the Christian religion first propagated in the world?" "To what extent is it at present professed?" "Has it been received by a whole nation?" and "what influence has it had on the conduct of men?" To each of these we returned suitable answers. He then declared himself pleased with all that we had said; but still expressed his regret that several of his wisest and most respected counsellors had not had an opportunity of hearing us. We said that we would endeavour to pay him another visit ere long, and would send him previous notice of it, in order that all his principal people might attend. Before we departed, Hinza presented us with a fine ox, which he insisted on our accepting, without receiving any present in return.

Hinza is the principal hereditary chief of the Amakosa nation, and as such, he is acknowledged by all the different tribes; but his authority extends only over the people residing in his own territory. His subjects are more numerous than those of Gaika; and he appears to be more respected, and more firmly established in his government. He is but a young man, not exceeding thirty-five years of age, with a robust and muscular frame, and an open and cheerful countenance. His principal wife is a daughter of the most powerful of the Tambookie Chiefs.

At Hinza's kraal we found a few people residing, who had come from a tribe lying to the north-west of Lattakoo. They had been a good while in this country; and from the great similarity both of their personal appearance and their language to that of the Caffers, it is evident they are originally of the same race; but I could not clearly ascertain whether they belong to the Bechuana or Damara tribes.

No. II.

NOTICES AND ANECDOTES OF THE AFRICAN LION.

BESIDES the occasional notices of the lion interspersed in my narrative, I had collected a number of hunting anecdotes, with the view of inserting a separate chapter on the subject, partly with a view to the illustration of the character and habits of this noble animal, and partly by way of entertainment to the lovers of light reading;—but finding that my friend Mr. Pringle has anticipated me in this purpose, and the work having already swelled beyond the size I had intended, I shall content myself (and I trust the reader also) by the insertion of Mr. P.'s amusing notices, with only a very few of my own collection as supplementary illustrations. The majority of these anecdotes have been already printed in a Cape periodical work, but they are probably not the less novel on that account to the English reader.

G. T.

Two varieties of the lion are found in South Africa, namely, the yellow and the brown; or, (as the Dutch Colonists often term the latter,) the blue or black lion. The dark coloured species is commonly esteemed the strongest and fiercest. I doubt, however, whether there is any real specific distinction, although some lion-hunters enumerate no less than four varieties; for the mere difference in size and colour may be either altogether accidental, or the consequence of a variation of food and climate in different districts.

The lions in the Bushmen's country, beyond the limits of the Colony, are accounted peculiarly fierce and dangerous. This is doubtless owing to their unacquaintance with civilized man,—the possessor of the formidable *roer* or rifle,—and still more perhaps to their instinctive awe of mankind having been extinguished by successful encounters with the poor natives. It is said, that when the lion has once tasted human flesh, he thenceforth entirely loses his natural awe of human superiority: and it is asserted, that when he has once succeeded in snatching some unhappy wretch from a Bushman kraal, he never fails to return regularly every night in search of another meal; and often harasses them so dreadfully as to force the horde to desert their station. From apprehensions of such nocturnal attacks, some of these wretched hordes are said to be in the habit of placing their aged and infirm nearest the entrance of the cave or covert where they usually sleep, in order that the least valuable may first fall a prey, and serve as a ransom for the rest.

The prodigious strength of this animal does not appear to have been overrated. It is certain, that he can drag the heaviest ox with ease a considerable way; and a horse, heifer, hartebeest, or lesser prey, he finds no difficulty in throwing upon his shoulder and carrying off to any distance he may find convenient. I have myself witnessed an instance of a very young lion conveying a horse about a mile from the spot where he had killed it; and a more extraordinary case, which occurred in the Sneeuwberg, has been mentioned to me on good authority, where a lion, having carried off a heifer of two years old, was followed on the *spoor* or track

for fully five hours, by a party on horseback, and throughout the whole distance, the carcass of the heifer was only once or twice discovered to have touched the ground.* Many examples, not less remarkable, might easily be added, which would fully prove the lion to be by far the strongest and most active animal, in proportion to his size, that is known to exist.

Mr. Barrow has represented the lion of South Africa, as a cowardly and treacherous animal, always lurking in covert for his prey, and scampering off in shame and fear if he misses his first spring. I apprehend, that that intelligent traveller has in this, as in some other instances, been led to draw an erroneous conclusion by reasoning too hastily from limited experience or inaccurate information. The lion, it is true, not less now than in ancient times, usually "lurketh privily in secret places," and "lieth in wait" to spring suddenly and without warning upon his prey. This is the general characteristic of every variety of the feline tribe to which he belongs; and for this mode of hunting alone has Nature fitted them. The wolf and hound are furnished with a keener scent and untiring swiftness of foot to run down their game. The lion and leopard are only capable of extraordinary speed for a short space; and if they fail to seize their prey at the first spring, or after a few ardent and amazing bounds, they naturally abandon the pursuit from the consciousness of being unequal to continue it successfully. The lion springs from nine to twelve yards at a single leap, and for a brief space can repeat these bounds with such activity and speed, as to outstrip the swiftest horse in a short chace; but he cannot hold out at this rate in a long pursuit, and seldom attempts it. The Monarch of the Forest is, in fact, merely a gigantic cat, and he must live by using the arts of a cat. He would have but a poor chance with the antelopes, were he always magnanimously to begin a-roaring whenever a herd approached his lair. He knows his business better, and generally couches among the rank grass or reeds that grow around the pools and fountains, or in the narrow ravines through which the larger game descend to drink at the rivers;—and in such places one may most commonly find the horns and bones of the animals which have been thus surprised and devoured by him.

Even in such places, it is said, he will generally retreat before the awe-inspiring presence of Man—but not precipitately, nor without first calmly surveying his demeanour and apparently measuring his progress. He appears to have the impression, that man is not his natural prey; and though he does not always give place to him, he will yet in almost every case abstain from attacking him, if he observes in his deportment neither terror nor hostility. But this instinctive deference is not to be counted upon under other circumstances, nor even under such as now described, with entire security. If he is hungry, or angry,—or if he be watching the game he has killed, or is otherwise perturbed by rage or jealousy,—it is no jest to encounter him. If he assumes a hostile aspect, the traveller must elevate his gun and take aim at the animal's forehead, before he comes close up and couches to take his spring; for in that position, though he may possibly give way to firmness and self-possession, he will tolerate no

* Sparrman relates the following, among other instances of the lion's strength:—"A lion was once seen at the Cape to take a heifer in his mouth; and though the legs of the latter dragged on the ground, yet he seemed to carry her off with the same ease as a cat does a rat. He likewise leaped over a broad dike with her, without the least difficulty."

offensive movement, and will anticipate by an instant and overwhelming bound, any attempt then to take aim at him. These observations are advanced not in the confidence of my own slight experience, but upon the uniform testimony of many of the back-country Boors and Hottentots with whom I have often conversed on such subjects, to dissipate the ennui of a dreary journey, or an evening *outspann* in the interior.

My friend, Diederik Muller, one of the most intrepid and successful lion-hunters in South Africa, mentioned to me the following incident, in illustration of the foregoing remarks.—He had been out alone hunting in the wilds, when he came suddenly upon a lion, which, instead of giving way, seemed disposed, from the angry attitude he assumed, to dispute with him the dominion of the desert. Diederik instantly alighted, and confident of his unerring aim, levelled his mighty *roer* at the forehead of the lion, who was couched in the act to spring, within fifteen paces of him: but at the moment the hunter fired, his horse, whose bridle was round his arm, started back, and caused him to miss. The lion bounded forward—but stopped within a few paces, confronting Diederik,—who stood defenceless, his gun discharged, and his horse running off. The man and the beast stood looking each other in the face, for a short space. At length the lion moved backward, as if to go away. Diederik began to load his gun: the lion looked over his shoulder, growled, and returned. Diederik stood still. The lion again moved cautiously off; and the boor proceeded to load, and ram down his bullet. The lion again looked back and growled angrily: and this occurred repeatedly until the animal had got off to some distance,—when he took fairly to his heels, and bounded away.

This was not the only nor the most dangerous adventure of Diederik Muller with the monarch of the wilderness. On another occasion, a lion came so suddenly upon him, that before he could take aim, the animal made his formidable spring, and alighted so near the hunter, that he had just space to thrust the muzzle of his gun into his open jaws and shoot him through the head.

Diederik and his brother Christian generally hunt in company; and have (between them) killed upwards of thirty lions. They have not achieved this, however, without many hair-breadth escapes, and have more than once saved each other's lives. On one of these occasions, a lion sprang suddenly upon Diederik, from behind a stone,—bore man and horse to the ground, and was proceeding to finish his career, when Christian galloped up and shot the savage through the heart. In this encounter Diederik was so roughly handled, that he lost his hearing in one ear,—the lion having dug his talons deeply into it.*

The Bechuana Chief, old Teysho, conversing with me while in Cape Town about the wild animals of Africa, made some remarks on the lion which perfectly correspond with the accounts I have obtained from the Boors and Hottentots.—The lion, he said, very seldom attacks man if unprovoked; but he will frequently approach within a few paces and survey him steadily; and sometimes he will attempt to get behind him, as if he could not stand his

* This is the same adventurous individual who is mentioned at page 213, as about to set out with Mr. Rennie (his *fides Achates*) on an expedition to Delagoa Bay. When Mr. Pringle left the eastern frontier in 1825, Diederik Muller went out and shot a lion, and sent him the skin and skull as a parting present.

look, but was yet desirous of springing upon him unawares. If a person in such circumstances attempts either to fight or fly, he incurs the most imminent peril; but if he has sufficient presence of mind coolly to confront him, the animal will in almost every instance, after a little space, retire. But, he added, when a lion has once conquered man, he becomes tenfold more fierce and villanous than he was before, and will even come into the kraals in search of him, in preference to other prey. This epicure partiality to human flesh in these too-knowing lions, does not, in Teysho's opinion, spring either from necessity or appetite, so much as from the "native wickedness of their hearts!"

The overmastering effect of the human eye upon the lion has been frequently mentioned, though much doubted by travellers. But from my own inquiries among lion-hunters, I am perfectly satisfied of the fact: and an anecdote which was related to me a few days ago by Major Macintosh, (late of the East India Company's Service,) proves that this fascinating effect is not confined exclusively to the lion. An officer in India, (whose name I have forgotten, but who was well known to my informant,) having chanced to ramble into a jungle adjoining the British encampment, suddenly encountered a royal tiger. The rencounter appeared equally unexpected on both sides, and both parties made a dead halt—earnestly gazing on each other. The gentleman had no fire-arms, and was aware that a sword would be no effective defence in a struggle for life with such an antagonist. But he had heard, that even the Bengal tiger might be sometimes checked by looking him firmly in the face. He did so. In a few minutes the tiger, which appeared preparing to take his fatal spring, grew disturbed—slunk aside—and attempted to creep round upon him behind. The officer turned constantly upon the tiger,—which still continued to shrink from his glance;—but darting into the thicket and again issuing forth at a different quarter, it persevered for above an hour in this attempt to catch him by surprise; till at last it fairly yielded the contest, and left the gentleman to pursue his *pleasure walk*. The direction he now took, as may be easily believed, was straight to the tents at double-quick time.

Poor Gert Schepers, a Vee-Boor of the Cradock District, was less fortunate in an encounter with a South African lion. Gert was out hunting in company with a neighbour,—whose name, as he is yet alive, and has perhaps been sufficiently punished, I shall not make more notorious. Coming to a fountain, surrounded, as is common, with tall reeds and rushes, Gert handed his gun to his comrade, and alighted to search for water. But he no sooner approached the fountain, than an enormous lion started up close at his side, and seized him by the left arm. The man, though taken by surprise, stood stock still without struggling, aware that the least attempt to escape would ensure his instant destruction. The animal also remained motionless, holding fast the boor's arm in his fangs, but without biting it severely,—and shutting his eyes at the same time, as if he could not withstand the countenance of his victim. As they stood in this position, Gert, collecting his presence of mind, began to beckon to his comrade to advance and shoot the lion in the forehead. This might have been easily effected, as the animal not only continued still with closed eyes, but Gert's body concealed from his notice any object advancing in front of him. But the fellow was a vile poltroon, and in place of complying with his friend's directions or making any other attempt to save him, he began cautiously to retreat to

the top of a neighbouring rock. Gert continued earnestly to beckon for assistance for a long time, the lion continuing perfectly quiet :—and the lion-hunters affirm, that if he had but persevered a little longer, the animal would have at length relaxed his hold, and left him uninjured. Such cases at least, they maintain, have occasionally occurred. But Gert, indignant at the pusillanimity of his comrade, and losing patience with the lion, at last drew his knife, (a weapon which every back-country colonist wears sheathed at his side,) and with the utmost force of his right arm, plunged it into the animal's breast. The thrust was a deadly one for Gert was a bold and powerful man; but it did not prove effectual in time to save his own life,—for the enraged savage, striving to grapple with him, and held at arms-length by the utmost efforts of Gert's strength and desperation, so dreadfully lacerated the breast and arms of the unfortunate man with his talons, that his bare bones were laid open. The lion fell at last from loss of blood, and Gert fell along with him. The cowardly companion who had witnessed this fearful struggle from the rock, now, however, took courage to advance, and succeeded in carrying his mangled friend to the nearest house,—where such surgical aid as the neighbours could give was immediately, but vainly applied. Poor Gert expired on the third day after of a locked jaw. The particulars of this story were related to me by my late neighbour, old Wentzel Koetzer, of the Tarka, and by other respectable farmers in that vicinity, to whom both Schepers and his friend were well known.

The circumstances of an occurrence, which was related to me in the Landdrost's house, at Beaufort in the Nieuwveld, are very similar to the preceding, though not equally tragical. A boor of that district, of the name of De Clercq, one day riding over his farm, had alighted in a difficult pass, and was leading his horse through the long grass, when a lion suddenly rose up before him at a few yards distance. He had in his hand only a light fowling-piece, loaded with slugs; and hoping that the beast would give way, he stood still and confronted him, (the plan universally recommended in such emergencies;) but the lion on the contrary advancing and crouching to spring, he found himself under the necessity of firing. He took a hurried aim at the forehead, but the slugs lodged in the breast, and did not prove instantly mortal. The furious animal sprang forward, and seizing De Clercq on either side with his talons, bit at the same time his arm almost in two, as he mechanically thrust it forward to save his face. In this position he held him a few seconds, till his strength failing from loss of blood, the lion tumbled over, dragging the boor along with him in a dying embrace. De Clercq, however, escaped without any fatal injury, and had recovered, and visited Beaufort a few days before I was there, in 1822.

The hero of the following story is a Hottentot of the Agter Sneeuwberg. I have forgotten his name, but he was alive two years ago, when the story was related to me at Cradock, in that neighbourhood. This man was out hunting, and perceiving an antelope feeding among some bushes, he approached in a creeping posture, and had rested his gun over an ant-hill to take a steady aim, when, observing that the creature's attention was suddenly and peculiarly excited by some object near him, he looked up and perceived with horror that an enormous lion was at that instant creeping forward and ready to spring upon himself. Before he could change his posture, and direct his aim upon this antagonist, the savage beast bounded forward, seized

him with his talons, and crushed his left hand, as he endeavoured to guard him off with it, between his monstrous jaws. In this extremity the Hottentot had the presence of mind to turn the muzzle of the gun, which he still held in his right hand, into the lion's mouth, and then drawing the trigger, shot him dead through the brain. He lost his hand, but happily escaped without farther injury.

The following anecdote was told me by Lucas van Vuuren, a Vee-Boor, residing on the late Colonel Graham's farm of Lyndoch, and for two years my next neighbour at the Bavian's River. It shows that even our Colonial lions, when pressed for a breakfast, will sometimes forget their usual respect for "Christian-men," and break through their general rule of "let-a-be for let-a-be." Lucas was riding across the open plains, near the Little Fish River, one morning about daybreak, and, observing a lion at a distance, he endeavoured to avoid him by making a wide circuit. There were thousands of springboks scattered over the extensive flats; but the lion, from the open nature of the country, had probably been unsuccessful in hunting. Lucas soon perceived at least that he was not disposed to let him pass without farther parlance, and that he was rapidly approaching to the encounter; and being without his roer, and otherwise little inclined to any closer acquaintance, he turned off at right angles—laid the sjambok freely to his horse's flank—and galloped for life. But it was too late. The horse was fagged and bore a heavy man on his back—the lion was fresh and furious with hunger, and came down upon him like a thunder-bolt. In a few seconds he overtook, and springing up behind Lucas, brought horse and man in an instant to the ground. Luckily the poor boor was unhurt, and the lion was too eager in worrying the horse, to pay any immediate attention to the rider. Hardly knowing himself how he escaped, he contrived to scramble out of the fray, and made a clean pair of heels of it till he reached the nearest house. Lucas, when he gave me the details of this adventure, made no observations on it as being any way remarkable, except in the circumstance of the lion's audacity in pursuing a "Christian-man," without provocation, in open day. But what chiefly vexed him in the affair was the loss of the saddle. He returned next day with a party of friends to search for it and take vengeance on his feline foe: but both the lion and saddle had disappeared, and nothing could be found but the horse's clean picked bones. Lucas said he could excuse the *schelm* for killing the horse, as he had allowed himself to get away, but the felonious abstraction of the saddle, (for which, as Lucas gravely observed, he could have no possible use,) raised his spleen mightily, and called down a shower of curses whenever he told the story of this hair-breadth escape.*

* That the lion sometimes forgets his usual respect for "Christen-Mensch," will farther appear from the following instances:—

Once when Captain Stockenström was out on an expedition beyond the boundaries of the Colony, with a large party of boors, and twenty-seven waggons, they saw no less than seventeen lions in one evening; and in the ensuing night, while travelling across the plains, the whole party were thrown into the greatest confusion by the tremendous roar of a lion in the midst of them. In an instant all the oxen in the waggons started off in terror,—causing dreadful consternation and disaster. Some of the waggons were overturned, and the persons in them severely hurt; and several of the poor Hottentots who were leading the teams of oxen, were run down and killed. With great difficulty the waggons were collected, and the oxen unyoked and tied to the

Amongst other peculiarities ascribed to the lion, is his supposed propensity to prey on black men in preference to white, when he has the choice; or, as the Cape boors explain it, his discretion in refraining from the flesh of "*Christen-mensch*," when "*Hottentot volk*" are to be come at. The fact of this preference, so strongly alleged, need not be disputed; but I am inclined to account for it on somewhat different grounds from those usually assigned. The lion, like most other beasts of prey, is directed to his game by the scent as well as by the eye. Now the odour of the woolly-haired faces of men, and especially of the Hottentot in his wild or semi-barbarous state, "*unkempt, unwashed, unshaven*," is peculiarly strong,—as every one, who has sat behind a Hottentot waggon-driver, with the breeze in his nostrils, knows right well. The lion, prowling round after night-fall in search of a supper, is naturally allured by the pungent effluvia, steaming for miles down the wind—equally attractive to him as the scent of a savoury beef-steak to a hungry traveller. He cautiously approaches—finds the devoted wretch fast asleep under a bush—and feels it impossible to resist keen appetite and convenient opportunity. He seizes on the strong-scented Hottentot, while the less tempting boor is left unnoticed, perhaps reclined at a little distance, with his feet to the fire, or within or under his waggon. The following anecdotes, illustrative of these remarks, were told me by old Jacob Maré, (my fellow traveller across the Great Karroo in 1822,) who knew the parties personally.

A farmer of the name of Van der Merwe had outspanned his waggon in the wilderness, and laid himself down to repose by the side of it. His two Hottentot servants, a man and his wife, had disposed themselves on their ready couch of sand, at the other side. At midnight, when all were fast asleep, a lion came quietly up and carried off the poor woman in his mouth. Her master and her husband, startled by her fearful shrieks, sprang to their guns,—but without avail. Favoured by the darkness, the monster had conveyed, in a few minutes, his unfortunate victim far into the thickets, beyond the possibility of rescue.

A Hottentot at Jackall's Fountain, on the skirts of the Great Karroo, had a narrow though ludicrous escape on a similar occasion. He was sleeping a few yards from his master, in the usual mode of his nation, wrapped up in his sheep-skin *carosse*, with his face to the ground. A lion came softly up, and seizing him by the thick folds of his greasy mantle, began to trot away with him, counting securely no doubt on a savoury and satisfactory meal. But the Hottentot, on awaking, being quite unhurt, though sufficiently astonished, contrived somehow to

wheels, and every precaution taken to secure them that circumstances admitted of. Yet before morning the lions again attacked them and carried off some of the oxen who were thus fastened.

Mr. Freyer, an Englishman settled at the Hantam, mentioned to me, that once when he was travelling with a party through some part of the Bushman country with waggons, they were attacked, while outspanned, by several lions; and though the Hottentots fired at the ravenous beasts, and also threw pieces of burning wood at them, one of them audaciously tore away a horse which was tied to a waggon-wheel, and afterwards a second,—which he carried off with the greatest apparent ease to his companions at a little distance.

G. T.

wriggle himself out of his wrapper, and scrambled off, while the disappointed lion walked simply away with the empty integument.*

Numerous stories of a similar description are related by the back-country farmers, and many of them sufficiently well authenticated to prove the general fact of the lion's curious taste for "people of colour;" but I suspect there is also some degree of exaggeration about the matter, which will not fail to be exposed whenever we get the lion's, or at least the Hottentot's "own account" of these transactions.

The following amusing story, which was related to me by some respectable farmers of the Tarka, who were present on the occasion, would make a good figure in "The Lion's History of the Man." A party of boors went out to hunt a lion which had carried off several cattle from the neighbourhood. They discovered him in a thicket, or jungle, such as abound in that part of the Colony, and sent in a numerous pack of fierce hounds to drive him out. The lion kept his den and his temper for a long time—only striking down the dogs with his mighty paw, or snapping off a head or leg occasionally, when the brawling rabble came within his reach. But the hunters, continuing in the mean while to pepper the bush at random with slugs and bullets, at length wounded him slightly. Then rose the royal beast in wrath—and with a dreadful roar burst forth upon his foes. Regardless of a shower of balls, he bounded forward, and in an instant turned the chase upon them. All took to their horses or their heels—it was "devil take the hindmost!" One huge fellow, of greater size than alacrity, whom we shall call *Hugo Zwaar-van-heupen* (or Hercules Heavy-stern), not having time to mount his horse, was left in the rear, and speedily run down by the rampant *Lecuw*. Hugo fell—not as Lochiel, "with his back to the field, and his face to the foe,"—but the reverse way; and he had the prudence to lie flat and quiet as a log. The victorious *Lecuw* snuffed at him, scratched him with his paw, and then magnanimously bestriding him, sat quietly down upon his body. His routed companions, collecting in a band, took courage at length to face about; and, seeing the posture of affairs, imagined their comrade was killed, and began to concert measures for revenging him. After a short pause, however, the lion resigned of his own accord his seat of triumph, relieved his panting captive, and retreated towards the mountains. The party, on coming up, found their friend shaking his ears, unharmed from the war—except what he had suffered from a very ungentlemanly piece of conduct in the lion, who it seems had actually treated his prostrate foe in the same ignominious sort as Gulliver did the palace of

An incident much resembling this was witnessed by a gentleman of my own acquaintance. Travelling through a jungle on the borders of the Colony, a lion suddenly sprang upon a Hottentot of his party, and brought man and horse with a shock to the ground. At the same moment, placing one paw upon the head of the horse, and another on that of the Hottentot, he looked round upon the rest of the party, (who had recoiled with terror,) in an attitude of pride and defiance. In the mean while the Hottentot, who had been merely stunned, but not hurt, recovering his presence of mind, contrived to slip his head gently out of his old hat, and crawled away to his companions, unmolested by the lion, who, contented with the prey in his possession, remained master of the field.

G. T.

Lilliput on a certain occasion, and for which he was afterwards justly impeached of high treason. This story continues to be repeated as one of the standing jokes of the Tarka.*

The following occurrence is another evidence of the lion's general forbearance towards mankind, so long as other prey can be got. Three butchers' servants were crossing the Great Karroo; and having halted near a fountain with the intention of resting for the night, two of them went to collect firewood, the other remaining to knee-halter the horses, as is usual, to prevent them from straying. Whilst he was thus occupied, three lions suddenly made their appearance, and selecting each a horse, brought down in an instant the two that were haltered; the third horse, breaking loose from a bush to which he was tied, galloped off, with the third lion in chase of him. Of the two successful lions, one carried off his prey into the thicket, while the other, lying down beside his, watched the man, who, half stupified by the havoc, now began to think of making his retreat. But as soon as he moved, the lion began to growl and bristle up in a threatening attitude; lying quietly down again, however, when he stood still. After several timid attempts, thus checked by his watchful adversary, he judged it advisable to remain stationary till his comrades returned. They did so soon after, and the lion, on seeing this reinforcement, resigned his prey, and hastily retired.

I shall conclude these notices of this animal, (which, whether of any value or not, are at least sufficiently well authenticated,) with some account of a Lion Hunt which I witnessed myself in April 1822. I was then residing on my farm or location at Bavian's River, in the neighbourhood of which numerous herds of large game, and consequently beasts of prey, are abundant. One night a lion, who had previously purloined a few sheep out of the kraal, came down and killed my riding horse, about a hundred yards from the door of my cabin. Knowing that the lion, when he does not carry off his prey, usually conceals himself in the vicinity, and is moreover very apt to be dangerous by prowling about the place in search of more game, I resolved to have him destroyed or dislodged without delay. I therefore sent a messenger round the location to invite all who were willing to assist in the *foray*, to repair to the place of rendezvous as speedily as possible. In an hour every man of the party (with the exception of two pluckless fellows who were kept at home by the women) appeared ready mounted and armed. We were also reinforced by about a dozen of the "Bastaard Hottentots" who resided at that time upon our territory as tenants or herdsmen,—an active and enterprising,

* The Boor Vlok, whom I have mentioned at page 219, told me that he had made two very narrow escapes from the jaws of the lion. One of these occurred when he was out with a party collected to destroy a lion which had committed great ravages in the vicinity. The lion, after being fired on, turned upon the hunters, —and Vlok (according to his *own* account) alone standing firm, was pounced upon by him, and so severely mangled in the left arm and side, that he did not recover until after long doctoring and attending the hot-baths at Oliphant's River. The lion might easily have killed him, he said, as his comrades sneaked off,—but after worrying him for a few minutes, he left him of his own accord.

On another occasion, he says, a lion sprang upon him unexpectedly, from behind a small height, and bearing him and horse to the ground, killed the horse as easily as a cat would a mouse; but Vlok being partly under the horse, escaped with a severe bruising,—for the victor, after a brief space, (having perhaps already dined) walked off, without taking farther notice of the rider.

though rather an unsteady race of men. Our friends, the Tarka boors, many of whom are excellent lion-hunters, were all too far distant to assist us—our nearest neighbours residing at least twenty miles from the location. We were, therefore, on account of our own inexperience, obliged to make our Hottentots the leaders of the chase.

The first point was to track the lion to his covert. This was effected by a few of the Hottentots on foot: commencing from the spot where the horse was killed, they followed the spoor through grass and gravel and brushwood, with astonishing ease and dexterity, where an inexperienced eye could discern neither footprint nor mark of any kind,—until at length, we fairly tracked him into a large *bosch*, or straggling thicket of brushwood and evergreens, about a mile distant.

The next object was to drive him out of this retreat, in order to attack him in a close phalanx, and with more safety and effect. The approved mode in such cases is to torment him with dogs till he abandons his covert, and stands at bay in the open plain. The whole band of hunters then march forward together, and fire deliberately one by one. If he does not speedily fall, but grows angry and turns upon his enemies, they must then stand close in a circle, and turn their horses rear-outward; some holding them fast by the bridles, while the others kneel to take a steady aim at the lion as he approaches, sometimes up to the very horses' heels,—couching every now and then, as if to measure the distance and the strength of his enemies. This is the moment to shoot him fairly in the forehead, or some other mortal part. If they continue to wound him ineffectually till he waxes furious and desperate; or if the horses, startled by his terrific roar, grow frantic with terror, and burst loose, the business becomes rather serious, and may end in mischief—especially if all the party are not men of courage, coolness, and experience. The frontier boors are, however, generally such excellent marksmen, and withal so cool and deliberate, that they seldom fail to shoot him dead as soon as they get within a fair distance.

In the present instance, we did not manage matters quite so scientifically. The Bastards, after recounting to us all these and other sage laws of lion-hunting, were themselves the first to depart from them. Finding that with the few indifferent hounds we had made little impression on the enemy, they divided themselves into two or three parties, and rode round the jungle, firing into the spot where the dogs were barking round him,—but without effect. At length, after some hours spent in thus beating about the bush, the Scottish blood of some of my countrymen began to get impatient, and three of them announced their determination to march in and beard the lion in his den, provided three of the Bastards (who were superior marksmen) would support them, and follow up their fire, should the enemy venture to give battle. Accordingly they went, (in spite of the warnings of some more prudent men,) to within fifteen or twenty paces of the spot where the animal lay concealed. He was couched among the roots of a large evergreen bush, with a small space of open ground on one side of it; and they fancied, on approaching, that they saw him distinctly, lying glaring at them from under the foliage. Charging the Bastards to stand firm and level fair should they miss, the Scottish champions let fly together, and struck—not the lion, as it afterwards proved, but a great block of red stone—beyond which he was actually lying. Whether any of the shot

grazed, him is uncertain, but, with no other warning than a furious growl, forth he bolted from the bush. The rascally Bastards, in place of now pouring in their volley upon him, instantly turned, and fled helter-skelter, leaving him to do his pleasure upon the defenceless Scots,—who, with empty guns, were tumbling over each other in their hurry to escape the clutch of the rampant savage. In a twinkling he was upon them—and with one stroke of his paw dashed the nearest to the ground. The scene was terrific! There stood the lion with his foot upon his prostrate foe, looking round in conscious power and pride upon the bands of his assailants,—and with a port the most noble and imposing that can be conceived. It was the most magnificent thing I ever witnessed. The danger of our friends however rendered it at the moment too terrible to enjoy either the grand or the ludicrous part of the picture. We expected every instant to see one or more of them torn in pieces,—nor, though the rest of the party were standing within fifty paces with their guns cocked and levelled, durst we fire for their assistance. One was lying under the lion's feet, and the others scrambling towards us in such a way as to intercept our aim upon him. All this passed far more rapidly than I have described it. But luckily the lion, after steadily surveying us for a few seconds, seemed willing to be quits on fair terms; and with a fortunate forbearance, (for which he met but an ungrateful recompense,) turned calmly away, and driving the snarling dogs like rats from among his heels, bounded over the adjoining thicket like a cat over a footstool, clearing brakes and bushes twelve or fifteen feet high as readily as if they had been tufts of grass,—and, abandoning the jungle, retreated towards the mountains.

After ascertaining the state of our rescued comrade, (who fortunately had sustained no other injury than a slight scratch on the back, and a severe bruise in the ribs, from the force with which the animal had dashed him to the ground,) we renewed the chase with Hottentots and hounds in full cry. In a short time we again came up with the enemy, and found him standing at bay under an old mimosa tree, by the side of a mountain-stream, which we had distinguished by the name of Douglas Water. The dogs were barking round, but afraid to approach him,—for he was now beginning to growl fiercely, and to brandish his tail in a manner that showed he was meditating mischief. The Hottentots, by taking a circuit between him and the mountain, crossed the stream and took a position on the top of a precipice overlooking the spot where he stood. Another party of us occupied a position on the other side of the glen; and, placing the poor fellow thus between two fires, which confused his attention and prevented his retreat, we kept battering away at him, without truce or mercy, till he fell, unable again to grapple with us, covered with wounds and glory.

He proved to be a full grown lion of the yellow variety, about five or six years of age. He measured nearly twelve feet from the nose to the tip of the tail. His fore leg just at the knee was so thick that I could not clasp it with both hands; and his neck, breast, and limbs appeared, when the skin was taken off, a complete congeries of sinews. His head, which seemed as large and heavy as that of an ordinary ox, I had boiled for the purpose of preserving the skull, and tasted the flesh from curiosity. It resembled very white coarse beef,—rather insipid, but without any disagreeable flavour.

Our neighbours, the Nimrods of the Tarka, disapproved highly of our method of attacking this lion in the bush, and said, it was a wonder he did not destroy a few of us. They were highly amused with the discomfiture of our three champions; and the story of "Jan Rennie 'en de Leeuw," still continues to be one of their constant jokes against the Scotchmen. This is all fair—and it forms a just counterpoise in favour of our good-humoured neighbours, when the Scottish farmers quiz them too unmercifully about their uncouth agriculture and antediluvian ploughs and harrows.

I imagine the reader has now heard quite enough of the lion, to judge of his character as a neighbour and acquaintance.

To the verses that follow it may be a sufficient introduction to mention, that I was informed by the Bechuana Chiefs, that the lion occasionally surprises the giraffe or camelopard in the manner here described; and that, owing to the amazing strength of that magnificent animal, he is sometimes carried away *fifteen or twenty miles* before it sinks under him. This fact, I believe, has been formerly mentioned by travellers, and has been ridiculed as absurd by European critics. But the soothfast evidence of my friend, old Teysho, the sagacious Vizier of Mateebé, Autocrat of the Matelapees, Matelharoos, Myrees, Barolongs, and Briquas, is sufficient for me; and will doubtless be allowed its due weight, when the matter is again discussed by the Savans of Paris and Edinburgh.

THE LION AND THE CAMELOPARD.

Wouldst thou view the Lion's den?
Search afar from haunts of men—
Where the reed-encircled fountain
Oozes from the rocky mountain,
By its verdure far descried
'Mid the desert brown and wide.

Close beside the sedgy brim
Couchant lurks the Lion grim,
Waiting till the close of day
Brings again the destined prey.

Headless—at the ambushed brink
The tall Giraffe stoops down to drink:
Upon him straight the savage springs
With cruel joy:—The Desert rings
•With clanging sound of desperate strife—
For the prey is strong and strives for life,—
Plunging oft, with frantic bound,
To shake the tyrant to the ground;
Then bursts like whirlwind through the waste,
In hope to 'scape by headlong haste:
In vain!—the spoiler on his prize
Rides proudly—tearing as he flies.

For life—the victim's utmost speed
 Is mustered in this hour of need—
 For life—for life—his giant might
 He strains, and pours his soul in flight;
 And, mad with terror, thirst, and pain,
 Spurns with wild hoof the thundering plain.

'Tis vain—the thirsty sands are drinking
 His streaming blood—his strength is sinking—
 The victor's fangs are in his veins—
 His flanks are streaked with sanguine stains—
 His panting breast in foam and gore
 Is bathed:—he reels—his race is o'er!
 He falls—and, with convulsive throes,
 Resigns his throat to the raging foe;
 Who revels amidst his dying moans:—
 While, gathering round to pick his bones,
 The vultures watch in gaunt array
 Till the proud monarch quits his prey.
South Africa, 1824.

T. P.

No. III.

VAN REENEN'S EXPEDITION TO HAMBONA.

The Grosvenor Indiaman was wrecked on the coast of Natal, on the 4th of August, 1782. Most of the numerous crew and passengers got safely on shore; but only a small party of them were able, after encountering extreme fatigue and privation, during a tedious journey along the seacoast, to reach the Dutch Colony,—of which the eastern boundary then extended only to the Camtoos River. These refugees having stated that many of their companions had been left alive among the natives, a party of boors were sent by the Dutch Government about two years afterwards, to endeavour to discover and bring them into the Colony; but this party returned after only penetrating to the River Somo, one of the branches of the Kei.

At the instance, I believe, of the English Government, a second expedition was set on foot by the Cape Authorities; and in August 1790, Mr. Jacob Van Reenen, an intelligent Cape farmer, with twelve of his countrymen, and accompanied by several waggons, undertook and accomplished this enterprise.

A written journal of his expedition was kept by Van Reenen, and afterwards given to Captain Riou, who published it in London, with a chart and a short preface, in 1792. The narrative is dated June 23, 1791.

As Captain Riou's publication is now out of print, a few extracts from the journal illustrative of what has been stated at page 198 respecting the white women, and people of mixed breed, found living among the Hambonas, may not be unacceptable to the reader.

* "November 3.—Arrived on a height, whence we saw several villages of the Hambonas, a nation quite different from the Caffers; they are of a yellowish complexion, and have long coarse hair frizzed on their heads like a turban. We sent four of our men to the chief, whose name is Camboosa, with a present of beads, and a sheet of copper. Five of them came to us,

to whom we gave small presents of beads. They told us, that subject to them was a village of *bastaard** Christians, who were descended from people shipwrecked on that coast, and of which three old women were still living, whom Oemtonoue, the Hamboña captain, had taken as his wives.

"4.—Rode to the before-mentioned village; where we found that the people were descended from whites, some too, from slaves of mixed colour, and natives of the East Indies. We also met with the three old women, who said they were sisters, and had, when children, been shipwrecked on this coast, but could not say of what nation they were, being too young to know at the time the accident happened. We offered to take them and their children back with us on our return; at which they seemed very much pleased:

"5.—We now travelled on several hours; in which distance we passed the Little Mogasie River, on the banks of which is situated the *Bastaard* village, where they have very extensive handsome gardens, planted with Caffer corn, maize, sugar-canes, plantains, potatoes, black beans, and many other things; they had also some cattle.

"6.—Proceeded seven hours, near to a very large river, called Sinwoewoe, or Zeekoe River, where we understood from the natives that there was still an Englishman remaining alive, of the crew of the unfortunate ship the *Grosvenor*.

"8.—We forded the river; when this so called Englishman came to us, and told us that he was a free man, and had sailed in an English ship from Malacca. He promised to conduct us to the place where the *Grosvenor* had been wrecked; adding, that there was nothing to be seen, excepting some cannon, iron ballast, and lead: he likewise said that all the crew of that unfortunate ship had perished; some by the hands of the natives, and the rest by hunger.

"The natives here brought to us some gold and silver, to exchange for red beads, and copper articles, of which they seemed excessively fond.

"10.—We concluded, as this so called Englishman, who was to conduct us to the spot where the wreck lay, did not make his appearance, that he was a runaway slave from the Cape: in which conjecture we were confirmed by one of our *Bastaard* Hottentots, called Moses, whom this man had asked who his master was; and being answered by the Hottentot, that Jacob Van Reenen was his master, he then asked if he was a son of old Jacob Van Reenen, or Cootje, as my father was commonly called; the Hottentot answered yes: he then told him he was well known at the Cape, and had a wife there and two children. The fear that we should lay hold of him and carry him with us, most probably prevented his ever returning to us again.†

* Notes by Captain Riou:—"The Dutch word *bastaard*, as it is here used, signifies a Mulatto, or person of mixed breed."

† There is very great reason to suppose that the attempts made by the shipwrecked crew to get to the Cape, may have been thwarted by the villany of the man mentioned in the narrative of the loss of the *Grosvenor*, by the name of Trout, who, when all things are considered, must be undoubtedly the same person, that in this journal is supposed to be a runaway slave from the Cape. His unwillingness to have any intercourse with Van Reenen's party, to whom he might have been highly useful, as he spoke Dutch, and by whom he certainly would have been amply rewarded for his services, points him out as a person very much to be suspected of having done what he was afraid of being punished for."

"We now came to a height that we could not pass without great danger and difficulty; and where we learned that the wreck was not far off. We therefore determined to halt, and to go on horseback to the spot, to see what could be discovered.

"17.—On this day, with some others of the party, I rode to the above-mentioned spot, but saw nothing but five cannons, and a great quantity of iron ballast. It was plainly perceived, on a spot of ground between two woods, that people had made fires and sheltered themselves; likewise, on a rising ground between the two woods, was a pit, where things had been buried and dug out again; this confirming to us what the runaway slave had told us, that every thing had been dug up and dispersed very far into the country. We also understood from the natives, that the greatest part of the goods had been conveyed to Rio de la Goa, to be there sold; which place, as well as we could learn, was from this spot a journey of four days, or of forty or fifty hours.

"The natives hereabouts expressed very great astonishment at our taking such great pains to come in search of the unfortunate crew. And the chiefs, and indeed the whole of them in general, promised, that if any similar disaster should ever happen in future, they would protect and take care of the crew that might come on shore, and conduct them to us, if they could only be assured of obtaining beads, copper, and iron, for so doing; which we promised.

"Nov. 26.—[On the return homewards.] "Arrived at the *Bastaard* Christian village. I would now have taken the three old women with us; but they mentioned their desire, before they could accomplish such a plan, of waiting till their harvest time, to gather in their crops; adding that, for this reason, they would at present rather remain with their children and grandchildren; after which, with their whole race, to the amount of four hundred, they would be happy to depart from their present settlement. I concluded, by promising that I would give a full account of them to the Government of the Cape, in order that they might be removed from their present situation. It is to be observed, that on our visit to these women, they appeared to be exceedingly agitated at seeing people of their own complexion and description.

"This expedition was planned by me, with the previous knowledge of the governor, Van de Graaff, in pursuance of whose command it met with the approbation of the landdrost of the district of Graaff-Reinet. It was undertaken with the view of discovering if there still remained alive any of the English women, as had been reported, that were shipwrecked in the *Grosvenor*, on that part of the coast in the year 1782, that we might have relieved them from a miserable situation; which was the only motive for undertaking the journey. But to our sorrow, we could find no soul remaining; and we are fully persuaded that not one of the unfortunate crew is now alive. I was informed by a Malay or Boganese slave who spoke Dutch, and had some years before run away from the Cape, that two years ago the cook of that ship was alive, but that catching the smallpox, he then died.

(Signed)

"JACOB VAN REENEN."

To the above extracts may be added, that Lieutenant Farewell's party have recently discovered the wreck of the *Grosvenor* near the Second Point Natal, much farther to the west-

ward than had been usually supposed. The remains of the wreck consist of the keel of the vessel, and her guns and iron ballast. The vessel appears to have been heaved by the force of the surf over a ledge of rocks. Whether there had been still any of the crew surviving in the country, and detained by the natives, at the time of Van Recnen's visit, is uncertain; but several of their descendants (mulattoes) have been discovered among the adjoining tribes, and one of them is now in the service of Lieut. Farewell.

No. IV.

WRECKS OF THE GRACE AND ARNISTON.

The circumstances which occasioned the loss of the Grace and her cargo were remarkable, and may not be unworthy of commemoration. The vessel was loaded with wool and oil. Part of the latter had unfortunately been stowed in the hold above the packs of wool, and having leaked considerably during the voyage, a fermentation took place, which began to indicate itself just as they came in sight of land off Cape Agulhas. A strong smell of burning had been previously perceived for several days, and at length smoke began to issue from the hold. They were at this time within an hour's sail of False Bay, for which, alarmed by the state of the cargo, they were anxiously standing in. The wind, however, suddenly veered about, and blew a gale from the north-west, right in their teeth. The smoke hourly increased, and destruction began to stare them in the face. They could not run the ship ashore to the westward of Cape Agulhas, nor attempt to land there with a boat, on account of the violent surf on the rocky coast. They could not beat into Simon's Bay, and the gale increased. There was no time for deliberation. Their only chance was to weather Cape Agulhas, and they bore away before the wind with all the sail they could carry. All the hatches were closed down, and covered with wet sails, and men were employed to throw water constantly upon them. To add to the horrors of their situation, night came on, and the heat increased so much that they could scarcely keep their station upon deck. The captain got out the long boat, and put the passengers and all the crew but two into it,—keeping it in tow, while he himself, with two sailors only, remained on board, one standing by the helm, while the others continued to throw water over the hatchways. In this manner they weathered Cape Agulhas about dawn of day, and were rounding into Struys' Bay, when the fire burst out upon them. The captain and his two assistants had just time to throw themselves into the boat, and cut the towing-rope, when the vessel was enveloped in one entire sheet of flame. They were now happily under the lee of the Cape, and partly sheltered from the gale, and succeeded in getting safe on shore.

The vessel bore away like a blazing comet, but soon went on shore a little to the eastward, when she was bilged, and burned down to the water's edge. About thirty packs of wool were washed on shore, but so much damaged by the oil and fire, as to be of very little value.

A few miles to the eastward of this spot the disastrous wreck of the Arniston transport occurred in 1815. This was a vessel of 1500 tons, belonging to Messrs. Borradailes, of London, and bound from Ceylon to England, having on board Lord Molesworth, with his family and suite, and a number of other passengers, consisting of military officers, ladies and children, and invalid soldiers from India. They had parted company with a fleet of Indiamen, under convoy of H. M. S. *Africaine*, and the *Victor* brig, on the 26th of May, owing to stress of weather; and on the 29th, land was discovered right ahead, the wind blowing from the S.S.E. very strong.

They endeavoured ineffectually to beat up against the wind, in order to weather the land, which they conceived to be that near Table Bay, till near noon on the 30th, when breakers were discovered on the lee bow. The rest of the catastrophe I shall copy verbatim from a paper taken from the depositions of the survivors:—

“When the breakers were seen we wore ship, and hauled to the wind on the other tack; stood on till two p. m., then wore and hauled to the wind on the larboard tack, continuing on till near four o'clock, when breakers were seen, called *Agulhas Reef*, which we could not weather on either tack, being completely embayed. Clewed up the sails, and cut away three anchors. The two bower cables parted shortly after. Then Lieutenant Bruce, agent for transports, advised the Captain to cut away the sheet cable, and run the ship ashore, as the only chance of saving the people's lives. The cable was cut, and the ship put before the wind, and in about eight minutes after she struck forward, the ship heeling to windward. Cut away the guns in order to heel her the other way, which could not be effected, consequently, she soon began to break up. About eight o'clock the masts went, and the ship in a very short time was quite in pieces. Many people were drowned below, in consequence of her heeling to windward; and others clung to the wreck, endeavouring to reach the shore, which was about a mile and a half distant. Out of the whole crew, consisting of near 350 persons, only six men (sailors) reached the shore with great difficulty upon planks, being much bruised by the wreck and surf, which was very high. At daylight the next morning, the stern part of the ship was the only part to be seen. The beach was covered with wreck, stores, and a number of dead bodies, among which, were those of Lord and Lady Molesworth, the Agent, Captain, and some children. These were buried by us, the six survivors.

“On the next day, the 1st of June, considering ourselves to be to the westward of Cape Point, it was agreed to coast the beach to the eastward, which we continued to do for four days and a half, subsisting on shell-fish from off the rocks; but fearing we had taken a wrong direction, it was agreed to return to the wreck, and we accomplished it in three days and a half. Here we remained six days, subsisting chiefly on a cask of oatmeal that had drifted on shore, and which, being damaged, we dried in the sun, and experienced great relief from it. The pinnace had been thrown ashore bilged, which we proposed to repair in the best manner circumstances would allow, and endeavour to coast along shore. At that time, (the 14th of June,) being at work on the boat, we were fortunately discovered by a farmer's son, (Jan Zwartz,) who was out shooting, and who humanely carried us to his father's house, where we

remained, with every comfort he could afford us, for a week, and then set off for Cape Town where we arrived on Thursday evening, the 26th of June.

"Before we left the country, we were informed that 331 bodies, thrown on shore, had been interred near the beach.

(Signed)

"CHARLES STEWART SCOTT, Carpenter's Mate."

Mr. Theunissen, who visited this wreck as soon as it was discovered by the farmers, informed me, that he counted about 300 dead bodies on the beach; and that the scene was truly deplorable and affecting. Mothers with their children, and husbands with their wives locked in their arms, were found lying as they were washed up by the sea. The whole shore, for miles, was strewn with the wreck. I saw, myself, oak rafters in many of the houses in the vicinity that had been taken from the beams of the *Arniston*. G. T.

No. V.

SOME ACCOUNT OF MR. FAREWELL'S SETTLEMENT AT PORT NATAL, AND OF A VISIT TO CHAKA, KING OF THE ZOOLAS, &c.

THE following sketch, drawn up by Captain King of the *Mary*, (a trading vessel lately wrecked on entering the harbour at Port Natal,) furnishes some interesting details respecting Mr. Farewell's infant settlement, the character and views of the tyrant Chaka, the manners and condition of the Zoola people, and the appearance of their country. It forms, therefore, a suitable appendage to my remarks on this subject at page 200, and an appropriate counterpart to Mr. Brownlee's account of the Amakosse Caffers. Captain King has, I believe, since this was written, returned from the Cape to Port Natal, with a vessel and stores to relieve his own men, and assist his enterprising friend Mr. Farewell. G. T.

In the latter part of 1823, Lieutenant Farewell and Mr. A. Thomson accompanied me in the *Salisbury*, on a voyage to the East coast of Africa. Having arrived in the neighbourhood where we intended to commence trading, we attempted at several parts, but it appeared impossible to land. The boats were then sent on shore at St. Lucie, on the coast of Fumos. Mr. Farewell's upset, but, although considerably bruised, he providentially escaped being drowned. Several days after, Mr. Thomson met with a similar accident, his boat being overwhelmed when nearly a mile from the beach; they all gained the shore by swimming, except three poor fellows, who perished in the attempt. We now determined on abandoning this spot, our views being chiefly directed to another quarter. Several weeks having elapsed, we ran into Port Natal, but the voyage proving altogether unsuccessful, we returned to the Cape of Good Hope. The *Salisbury*, and the *Julia*, our tender, were the first vessels that had entered that port during the life-time of the oldest inhabitants.

Mr. Farewell again, in April 1825, joined by two others, with a party of about twenty-five people, fitted out another expedition to this port. However, these new adventurers not finding trade so brisk as they anticipated, took the earliest opportunity of returning, and left Mr. Farewell to carry his projects into effect alone. He was joined by Mr. Fynn, and afterwards by three white people and ten Hottentots; from which time, till the arrival of the *Mary*, they had suffered intensely. Mr. Fynn has shared largely in these sufferings: he has undauntedly penetrated forests, passed through savage nations, and has narrowly escaped from several attempts that have been made on his life.

Chaka, King of the Zoolas, has granted to Mr. Farewell about thirty-five miles of coast, including Port Natal, and about one hundred miles of inland country, for some remuneration in merchandise; and assures the white people of his protection. He has also allowed Mr. Fynn about 450 people to cultivate the land, and to do whatever he may require of them. Mr. Farewell's fort and house are by this time finished. Within the fort he keeps his cattle, of which he has a good stock. It is of a triangular form,—at each angle one gun is to be placed. The house is built of wood, about sixty feet by twenty, and has six tolerably good rooms. This settlement is situated on the N.W. side of the harbour, and the king has named it after its founder. Mr. Farewell's party are much respected by Chaka, and, in fact, by the whole nation.

The settlement of the shipwrecked crew of the *Mary* is on the S.E. part, the most eligible spot we could find for building; it consists of five huts, built in the native style, and one storehouse. A vessel, when I left, was nearly two-thirds finished, built of excellent wood; we used no part of the wreck, except the bolts, &c.

Much praise is due to Mr. Hutton, and also to that part of the crew which remained, for their steadiness and obedience.

The object of my leaving Natal was for the express purpose of procuring supplies, at the request of Mr. Farewell, and of my people.

Port Natal is easy of access for vessels drawing not more than eight feet of water, and on the last of the flood tide. It has on its bar eleven feet at high-water spring-tides: at times it exceeds that depth.

This harbour is perfectly sheltered from all winds, and is sufficiently large to contain at least thirty sail. The cape forms a spacious bay, where ships may ride in safety, with S.W. and Westerly winds, in from nine to eleven fathoms, sandy bottom: the best anchorage is when the cape bears S. by W. half W. or S.S.W. at the distance of a mile and a half.

Having collected from the *Mary* every thing we could see a possibility of saving, and made arrangements for building a small vessel, (which appeared an arduous undertaking, on account of our very limited means, and the principal part of the carpenter's tools being lost,) I accompanied Messrs. Farewell, Fynn, and several seamen, with about forty natives, on a journey to King Chaka, of the Zoola nation. On the eighth day, after having travelled about 135 miles through a most picturesque country, and crossed several rivers, we arrived at the summit of a mountain, from which the view was particularly grand and imposing. We could distinguish the king's residence, and numerous other kraals, on an extensive plain, encompassed by a chain of hills. Shortly afterwards, we came to a brook, where we refreshed, and put ourselves

in proper apparel to meet the king. At about eight at night we arrived at the entrance of his kraal, and were soon admitted. Afterwards we were taken to his private residence, and gave the customary salute of the nation, which not being answered, was repeated. A domestic now informed us, that the king was holding an en-daba (a council) with his warriors; we then proceeded in order, and soon discovered his Majesty centred among his subjects, and surrounded by large fires. We stood for a few minutes, while the chief who accompanied us, addressed himself to the king, relative to our mission; after which we were desired to advance, presented our presents, and seated ourselves on the ground, at about six yards, distance from him. During this interview his discourse was principally on war, owing to his enemies being at hand. However, he soon permitted us to retire to the huts which had been prepared for us. He soon afterwards dismissed his people, and retired to his private kraal; we then received a message, requesting we would attend there. Here our reception was very different from the former; he now cast off his stern look, became good-humoured, and conversed through our interpreters on various subjects. A large basket of boiled beef, and several earthen pots of milk, were ordered to be placed before us, of which we ate heartily. After this entertainment we expressed a wish to retire, which he very readily assented to, on account of our being much fatigued. The following day we again waited upon him, and found him seated upon his mat, haranguing his people. We shortly withdrew, and rambled about the greater part of this day; and in the evening were highly entertained by his warriors singing war and other songs. At the King's request, we fired a train of powder, to show its effects; and after several other entertainments, he retired, expressing himself much pleased.

The following morning proved excessively hot, so much so that it was scarcely possible to stir about; we therefore kept within our hut. The King, however, feeling no inconvenience from it, sent for our sailors, and proposed their going with him, and a number of his people, to hunt the elephant. These men being aware of their inability, and having only lead balls, prudently declined, and said they could not go without consulting us. The king desired the interpreter to say they were afraid: this touched their pride; and to convince him of the contrary, they took up their muskets, and followed him. Half an hour or more had elapsed before Mr. Farewell and myself were made acquainted with this proceeding. Feeling satisfied that it was done only to convince his nation of the insufficiency of our arms (of which we were equally aware) to destroy such animals, we immediately went in pursuit of them; and soon fell in with the king, seated under a large tree, surrounded by his warriors, from which he had a complete view of the valley out of which they intended to start the elephant: we took our station about 200 yards from him, under a smaller tree, waiting impatiently, yet dreading the result. Two hours had nearly elapsed, when a messenger presented to the king the tail of an elephant, at which they all appeared greatly surprised; he was desired to bring it to us, and say the white people had killed the animal. As may be supposed, we could scarcely credit the fact, but hastened towards the forest to join our people, and met them almost exhausted; we, notwithstanding, had the satisfaction of congratulating each other upon what appeared to us almost a miracle. It appeared that the natives drove the elephant from the forest to a plain, where the sailors placed themselves directly before the animal: the first shot entered

under the ear, when it became furious: the other lodged near the fore shoulder, after which it fell, and soon expired. Had this affair turned out differently, we should, in all probability, have been held in a contemptible light by this nation, and awkward consequences might have resulted to the settlement.

In the evening, at the request of the king, we joined in their amusements, and could not ourselves possibly avoid singing, and commenced with 'God Save the King': on our explaining its literal meaning, Chaka was highly pleased; in fact, there was nothing but good humour to be observed in the countenances of every one present. The party broke up at a late hour; and, as is usual, in the morning we paid the king an early visit. We now expressed a wish to see him in his war dress; he immediately retired, and in a short time returned attired: his dress consists of monkeys' skins, in three folds from his waist to the knee, from which two white cow's tails are suspended, as well as from each arm; round his head a neat band of fur stuffed, in front of which is placed a tall feather, and on each side a variegated plume. He advanced with his shield, an oval about four feet in length, and an umkonto, or spear, when his warriors commenced a war song, and he began his manœuvres. Chaka is about thirty-eight years of age, upwards of six feet in height, and well proportioned: he is allowed to be the best pedestrian in the country, and, in fact, during his wonderful exercises this day he exhibited the most astonishing activity: on this occasion he displayed a part of the handsomest beads of our present.

While sitting in our hut, at a late hour, we were aroused by the shrieks of thousands of human voices: we naturally concluded it was the enemy advancing, being aware they expected them hourly: the real cause, however, was soon ascertained,—which was the death of the king's grandmother, supposed to be between ninety and a hundred years of age. The kraal in which she resided, was about a mile distant. Men, women, and children, having cried bitterly for several hours, there ensued a profound silence; after which thousands at the same moment commenced a most doleful song, which lasted a night and the greater part of the following day. It is said that this is the only instance ever known of the king having grieved. To give his majesty an opportunity of seeing our respect for the deceased, we repaired to the kraal, where the corpse lay; but in consequence of the excessive heat of the day, and it being surrounded by so many thousand people, with scarcely a breath of air blowing, we were obliged to retire to a more wholesome spot.

To give an idea of the heat, hundreds were carried away, having actually fainted, and were drenched in a contiguous brook. The remains of the old lady were conveyed to a particular spot, where they inclosed her within a stone wall; an honour which is seldom paid, except to the chiefs, who are similarly inclosed, with their heads above ground: the others are allowed to remain on the spot where they may have died, unless it happens in a hut; in which case they are removed a short distance, and in a few hours are devoured by hyænas or wolves, with which the country abounds. When a chief of a kraal dies, it is immediately burnt; and the inhabitants remove to an eligible spot and build another. In consequence of the death above alluded to, several days elapsed before we had any communication with the king; at length he allowed us an

interview, when we thought it best to acquaint him, lest he should hear it through another channel, that our vessel had sustained some damage, and we were in hopes, in about three months, to get her in order. We were apprehensive he might take advantage of our unfortunate situation, had he known she had been an entire wreck. He expressed himself satisfied, and made the remainder of our stay in his territory tolerably pleasant.

The day having arrived for our departure, Chaka made us a present of 107 head of cattle; we then took our leave, with a promise of returning as early as possible. On our way to Natal, we found the rivers more difficult to cross than before; in attempting one, my companions nearly lost their lives. Mr. Farewell, in stepping from one rock to another, was carried away by the stream into a most perilous situation: Mr. Fynn, with his accustomed bravery, being near, plunged in, followed by several natives, to Mr. Farewell's assistance; the current carried them all a considerable distance, until they came in contact with a body of reeds attached to the bottom, which caused an eddy: here they remained several minutes, to rest, after which they happily succeeded in swimming to the bank. These rivers are infested with alligators, which are constantly destroying the natives.

On the seventh day after our departure from Chaka, after an irksome journey, we arrived at our residence at Port Natal.

History, perhaps, does not furnish an instance of a more despotic and cruel monster than Chaka. His subjects fall at his nod. He is acknowledged to be the most powerful ruler for many hundred miles. He came to the government after the death of his father: his elder brother should have succeeded, but through some treachery on his part he got him put to death, and obtained the sovereignty. He has reigned about eight years, during which time he has conquered and laid waste the whole country between the Amapondas, nearly 200 miles S. W. of Natal, and the southern and most western parts of Delagoa: he has under him many tributary kings; and the only powerful enemy he has now to contend with is a chief named Escon-yana, whose territories lie N.W. of the Mapoota, and who has gathered all his forces with the intention of destroying Chaka. Several attacks have been already made, but have always been repulsed. The Zoolas are now preparing for an advance upon them, and but little doubt is entertained that they will succeed, although the enemy exceeds them by many thousands. Chaka's strict discipline and method of onset is such that nothing in their warfare can possibly withstand the attack of the Zoolas. The dresses of his warriors are similar to his own; he differs only in his feather; and they are distinguished in their different divisions by coloured shields; they charge with a single umkonto, or spear, and each man must return with it from the field, or bring that of his enemy, otherwise he is sure to be put to death.

The following fact will convey some idea of Chaka's despotism:—Several months before my departure from Natal, he was informed that a chief, who had under him about 450 men, had proved himself a coward (which was in reality nothing more than having been overpowered and defeated). The king sent for him and all his people to his own kraal, where every man was put to death: the lives of the women and children only were spared, and many of the former were added to his seraglio. Of this establishment it would be almost impossible to estimate the extent,—yet he will not allow that he cohabits with them; and to prove to his people this fact,

when any of the women appear pregnant, they are instantly killed. He says, when he has defeated Escon-yana, he will direct his course to the frontier of the Cape Colony, and not leave a living soul, nor rest until he reaches the white people; he will then be satisfied, and enjoy himself with his wives. I could relate many other instances of his barbarity, but they go to such an enormous extent, I feel unwilling to mention them, lest they should be discredited.

The chiefs of this nation observe the same laws as the other class, and should they in any shape violate them, they know well their fate. At the same time the petty chiefs possess the power of putting their own people to death.

The Zoolas are a tall athletic good-looking race, extremely cleanly, and very respectful. They are in the highest state of discipline, and always in readiness for war, in which they are mostly engaged, and have a great thirst for the blood of their enemies: they are irritable amongst themselves for the moment, but soon forget the past, and become friendly; they are also extremely generous to each other.

Dancing and singing are their chief amusements. The war-song, which is the king's composition, cannot be described, but to the ear of their enemy it must strike terror. In singing the common songs they are accompanied by the women, and dance with the most extravagant antic gestures, and throw themselves about, with the greatest agility, into most strange positions. When their gambols are over, having little or nothing to do with domestic duties, they sleep, or carve their wooden vessels, spoons, and ornaments of ivory; they also make several sorts of musical instruments, which merely produce simple notes, without the least harmony.

Their heads, in general, are kept shaved, except a circle, neatly made with their hair, in imitation of the mode adopted by Chaka; and from each side is suspended a bunch of feathers. The different parts of their body are ornamented with beads; they wear no other covering, except when going to war, and, at a distance, are only to be distinguished from the king by the difference of their feathers. To hunting they devote but little time, being almost constantly engaged in war.

We are informed that there are several nations of Cannibals, residing in the interior of the country, an individual of one of which we saw at the king's kraal, who recently came there, whether voluntarily, or otherwise, I could not ascertain. He allows that his countrymen live mostly upon the flesh of their enemies, of whom they are constantly in pursuit.

This man's features had so great a resemblance to those of an European, that Mr. Fynn, who first observed him close to us, (at our first interview with Chaka,) whispered softly to Mr. Farewell and myself, that there was a Christian in disguise. I cast my eye carelessly round, and was struck with astonishment at the sight: his hair was long, and covered a great part of his face; he had mustachios, a large beard, a stiletto suspended from his neck, and the other parts of his body concealed by a carosse of hide. This costume, it appears, is common with his nation. During our stay he became very communicative, and put us in possession of much information relative to the inland tribes. Chaka is particularly kind to him; but as this is an extraordinary circumstance, he has, no doubt, some interested motive.

The country of Fumog throughout is most picturesque, and the soil apparently very prolific; it abounds in different sorts of valuable wood, and in various descriptions of animals, several of which pay only nocturnal visits; wolves and tigers (leopards) infest the country, and destroy numbers of the natives. Nine dogs, during my stay at Natal, fell a prey to them, three of which were literally torn from Mr. Farewell's house, and others taken in our sight. The climate is extremely hot, but the air is clear and salubrious.

There are several rivers of some magnitude inland, but they are not navigable on account of shoals; all the rivers in this country abound with alligators.

The women are of the middle stature; the majority of them are exceedingly well featured, and have fine figures; the stoutest are considered the belles: in justice it must be confessed, they are generous and hospitable, being at all times willing to accommodate strangers with food, &c., but I cannot pronounce them tender-hearted; however, this may be attributed to their savage habits;—on the other hand, they are extremely respectful to their husbands.

Their amusements are similar to those of the men, dancing and singing being the principal; and from having commenced at an early age, they perform their parts well: their voices are raised to an astonishing pitch, which is accompanied by clapping of hands; they keep both feet close, and jump about with great agility. They appear kind to each other, but nevertheless are jealous: this may easily be accounted for, as there are no bounds to the number of wives the men possess. In the kraals, their huts are placed at equal distances right and left from their chief's, from which they are divided by stake or reed fences. Adultery is immediately punished with death; and the laws of the country in other respects are severe in the extreme, as every command of the husband must be obeyed, even in the most trifling cases, or their life is the inevitable sacrifice. Many instances have come within my knowledge, where they have escaped to us, and begged our intercession with their chiefs; in these cases their lives have been purchased for a quantity of beads. Mr. Farewell has saved many.

The business of a woman (except in regard to works which require extraordinary labour, as in felling and removing trees, &c.) is the most tedious and laborious,—such as hoeing, digging, and planting corn and other seeds; in fact, every thing that regards husbandry must be attended to by them: they are in general the drudges of the kraals,—though the favourites, in some measure, are exempt from this excess in work. In travelling, they are always obliged to carry the loads, while the men walk at ease. I have known many perform a journey of nearly three hundred miles, with loads from forty to fifty pounds weight; yet they go about their work with as much good humour as though it was the effect of choice and not of compulsion. They perform astonishing journeys, and apparently with less fatigue than the men.

At the age of fourteen or fifteen they are allowed to become wives, and then have their heads shaved, except a small part on the crown, which is, like the men's, perfectly round, and kept plastered with red clay and oil: at a short distance it has the appearance of several rows of beads. The lower part of their ears is cut sufficiently large to admit an ornament of the size of a half-crown.

They wear an apron of hide about the middle; and it becomes so pliable and soft, from

frequent rubbing, that it has quite the appearance of cloth. This appendage, when at all soiled, is rubbed over with oil. It is ornamented with such beads as they may, according to their rank, be allowed to wear; they also wear ivory rings on their arms, and different ornaments of their own manufacture round their ankles, and oil their bodies generally every day, or as often as they feel disposed. When they become wives, there is a sort of ceremony observed, which I believe is confined to the chiefs. Two or three cows, or a certain quantity of beads, are given to their parents by way of compensation, from the husband; and the following day a feast is given on the occasion, when several bullocks are killed, and a large supply of milk provided, upon which they feast after their dancing.

When a woman is delivered of a child, neither she nor her child are allowed to be seen by any man till after six days. Should the infant prove a girl, it is kept constantly with the mother; if a boy, he is reared up to the exercises of his father. It is a melancholy fact, that when they have arrived at a very early age, should their mothers attempt to chastise them, such is the law, that these lads are at the moment allowed to kill their mothers.

The girls are very early employed in the fields, and go about without any covering, until they arrive at the age of puberty.

I propose, on some future occasion, to make a few remarks upon the capabilities and resources of this fertile tract of country. I entertain a sanguine hope that the time is not far distant, when the productions of Port Natal, under the indefatigable exertions of Lieutenant Farewell, and his enterprising party, will become no mean acquisition to the trade of this Colony.

Cape Town, July, 1826.

No. VI.

INSTRUCTIONS FOR ENTERING TABLE BAY BY NIGHT.

Drawn up by Captain W. F. W. Owen, R. N. November 1825.

The bearings mentioned in these instructions are all by compass, or magnetic.

1st.—To enter Table Bay from the northward, meaning to pass outside of Robben Island, a ship should keep the Light to the eastward of south—nine degrees east, or about south and by east, until she get soundings under twenty fathoms, at a little more than a mile from the Light-house; she may then steer east south east, or east and by south, not to come under ten or twelve fathoms, until the Light bears west south west; she may then steer for the anchorage, and may anchor in from seven to six fathoms as soon as the Lights are shutting in behind the Lion's Tail.

This tract leads about a mile clear of danger on Green Point; but a ship need not approach it so near, if she have, by seeing Robben Island, ascertained by its bearings that she is clear of the Whale Rock, in which case she may round it at a much greater distance from Green Point, if desirable; but the soundings in that case will not alone be a sure guide.

2d.—In coming from the south west, a ship should not get less than forty fathoms before the Light bears south east, or east south east, nor less than twenty fathoms before it bears south and by east, when the preceding directions may be followed.

From the northward, inside of Robben Island, the Light should be kept about south west and by south, until a ship has passed that island; in doing which, she may have some casts from eight to six fathoms; and when on that course the water deepens to eleven or twelve fathoms, she may steer for the anchorage by the plan as before directed.

In beating round Green Point, a ship should never shoal her water under eleven or twelve fathoms, until she have brought the Light to bear west south west, as before said.

In beating between Robben Island and the Main, to enter Table Bay, the soundings may be taken from the Island, as it shoals to very regularly. In standing towards the Main, it appears prudent to tack at the first cast of the lead after the water shoals.

In these directions it is taken for granted that a ship will always keep her leads going.

By day, or when the shores or surf can be seen, or indeed under any circumstances, the plan ought to be a sufficient guide.

There are two Lights on the Light-house, which are in one, about south west and by south; these appear to be of no other use than to assure the navigator which is the Light-house, if he should see other Lights. We have seen the Lights clearly off deck at sixteen miles' distance; but they will not make clearly as two Lights until within six or seven miles to the westward of them; and from the northward, one Light only will be seen.

No. VII.

NAMES OF THE GOVERNORS OF THE COLONY OF THE CAPE OF GOOD HOPE, SINCE ITS ESTABLISHMENT IN 1652.

Joan Anthonie Van Riebeeck	8 April, 1652
Zacharias Wagenaar	9 May, 1662
Cornelis Van Qualberg	24 October, 1666
Jacob Boughorst	18 June, 1668
Pieter Hackius	2 June, 1670
Coenraad Van Breitenbach	1 December, 1671
Albert Van Breugel	23 March, 1672
Ysbrand Goske	2 October, 1672
Johan Bax (Van Herentals)	2 January, 1676
Hendrik Crudax	29 June, 1678
Simon Van der Stell	14 October, 1679
Willem Adriaan Van der Stell	11 February, 1699
Johan Cornelis d'Ableing	3 June, 1706

Louis Van Assenburg	1 February, 1708
Willem Helot	28 December, 1711
Maurits Pasques de Chavonnes	28 March, 1714
Jan de la Fontaine (Acting)	8 September, 1726
Pieter Gysbert Nood	25 February, 1727
Jan de la Fontaine (Acting)	24 April, 1729
————— (Effective)	8 March, 1730
Adriaan Van Kervel	14 November, 1736
Daniel Van den Henghel	20 September, 1737
Hendrik Swellengrebel	14 April, 1739
Ryk Tulbagh	30 March, 1751
Joachim Van Plettenberg	12 August, 1771
Pieter Van Reede Van Oudtshoorn, (died on his passage to the Colony, on board of the ship <i>Asia</i> , 23 January, 1773.)	
Cornelis Jacob Van de Graaf	14 February, 1785
Johannes Isaac Rhenius	29 June, 1791
Abraham Jos. Sluysken (Commissioner)	2 September, 1793

UNDER THE BRITISH GOVERNMENT.

J. H. Craig	1 September, 1795
Earl of Macartney	23 May, 1797
Sir Francis Dundas (Lieutenant Governor)	22 November, 1798
Sir George Young	18 December, 1799
Sir Francis Dundas (Lieutenant Governor)	20 April, 1801

UNDER THE BATAVIAN GOVERNMENT.

Jan Willem Janssens	1 March, 1803
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UNDER THE BRITISH GOVERNMENT.

Sir David Baird	10 January, 1806
Hon. H. G. Grey (Lieutenant Governor)	17 January, 1807
Du Pré, Earl of Caledon	22 May, 1807
Hon. H. G. Grey (Lieutenant Governor)	5 July, 1811
Sir John Francis Cradock	6 September, 1811
Hon. Robt. Meade (Lieutenant Governor)	3 December, 1813
Lord Charles Henry Somerset	6 April, 1814
Sir Rufane Shawe Donkin, (Acting Governor, during the absence of Lord C. H. Somerset)	13 January, 1820
Lord Charles Henry Somerset returned	1 December, 1821
Richard Bourke (Lieutenant Governor) arrived	February, 1823
Lord C. H. Somerset left on leave	5 March, 1826.

No. VIII.

POPULATION TABLES.

In the official census of 1824, furnished by the Ward Masters, the population of Cape Town stood as follows:—

White Inhabitants	8246
Free Blacks	1870
Prize Apprentices	956
Hottentots	520
Slaves	7076

Total, 18,668

In this census, however, it is understood that the English settlers recently arrived, were not included; and from the considerable number of these who have subsequently fixed their residence in Cape Town, the entire population (exclusive of the military) must be now very near 20,000 souls.

The following tables, in addition to those already published by the "Civil Servant," will, I conceive, be sufficient to show the progress of population in some of the principal districts, and in the Colony generally, as well as the quantity and different proportions of live stock, possessed by the inhabitants.

Comparative Abstract of the Population and Live Stock of the Cape District, (exclusive of the Town,) in the Years 1811, 1813, and 1823.

	1811.	1813.	1823.	Total of each class in 1823.
Men	456	460	921	White Population, 2891
Women	282	298	624	
Boys	307	348	661	
Girls	370	405	685	
Male Hottentots	490	452	519	Hottentots 960
Female ditto	461	445	441	
Male Slaves	2589	2579	2396	Slaves 3611
Female ditto	825	978	1215	
Draught and Saddle Horses	1987	1872	2279	Horses 5268
Breeding Horses	3074	2928	2989	
Draught Oxen	9435	9488	10,118	Large Cattle 15,369
Breeding Cattle	6511	5757	5251	
Goats	none	7875	5332	Small ditto 16,418
Sheep	20,474	17,740	11,086	

Comparative Abstract of the Population and the Live Stock of the District of Graaff-Reinet, in the Years 1811 and 1824.

	1811	1824	Increase between these Periods.	Total of each Class in 1824.
Men - - -	1500	2993	1493	White Population 12,189
Women - - -	1119	2278	1159	
Boys - - -	2952	3416	464	
Girls - - -	1934	3502	1568	
Male Hottentots -	2939	5322	2383	Hottentots - 10,725
Female ditto -	3193	5403	2210	
Male Slaves -	1124	1657	533	Slaves - 2852
Female ditto -	746	1195	449	
Draught and Saddle Horses	3180	6300	3120	Horses - 17,661
Breeding Horses -	5686	11,361	5675	
Draught Oxen -	15,162	26,910	11,748	Large Cattle 131,801
Breeding Cattle -	53,315	104,891	51,576	
Goats - - -	104,859	130,141	25,282	Small ditto 1,640,412
Sheep - - -	1,273,664	1,510,271	236,607	

Summary of the Population of the Cape Colony, from 1806 to 1823, inclusive.

White Inhabitants.			Free Blacks.		Hottentots.		Negro Apprentices.		Slaves.		Total.	Remarks.
A.	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female		
1806	14,074	12,694	9,784	10,642	19,346	10,515	77,065	The population is given in this table exclusive of the troops.—The entire population of the Colony, at the end of 1826, including settlers and troops, is estimated at 1,967,000, in round numbers.
1807	15,624	11,990	529	605	8,496	8,935	..	..	18,990	10,313	73,482
1808	14,771	12,813	..	..	8,151	8,569	..	..	19,325	10,344	73,873
1809	15,423	13,357	..	..	8,376	9,366	..	..	18,687	10,328	75,547
1810	16,546	14,648	..	..	9,553	10,302	..	..	18,873	10,521	80,443
1811	18,149	16,134	..	..	10,511	11,292	..	..	19,618	11,314	87,018
1812	17,090	15,617	..	..	9,355	9,995	..	..	18,804	11,103	81,964
1813	17,714	14,154	..	..	9,936	10,250	..	..	19,238	11,081	82,378
1814	18,019	16,814	..	..	9,202	9,365	154	29	19,730	11,344	84,657
1815	19,081	18,183	..	..	9,166	9,387	267	54	18,287	11,320	85,739
1816	19,578	18,416	..	..	9,696	9,786	573	242	18,614	11,581	88,486
1817	20,750	18,884	918	958	11,640	11,796	411	132	19,481	12,565	97,525	
1818	21,772	19,620	993	1,037	11,062	11,016	963	402	19,528	12,506	98,899	
1819	22,046	20,171	1,096	787	12,161	12,272	987	441	19,188	12,508	101,657	
1820	22,592	20,505	905	1,027	13,445	13,530	1,061	492	19,081	12,698	105,336	
1821	24,748	22,532	899	972	14,895	14,628	1,045	526	19,327	13,075	112,147	
1822	24,485	22,226	913	983	14,487	14,314	1,029	532	19,222	13,310	111,451	
1823	25,487	23,212	891	1,098	15,336	15,213	1,118	652	19,786	13,412	116,205	

No. IX.

METEOROLOGICAL DIARY,

Kept during the Author's Journey to the Bechuana country. The state of the Thermometer is given at about an hour after sunrise, and at one o'clock P. M. in the greatest heat, in the shade.

Date, 1823.	State of Thermometer,		Remarks.
	an hour after sunrise	at one o'clock P. M.	
April			
Sun.	20	56° 62°	Cloudy.
M.	21	52 66	Do. with strong N.W. wind.
T.	22	57 60	Clear.
W.	23	52 68	Cloudy, distant flying showers.
T.	24	56 70	Clear.
F.	25	50 69	Cloudy, a little rain during night.
S.	26	52 65	Light clouds and fine weather.
S.	27	55 64	Clear, S.E. wind.
M.	28	55 70	Do. calm.
T.	29	54 72	Clear, with a few light clouds.
W.	30	53 68	Clear, S. wind.
May			
T.	1	56 68	Cloudy, rain during night.
F.	2	54 68	Clear and fine, calm.
S.	3	55 69	Do. Do. Do.
S.	4	60 75	Cloudy, with thunder.
M.	5	50 64	Rainy in the morning, clear at noon.
T.	6	48 60	Cold and cloudy, with flying rain.
W.	7	54 67	Clear all day.
T.	8	55 68	Do. Do.
F.	9	55 69	Do. Do.
S.	10	59 70	Do. Do. strong dry N.W. wind.
S.	11	59 68	Do. Do. Do.
M.	12	53 64	Clear, dry.
T.	13	53 67	Do. Do.
W.	14	54 69	Clear.
T.	15	55 65	Do.
F.	16	56 67	Do. with strong N.W. wind.
S.	17	54 64	Rain all day.
S.	18	46 55	Cloudy, with strong W. wind.
M.	19	49 68	Clear, Do. N.W.
T.	20	48 60	Clear, Clear } Light snow on adjacent
W.	21	43 60	Clear, Clear } mountains.
T.	22	49 58	Cloudy, flying showers.
F.	23	32 45	Snow, (Past Sneeuwberg.)
S.	24	47 62	Clear, Calm.
S.	25	48 64	Do. Do. }
M.	26	44 65	Do. Do. }
T.	27	49 64	Do. Do. }
W.	28	46 65	Do. Do. }
T.	29	44 67	Do. Do. }
F.	30	49 69	Do. Do. }

at Graaff-Reinet.

Date 1823.	State of Thermometer		Remarks.	
	an hour after sunrise.	at one o'clock P. M.		
May				
S.	31	47°	57°	Cloudy, with storm of rain in the night.
June				
S.	1	42	46	Clear and frosty.
M.	2	34	50	Do. Do.
T.	3	30	42	Do. N.W. wind. Snow on adjacent heights.
W.	4	40	51	Do. Cloudy, P. M.
T.	5	49	60	Clear, Clear.
F.	6	50	66	Do. Do.
S.	7	52	76	Do. Do.
S.	8	48	75	Do. Do.
M.	9	50	72	Do. Do.
T.	10	51	65	Do. Do.
W.	11	45	64	Do. Do.
T.	12	46	71	Do. Do.
F.	13	45	70	Do. Do.
S.	14	46	68	Do. Do.
S.	15	43	66	Do. Do. } In the Bechuana Country.
M.	16	40	67	Do. Do.
T.	17	42	69	Do. Do.
W.	18	45	77	Do. Do.
T.	19	46	76	Do. Do.
F.	20	44	77	Do. Do.
S.	21	45	70	Do. Do.
S.	22	46	72	Do. Do.
M.	23	47	72	Do. Do.
T.	24	48	67	Do. Do.
W.	25	49	70	Light clouds. N.W. wind. Thunder-clouds.
T.	26	44	62	Clear, Clear.
F.	27	44	58	Cloudy, Clear, P. M.
S.	28	40	59	Clear, Do.
S.	29	42	59	Light clouds, Do.
M.	30	43	60	Clear, Do.
July				
T.	1	47	69	Clear, Clear.
W.	2	50	75	Do. Do.
T.	3	40	74	Light clouds. Clear.
F.	4	46	67	Clear, Do.
S.	5	44	71	Do. Do.
S.	6	47	68	Do. Do.
M.	7	48	70	Do. Do.
T.	8	49	74	Light clouds. Do. Do. P. M.

METEOROLOGICAL DIARY,

Kept during the Author's Journey to Namaqualand, &c.

Date 1824.	State of Thermometer. an hour at one after o'clock sunrise. P. M.		Remarks.
July.			
S.	24	53° 72°	Fine.
S.	25	54 75	Do.
M.	26	52 70	55° on Mountains. Cloudy and cold.
T.	27	45 59	Rain.
W.	28	40 62	Fine and clear.
T.	29	42 68	Do.
F.	30	38 62	Do.
S.	31	48 60	Do.
Augt.			
S.	1	49 63	Do.
M.	2	50 62	Do.
T.	3	58 59	Heavy rain.
W.	4	45 62	Do.
T.	5	55 63	Showery.
F.	6	56 69	Fine.
S.	7	57 70	Do.
S.	8	54 86	Do.
M.	9	48 84	Do.
T.	10	55 80	Do.
W.	11	56 85	Do.
T.	12	53 85	Do.
F.	13	54 85	Do.
S.	14	50 90	Do. sultry, and hazy.
S.	15	52 82	Do.
M.	16	76 83	Thunder and lightning.
T.	17	62 82	Fine.
W.	18	51 87	Do.
T.	19	56 88	Do.
F.	20	64 84	Do.
S.	21	65 86	Do.
S.	22	58 75	Do. with flying clouds.
M.	23	55 60	Cloudy.
T.	24	37 62	Snow in the morning.
W.	25	48 65	Light rain.
T.	26	50 68	Flying showers.
F.	27	53 75	Fine.
S.	28	59 68	Do.
S.	29	56 70	Do.
M.	30	52 68	Do.
T.	31	50 70	Do.
Sept.			
W.	1	55 79	Do.

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