

inventions in the history of man, and much beyond the genius of a Hottentot. He has done, however, all that he found to be necessary by a very few compound words, and by the clacking with the tongue. In the first formation of his language, nature seems to have been his guide. The croaking of a frog is easily recognized in *kraak* or *kraaie*; the lowing of an ox in *'nnoo*; the mewling of a cat in *mean*; the neighing of a horse in *hake*; the breaking of the sea upon the shore in *hurroo*; all of which are correspondent words in the language of this people. Many instances, besides these, sufficiently prove that the names of physical objects were adopted in imitation of the sounds proceeding from such objects as they were meant to express. In the origin of their language they might perhaps be still closer imitations. The enunciation of sounds is liable to undergo many alterations in passing from one generation to another, even among nations that have the means of catching the nice inflexions of voice, and of handing them down, in a visible form, to posterity.

The genius of a language is frequently discoverable in the application of new words to new ideas. The Hottentots who had never seen nor heard the report of a gun before their unfortunate connection with Europeans, had a new word to invent in order to express it. They called it *kaboo*, and pronounced the word in so emphatic a manner that it was scarcely possible to mistake their meaning. The *ka* is thrown out with a strong palatal stroke of the tongue, in imitation of the sound given by the stroke of the flint against the cover of the pan; and with outstretched lips, a full mouth, and prolonged sound, the *boo* sends forth the report. This language at first

appears to be of such a nature as to make it impossible for an European ever to acquire ; the difficulty, however, which is chiefly occasioned by the action of the tongue, is soon surmounted. Most of the Dutch peasantry in the distant districts speak it ; and many of them are so very much accustomed to the use of it, that they introduce into their own language a motion of the organ of speech sufficiently distinct to shew from whence it was procured.

Notwithstanding the inhuman treatment that the Hottentots experience from the Dutch farmers, the latter could ill dispense with the assistance of the former ; and, were they sensible of their own interest, and the interest of their posterity, instead of oppressing, they would hold out to them every encouragement. To guard their numerous herds ; to drive them from place to place in search of food and water, sometimes on plains which produce not a shrub to screen them from the scorching rays of an almost vertical sun at one part of the year, or to afford them a shelter from the cold winds, frost, and snow that happen in the other, would ill agree with the temper or with the constitution of the colonists ; yet should the present system of oppression continue, the time cannot be far distant when their own children must take upon them the charge now committed to Hottentots. The price of slaves is too high. In the whole district of Graaff Reynet there are not more than six or seven hundred blacks, or about one to each family ; but it contains about 10,000 Hottentots great and small. The total number of this people in the whole colony may be about fifteen thousand. Broken up and dispersed as the tribes of this nation now are, few of their

ancient usages are retained among them. If they ever had a religion of any sort, all traces of it are now lost : they marry without any kind of ceremony, and inter their dead in the same manner ; but they shave the head on the death of a Chief, or near relation. One custom, however, still remained, which seemed to be pretty generally observed : this was that of shaving the heads of young girls as soon as the first symptoms of maturity began to appear ; at the same time all the ornaments worn on the neck, legs, and arms are removed, and the body for once in their life clean washed and scoured ; and, during the continuance of the periodical symptoms, they are restricted to a milk diet, and not suffered to mix in the company of men.

On the morning of the 29th of August we left the Zwartkop's river, and, proceeding to the eastward about twenty miles, crossed a ford of the Sunday river, and encamped upon its bank. At this place it was broad and deep, and without any perceptible current. The whole course of the river as far as we traced it was buried in thick woods that extended from fifty to a hundred yards from the margin of the water upon each bank. The trees consisted chiefly of the Karroo mimosa, a species of *rhus*, and a narrow-leaved willow. The water was considerably impregnated with salt. At the feet of the hills, indeed, near which it flowed, were abundant heaps of a white saline substance of a light and frothy nature ; and from the under surfaces of the projecting strata of rotten sand-stone were suspended a great quantity of saline stalactites, whose bases were tinged of a greenish color, perhaps from their being impregnated with a solution of copperas or green vitriol.

On the banks of this river we were disturbed in the night, for the first time, by a troop of elephants that had intended to quench their thirst near the place where we were encamped; but, finding the ground already occupied, they turned quietly away without molesting us. The following morning we pursued them by the track of their feet into an extensive thicket, in the depths of which several of these huge animals made their appearance at a distance; but we were not lucky enough, after a chase of many hours, to kill any of them.

The following day we travelled near thirty miles over a wild uninhabited part of the country, covered chiefly with shrubby plants of the same nature as those that grew so abundantly between Graaff Reynet and Zwart-kop's river, but in general taller, and of more luxuriant growth. We crossed in fact an arm of the same forest, through which a road had been cut just wide enough to admit the waggons. Beyond this forest the face of the country was beautifully marked with knolls and dells, finely chequered with clumps of evergreen trees and patches of shrubbery. Between the swells were level meadows covered with grass of a coarse rushy nature, and enriched with copious springs of good water. In the evening we encamped on the *Bosjesman's* river, and the next day proceeded easterly to the *Hassagai-bosch* river, whose source is in a small hanging forest on the declivity of the *Rietberg*. This long range of hills began here to spread and divide itself into a number of inferior elevations that continued to the eastern extremity of the colony, where they lost themselves in the high banks of the Great Fish-river.

On the Hassagai-bosch river stood the second habitation that had occurred in the last three days' journey, and we were here informed that there was no other to the eastward. The country that lies between the Sunday river and the eastern limit of the colony, and between the *Rietberg* and the sea-coast, is called the *Zuure Veldt*, or sour grass plains. In its appearance it is the most beautiful division in the whole district, being well wooded and watered, having a great depth of good soil, and a thick covering of grass. Till the shameful rupture between the peasantry and the Kaffers, occasioned entirely by the injustice and tyranny of the former, *Zuure Veldt* was one of the best-peopled divisions in the district, but since that time it has been nearly abandoned.

It now became necessary to make some arrangement for our projected journey into the country of the Kaffers. Several teams of oxen for the waggons and relays had indeed already been sent to us, according to appointment, by the farmers, who had also assembled to the number of thirty or forty persons, all expecting to accompany us on the intended expedition. When it was first made known to the two members of the council that it might be necessary for us to proceed into the country of the Kaffers, as far as the residence of their king, they immediately proposed as a necessary precaution for security, to take along with us a party of twenty armed men. It was in vain to convince them that twenty armed men in the heart of a country which could bring almost as many thousands into the field, were no better defence than four; that by multiplying our numbers we should probably multiply the danger of giving offence; that the Kaffers were not to be considered in the same light

as the Bosjesmans beyond the Sneeuwberg, in expeditions against whom they had been accustomed to join; but that on the contrary, as far as the best accounts could be depended on, they were a mild, rational, and in some degree a civilized people, who had on all occasions afforded protection to such colonists travelling in their country as had made proper applications to their sovereign for it. The story of some Dutch farmer having been murdered in Kaffer-land, where he had gone for the sake of exchanging trinkets for cattle, had got hold of their minds, and it was no easy matter to make them conceive the difference between our going officially, in the service of government, to the Kaffer king, and the case of a man clandestinely entering the country with a view of carrying on an illicit traffic with its subjects. From the moment these men were informed of our intentions they had daily teased the landrost with their proposal of twenty men, till at length it was found necessary to silence their application by saying, that if they had any apprehensions as to their personal safety they were at full liberty to return to Graaff Reynet. Though nothing more was said on the subject, there was reason to suppose that the farmers had been assembled by the Hemraaden for the purpose of accompanying us. To a Dutch peasant a jaunt from home, on a hunting excursion, or to explore new regions, is supreme felicity: but any safe opportunity of getting into the Kaffer country, so abundant in cattle, was not to be resisted. Some of the farmers it was absolutely necessary to take along with us, as none of our own party were acquainted with a single step of the country. Those that seemed to be the most proper for this purpose were, an old man from Upper Zuure Veldt, and Rensburg, one of the

companions of Jacob Van Reenen, who, a few years before had proceeded along the eastern coast in search of the unfortunate passengers and crew of the Grosvenor Indiaman that was wrecked on the shore of the *Hamboonas*. This at least was the ostensible object of that journey.

Rensburg was on many accounts a desirable companion on the present occasion. He was well acquainted with the country: he was an excellent marksman; and he was accompanied by an old Hottentot that was still better; from this man he generally reckoned upon a beast for every ball. Two or three others joined us in the evening at the place of our encampment, under pretence of looking after the oxen which they had furnished for drawing the waggons; and the first night that we passed in Kaffer-land, the number of peasants, that had contrived to smuggle themselves into that country, amounted to ten.

We had not travelled many miles beyond the Hassagabosch river till the appearance of the whole surface of the country in flames indicated our approach to some of the stations of the Kaffers. We pitched our tents in fact at night on the banks of the *Kareeka*, amidst several hundreds of these people, who, on our advancing, came swarming out of the thick shrubbery that skirted the river. A party of women were the first who advanced to salute us, laughing and dancing round the waggons, and putting on all the coaxing manners they could invent, with a view of procuring from us some tobacco and brass buttons. Good humour, animation, and a cheerful turn of mind, beamed

conspicuously in all their countenances. They appeared to us to be modest without reserve; extremely curious without being troublesome; lively but not impudent; and sportive without the least shadow of lasciviousness. Their personal charms, it is true, were not of a very captivating nature, though, getting over the prejudice of color, which was that of a dark glossy brown verging on black, several of them might be accounted as handsome. The rapid movement of their dark sparkling eyes gave animation to their countenances: their teeth were beautifully white and regular; they had neither the thick lips nor the flat noses of African negroes; and the whole contour of the face and head was equally well formed as that of Europeans. But the most striking feature in their character was a degree of sprightliness, activity, and vivacity, that distinguished them from the women of most nations that are but little advanced in civilization, and who are generally reserved to strangers. Bordering upon the country of the Hottentots, their manners, their persons, and their whole character, seemed to be as widely removed from this phlegmatic race as the equator is from the pole. The Hottentot young women had much the advantage, however, of the Kaffers in point of figure. The latter were mostly of low stature, very strong-limbed, and particularly muscular in the leg; but the good humor that constantly beamed upon their countenances made ample amends for any defect in their personal accomplishments.

The men, on the contrary, were the finest figures I ever beheld: they were tall, robust, and muscular; their habits of life had induced a firmness of carriage, and an open, manly

demeanor, which, added to the good nature that overspread their features, shewed them at once to be equally unconscious of fear, suspicion, and treachery. A young man about twenty, of six feet ten inches high, was one of the finest figures that perhaps was ever created. He was a perfect Hercules; and a cast from his body would not have disgraced the pedestal of that deity in the Farnese palace. Many of them had indeed very much the appearance of bronze figures. Their skin, which was nearly black, and their short curling hair, were rubbed over with a solution of red ochre, and the tint it produced on the dark ground was very far from having any disagreeable effect. Some few were covered with skin-cloaks, but the greater part were entirely naked. The women wore long cloaks that extended below the calf of the leg; and their heads were covered with leather-caps ornamented with beads, with shells, and with pieces of polished copper and iron, that were disposed in a variety of forms; but the fashion of the cap was nearly the same in all.

We distributed a quantity of tobacco among the women, who carried it as a welcome present to their fathers and husbands, who had not proved such successful pleaders as the females. In the evening they sent us in return some baskets of milk. These baskets were made from a species of *cyperus*, a strong reedy grass that grew in the springs of Zuure Veldt. The workmanship was exceedingly clever and neat, and the texture so close that they were capable of containing the thinnest fluid. The women informed us that the making of these baskets was one part of their

employment; and they seemed to feel a pleasure in our admiration of them. They were all nearly made after one model, which in shape was that of a common beehive. As they are never washed nor cleaned, the milk thrown into them almost immediately coagulates, in which state it is always used by this people, and never pure and sweet as taken from the animal. Mr. Vaillant's assertion of their washing their milk-baskets with urine, in order to make it speedily coagulate, is wholly without foundation, and may be reckoned as one of those happy inventions of his brilliant fancy which are profusely scattered through the pages of his entertaining book. Having no bread, nor vegetables, nor roots, but such as grow spontaneously in the country, and seldom killing any of their cattle for the sake of the flesh, the necessity of taking something solid into the stomach led them, perhaps, to adopt this manner of drinking their milk; and the best proof of its nutritious quality, in such a state, was the general healthy appearance and vigor of their persons.

Towards the setting of the sun the whole plain was covered with cattle, which in vast herds were brought in from every quarter at the signal of command, given by a particular kind of whistling noise made with the mouth; at another whistle the milch-cows separated from the herd, and came forward to have their milk drawn from them. This operation, and the management of the dairy, form a part of the employment of the men. In the morning a different kind of whistle sent them out to graze. In fact the Kaffers and their cattle seemed perfectly to understand each other.

Though at this place there could not be fewer than three hundred men and women, exclusive of a numerous troop of young boys and girls who were ordered by their parents to keep at a distance ; yet not a hut of any kind was to be seen. Their dwellings were all concealed in the midst of the shrubbery, consisting only of a few living twigs, whose tops were bent and interwoven into each other, forming a frame, of the shape of a parabola, about five feet high and eight in diameter. These frames were rudely covered over with branches of trees and long grass, and were evidently intended only as temporary abodes.

A chief of the name of *Tooley* paid us a visit, drank a few glasses of wine which he seemed very much to relish, and received a small present of beads and tobacco ; but the object that seemed most to engage his attention was the wish to procure for himself a pair of breeches. Among our party were a few tolerable stout and tall men, yet none of their breeches would admit of *Tooley's* thighs. He was a strong muscular man, of six feet in height, and remarkably well made. He was good-humored and cheerful, but did not appear to be possessed of much intellect. He declined entering into any conversation that led to the purport of our journey, and said that his brother *Malloo*, who was one of the first of the Kaffer chiefs, would talk to us on that subject. An express was therefore sent for *Malloo*, who was at a little distance on the upper part of the river. It was not long before he made his appearance, followed by a third chief of the name of *Etonie*.

In a conversation with these chiefs, they were asked whether they were not acquainted with the treaty that had been made a long time ago between the Christians and Kaffers, and renewed at the conclusion of the late hostilities, which treaty had fixed the Great Fish river as the line of demarcation between the two nations? Malloo, who spoke for the rest, replied, that they knew it very well. If so, it was demanded why they had infringed that treaty by passing the said river and taking possession of the country belonging to the colonists, to the great injury of the latter, who had been obliged to quit their habitations? Malloo replied in a manner that shewed he was prepared to answer—that there were no habitations in that part of the country where they had fixed themselves; and as to their motive for passing the boundary, he could only say, for his own part, that he had come over for one of the reasons that had carried the colonists *first* after the treaty into the Kaffer country, which was that of hunting for game.

What this chief stated in his reply was perfectly correct. The Dutch peasantry have not only gone into the Kaffer country since the year 1793, to hunt for the larger sort of game, particularly the hippopotamus, which abounds in all the great rivers of that country, but all those who dwell near the extremity of the colony, near the Great Fish river, have always used, and still continue to consider, the Kaffer side of the river as their own, have sown, and planted, and driven over their cattle to graze. Some of the inhabitants of *Bruyntjes Hoogt* had even gone amongst the

Ghonaquas, a tribe of people produced between Kaffers and Hottentots, but living under the former; had taken possession of the choicest part of their country, well watered by two plentiful streams, the Kat and the Kaapna; had laid out the extent of ground that each meant to occupy; planted vines and other fruits; and, making themselves certain that the avaricious and unjust views of the government would keep equal pace with their own, joined by twenty or thirty names that they contrived to muster from different parts of the colony, they had the audacity to petition Sir James Craig to grant them, as an indemnification for their losses by the Bosjesmans and the Kaffers, a small piece of ground on the Kaapna; and that it would still further oblige them if he could extend it to the Kat river. This small piece of ground is only about five-and-forty miles beyond the present boundary. The daring and impudent falsehoods on which the letter was grounded were easily seen through by Sir James Craig, and their petition was very properly rejected. The eyes, in fact, of the colonists have long been directed towards the two rivers, the Kat and the Kaapna. A native voyager in this country, whose mind seemed only to be occupied in hunting elephants, shooting sea-cows, and collecting gold dust, could not pass without noticing this part of Kaffer-land. In a journal, which has been published by Captain Rio, it is observed: "We came to a vast plain extending as far as a river called "Kaapna, or fine meadows, which name it highly merits "from its delightful situation. The whole country is inter-"sected with rivulets capable of overflowing the adjacent "meadows, and possesses every requisite for becoming a "most convenient and charming settlement." Such a descrip-

tion was sufficient to send a Dutch farmer as far as the Tambookies, if he could only be persuaded there would be no personal danger. Such are the views of those people, who have neither sense of honor, regard for truth, or feelings of justice or humanity to direct their proceedings.

The chiefs were told, that if some few of the colonists had been so imprudent as to transgress the treaty, they had done it contrary to the express orders, and without the knowledge, of government: that the colony was now in the possession of a great and powerful sovereign, the king of England: that one of his first chiefs had deputed us to say, that the established boundary should be observed on the part of the colonists; but he expected also that all those chiefs, who had spread themselves over the country of the colonists, with their families, and dependants, and cattle, would, without any further delay, quietly and peaceably return into their own country; and, as a proof of the good intentions and friendship of the English government towards the Kaffer nation, we were now on our journey to their great chief, or king *Gaika*, carrying for him a present from the English governor at the Cape.

On hearing this, the Kaffer chiefs were apparently uneasy; and it was soon discovered that they not only were on bad terms with the king, but that they had been obliged to fly their country in order to avoid the effects of his displeasure. They now began to change their former tone, and to entreat that an intercession should be made for them with their king, and gave a promise, on condition of a *messenger of peace*

being sent to them, immediately to return into their own country. Such a messenger is known by this people from his laying his *hassagai* or spear on the ground at the distance of two hundred paces from those to whom he is sent, and by advancing from thence with extended arms. Being assured that every attempt to bring about an amicable adjustment between the king and the fugitive chiefs would be tried, and that from the apparent willingness, on their part, to a reconciliation, there could be little doubt of success, they received each a small present, consisting of tobacco, knives, flints, and steels, tinder-boxes, and a few glass beads. These are the sort of articles which the Dutch farmers have been in the habit of exchanging for their valuable breed of cattle.

The three chiefs were all stout, well-formed men; but *Etonic* in particular might be accounted handsome: he had a lively pleasing countenance, that always wore a smile, his eyes were vivid and active, his teeth were white as the purest ivory, and his nose was not in the least flattened, but exactly of the same form as that of the European. In their dress they had nothing particular to distinguish them from those they commanded, except a slender brass chain which hung suspended on the left side, from a wreath of small polished copper beads that encircled the upper part of the head. They wore long cloaks of calves' skins, which, being well stretched and dressed, were very light and pliant. Broad rings of ivory, cut out of the solid tusk of the elephant, were worn upon the left arm, above the elbow. Bracelets of copper and of iron surrounded their wrists, and rings of these

metals were also worn on the legs above the ankles. Glass beads surrounded their necks; and many of the men had porcupine quills stuck through the ear. Some few had a pair of the wings of the Numidian crane fastened one on each side of the head by a leather thong; and others had cows' tails bound to the leg a little below the knee.

Neither had the wives of the chiefs any distinction of dress from the rest of the women. They all wore caps, made of skins, sitting close to the head, and hanging behind, and down each side, in long divided flaps. Each seemed to have decorated their dress, without any fixed order, as caprice had suggested, or as their circumstances would allow. Small beads of copper, rings of iron, brass buttons, old knee-buckles, or whatsoever metallic material had fallen into their hands, found a place on some part of their dress. Some had a brass button stuck in one ear, and in the other a string of glass beads or a shell. They had no change of habit, but each carried her whole wardrobe about her person. Some had not fewer than fifty different strings of necklaces about the neck; a number of rings round their legs and arms of copper and iron; and on their calf-skin cloaks were stitched several rows, from top to bottom, of old buttons, as various in shape, size, and fashion, as a button-maker's card. Some had festoons of small cyprea shells round their caps; others had made them into bracelets and necklaces. Suspended from the neck most of them carried the shell of a small land tortoise, (the *testudo pusilla*,) which held a quantity of red ochre, and a thin piece of leather to rub it upon their faces.

The young boys were perfectly naked ; and the only ornament about them was a small tuft of the long white hair from the rump of the springbok, which was stuck upon the crown of the head.

On the second of September we skirted the banks of the *Kareeka*, towards the sea-shore, perpetually passing through multitudes of Kaffers and their herds of cattle. Of the latter the collected opinion of the party was, that there could not have been fewer seen, in the course of this day's journey, than five thousand head. Among these were oxen of remarkable size and strength, vast numbers of cows, in general much larger and handsomer than those of the colony, some of them not unlike the Alderney cow ; others were without horns, small and strong, resembling the black cattle that come down from the Highlands of Scotland. The horns of the large oxen were twisted with great pains into a variety of shapes. The points of some were brought to meet under the neck ; others were drawn into straight lines projecting horizontally from each side of the head ; some had one horn pointed directly into the air, and the other to the ground ; and others, rising parallel from their bases, had their points turned back, which gave them the appearance of huge antelopes. Some had large circular pieces cut out of the dewlap ; others had this part cut into strings, and hanging in tassels. Not a sheep nor goat were to be seen. The Kaffers, in fact, never breed any of these animals. Dogs in innumerable quantities made their appearance, but so miserably poor that it was painful to look at them. They seemed

to be a small kind of cur. They had no horses. Dogs and cattle were the only animals they possessed.

A rising eminence between the Bosjesman and Karceka rivers, which at this place were not very distant, commanded a beautiful view of the surrounding country, and a great extent of sea-coast. From these elevated plains a sudden depression of the earth descends towards the sea-shore, and particularly between the mouths of the two above-mentioned rivers. The ground has here been rent and torn into vast chasms, separated by high ridges of rude and massy rock. The glens were choaked up with thick, tall shrubbery, and the smaller kinds of the trees of the country. These wild and dismal dens, of many miles in extent, were considered by Rensberg, the person before mentioned, as the nursery of elephants, where, he asserted, he had once seen in one troop between four and five hundred of these enormous brutes, scouring the plains, and making for the forests.

Several of the persons with me pretended to have been eye-witnesses to the manner in which elephants performed the connubial rites; and they invariably asserted that, agreeably to the old accredited story, the female went down on her knees to receive the male, which, however, is not the fact. The manner in which this huge animal contrived to propagate the species is a subject that has long engaged the closet-naturalists of Europe, and which has produced many strange opinions and hypotheses. Some imagined that, notwithstanding the grossness of the body, the feelings of this animal were so delicate, and others, that its sense of slavery was so

powerful, that shame in the one instance, and indignation in the other, were impediments to their indulging, in a domesticated state, in the gratifications of love. Such-like hypotheses, founded on false suggestions of travellers, have of late been most completely set aside by facts performed in the presence of many hundred spectators. Several English gentlemen, resident in the interior parts of India, have bred elephants. In a letter from one of these gentlemen to his friend, dated Tipperah, July 11, 1793, and now published, the whole process of courtship, consummation, and time of gestation, are minutely stated. From this letter the following are points that appear to be most unquestionably ascertained.

First: That tame elephants will procreate in their domestic state, and perform the act of love without shame, and without feeling any sense of delicacy beyond other brute animals.

Secondly: That the period of gestation is about twenty-one months.

Thirdly: That they copulate invariably in the same manner as a horse with a mare, but with much less vigor. And,

Fourthly, That the female will again receive the male in five or six months after delivery.

A copy of the above-mentioned letter having been transmitted to the late ingenious Sir William Jones, the relation produced from the sportive fancy of that celebrated genius the commencement of a mock-heroic poem, in which, though

very short, the marks of exuberant imagination strongly appeared. He intitles it Pelion and Ossa.

“ As in Jove’s war, by rebel giants pil’d,
 “ Enormous Pelion tower’d on Ossa wild,
 “ *Behadur* thus, the Pelion of our wood,
 “ On sleek *Peauree*, broad as Ossa, stood,” &c.

The gigantic elephant is a harmless animal in comparison to the lion, the leopard, wolves, and hyænas, and other beasts of prey with which this wild and rugged part of the country abounds; and these even are much less dreaded than a nest of the most atrocious villains that ever disgraced and disturbed society, which these thickets conceal. The gang consists of seven or eight Dutch peasants, and a body of armed Hottentots which they retain in their service. They have no fixed habitation, but rove about from place to place in the woods. They live by the plunder taken from the neighbouring peasantry, and from unfortunate sufferers by shipwreck, which frequently happens on this wild coast. They are all outlaws; and rewards have been offered by government for taking them dead or alive; but the peasantry are so much afraid of them that none dare approach the place. This gang is supposed to be intimately connected with the emigrant Kaffers, and to have instigated them to continue their abode in the colony.

On the morning of the third of September, as we were preparing to proceed, we had a visit from the four chiefs, *Tatchoo*, *Comma*, *Yaloosa*, and *Hamboona*, having each with him a detachment of his vassals. They at once confessed their fears of re-

turning into their own country, lest the king should make war upon them ; and pressed us to intercede with him for them.

The route from Hassagai-bosch river had been taken out of the common track in order to speak with the Kaffer chiefs, as well as to have a view of that part of the coast where the Bosjesman and the Kareeka rivers discharged themselves into the sea. Over the grassy plains of Zuure Veldt there is little difficulty in finding a road, where the deep glens, through which the branches of rivers usually run, can be avoided ; and we had met with no obstacle till our arrival at the *Kowie*, which falls into the sea a little to the eastward of the *Kareeka*. In order to cross this river it was necessary to descend from the plain into a deep chasm about two miles in length ; not only down a steep precipice strewn over with fragments of rock, but in several places among thick clumps of brushwood, through which it was necessary to cut a road. A more difficult and dangerous place was certainly never attempted before by wheel-carriages. A single false step might have been attended with the total destruction both of waggons and cattle. In the space of two hours, however, we found ourselves in the bottom, where we passed along a narrow defile, hemmed in on either side, sometimes by woods of tall trees creeping up the steep faces of the mountains, and at others between two walls of naked rock. The difficulty of the descent had considerably exhausted the oxen ; but to rise the opposite hill, "*hic labor, hoc opus fuit.*" In vain the animals strove ; the Hottentot drivers shouted, and stamped, and flogged with their enormous whips, and the Dutchmen swore. The first waggon got about a hundred yards up the



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Defying a Wolf

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The gigantic elephant is a harmless animal in comparison to the lion, the leopard, wolves, and hyænas, and other beasts of prey with which this wild and rugged part of the country abounds; and these even are much less dreaded than a nest of the most atrocious villains that ever disgraced and disturbed society, which these thickets conceal. The gang consists of seven or eight Dutch peasants, and a body of armed Hottentots which they retain in their service. They have no fixed habitation, but rove about from place to place in the woods. They live by the plunder taken from the neighbouring peasantry, and from unfortunate sufferers by shipwreck, which frequently happens on this wild coast. They are all outlaws; and rewards have been offered by government for taking them dead or alive; but the peasantry are so much afraid of them that none dare approach the place. This gang is supposed to be intimately connected with the emigrant Kaffers, and to have instigated them to continue their abode in the colony.

On the morning of the third of September, as we were preparing to proceed, we had a visit from the four chiefs, *Tatchoo*, *Comma*, *Yaloosa*, and *Hamboona*, having each with him a detachment of his vassals. They at once confessed their fears of re-

ascent, which was near a mile in length, but was unable to be moved a step higher. After an hour's trial, bruising and fatiguing the oxen to no purpose, they had recourse to the method that ought in the first instance to have been adopted. The reserved oxen were yoked before the others, and thus, by double teams, the waggons were at last drawn out of this horrible chasm; not, however, without producing an instance of brutality and cruelty that will scarcely be supposed to exist in a country that has any pretensions to civilization. While the poor animals were struggling and tearing on their knees, and exerting their strength to the utmost to draw up the waggons, the owner of one of the teams, enraged at their want of success, drew out of its case a large crooked knife with a sharp point, and fixing on one of the oxen for the object on which he might give vent to his fury, cut him with several gashes across the ribs, in the flank, and in the fleshy part of the thigh, some of them from six to seven inches long, and so deep that when the animal walked they opened two inches in width. The size of the wounds is not mentioned loosely for the sake of exaggeration, but is given from actual measurement. The ribs were literally laid bare, and the blood ran down in streams; yet in this condition the poor beast was obliged to draw in the waggon for the space of three hours, after having received such brutal treatment. By two of the gashes a large piece of flesh was very nearly taken out of the thick part of the thigh: and had it not been for the irritable state of mind into which the savage conduct of the fellow had thrown me, but more particularly lest it should seem to give a kind of countenance to his brutality, I should have asked him to have cut it entirely out, as it could

not materially have increased the pain to the beast ; not for the sake of proving the delicacy of an Abyssinian beef-steak, quivering with life, but to have observed the progress of the wound. In three or four days the gashes were skinned over, and appeared to give the animal little uneasiness, but the cicatrices would always remain ; and from these sort of scars on the bodies of many of the oxen, it is to be feared that cutting is a practice but too common among them, notwithstanding that most of the peasantry of the party seemed to be shocked at it. This was the second instance of the kind that I had occasion to witness in the course of this tour ; the other was perhaps the more cruel, as it was exercised on parts of the body more susceptible of pain, namely, the nose and the tongue. In the latter instance the animal bellowed most hideously, burst from the yoke, and plunging into the thickets, made his escape. Even in the neighbourhood of the Cape, where, from a more extended civilization, one would expect a greater degree of humanity, several atrocious acts of the kind are notorious. One of the inhabitants, better known from his wealth and his vulgarity than from any good quality he possesses, boasts that he can at any time start his team on a full gallop by whetting his knife only on the side of the waggon. In exhibiting this masterly experiment, the effect of a long and constant perseverance in brutality, to some of his friends, the waggon was overturned, and one of the company, unluckily not the proprietor, had his leg broken. Hottentot's Holland's kloof, a steep pass over the first range of mountains beyond the promontory of the Cape, has been the scene of many an instance of this sort of cruelty. I have heard a fellow boast that, after cutting and slashing one of

his oxen in this kloof, till an entire piece of a foot square did not remain in the whole hide, he stabbed him to the heart ; and the same person is said, at another time, to have kindled a fire under the belly of an ox, because it could not draw the waggon up the same kloof.

If, indeed, after lashing these poor creatures with an enormous whip, the phlegm of a Dutch boor so far gets the better of his passion, on seeing that his beast is completely exhausted, that instead of drawing his knife, or kindling a fire under in its belly, he unyokes it, the chances are still ten to one the animal never rises more. The moment it is left alone a flock of the Egyptian vultures, and the still more voracious vulturine crows, are sure to tear it in pieces, making it undergo a most cruel and protracted death. I saw an instance of this kind that was really shocking to the feelings of humanity. On the only great and public road, leading from Cape Town towards Rondebosch, a road that at least a thousand people, of one description or another, pass in the course of the day, I observed an ox lying, in the midst of the way, and within two miles of the town, with part of the bowels torn out of the belly. The third day after this I passed the same way, and the ox was still alive with its head erect, and the bowels lying on the ground beside it ; and thus it might have lain to linger away with pain and hunger, perhaps as many days more, had I not requested the chief officer of the police to send a person and dispatch it. The habitude which the people of this colony necessarily acquire in witnessing instances of cruelty on human as well as brute creatures, cannot fail to produce a tendency to hardness of heart, and to

stifle feelings of tenderness and benevolence. In fact the rigour of justice is rarely softened with the balm of mercy. All criminals, condemned to suffer the punishment of death, are afterwards hung in chains close to the public road, to be eaten by the crows and vultures. And, under the old government, when a slave had been guilty of murdering a colonist, implacable rancour, not satisfied with putting in practice every species of torture that malignant and diabolical ingenuity could invent, as long as any signs of life remained in the criminal, sentenced him to be torn limb from limb, and the several parts to be hung upon posts erected for the purpose in the most public parts of the high road. Many of such posts still remain, rather as deplorable memorials of what vindictive malice could invent, than as examples for preventing similar crimes.

As it was our intention to examine the mouth of the Great Fish river, the boundary of the colony to the eastward, it was thought advisable to send forward, in the mean time, two interpreters to the Kaffer king, carrying with them a small present in the name of the governor of the Cape, in order to obtain permission, as ambassadors from the said governor, to enter his territories, and to pay our respects to him. By this step we were not only more likely to secure his protection, but it would also shew him that the treaty made with them in the time of the governor Van Plettenberg, and renewed in the year 1793, was held sacred by the English government. The distance from the place where we now were to that of his residence was calculated to be a journey of five days; the eighth day therefore was fixed on for the interpreters to meet us in Kaffer-land

at a certain spot, well known to them and to our guide Rensberg, which was a journey of two days' distance from the Kaffer court.

On the fourth, therefore, the interpreters proceeded to the eastward, and we directed our route towards the mouth of the Great Fish river. The country over which we passed was perfectly flat; and in those parts where the Kaffers had not yet been, there was abundance of long grass. On approaching the sea-coast we observed a long train of fires, and, supposing them to have been made by a party of Kaffers stationed there, we turned a little out of the way towards the quarter from whence the smoke proceeded; but being to leeward of it, and the wind encreasing, the waggons were in the midst of the fire before we were aware of being so close upon it; and the smoke was so thick and acrid, that it was impossible to see the length of the team. The oxen, being burnt in the feet, became unmanageable, and galloped off in great confusion, the dogs howled, and there was a general uproar. The smoke was suffocating; the flames blazed up on each side of the waggons, creating no small degree of alarm, as most of them contained a quantity of gunpowder. The oxen, however, either by sagacity, or by chance, had set their heads against the wind, and soon galloped through it. The flames ran in all directions among the long dry grass and heathy plants with incredible celerity. The face of the country for several miles was a sheet of fire, and the air was obscured with a cloud of smoke. We had yet a considerable extent of country to pass among black ashes, beyond which we presently reached the mouth of the Great Fish river, where we pitched our tents for the night.

Like all the African rivers that discharge themselves into the sea on the eastern coast, the mouth of the Great Fish river was nearly sanded up. The quantity, however, of water brought down by its stream, is sufficient to keep open a constant channel, which, at the lowest ebb, seemed to be deep enough in every part for the admission of large boats. Within the bar of sand it was from three to four hundred yards in width, and appeared to be very deep. The Portuguese, in their earliest voyages, discovered this river, and gave to it the name of Rio Infânté; and, persuaded that it might admit of being made a place of security for their shipping within the bar, they built a fort upon the left bank, and kept there a small establishment for a short time; but the subsequent discovery of Rio de la Goa, farther to the north-east, promising more solid advantages, induced them to abandon Rio Infânté. The banks descended with a fine smooth slope from the elevated plains on each side, and were covered with grass to the water's edge. The shore on the Kaffer side was beautifully skirted with thick coppice wood. Towards the evening a vast number of *Hippopotami*, or sea-cows as they are called by the Dutch, appeared with their heads above the surface; but keeping close to the opposite shore, they were too far to be easily hit with musquet balls. Several of the paths of these animals led from various parts of the river to a spring of fresh water about a mile distant. To this spring it seems they proceed in the night-time to drink; the water of the river, for a considerable distance from the mouth, being as salt as the sea. They also graze during the night in the reeds, and browse among the shubbery. Short-sighted man would be apt to arraign the Providence of Nature, and accuse her of

having committed a mistake, in placing this unwieldy misshapen animal in an element where it cannot possibly exist, and in which are not to be found the means of its sustenance, as its food does not consist of any thing which the rivers or waters afford.

The latitude of the mouth of the Great Fish river we found to be $33^{\circ} 25'$ south, and longitude $27^{\circ} 37'$ east, which makes the direct distance from the Cape to be six hundred miles.

The coast to the north-eastward, as far as could be seen from the high hillocks of sand, was wild and rocky, and without bay or indentation.

The well-clothed plains of Zuure Veldt, when inhabited by the Dutch, abounded with a variety of game, especially of the antelope tribe; but since the late incursions of the Kaffers they have mostly been destroyed or chased into some other part of the country. The manner in which these people hunt is not only destructive to all kinds of game, but it so much frightens those animals that may chance to escape, as to cause them to abandon the place. A large party, consisting sometimes of several hundreds, men, women, and children, surround the plain on which they may have observed a herd of antelopes. As soon as they have formed the circle each proceeds towards the centre of it, narrowing the diameter, and closing upon each other, till the objects of their pursuit are completely fenced in. Antelopes, and particularly that species called the springbok, are like sheep, which always follow where one leads. As soon, there-

fore, as the hunters have approached within a certain distance of their game, an opening is made in the circle for the nearest animals to pass. All the rest follow in a line; and while by rushing together in their eagerness to pass they retard each other, the men, armed with spears, close in upon the line and make dreadful havock among them. By this kind of hunting, scarcely a springbok is now to be met with in Zure Veldt. We found, however, in the neighbourhood of the close country bordering on the Great Fish river, the steenbok, the boschbok, the rietbok, and the oranie, and shot several *hartebeests*. This is one of the finest animals among the numerous family of the antelopes. The male is about seven feet and a half long and five feet high, and the female six and a half feet long and four feet high: the horns branch out of a single trunk that projects about two inches from the forehead. The mouth, and indeed the whole head, resembles that of the bovine tribe, from whence it has obtained in the *Systema Naturæ* the specific name of *bubalis*. The flesh is remarkably good, and resembles very nearly that of beef; and is carefully salted by the boors.

All the deep chasms or ravines with which the plains of this part of the country are intersected, and the banks of all the rivers, the sides of the knolls, and the range of hills that terminates this division to the northward, are covered with coppice wood, consisting generally of tall luxuriant shrubs, out of which however sprang up, sometimes singly, and frequently in clumps, large and beautiful forest trees: of these the *geelhout* was the most lofty, and being here disentangled from the pendulous lichen that cramped its growth in the

great forests of Van Staaden's river, was eminently distinguished for its beauty and elegance. An euphorbia, throwing out a number of naked arms from a straight trunk thirty or forty feet high, held also a distinguished place among the shrubbery. But one of the largest and most shewy trees, at this time in the height of its bloom, was the Kaffer's bean-tree, the *erythrina corallodendrum*, so called from the color and resemblance of its large clusters of papilionaceous flowers to branches of red coral. Numbers of beautiful birds, such as small paroquets, touracos, woodpeckers, and many others, were fluttering about these trees for the sake of the sweet juices that are generated in the flowers. The coral-tree, like many other dazzling beauties, has its imperfection: the leaves are deciduous, and the blossoms, like those of the almond, decay before the young leaves have burst their buds. This is not the case with the Hottentot's bean: the clusters of scarlet flowers intermingled with the small and elegant dark-green foliage, gave it a remarkable pre-eminence among the tall trees of the kloofs, and the thick shrubbery on the sides of the swells. It is the African *lignum vitæ*, the *guajacum Afrum* of Linnæus, and the *schotia speciosa* of the *Hortus Kewensis*. The wood, however, is not sufficiently hard to be converted to the same purposes as *lignum vitæ*, nor is the tree large enough to make it of any particular use. The seeds of this leguminous plant are eaten by the Hottentots, and are sometimes also used by the colonists. Two genera of the palm tribe were frequently met with; one, the *samia cycadis*, or Kaffer's bread-tree, growing on the plains; and the other, also a species of the same genus, skirting the springs and rivulets: the fruit of the latter was called wild

coffee, and substituted by the peasantry for this berry. The *strelitzia reginæ* also, now in full and beautiful bloom, grew every where in wide-spreading patches in the vicinity of the Great Fish river, but not one of the new species, discovered about twenty miles to the northward of Zwart Kop's river, could be found among them. The cerulean blue nectarium of the *reginæ* was uniformly faded, and its color seemed to decay by a short exposure to the weather, which did not appear to be the case with that of violet blue of the *teretifolia*. The seed of the *reginæ* is eaten both by the Kaf-fers and Hottentots. A great variety of bulbous rooted plants were now springing out of the ground; and several species of those elegant families the *gladiolus*, *ixia*, *moræa*, and the *iris*, were in full bloom. That singular plant the *tamus elephantopus*, so called from a protuberance thrown from the root resembling the foot of an elephant, was met with only in this part of the country. Several species of *xeranthemum* and *gnaphalium* decorated the grassy plains with their brilliant colors of red, yellow, and silky white. The Dutch in the colony have given to these flowers the name of *seven years' duration*; but in Europe we extend the idea to *everlastings*.

In two days' travelling after leaving the mouth of the river, and skirting its banks, we came to the first ford. The moment we began to descend the heights towards the level of the river an extraordinary increase of temperature was felt; and in the course of an hour the thermometer, which stood at noon at 72°, had ascended to 102° in the shade, at which point it remained. at the ford of the river. for four hours.

When exposed to the direct rays of the sun the temperature was increased only four degrees. The wind was due north and remarkably strong; and the stream of air was so heated that it was scarcely possible to bear exposure to it for any length of time. At night it blew a hurricane, and obliged us to strike the tents. It may be remarked that the meridian altitude of the sun on that day was only fifty-one degrees, and that the general surface of the country, from which the wind blew, was covered with thick shrubbery; that on the preceding night, near the same place, the thermometer was down to 52°; and that on the following day, on the same spot, and with the same wind, but less strong, it ascended no higher than 71°. These circumstances render it very difficult to account in any satisfactory manner for so high a degree of temperature.

The following day we passed the Great Fish river, though not without some difficulty, the banks being high and steep, the stream strong, the bottom rocky, and the water deep. Some fine trees of the willow of Babylon, or a variety of that species, skirted the river at this place. The opposite side presented a very beautiful country, well wooded and watered, and plentifully covered with grass, among which was growing in great abundance a species of indigo, apparently the same as that described by Mr. Masson under the specific name of *candicans*.

The first night that we passed in the Kaffer country we pitched our tents near a small stream called *Kowsha*, which falls into the Great Fish river. On the following day we

passed the villages of *Malloo* and *Tooley*, the two chiefs and brothers we had seen in *Zuure Veldt*, delightfully situated on two eminences on the banks of the said streamlet. We also passed several villages situated in the valley through which the *Guengka* and its branches meander, and the next day we came to a river of very considerable magnitude called the *Keiskamma*. Though no part of the colony through which we had yet passed could be compared to that portion of the *Kaffers'* country which lay between the Great Fish river and the *Keiskamma*; and though the huts of which the villages were composed appeared to be perfect and in good order, yet no vestige of human industry was yet visible, nor any traces, except the buildings, that might lead to a supposition that the country was inhabited. In fact, during the two days we had travelled in *Kafferland* not a human being had made its appearance, except one of our interpreters with a *Kaffer* chief, whom we met at the close of the second day, and who had been dispatched by the king to invite and to conduct us to his place of residence.

That part of the *Keiskamma* where we had encamped was not fordable by waggons: but, had it even admitted a passage, the country on the opposite side was so very mountainous and woody, that, so far from making the attempt with wheel-carriages, it was scarcely passable by horses. It was therefore concluded to send forwards, on the following day, three or four *Hottentots* with a few presents, and to proceed from the place of our encampment on horseback. Though the distance from the *Keiskamma* to the residence of the king was not more than fifteen miles, it took us above four hours

in riding. The hills were mostly covered with thick under-wood, and on the plains were so many straggling trees of the thorny mimosa, just distant enough from each other for their spreading branches to meet and annoy passengers, that we were obliged to quit the direct road, which was no more than a foot-path, every moment. In the course of the journey we passed a number of villages containing each from ten to thirty huts, some of which were deserted, but others very populous. A great crowd of people of all descriptions flocked down on every side and followed us along the road. The weather being warm, the men had thrown aside their cloaks and were entirely naked. But the women reserved their cloaks of calf-skin and close leather caps, which, with the heat of the weather, and the exertions they made to gratify their curiosity by the sight of the strangers, seemed to incommode them not a little.

On arriving at his place of residence, we found that the king, not having expected us until the following day, had gone to his grazing village situated about ten or twelve miles to the northward, in consequence of some intelligence he had received of the wolves having committed great depredations among his young cattle on the preceding night. A messenger was therefore immediately dispatched after him; and in the mean time the king's mother, a well-looking woman, apparently about five-and-thirty, and his queen, a very pretty Kaffer girl, about fifteen, with their female attendants, to the number of fifty or sixty, formed a circle round us, and endeavoured to entertain us with their good-humored and lively conversation, which would have been the

more agreeable, had it been conveyed directly, instead of through the medium of a Hottentot interpreter. It was not long before Gaika, the king, made his appearance riding on an ox in full gallop, attended by five or six of his people. Our business commenced with little ceremony under the shade of a spreading mimosa. He requested that we might all be seated in a circle on the ground, not as any mark of civility on his part, but that it might the more distinctly be heard what each party had to say. The manner, however, in which he received us sufficiently marked the pleasure he derived from the visit: of the nature of this he was already aware, and entered immediately upon the subject, by expressing the satisfaction he felt in having an opportunity of explaining to us that none of the Kaffers who had passed the boundary established between the two nations were to be considered as his subjects: he said they were chiefs as well as himself, and entirely independent of him; but that his ancestors had always held the first rank in the country, and their supremacy had been acknowledged on all occasions by the colonists: that all those Kaffers and their chiefs, who had at any time been desirous to enter under the protection of his family, had been kindly received; and that those who chose rather to remain independent had been permitted to do so, without being considered in the light of enemies. He then informed us, that his father died, and left him, when very young, under the guardianship of *Zambie*, one of his first chiefs and own brother, who had acted as regent during his minority; but that having refused to resign to him his right on coming at years of discretion, his father's friends had shewed themselves in his favor, and

by their assistance he had obliged his uncle to fly: that this man had then joined *Khouta*, a powerful chief to the northward, and with their united forces had made war against him: that he had been victorious, and had taken *Zambie* prisoner: that he had never been at war with, nor to his knowledge had ever given the slightest offence to, the chiefs of the other side of the *Keiskamma*, but, on the contrary, had always endeavoured to conciliate their good-will: yet, that since his friends and subjects had supported him in the assumption and maintenance of his right, he had observed a disposition in those chiefs to withdraw themselves from his friendship: that the people of *Malloo* and *Tooley* particularly had committed great depredations on the cattle of his subjects; and that, when he sent to them a civil message to enquire if any had by chance strayed into their territories, to his great surprise he was informed they had quitted the country: that he had more than once, since that period, sent to them his proffers of friendship, but that they had detained, and, as he supposed, put to death his messengers: that still to avoid giving them any pretext for commencing hostilities, he had strictly forbid any of his subjects to molest their habitations, or even to pass the *Keiskamma*.

From the accounts we had received from the boors respecting these people, we were surprized to find so much good sense and prudence in a very young man and a Kaffer. We explained to him the nature of our visit, and submited for his consideration the six following proposals:

1. That he should send a messenger of peace and friendship along with one of our interpreters to the Kaffer chiefs now residing in the colony :
2. That none of his subjects, on any pretence whatever, unless sent expressly by him, should pass the boundary established between the Colonists and Kaffers :
3. That none of his subjects should have any intercourse whatever with the Colonists ; and that, if any of the latter should be found in any part of his territories, he would send them under a strong guard to Graaff Reynet :
4. That, should any ship be stranded on the Kaffer coast, he would afford to the unfortunate passengers and crew hospitality and protection, and that he would conduct them in safety to Graaff Reynet
5. That any blacks, Hottentots, or *bastaards*, found in his territories, should be taken up and sent to Graaff Reynet.
6. And that he should keep up a friendly intercourse with the landrost, by sending annually, or oftener, if necessary, one of his captains, bearing a brass gorget with the arms of his Britannic Majesty engraven upon it.

To all these he readily agreed, except to the latter part of the third article, observing that he did not think it right for Kaffers to make prisoners of men so superior to themselves as Christians were ; but he promised to give intelligence to the landrost, whenever any should be met with in his territories.

It is a common idea, industriously kept up in the colony, that the Kaffers are a savage, treacherous, and cruel people; a character which appears to be as false as it is unmerited. Their moderation towards the colonists, and to all white people, has shewn itself on many occasions; and if the inhabitants of the bordering parts of the colony had any sense of shame or feelings of gratitude, instead of assisting to propagate, they would endeavour to suppress, such an idea. They know very well that in the height of a war into which this people was iniquitously driven, the lives of their wives and children that fell into the hands of the Kaffers were spared, whilst their women were murdered promiscuously by the colonists. Another instance of the different manner in which the Dutch and the Kaffers conducted themselves, under the same circumstances, will serve to shew which of the two nations most deserves the character thrown upon the latter.

In the month of February 1796, a vessel from India under Genoese colours was wrecked on the coast of the colony between the Bosjesman and Sunday rivers. The peasantry from various parts of the coast, from Langé-kloof to Kafferland, flocked down to the wreck, not for the humane purpose of giving assistance to the unfortunate sufferers, but to plunder them of every thing that could be got on shore; and it is a notorious fact, that the only Dutchman who was anxious to secure some property for the captain and officers, had his brains dashed out with an iron bolt by one of his neighbours.

In June 1797, the *Hercules*, an American ship, was stranded between the mouths of the Keiskamma and the Beeka. By

the time that the crew, consisting of about sixty persons, had got on shore, they found themselves surrounded by Kaffers, and expected immediately to be put to death by these savages. Instead of which, to their no small degree of joy and surprise, the chief gave orders for an ox to be instantly killed, and the flesh distributed among the unfortunate sufferers. There is, however, one temptation which a Kaffer cannot resist—the sight of metal buttons; and those who suffered shipwreck, and who happened to have any of these articles about their persons, had them cut off without much ceremony. They were deprived of no other part of their property; and they were conducted in safety to the residence of some of the colonists, from whom a demand was made of five rixdollars for the captain, and an equal sum for the whole of the crew, as a full compensation for their trouble—a very moderate and just demand; and it were to be wished that the example of the Kaffers was observed on other coasts, that pretend to a greater degree of civilization than prevails on those of Southern Africa.

Having arranged with the king the business that brought us into Kaffer-land, we made him a present, consisting of sheets of copper, brass-wire, glass-beads, knives for skinning animals, looking-glasses, flints, steels, and tinder-boxes, and a quantity of tobacco. His mother also received a present of the same nature. Except this lady, all the other women kept in the back-ground during the conversation, as did also *Zambie*, the uncle and usurper, who was then a prisoner at large in the village. The young king's treatment of this man did him great honor. All his former attendants, his cattle, and his six wives, were restored to him, with as much liberty as the

rest of his subjects, except that he was always obliged to reside in the same village with the king.

Gaika was a young man, at this time under twenty years of age, of an elegant form, and a graceful and manly deportment; his height about five feet ten inches; his face of a deep bronze colour, approaching nearly to black; his skin soft and smooth; his eyes dark brown, and full of animation; his teeth regular, well-set, and white as the purest ivory: his countenance open, but more marked with the habit of reflection than is usually observed in that of a Kaffer; he had the appearance, indeed, of possessing in an eminent degree, a solid understanding and a clear head: to every question that related to their manners, customs, laws, and various other points, he gave, without embarrassment or reserve, direct and unequivocal answers; and it is to him I am principally indebted for the little information I am enabled to give concerning the Kaffer nation: his understanding was not more strong than his disposition appeared to be amiable: he seemed to be the adored object of his subjects; the name of Gaika was in every mouth, and it was seldom pronounced without symptoms of joy. He had one wife only, very young, and, setting aside the prejudice against color, very pretty, by whom he had a little girl called *Jasa*. Like the chiefs in the colony, he wore a brass chain suspended, on the left side, from a wreath of copper beads that encircled his head: on his arm he had five large rings cut out of the solid tusks of elephants, and round his neck was a chain of beads; his cloak was faced with skins of leopards; but he threw this dress aside, and, like the rest of his people, appeared entirely naked

The queen had nothing to distinguish her from the other women, except that her cloak seemed to have had more pains bestowed upon it in the dressing, and had three rows behind of brass-buttons extending from the hood to the bottom of skirts, and so close that they touched each other. The rest of the women were contented with a few of these ornaments straggling over different parts of the cloak. This weighty covering seems never laid aside by the females in the hottest weather ; but they wear nothing whatsoever under it, except the little apron that the Hottentot women take such pains to decorate. The Kaffer ladies are not however less anxious to appear smart about the head. Their skin-caps were ornamented with buttons, buckles, beads, or shells, according as fancy might suggest or their wardrobe could supply.

Though the country between the Keiskamma and the residence of the king was rugged, poor, and mountainous, it here began to assume a very different appearance. The knolls of grass were well covered, and the hanging woods on the steep sides of the high mountains to the northward were extremely beautiful. The village at which he now lived, was but a temporary residence. It was situated upon the *Kooquanie*, a small stream that fell into the *Keiskamma*, and consisted of about forty or fifty huts of the form of beehives. That which seemed to be destined for the use of the queen stood at the head of the village ; was somewhat larger than the rest, and finished in a neater manner : it was about ten feet in diameter, and eight feet high. These huts are first shaped by frames of wood, and afterwards daubed over with a kind of mortar composed of clay and the dung of cattle ; and, when

this is sufficiently dry, a neat covering of matting is worked over the whole. Such huts are completely water-tight, and very warm.

The Kaffers having always been represented as agriculturists, we were a little disappointed in not meeting with gardens and cultivated grounds about their habitations; not a vestige of which had any where appeared. On putting the question to *Gaika*, he replied, that having been engaged in war for the two or three years last past, during which he had not been able to fix at any one place above a month or two at a time, they had consequently been under the necessity of suspending their pursuits of agriculture; that in time of peace they always planted millet, and several kinds of vegetables; and that nothing could give him an equal degree of pleasure to that of seeing the *keerie*, now an instrument of war, converted into an utensil of husbandry; but that at present he was just on the eve of another campaign. He seemed much pleased when the landrost told him, that if, on his return from his expedition, he would send to Graaff Reynet, he should be supplied with corn and different garden-seeds; and he appeared to anticipate the happiness that his people would experience, after the fatigues and horrors of war, in returning to their ancient habits of peaceful industry.

The country inhabited by the people whom the colonists distinguish by the name of Kaffers, is bounded on the south by the sea-coast; on the east, by a tribe of the same kind of people who call themselves *Tambookies*; on the north, by the savage *Bosjesmans*; and on the west, by the colony of the

Cape. With the Tambookies they live on friendly terms; but, like the Dutch peasantry, they have declared perpetual war against the Bosjesmans. Their expeditions, however, against these savages are not attended with the same success as those of the colonists. The Bosjesmans care as little for a Hassagai as they dread a musquet. The principal weapon used by the Kaffers is an iron spear from nine inches to a foot in length, fixed at the end of a tapering shaft about four feet long. Such an instrument is called by the Hottentots a hassagai, but the Kaffer name is *omkontoo*. In throwing this spear they grasp it with the palm of the hand, and raising the arm above the head, and giving the shaft a quivering motion to find the proper point of equilibrium, it is delivered with the fore-finger and the thumb. At the distance of fifty or sixty paces they can throw at a mark with a tolerable degree of exactness; but beyond that distance they have no kind of certainty. It appears to be a very indifferent sort of weapon, and easily to be avoided. In battle they receive the point of the hassagai upon an oval shield about four feet in depth, made from the hide of a bullock. Their other weapon, the *keerie*, is less formidable than the hassagai; this is a stick about two feet and a half long, with a round knob at the end about two inches in diameter, and very weighty, being the root of some shrub. They throw it in the same manner as the Hassagai, and are very expert in killing birds and the smaller sort of antelopes, particularly the little *pygmaea*. The small end of the *keerie* serves, in time of peace, in their agriculture, as an instrument for dibbling, for which purpose it seems to be much better adapted than for a hostile weapon. The government on the east side of the Keiskamma is not exactly

the same as on the west. Gaika is the acknowledged sovereign over that part of the country which lies to the eastward of the river. The few chiefs who live among his people are obedient to his commands, and consider themselves as his captains. Among the emigrant Kaffers, each chief is independent, though the inferior ones look up, in some measure, to those who are more powerful than themselves. These detached hordes seem in their government to resemble the ancient clans of the Highlands of Scotland.

Every Kaffer is a soldier and a herdsman. The first is not a profession, but taken up occasionally as the state, of which he is a member, may demand his services. War is not made by them for extension of territory or individual aggrandizement, but for some direct insult or act of injustice against the whole, or some member, of the community. His habits and way of life are better suited for the herdsman than for the warrior. From the nature probably of his food, which is chiefly milk, his manners are mild and gentle, at the same time that the exercise of the chase, which from pleasure he follows as well as for profit, gives him an erect deportment, and a boldness and openness of expression that indicate nothing like fear. This in fact is an impression on the mind which can hardly be said to exist in that of a Kaffer. In time of peace he leads the true pastoral life; his cattle is his only care: he rarely kills one for his own consumption, except on some particular occasion. When a stranger of distinction visits a Kaffer chief, he selects from his herd the fattest ox, and divides it with his visitors. The evening that we departed from the village of the king, curiosity had brought

together about a thousand people to see the strangers. Before they returned to their houses the king ordered four oxen to be slain, and the flesh to be distributed among them. For our party he intended a present of three oxen; but these he observed must be selected from his herd with his own hands. The whole management of the cattle is left to the men, and they easily render them uncommonly expert in comprehending their meaning. The horns of their greatest favorites are twisted in their nascent state into very whimsical forms. These are effected by grasping the young horn with hot irons till it becomes soft, in which state the direction wished for is given to it. Those of the ox on which the king rode were laid along each side of the neck with the points just touching the shoulders.

Among their cattle was a particular breed different from any I had seen in the colony. They were short-legged, short-necked, generally of a black and white color, and their horns were only from four to eight inches in length, curved inwards; and their extremities, which were nearly of the same thickness as at the roots, pointed to the ears. These horns had no connection with the skull, but were attached merely to the skin, and so loose that they might be turned round in any direction. When full grown they strike against the animal's face as it walks. They were considered as excellent beasts for riding or for bearing burthens. This variety of the common ox had not the dorsal tuft which the loose-horned ox of Abyssinia is described to possess.

While the men are employed in rearing and attending the cattle, the women are engaged in the affairs of the house, and in cultivating the ground. These, with the manufacture of baskets with the *Cyperus* grass, and of earthen pots for boiling their meat or corn, which are the chief part of their household utensils, the making their skin-cloaks, and nursing their children, furnish sufficient employment for the women. They are said to be exceedingly prolific; that twins are almost as frequent as single births, and that it is no uncommon thing for a woman to have three at a time. Their children, soon after birth, are suffered to crawl about perfectly naked; and at six or seven months they are able to run. A cripple or deformed person is never seen. The Dutch have an idea that if a Kaffer child should be born imperfect, the parents immediately strangle it; and, that if the mother should die in childbed, or before the infant can walk without support, it must be interred alive with her; also, that if twins are born one of them must perish. *Gaika's* mother seemed shocked at questions of this nature being put to her; and assured me that a woman who could suffer such an unnatural crime to be committed, as that of the murder of an infant, would be driven out of society. A high degree of civilization may indeed dull the feelings of nature, and policy may sometimes silently approve of crimes committed against it; but a savage is most likely to feel the force of parental affection in its fullest extent.

There is not perhaps any nation on the face of the earth, taken collectively, that can produce so fine a race of men as the Kaffers: they are tall, stout, muscular, well made, elegant

figures. The particular causes to which they are indebted for their fine forms and athletic strength of body I do not pretend to develope, but, it may be observed, that they are exempt from many of those causes that, in more civilized societies, contribute to impede and cramp the growth of the body. Their diet is extremely simple; their exercise that of the most salutary nature; their limbs are not encumbered with clothing; the air they breathe is pure; their rest is not disturbed by violent love, nor their minds ruffled by jealousy; they are free from those licentious appetites which proceed frequently more from a depraved imagination than a real natural want: their frame is not shaken and enervated by the use of intoxicating liquors, for they are not acquainted with them; they eat when they are hungry, and sleep when nature demands it. With such a mode of life, languor and listlessness and melancholy have little to do. The countenance of a Kaffer is indeed always cheerful; and his whole demeanor bespeaks content and peace of mind.

Though black, or very nearly so, they have not one line of the African negro in the shape and turn of their person. The comparative anatomist might indeed be a little perplexed in arranging the skull of a Kaffer in the chain, which he has so ingeniously put together, comprehending all the links from the most perfect European to the Ourang-Outang, and from it through all the monkey-tribe. The head of a Kaffer is not more elongated than that of an European; the frontal and the occipital bones form nearly a semicircle; and a line from the forehead to the chin drawn over the nose is as finely rounded and as convex as the profile of a Roman or

a Grecian countenance. In short, had not Nature bestowed upon him the dark-coloring principle that anatomists have discovered to be owing to a certain gelatinous fluid lying between the epidermis and the cuticle, he might have ranked among the first of Europeans.

Among other causes that may have contributed to keep up the tall and athletic stature of the Kaffers are their frequent inter-marriages with strangers. The principal article of their trade with the Tambookie nation is the exchange of cattle for their young women. Almost every chief has Tambookie wives, though they pay much dearer for them than for those of their own people. Polygamy is allowed in its fullest extent, and without any inconvenience resulting from the practice, as it is confined nearly to the chiefs. The circumstances of the common people will rarely allow them the indulgence of more than one wife, as women are not to be obtained without purchase. The females being considered as the property of their parents, are invariably disposed of by sale. The common price of a wife is an ox or a couple of cows. Love with them is a very confined passion, taking but little hold on the mind. When an offer is made for the purchase of a daughter, she feels little inclination to refuse; she considers herself as an article in the market, and is neither surprised, nor unhappy, nor interested, on being told that she is about to be disposed of. There is no previous courtship, no exchange of fine sentiments, no nice feelings, nor little kind attentions which catch the affections, and attach the heart. It would be unjust at the same time to tax them with sensuality. A Kaffer

woman is both chaste and modest; yet, in many points of her conduct, in which she differs from females of more polished nations, the latter part of her character might be called in question. If, for instance, a young woman should be asked if she is married, not content with giving the simple negative, she usually throws open her cloak and displays her bosom; and, as she has seldom any other covering beneath, she perhaps may discover at the same time, though unintentionally, more of her secret charms.

Instances of infidelity are said to be very rare; and, when they do occur, are accidental rather than premeditated. The punishment is a fine, and, if the man chuses it, the dismissal of his wife; but should a husband surprise his wife in the act of adultery, the law would justify him in putting the parties to death. The laws by which their society is governed are very simple, and grounded less on deep policy than on plain natural principles. If a murder should appear to be premeditated, the perpetrator is instantly put to death. If a man should kill another in his own defence, in a quarrel, or by accident, he must pay to the relations of the deceased, as a compensation for their loss, a certain fine, which is either agreed to among themselves, or settled by the chief and elders of the horde. In doing this, the value that the deceased held in the society, and the family left behind him, are the only objects taken into consideration. A chief has no power over the lives of his subjects: should he by design, or in the heat of passion, put a man to death, he would incur the hazard of being expelled out of the community. For theft there is no other

punishment than that of restitution. They know nothing of the practice of imprisonment for any crime.

The ancients were of opinion that the face was always the index of the mind. Modern physiognomists have gone a step farther, and pretend, that a fine form, perfect in all its parts, cannot contain a crooked or an imperfect mind. Judging the mind of a Kaffer by such a rule, it would not be pronounced deficient in talent. The experiment of giving him a suitable education has not yet been made; but there are perhaps no unlettered people on the face of the earth whose manners and opinions have more the appearance of civilization than those of the Kaffers: they are no contemptible artisans. Though they have no knowledge of smelting iron from the ore, yet when it comes to their hands in a malleable state, they can shape it to their purpose with wonderful dexterity. Every man is his own artist. A piece of stone serves for his hammer, and another for the anvil, and with these alone he will finish a spear, or a chain, or a metallic bead that would not disgrace the town of Birmingham. The shafts of their spears are also neatly made. Many of the ornaments of copper and iron, with which they adorn their heads, are far from being void of taste. The article that furnishes their dress is prepared and put together with some degree of ingenuity. Calves' skins only are used for this purpose: when first taken from the animal they are fixed to the ground with wooden pegs, extended as far as they will bear, and well scraped, so that no part of the flesh remains upon them. As soon as they are sufficiently dry to have lost the power of

contraction, they are beaten with stones till they become soft and pliant. In this state the interior side is scraped with sharp stones, and smeared with red ochre, till a nap, like that on cloth, is raised over the whole surface: they are then cut into proper shapes, and sewed together exactly in the same manner that the shoemakers of Europe stitch together two pieces of leather. Their bodkin is a piece of polished iron, and the thread is the fibres of the tendons of the long dorsal muscle taken from various animals; those in a wild state are preferred, as furnishing a much stronger thread than such as are domesticated. The Hottentots sew together their sheep-skins with the same material; and the colonists, following the example of the natives, have recourse to the same article as a substitute for flaxen thread, which, when the English took possession of the settlement, bore a profit on the prime cost of a thousand *per cent*.

The progress of their agriculture, as observed by the king, had lately been checked by internal dissensions, and the encroachments of a rival power. They seem however to be much more inclined to the pastoral than the agricultural life,—a circumstance which will materially retard their advancement in civilization. The husbandman finds leisure to sit down and reflect; the herdsman is never stationary, but wanders from place to place in search of food for his cattle. The chase employs the greatest portion of the time which the Kaffers have to spare. In their country the larger kinds of game, particularly the elephant and the buffalo, are become very scarce; and not an ostrich nor a springbok is now to be found there. These two animals, keeping generally upon the plains,

and avoiding the woods, were easily enclosed by the numerous hunting parties, and wholly destroyed or frightened away. The elephant and the buffalo fell also in the woods by the Hassagai, but more frequently by deep pits made in the ground across the paths that led to their usual haunts. In this manner they sometimes took the hippopotamus; but the usual gait of this animal, when not disturbed, is so cautious and slow that he generally detected the snare that was laid for him, and avoided it. The more certain method of destroying him was to watch at night behind a bush close to his path; and, as he passed, to wound him in the tendons of the knee-joint, by which he was immediately rendered lame and unable to escape from the numerous Hassagais that afterwards assailed him. Numbers of this huge animal still remain in all their large rivers; indeed they seem not very solicitous about destroying it. The tusks, though of the finest ivory, are too small for the usual purposes to which they apply this article; and they seem to have less relish for grease than either the Hottentots or the colonists. The spoils of the chase are always bestowed upon their persons. The tusks of the elephant furnish them with ivory rings for the arm; the leopard supplies his skin to ornament the front of the cloak; and the skin of the tyger-cat is used by the women as pocket-handkerchiefs.

Besides the illicit trade that the Dutch farmers have carried on with this people, consisting of pieces of iron, copper, glass-beads, and a few other trifling articles, given to them in exchange for their cattle, the Kaffers have no kind of commerce with any other nation except their eastern neighbours the Tambookies. In addition to the young girls which they purchase from these people, they are supplied by them with a

small quantity of iron in exchange for cattle. It has been supposed that the Tambookies, and other nations farther to the eastward, possessed the art of obtaining iron from the ore; but it is much more probable that they are supplied with it by the Portuguese settlers of Rio de la Goa, not far from which their country is situated. The only metals known to the Kaffers are iron and copper; and their only medium of exchange, and the only article of commerce they possess, is their cattle.

There are perhaps few nations beside the Kaffers, that have not contrived to draw some advantages from the possession of a sea-coast. They have no kind of fishery whatsoever either with nets or boats. Whether they retain any remains of superstition that might have been attached to some of the various modifications through which the Mahometan, as well as the Christian, religion has undergone in its progress through different countries, and which forbids them the use of fish; or whether their mode of life has hitherto prevented them from thinking on the means of obtaining a livelihood from the waters, I cannot take upon me to decide; but it is a fact that they scarcely know what kind of a creature a fish is. The whole extent of their coast, which is washed by the sea and intersected by the mouths of several large rivers, does not possess a single boat, nor canoe, nor any thing that resembles a floating vessel. The short space of time, perhaps, which they have occupied that part of Africa they now inhabit, has not yet sufficiently familiarized them to the nature of deep waters, to entrust themselves upon a frail bark.

" Illi robur et aes triplex

" Circa pectus erat, qui fragilem truci

" Commisit pelago ratem

" Primus" ———

The Kaffers most certainly are not the Aborigines of the southern angle of Africa. Surrounded on all sides by people that differ from them in every point, in color, in features, in form, in disposition, in manners, and in language, it would be absurd to consider them as indigenous to the small spot they now possess. Were I to speculate upon their origin, I should have little hesitation in giving it as my opinion that they are descended from some of the tribes of those wandering Arabs known by the name of *Beduins*. These people are known to have penetrated into almost every part of Africa. Colonies of them have found their way even into the islands of South Africa, where more serious difficulties would occur than in a journey over land to the Cape of Good Hope. By skirting the Red Sea, and turning to the southward along the sea-coast, the great desert of sand that divides Africa into two parts is entirely avoided, and the passage lies over a country habitable as far as is known in every part. Their pastoral habits and manners, their kind and friendly reception of strangers, their tent-shaped houses, the remains of that grand feature of Islamism, the circumcision of male children, which is universally practised among all the Kaffer hordes, all strongly denote their affinity to the Beduin tribes. Their countenance is also truly Arabic; they differ only in color, which varies from deep bronze to jet black, but that of the latter is most predominant. If they had the smallest resemblance to the African negroes, either in their features or conformation, they might be supposed to owe their dark complexion to an intercourse in their passage through the country with these people, but there is not the least appearance of this having been the case. To the Ethiopians or Abyssinians they

bear a much stronger resemblance. The annexed portrait, drawn from nature by Mr. S. Daniell, will shew better than any description which I can give, the head-dress and the countenance of a Kaffer, whose features, I apprehend, will not be considered as deficient in point of symmetry, nor as indicating any want of intelligence.

Circumcision of male children is universally practised among the Kaffers, and is indeed the only exterior mark that seems to remain of a religious or sacred institution. The Kaffer considers it, however, merely as a duty which he owes to the memory of his ancestors, a prescriptive custom handed down to him as an example which he is bound to follow. He neither ascribes the practice of it to a principle of cleanliness, from whence in all probability it derived its origin, nor to any other cause or motive, but contents himself by pleading ancient usage. A circumcisor is a profession, and I believe the only one that exists among the Kaffers. The time of performing the operation is generally at the age of eight or nine years. Those who follow the profession travel from village to village, in quest of business, cutting all the male children who may be of a proper age. During the time they remain in a village, which may be eight or ten days, to see that their patients are doing well, they are invited to feasts and entertainments from house to house.

To perform the operation of circumcision nothing more is necessary than a sharp piece of iron in the form of a blade of a knife. The point of this instrument is inserted between the clans and the prepuce on the upper part, and the skin laid



Haffer Woman

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open to the root where they unite; from thence the instrument is passed down each side to the frænum, close along the edge of which the whole prepuce is divided into two parts, and entirely removed at the under side. After the operation the boy adopts a small bag of leather which extends a little beyond the *glans penis*, fitted sufficiently tight to remain on without binding, though some wear a belt to which the covering is attached by a string. The projecting end of the purse or bag has a small shank about an inch in length, by which it may more conveniently be drawn off; this very slight and indecent covering, with the rings, and other ornamental appendages, constitute the whole of a Kaffer's summer dress. He does not wear any covering on his head, which nature has clothed with the same kind of curling hair as that of the Hottentot. The circumstance of their having short hair should seem to militate against the supposition of their Arabic origin; but their intermixture with the Hottentots and other neighbouring nations along the coast, might have produced this variation from their supposed origin; and when a twist is once got into the hair, in a warm climate, it seems to increase with every generation. The *Bastaards*, or those who are produced between an European and a Hottentot, have strong curling hair, and are, except in color, very like the Kaffers.

So different are the opinions and the feelings of different nations concerning religion, and so difficult do the most civilized people find it to express their notions clearly and consistently of the "unknown God," that little satisfactory information can be collected on those points without a very familiar and extensive knowledge of the language of the people among

whom the inquiry is made, which was far from being our case in the present instance. The king being asked if they had any belief in a supernatural power, and, if so, what were their notions concerning it? replied, that they believed in the existence of some invisible power that sometimes brought good and sometimes evil upon them; it was this power that caused men to die suddenly, or before they arrived at years of maturity; that raised the wind, and made thunder and lightning to frighten, and sometimes to kill them; that led the sun across the world in the day, and the moon by night; and that made all those things which they could neither understand nor imitate. I then shewed him my watch; and from his great surprise it was clear he had never seen one before. On examining attentively the movements, and observing that the motion was continued in his own hands, he looked at the surrounding spectators, and pronounced emphatically the word *feegas*, which was echoed back with a nod of the head from the whole crowd. Concerning this word the Hottentot interpreter could get no other information than that it was some influence of the dead over the living in instigating and directing the actions of the latter. He called it a ghost or spirit, and said it was the Kaffer way of swearing. It appeared that if a Kaffer swore by a deceased relation, his oath was considered as inviolable. A promise was always held sacred when a piece of metal was broken between the parties; a practice not unlike the breaking of a sixpence between two parting lovers, still kept up in some country places of England. That these people have not bewildered their imaginations so far with metaphysical ideas of the immortality of the soul, as the more civilized part of mankind has exercised the reasoning faculties on this subject, and that

their notions have been little directed towards a future state of existence, were clearly to be collected from his replies to various questions put to him on those topics; but as little information was likely to be gained on such abstruse points through the medium of a Hottentot interpreter, the conversation was turned to other subjects less embarrassing, and such as came more immediately before the senses.

Their skill in music is not above the level of that of the Hottentots. They have in fact no other instruments except the two in use among the latter, and a small whistle made of the bone of some animal, and used sometimes for giving the necessary instructions to their cattle when at a distance. They seldom attempt to sing or to dance, and their performances of both are miserably bad. A Kaffer woman is only serious when she dances, and at such times her eyes are constantly fixed on the ground, and her whole body seems to be thrown into convulsive motions.

A greater degree of amusement appears to be derived by the women from the practice of *tattooing*, or marking the body by raising the epidermis from the cuticle; a custom that has been found to exist among most of the uncivilized nations inhabiting warm countries, and which may probably owe its origin to the paucity of ideas to keep the mental faculties in exercise, and the want of means for the proper employment of time. By slightly irritating the surface of the body, it conveys to the feelings a pleasurable sensation. In Kafferland it has passed into a general fashion. Every woman has a tattooed skin; and their ingenuity in this way is chiefly exercised between the breasts and on the arms.

The temperate manner in which these people live, their simple diet and their duly-proportioned quantity of exercise, subject them to few complaints. A limited number of simples compose the dispensary of all nations where physic is not a profession. The Kaffers make use of very few plants, and these are chiefly employed in embrocations for sprains and bruises. The mother of Gaika was so solicitous to procure from us a quantity of common salt, to be used as a purgative, that she sent a person to our waggons, fifteen miles distant, for a small quantity of this article. They do not seem to be subject to any cutaneous diseases. The small-pox was once brought among them by a vessel that was stranded on their coast, and the disorder is said to have carried off great numbers. The marks of it were apparent on the faces of many of the elder people. They have neither fermented nor distilled liquors to impair the constitution by an improper use of them. The only two intoxicating articles of which they have any knowledge are tobacco and hemp. The effects produced from smoaking the latter are said to be fully as narcotic as those of opium. In the use of this drug, as well as of tobacco, the oriental custom of drawing the smoke through water by means of the hookar, though in a rude and less elegant manner, is still retained by the Kaffers. The bowl of their earthen-ware pipe is attached to the end of a thick reed which passes obliquely through one side of an eland's horn. This horn being filled with water, the mouth is applied to its open end, and the smoke drawn out of the reed is qualified and rendered less acrid by its passage through the water. The Hottentot differs very materially from the Kaffer in the construction of his pipe. He reduces the stem to the length

of two inches, that two senses may at the same time receive the benefit and the gratification resulting from the practice of smoking.

Few are the dietetic plants cultivated by the Kaffers. The millet, called by botanists the *holcus sorghum*, and a very large species of water-melon, seem to be the most important articles of their kitchen garden. The *zamia cicadis*, a species of palm, grows wild in almost every part of the country, and is sometimes used, as a substitute for millet, to mix with milk as a kind of surmety. Preparatory for this purpose the pith of the thick stem is buried in the ground for a month or five weeks, till it becomes soft and short, so as easily to be reduced to a pulpy consistence. They eat also the roots of the *iris edulis*, and several kinds of wild berries and leguminous plants.

Had the Kaffers been more generally employed in tilling the ground, they would probably before this have obtained a more competent knowledge of the general causes by which the vicissitudes of the seasons are produced. At present they know little more of astronomy than that the moon in about thirty days will have gone through all her different phases; and that in about twelve moons the same seasons will return. Their only chronology is kept by the moon, and is registered by notches in pieces of wood. It seldom extends beyond one generation till the old series is cancelled, and some great event, as the death of a favorite chief, or the gaining of a victory serves for a new era

Not the least vestige of a written character is to be traced among them; but their language appears to be the remains of something far beyond that of a savage nation. In the enunciation it is soft, fluent, and harmonious; it has neither the monotonous mouthing of the savage, nor the nasal nor guttural sounds that prevail in almost all the European tongues. It is as different from that of the Hottentots as the latter is from the English. In a very few words, and these are generally proper names, they have adopted the palatial clacking of the tongue used by the Hottentots. The mountains and rivers in the country, for instance, still retain their Hottentot names; a circumstance which affords at least a presumptive proof that the Kaffers were intruders upon this nation. It is singular enough that both the one and the other should have obtained a name that never belonged to them. The word *Kaffer* could not be pronounced by one of this nation, having no sound of the letter R in his language. A *Koffray*, among the Indians, is an infidel, a pagan, and was a general name applied by the early voyagers to those people, in whom they did not perceive any features of a particular religion; but the origin of the name of Hottentot seems not yet to have been ascertained. The Kaffers call themselves *Koussie*, which word is pronounced by the Hottentots with a strong palatial stroke of the tongue on the first syllable. I am ignorant if the Kaffer language bears an analogy to any dialect of the Arabic; but their word *eliang* for the sun, and some others, appeared to have an oriental derivation. The following brief specimen of the Kaffer language, with the synonymous words in that of

the Hottentots, may serve to shew how little resemblance they bear to each other. The hyphen, in the latter, expresses the dental, and the circumflex the palatial, action of the tongue on those syllables over which they are placed.

	KAFFER.	HOTTENTOT.
The Sun,	Eliang,	Surrie.
The Moon,	Inyango,	kā.
The Stars,	Imquemqueis,	Kōro.
The Earth,	Umclabo,	Kōo.
Air or light,	Amaphoo,	Kôm.
Fire,	Leaw,	Ei.
Water,	Amaanzee,	Kām.
Thunder,	Ezoolo,	hōōnoo.
Lightning,	Leaw Ezoolo,	hōōnoo-ei.
Wind,	Oomoi,	qūa.
Rain,	Imphoola,	Tōōkai.
The Sea,	Ooloanje,	hurroo.
A Man,	Abaantoo,	Quaina.
A Woman,	Omfaas,	Quaisha.
An Ox,	Incabai,	Mnoo.
A Dog,	Eenja,	Toona.
To-day,	Emenie,	Hasai.
To-morrow,	Gamtzo,	Quātrie.
One,	Eenyé,	Qūā.
Two,	Zimbeenie,	Kām.
Three,	Zintaté,	gōna.
Four,	Zeené,	haka.
Five,	Zincano,	gosé.
Six,	Zintantaat,	