

their hands out of our pot. But finding that we did not die, as they expected we should, the argument between hunger; or rather gluttony, and superstition, turned in favor of the former; and even the *fear of death*, was vanquished by the *love of eating*.

2nd. This day also passed without any occurrence deserving of notice; but in the evening, about eight o'clock, the town was suddenly thrown into the utmost alarm and consternation. *Morúna*, the Bichuana who, it has been mentioned, had set out a few days before, on a journey into the country of the Karrikarries, unexpectedly returned to Litākun in great haste, and spread terror among the inhabitants, by crying out, as he ran along, that a strong body of *Batámmākas* were in the land. When he had reached the distance of a days-journey from the town, he fell in with their track to the westward, and as it appeared to take a southward direction, he instantly turned his steps back again, and travelled with the greatest possible expedition, to give the Bachapins timely notice of the danger which threatened their cattle-stations, and to warn them to remove immediately all their herds out of the line of march which the invaders seemed to be pursuing.

At this time Mattivi happened to be sitting by our fire in the hut, and, as usual, amusing himself in smoking and occasionally in conversing with the Hottentots and with those of his friends and attendants who were accustomed to join our evening parties. Before Moruna arrived at our mootsi, the noise and confusion which his intelligence caused in the more distant parts of the town, were distinguishable. The Chief listened attentively for some minutes, and as soon as he caught a few expressions which led him to suspect the occasion of them, he started hastily up from his seat, without saying a word, and we saw him no more that night.

The uproar and clamor soon became general, and confusion reigned in every quarter. The vociferations of the men denouncing vengeance against the invaders, and the cries and lamentations of the women, filled the air and reached the ear in every direction. Amid these tumultuous sounds, the violent howling of some of the women, was heard above the rest, and impressed the mind with

sensations which may be more easily conceived than described, and which were well suited to give a complete idea of a state of warfare among savages. One of the chieftains who were sitting with us, rose and in the loudest voice, upbraided all his countrymen for their cowardice in suffering these marauders to continue their depredations in the country, without instantly taking up arms and flying to meet them. Others remarked that they had seen, during the afternoon, unusual clouds of dust rising from the plains in the direction of north-west; and which, it now appeared, were occasioned by the various herds of cattle which their keepers were driving out of the way of the enemy, and bringing towards the town for protection; having been warned by Moruna as he passed the different stations where they were lying. Many women, in a state of great trepidation, entered the mootsi, and assembled around my waggons; probably, supposing that greater safety was to be found under the protection of our muskets than at their own houses.

The panic which had seized these poor creatures, soon communicated itself to my own men, who, alarmed by the serious aspect of affairs and the general consternation which prevailed among the inhabitants, gave themselves up for lost; and instead of endeavouring to conceal from the natives, their weakness and want of courage, and of showing, by outward appearance at least, that we felt confident in the power of our fire-arms, nearly the whole of them betrayed their fears by the most distressing agitation, and by the greatest uneasiness of manners. Speelman, whom I had hitherto believed to be one of the least timid of my party, came to me as I was sitting in the waggon, and with terror strongly depicted in his countenance, exclaimed, "Sir, this will never do! Give me some more balls and powder! We shall not one of us ever escape from this place alive!" Fright rendered him unable to say more, or to explain if hostilities had actually taken place in the town, or if any affair had just occurred to cause in him so great an alarm: but it was not till I had repeatedly put the question, that his spirits became sufficiently composed to admit of his giving a coherent answer.

I endeavoured now, as I had done on every former occasion, to

inspire my people with confidence in our own strength and resources, and to convince them that the most certain way to escape from danger, was by keeping their minds cool and free from agitation. This, I assured them, would give our little party the advantage over superior numbers, should the enemy really have it in view to attack the waggons; which, however, I did not believe to be their object, so much as the cattle of the Bachapins. I desired them, whatever might happen, not for a moment to entertain the idea of separating from each other and seeking safety in flight, which would infallibly lead to the utter destruction of us all: but to stand together in a body round the waggons; in which position, we could defend ourselves longer than in any other, as we should then secure a constant supply of ammunition.

With this view I placed a large quantity of cartridges in a secret part of my own waggon, and privately informed my Hottentots where they would find them, should any sudden attack, of which however I had not much expectation, be made, either on the Bachapins or on ourselves.

We kept watch during the whole night; none of us feeling sufficiently assured of the peace of the town, to venture committing ourselves to sleep, till the approach of day-light or till we might safely dismiss the fear of any hostile attempt; the first dawn of day being generally supposed to be, according to the practice of African warfare\*, the moment most to be guarded against. That these hours might not pass as lost time, I continued to employ myself in the waggon in preparing, and in writing the descriptions of some birds which had been shot in the vicinity.

The night passed without further alarm: the tumultuous feelings of the inhabitants and the lamentations of the women gradually subsided; and all, at length, retired to their homes, leaving the mootsi entirely to ourselves and our usual Bachapin attendants.

*3rd.* In the morning, affairs appeared to have resumed their usual course, and the natives began again to assemble in the public

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\* See page 494. of the first volume.

enclosure, in the same manner as they had been accustomed to do since my first arrival at the town; but we understood that a body of armed men had been, without loss of time, sent out to expel the invaders from their territory.

Early in the forenoon, *Mulója* (Moolówya), the man who had been mentioned to me by *Mattivi* as having been an eye-witness to the murder of the former party of travellers under *Dr. Cowan* and *Captain Donovan*, was brought into the mootsi, for the purpose of giving me his evidence relative to that melancholy catastrophe. I desired *Muchunka* to bring him to my waggon, as I could there more conveniently write down his answers to my questions; but *Mattivi* opposed this mode of examination, as it admitted only of as many hearers as the very confined space of my sitting-place could accommodate. It soon, however, became apparent that his real motive for wishing the man not to be examined in private, was the necessity of assisting and directing him in a story fabricated entirely to correspond with his views of exciting the resentment of the Cape government against his enemies.

I therefore complied with the Chief's wishes, and took my seat in the hut; one side of which was, on the occasion, thrown open, that all our proceedings might be seen and heard by the whole crowd of *kosies* who were then in attendance. I began by putting to *Mulója* such questions as were most likely to produce such information as might convince me that his account was a genuine narrative of facts. I put the veracity of his evidence to the test of cross-examination; a test which I soon perceived it was unable to stand. I asked the same question at separate times and in different forms, but the replies were often contradictory. He rarely gave any answer without waiting till *Mattivi* or some of the chieftains who were sitting by him, had put the words into his mouth, or had given him a hint of what he was to say. The *Nuakketsies*, among whom he had lived some time as prisoner of war and who had but lately allowed him to return to his own country, were the people who, by the orders of *Mókkaba* their chief, had, according to his story, put those travellers to death and plundered their waggons. Among many

other questions, I asked him if the Nuakketsies or their chief had ever alleged any cause of complaint against those white-men, or if my countrymen had in any manner given them offence:— he replied; No, none whatever. When I inquired if their bones were still to be found, and offered for them a great reward if they could by any possible means be brought to me, he said that these had been all beaten into very small pieces and thrown into the fire. I promised payment in my best beads for any part of those waggons, or of the iron-work belonging to them; but the waggons, he said, were burnt, and the iron was all converted into knives, hatchets and hassagays: some European clothes, however, were still to be seen at *Melitta* (the chief town of the Nuakketsies), as were also the sheep and oxen; but the horses were killed a short time afterwards, and the saddles were burnt. On expressing a desire to obtain some of the white-men's hair, which, I said, had probably been saved as a curiosity, he replied that that also had been thrown into the fire. When I asked him, relatively to the contents of those waggons, whether he had seen any very extraordinary things, different from any which had ever before been brought into the country, he was unable to answer until the Chief told him to say, a great number of gilt chains exactly like that which I had presented to Mattivi. I proceeded at first to question him very particularly as to all the circumstances of the alleged murder, in order to derive some internal evidence which might convince me either of the truth or falsity of his testimony; but Muloja himself and Mattivi and all the chieftains who sat round us, finding that their story could not stand against this scrutiny, began to show themselves displeased at my making such minute inquiries; and the man, apparently confused in his account, asked roughly, why I put so many questions, as though I doubted his veracity: he had, he said, beheld the whole affair with his own eyes, and had seen Mokkaba's people cut off their heads and arms; and that ought to be enough to convince me that it was the Nuakketsies who had put all the party, to death, excepting, however, only one of the Klaarwater Hottentots; who escaped and took refuge in Makrákki's town, where, by order of that chief, he was stabbed the next morning. Muloja here forgot that he

had, in the beginning of his examination, and to evade several of my questions, declared that, although he was then at Melitta, he was not himself present at the murder; but had heard the whole account of it from those who actually did see it. I therefore desired him, since my mode of questioning was thought not agreeable, to relate, as he pleased, whatever he knew of the affair. He then proceeded with his story: it was so evidently inconsistent and contradictory, with respect to, not only what I had already heard from other mouths, but even the different parts of his own account, that the weakest credulity could scarcely have listened to it with patience. I, however, took the trouble, during this examination, of writing down his answers, as it was my intention, I told them, to communicate the information to the Cape Government: but the whole tale was dressed up in a manner, and attended with a degree of management, so unlike the plain and simple clothing and the air of truth, that I could not but feel disgusted at their mean and dishonorable attempts, to prejudice strangers against their enemies, by the base arts of falsehood. As the declaration of my total disbelief of Muloja's evidence, could have been productive of no good to any party, but rather, of danger to ourselves; I made no remark on the subject, excepting that I should by the first opportunity send a letter to Cape Town to make known what I had now heard. On this, the whole assembly exclaimed with great satisfaction, that, what I said was very good; evidently rejoicing at the prospect of a great body of white-men being sent to exterminate the Nuakketsies. It would be useless here to repeat a fabricated tale of events which never took place, as I rose from the assembly with a strong conviction that, however little was the doubt which could be entertained of the melancholy fate of my unfortunate countrymen and their companions, the Nuakketsies were certainly not the perpetrators of the crime with which their enemies the Bachapins now charged them.

In consequence of the request which I had before made of Mattivi, that he would order his people to produce for my inspection, every article of European manufacture obtained from the Nuakketsies and

considered as part of the plunder of those travellers, a man afterwards brought me, and it was the only article which could be found, a piece, of about two feet long, of a *red sash*, such as is usually worn by military officers; asserting, at the same time, that it had been procured from the people of Melitta. But as I had already been assured, on the authority of a person who was present on the occasion, that this sash was given to Mulihában by Captain Donovan, the bringing of it forward now, as a proof of the alleged murder, served only to confirm my suspicions that the whole tale was a base fabrication, and a proof of nothing more than the falsehood and dishonorable motives of those who invented it.

As soon as this examination was finished, I informed Mattivi, that, as all our provisions were now exhausted and we found great difficulty in procuring game in the vicinity of the town, I intended to make a *hunting excursion* at a distance in the country, and expected to be absent from Litákun about a fortnight or three weeks.

I therefore requested him to make known to all his people, that, as the *Batámmakas* were now in the land with hostile views, and as we, not being able at a distance to distinguish this tribe from the Bachapins, should consider any party of men approaching us under suspicious appearances, to be a detachment from the enemy, and should fire upon them accordingly, the Bachapins, whom we regarded as our friends and whom we should always be glad to see at any station where we might happen to be, must be careful not to visit us in large bodies, lest we should unfortunately mistake them for the enemy. To this request he replied, that he would give his people the necessary caution.

It being now publicly known that I was on the point of quitting Litákun, the inhabitants, and more especially the chieftains, were most importunate for tobacco. They pressed around me and climbed into the waggon in so intruding a manner, that I was obliged to defer my meal till I should have left the town; as they were determined, for the last day, to push their beggings to that extremity at which they began to assume almost the appearance of demands, in order to

profit by the only opportunity remaining: and in the early part of the morning, some of the natives stole from the hut a few trifling things belonging to the Hottentots.

Serrakutu now became very troublesome by his request for beads; and seemed as though he would not hear a denial: but when I offered him tobacco on condition of his sitting for his portrait, he soon afterwards left me, although he had given his consent to be drawn.

The Chief's wife *Kibbüküli*, the mother of *Massisān*, had, in consequence of my having a few days before promised to 'put her in the book,' dressed herself in her best Nuakketsi hat \*, to set herself off, as she supposed, to the greatest advantage, and give her an air of importance becoming so great a personage. She had been waiting in the mootsi the greater part of the morning; but I had been too much engaged to attend to her, till, seeing me preparing for departure, she desired *Muchūnka* to remind me of my promise. As I succeeded in obtaining as good a likeness of her, as I had of *Mollemmi*, I was rewarded in the same manner with the approbation of the bystanders; who now seemed to think that for this approbation they were entitled to some *muchuko*.

A *kosi* brought an ox which he offered me for sale; and as he appeared extremely desirous of exchanging it for beads, I allowed myself to treat with him, in order to avoid giving offence: although, in consequence of the disputes which had always arisen from those transactions, I had resolved to have here no further dealings of this nature. Wishing to conclude the bargain at once without dispute, and by extraordinary liberality to prevent all disagreement on his part, I showed him in payment a quantity of beads, which was twice

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\* Of this *hat*, a representation will be found at the end of the chapter. It was said to be a manufacture of the tribe above-mentioned; and is made, apparently, of some species of rush. (Vol. i. p. 263.) The manner in which it is wove together is the same as that which is practised by the Caffres Proper, in the making of their milk-baskets. (Vol. i. p. 269.) It is held fast upon the head by a thong of leather passing under the chin. Among the Bachapins, this hat is not often seen; and, being of foreign workmanship, it is considered as too expensive an article of dress for general use.



as much as the price at which the Hottentot elephant-hunters had, only a week before, bought a number of oxen. The man, however, exemplified, very forcibly, the difficulty of satisfying a covetous disposition: he immediately answered, *Okétsa* (Add more). Mattivi was standing by, and urging him to increase his demands; but I positively declared that nothing more would be given than the quantity which was then produced before him, as I knew by experience that, had I assented to the price he asked, and concluded the purchase of the ox, he would shortly afterwards have found some trifling excuse for complaining that I had not paid so much as it was worth; and I should thus have been compelled, in order to avoid contention and serious misunderstanding, to give a price so exorbitant, that it would have been to me little less in effect than actual plunder. The necessities of the long journey before me, rendered it highly imprudent to waste my beads, which, as already mentioned, are the only money of the regions in the Interior; at least, as far as report had given me to understand. I was therefore not sorry to see the man drive his ox home again.

As the taking of a single sheep along with us on this excursion, would have been attended with great trouble and inconvenience, I left the only one we had remaining, to run with Mattivi's flock till my return; and requested him to receive among his herd an ox which was due to me from a man named *Klowānĭ*, whom I had already paid for it, but which, on account of the distance of his cattle-station, had not yet arrived in town. The Chief again urged a request for more ammunition, but in our present want of provisions, which we had no means of remedying but by powder and ball, I found an admissible excuse for refusing it.

As soon as my teams were brought into the mootsi, I ordered my Hottentots to yoke them to the waggons. These preparations for immediate departure attracted a great concourse of the inhabitants around us, and the enclosure was soon completely filled with men, women, and children.

It was not till within an hour of sunset, that all was ready for travelling; when we drove out of the town, attended by Mattivi

himself with his brothers and most of his chieftains, besides an innumerable crowd. Not knowing whether so large a body of men was to be viewed as a friendly escort or as a preparative for some act of intimidation or treachery, I armed myself with a cutlass, and buckled on two braces of pistols, as though my usual travelling accoutrement.

No other molestation, however, than begging, was offered to me; but, under the impression that I was about to leave them finally, or, at least, that I should be absent a long time, their importunities were now more unrestrained than ever: some of them even demanded tobacco enough to last till my return; and one man, who to gratify his own curiosity in so new a mode of conveyance, had been riding a short distance, claimed a piece in consideration of his having been bruised by the jolting of my waggon. Mattivi, for the same motive, jumped up behind the great waggon as it was moving on, but, unused to the rough motion of the vehicle, he was unable to keep his hold, and, on its passing over a rocky spot, was shaken off; after which he made no further attempt at riding.

In the confusion of the crowd, my *thermometer* narrowly escaped being lost: its usual place while travelling, was in one of the bags which were fastened within the tilt; but by the violence of the jolts it was thrown out, and fell to the ground unperceived by us, when Krámori, who happened to be walking immediately behind, picked it up, and was in the act of secreting it under his kobo, when fortunately the red color of its leathern case caught my eye, and on my instantly demanding it from him, he found himself obliged, though with apparent reluctance, to deliver it up.

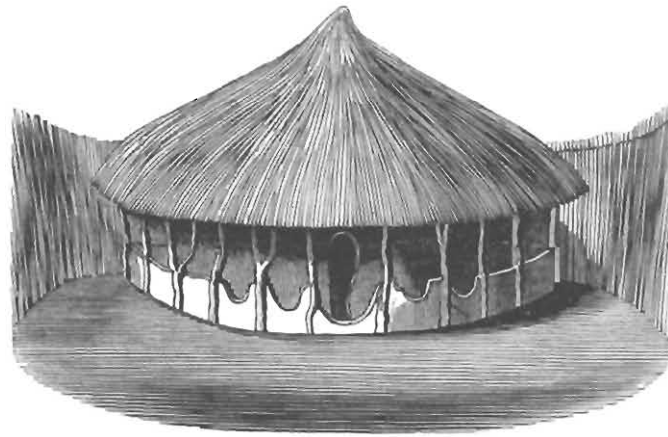
The greater number of the men who were present at our departure, believing that they should not see us again, had followed me, with the expectation of receiving some parting presents; but when I assured them, that I should most certainly take up my residence again at Litákun, the crowd, after accompanying us for about half a mile from the town, by degrees turned back again homewards. Mattivi, with his brothers and attendants, having continued with us for a short distance farther, took leave, and, turning their steps

towards Litákun, left us to pursue our journey unmolested and alone.

My own men, feeling themselves now freed from a place where they had been living in a state of fear and uneasiness, regained, in proportion as we increased our distance from it, somewhat of their usual mood, and began to encourage a hope that I should ultimately relinquish all intention of returning. But, as I was desirous of completing my knowledge of this tribe, or, at least, of collecting information on many subjects with which I considered myself as not yet sufficiently acquainted, I had resolved not to allow the troublesome manners of the inhabitants to deter me from an abode among them as long as there appeared a prospect of obtaining there any portion of the principal object of my travels, or of acquiring that kind of experience which I deemed necessary to success in my future progress through the unknown regions of the Interior.

The narrative of these travels having now proceeded as far as it was intended, the two following chapters, containing observations extracted principally from the subsequent parts of the journal, are added for the purpose of completing the work as an account of the inhabitants of the interior regions of Southern Africa, and more especially for conveying as much general information as may be sufficient for filling up the description of the Bachapins.





## CHAPTER XVII.

GENERAL DESCRIPTION OF THE TOWN OF LITAKUN; — ITS HISTORY; — REGULATIONS; — POPULATION; — ARCHITECTURE; — DOMESTIC ARRANGEMENT; — SITUATION; — AND CLIMATE.

THE *Town of Litákun* (Letárkoon) lies in the parallel of  $27^{\circ}. 6'. 44''$ . of south-latitude; and, according to estimation by course and distance, on the meridian of  $24^{\circ}. 39'. 27''$ . of east longitude from Greenwich. It is distant from Cape Town about 972 miles by the road, in the direction of north-east. The nearest sea-coast is, according to the latest charts, that which is named 'the coast of Natal,' on the eastern side of the continent; a distance which, if actually travelled, would probably be found to be not less than 700 miles; as Algoa Bay, the nearest sea on the south, is at a journey of about 750 miles. The mouth of the Gariep\*, the nearest coast on the west, appears to be equidistant with Algoa Bay.

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\* The mouth of this river has been placed in various maps, in the latitude of  $28\frac{1}{2}^{\circ}$ , on the authority only of an observation, said to have been made by Colonel Gordon, a Dutch lieutenant-governor of the Cape.

This town had not occupied its present situation more than six years. Previously to that time, the chief-town of the Bachapins stood on the *Krūmān* river, and then bore the same name as the river; on which spot it had not existed for a longer period than four years, having been transplanted, in the year 1802, from the banks of the *Mōshēwa* (Moshówa), where it bore the more proper name of *Litákun*\*; and this name, though with less propriety, has been transferred to the present town, as being situated not far from its ancient site. At the time when it stood on the Moshówa, it contained more than twice as many inhabitants; but the greater number had emigrated to a spot many days' journey farther north-eastward, with a Chief named *Makrákki*, who separated from *Mulihában* on account of a quarrel occasioned by the latter having taken away one of the other's wives: while Mulihaban, on the same occasion, removed with all his tribe, or rather adherents, to the Kruman. During my residence with *Mattivi*, he frequently assured me that it was his determination to remove, ultimately, to *Nokänniin* (Nokännéen) the place of his birth, and the country where the Bachapins anciently resided: it was described as being situated several days' journey south-westward from the Kruman town. The first step of his removal, which he intended taking in the course of the following year, was to be once more to the banks of the Kruman; so that the chief-town of the Bachapins would then no longer bear the name of *Litákun*.

These facts show how far this people is to be considered as a wandering tribe, and in what degree it is entitled to be regarded as a settled nation: they seem to prove that the Bachapins stand just on the line which marks the division between an agricultural or stationary, and a nomadic, life.

The present town occupies the greater part of a plain of about two miles in diameter, surrounded by hills or mountains of moderate elevation. The *soil*, as in most parts of these regions, is sandy and

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\* See the meaning of this name explained at page 307.

of a red color. This plain, the surface of which is not, however, perfectly level, appeared, from the number of stumps and stems of trees every where standing, to have been originally a grove of *mokálas*, or camelthorns; all of which, excepting here and there a single tree, had been cut down for the purposes of building the houses, and for fuel. A town of similar construction can, it seems, be erected only in a wood or grove, in which, therefore, houses take the place of trees; and consequently it cannot conveniently, and I believe, never is, on a subsequent removal, re-erected exactly on the same place where it formerly stood. This may with great probability be supposed as the reason why the present Litákun was not built on its former site. The ground about the town and in the intermediate spaces between the houses, was generally grown over, in a scattered manner, with bushes and wild herbage, but scarcely any grass was to be seen: or in other words, every part of this plain was left in its natural and rough state, excepting the areas enclosed by the fences which surround the houses.

The town had been built without the least attempt at regularity of arrangement; and the houses were placed with as little appearance of order or of any particular plan, as the trees of the grove which stood there before them. Consequently there were neither streets nor squares; and the only circumstances which seemed to have determined the position of a house, were evenness of ground, and clearness from bushes; for, in a spot destitute of trees and water, these people find nothing to guide their choice, excepting, perhaps, the nature of the ground on which they are to build.

Such a town may be considered as *a collection of little villages*, each under the superintendance of its own chieftain: and, from as much as I was enabled to observe, I was induced to suppose, that when the Chief of the tribe or nation, has, with the concurrence of the principal inhabitants, fixed on any place as a convenient site for their town, each chieftain or *kósi* pitches his house on a separate spot, while all his relations and friends, or dependants, build theirs around him; and often so close to each other as barely to leave a

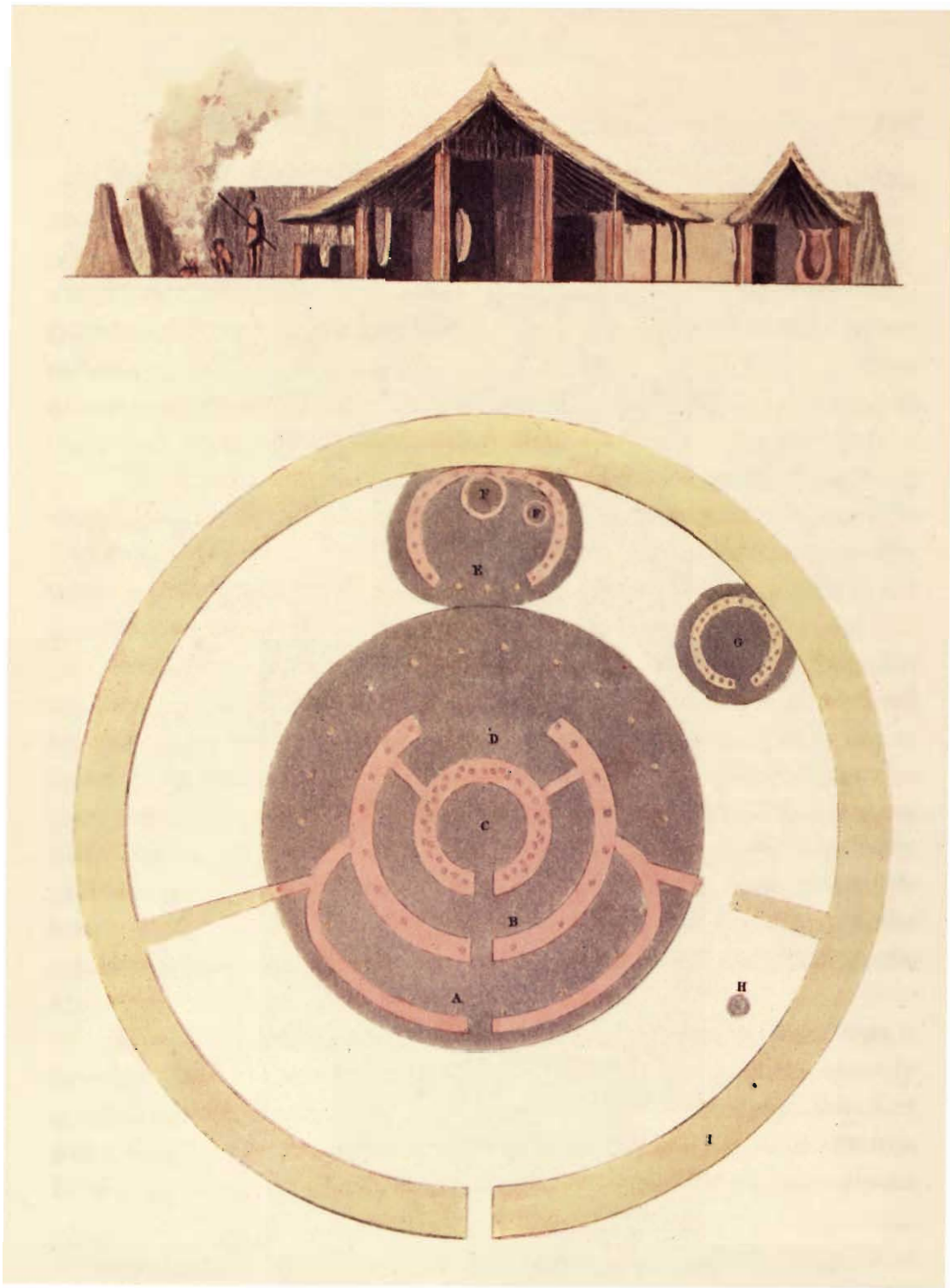
passage between the outer fences, though more frequently placed farther apart.

The concurrence of the Chief, in the choice they make of the spot on which they are to build, is always required; and when a Bachapin, who has been living at another village or station, desires to fix his residence in the town, he applies to the Chief; who with his *kōsies* goes to inspect the spot, and either confirms the choice or appoints another.

A permission of the same kind is necessary before any person can take possession of a spring of water and make use of the surrounding pastures; but as long as the occupier chuses afterwards to remain there, he is never disturbed or interrupted in his right, nor does he pay any other acknowledgment for this privilege, than the first ceremony of asking leave. It must not, however, be concluded that this nation are acquainted with any of those distinctions of landed property, which would class such possessions either as *allodial*, or as *feodal* lands; or that the soil, as I have before stated, is ever regarded as the property either of the Chief or of his subjects.

A considerable space of unoccupied ground generally separates the division of one chieftain from that of another; though sometimes they adjoin. The number of such *divisions*, or clusters of houses, appeared, as I viewed the town from the surrounding hills, to be between thirty and forty. From the same point of view, I was enabled to form an estimate of the *number of dwellings* or families; and this I found to be nearly eight hundred. Most of these dwellings consisted of an enclosure containing two, and often three, houses, in which the different members of the family, and the servants, were lodged; or of which one served as a storehouse for corn and other provisions of that nature.

By collecting together all the different data which could be obtained both from observation and inquiry, and taking the average of their results, I have ventured to state the *number of inhabitants* at Litákun, at five thousand; and believe this to be rather below, than above, the actual amount.



3 4 5 6 7 8 9 10 11 12 13 14 15 Feet

*Section & Plan of a Bachapin House.*

*Engraved & Coloured after the original Drawing made by Dr. Burckell Esq<sup>r</sup>*

*Published in London & C<sup>t</sup> New York 1828*



The walk from the southern extremity of the town, to the northern, occupied half an hour, which may be taken for a distance of at least a mile and a half; and, in an eastward direction, the length was above two miles. The town, on approaching it from any part of the surrounding plains, appeared to be formed of an innumerable collection of houses contiguous to each other; and it was only from a considerable eminence that the great quantity of intervening vacant space and its irregular plan, were very observable in a single view.

The business of building the houses, as well as that of keeping them in order, is a duty which, in this nation, custom has allotted to the women only; and I was always assured, that every part was the work of their hands; although I never had any opportunity of seeing the construction of one of these buildings in its progress.

The spot of ground appropriated to *each dwelling* was in general between forty and sixty feet in diameter, and in every case was enclosed by a strong fence. This area was circular, or as near to that form, as it could be conveniently made: it was sometimes, however, on the plan represented by the engraving at the end of the chapter, or of two elliptical or circular areas conjoined. This engraving, and the one at page 511, together with the 9th Plate \*, will render the following descriptions more easily intelligible, and supply many of the smaller particulars which have, for this reason, been omitted in the text.

The *outer fence* never exceeded seven feet in height, nor was it less than four and a half: in the better houses it was most commonly about six feet high; and at the bottom, the thickness was two feet and a half, gradually diminishing to nine or twelve inches at the top. It was constructed of straight twigs and small branches, placed

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\* *Plate 9* is a *plan*, with a geometrical elevation, or rather *section*, of a *Bachapin dwelling*. In order to show its structure, it is here represented as cut through the middle, in a direction from the great corn-jar to the side of the door-way in the outer fence. In the *ground-plan*, A is the veranda; B, the outer room; C, the inner, or central room; D, the storeroom; E, the corn-house; F, F, corn-jars; G, the servants' house; H, the fire-place; and I, the outer fence.

upright and parallel to each other, but so carefully interwoven, or connected, that they formed a defence so close and firm, that they were impenetrable to a hassagay and, at their lower part, even to a musket-ball. They were, both within and without, extremely neat, and not the smallest twig projected beyond the surface, which was as even as that of a basket. These twigs had been first divested of all their leaves, and were most commonly cut from the *mohaaka*, a tree or shrub which grows in abundance in every part of the Great Plains of Litákun.

This fence from its solidity and strength, might rather be called a wall, than a hedge. It is generally bound together at the top by a line of twigs running all round within and without, as may be observed in the 6th Plate at page 464; and when the entrance is properly closed, it is a sufficient protection against a surprise from either their enemies or wild beasts. It constitutes an excellent shelter against violent winds, which, in so open and exposed a situation, are not unfrequent; and which are more easily resisted by a circular, than by any other, form.

The fences of the *poorer inhabitants* were frequently made of other less suitable branches, such as the various kinds of acacia: in which case, they took the pains to turn the thorns inwards, and often made very neat fences even with these rough materials: yet in my walks through the town I observed several of these hedges not more even than a faggot, and scarcely five feet high.

In these fences, there is never more than one *door-way* or opening by which the enclosure can be entered; and which at night, or at other times when no one is at home, is closed by a rude wicker door. This opening is adapted only for the admission of a single person, and is very judiciously made smaller at bottom than at top, in the same proportion which the width of the feet bears to that of the shoulders; thus by leaving as small an opening as conveniently possible, the enclosed area is better sheltered from wind.

The *dwelling-house* generally stands in the middle of the enclosure, which is divided into a front-court and a back-yard. The

*floor* of both these, is formed of clay tempered with the manure from the cattle-pounds, and beaten or spread exactly level, and perfectly smooth. Yet when there is within the fence, no more than one building, it is often placed on the side of the enclosed space.

The *houses* are universally built on a *circular* plan, and are, without a single exception, of the same general form and outward appearance; though varying, to a certain degree, in their internal structure or arrangement, according to the wants or inclination of the owner. They vary also somewhat in the proportions of the different parts, and in size; but the linear dimensions of the largest were never so much as double those of the smallest.

It is a circumstance worthy of remark, that the Bachapins, and perhaps every other Bichuana nation, very rarely exhibit angular forms either in their *architecture* or in any of their works. This, whether derived from ancient custom or from natural judgement, shows a distinct and peculiar taste, and marks an essential difference between their architecture and that of civilized nations. I never saw among them a building, or enclosure, with straight, or right lined, sides; and it seems therefore, that their own observation and experience, has taught these people by practical demonstration, the axiom that a circle comprises a greater area than any other figure of equal circumference; or, as we may suppose their mode of expressing it would be, that a greater number of men or cattle may be contained in an enclosure of that shape, and that thus, the making of the outer fence, or the walls, is performed with as little labor as possible.

The roof of *the larger houses*, covers a space of ground of about six-and-twenty feet in diameter, and the eaves are supported at the height of four or five feet from the ground, by a number of posts at the distance of two, three, or four feet, apart. These posts are merely rough stems of trees: sometimes, though seldom, the bark is taken off to give them a neater appearance; and in many houses, they are connected together by a *wall* formed of sticks neatly plastered over with a composition of sandy clay and the fresh manure from the cattle-pounds, or grass cut into small pieces. This wall is about half

the height of the posts, generally level at top, or sometimes fancifully indented or waved from one post to the other: its thickness is between four and six inches, and it extends only round the front part of the house, or that part which is comprised in the front-court; it is sometimes built separate from the posts and at about six inches on the outside of them. At the distance of about three feet and a half within these posts, stands the principal, or outward, wall of the building, reaching up to the roof and constructed of the same materials as the half-wall. The space between these walls, is commonly used as a sitting-place, when the heat of the sun renders shade desirable; or in rainy or cold weather, at which time a fire is made on the floor, in a placed hollowed out for this purpose.

At other times the fire is always made in a similar hollow in the floor of the front-court. This *fireplace*, as already mentioned, is a circular and very shallow basin, having its edge raised a little above the floor, and about two feet in diameter. The fires which are made in these, are very small, as well on account of the scarcity of fuel in the vicinity of so large a town, as of the fear of sparks or flame catching the thatch: for, where all the materials are so combustible and in this climate generally so dry, the destruction of such a house, would be but the affair of perhaps twenty or thirty minutes.

The *size of the house* properly so called, or the space enclosed by the principal or outward wall, is from eight to thirteen feet in diameter; which are the measures of the smallest, and of the largest houses. In this wall there are no windows, or opening for the admission of light, such being unnecessary, as this part of the dwelling is appropriated to the purpose of a sleeping-place: it serves also as a store-room for clothing and arms, for which, darkness is convenient as it conceals the property from the knowledge of their neighbours or of strangers. The only opening therefore, is the *doorway*; which may be better described as, a hole in the wall just large enough to admit a person to creep through, and of the shape of an irregular oval, the larger end of which being upwards, and the smaller a foot above the floor.

Some houses have no further internal divisions: one of this kind is represented in the engraving at the end of the chapter; where it may be seen that an additional wall or skreen is built up within the doorway, for the purpose of making this sleeping-place either darker, or more secure.

Others have a small *inner apartment* which occupies the centre of the building, as shown in the 9th Plate. This, I was informed, is used as a winter sleeping-place; otherwise, it may be supposed to be intended as the bed-room for the parents, while the outer apartment is for the children.

To comprehend clearly the domestic arrangements of these people, it must be borne in mind that every individual, with very few exceptions, enters the state of *marriage* as soon as he arrives at a proper age, and then lives in a house of his own; consequently the parents have the care only of the younger children.

This *inner or central apartment* is frequently built in the shape of a cone, or of a half-ellipsis, the point of which reaches up to the height of the roof which it serves to support and strengthen. In other instances, as in the Plate, its form is cylindrical; and this appeared to be an improved construction. The *walls* of this, as of all the others, are formed of stout upright stakes or posts, the interstices of which are filled up with smaller branches and twigs, and the whole plastered, and entirely covered, with prepared clay, so as to give the appearance of a smooth wall. The floor of the house is neatly made of the same clay or composition, and kept always smooth and clean. In the largest houses, the height in the centre is about nine or ten feet, and under the eaves, four or five.

The *roof* is in the shape of a depressed cone, the sides of which form an angle always greater than ninety degrees and most commonly a hundred and twenty; as may be observed in the 5th and 6th Plates, where the figure and angle of the different roofs are exactly those of the houses from which they were drawn. It is constructed of rough poles, or branches, bound together generally with acacia-bark, and meeting at the centre or top. Over these, sticks

and twigs are tied transversely ; and upon them is laid a *thatch* of long grass or straw ; for which purpose the tall grass of the surrounding plains is extremely well suited, and forms a very neat and close covering. To secure the thatch from being blown off by the violent winds, to which so open a situation is often exposed, or by the whirlwinds which occasionally occur in the hot days of summer, a number of thin twigs are stuck into it by both their ends ; and several transverse rows of these, alternating with those above and below, are found perfectly to answer that purpose.

In most of the Bachapin houses, the back part both inwardly and outwardly, is divided from the front, by transverse walls ; and in the same manner a cross fence separates the front court from the back-yard. This after-part was not enclosed by walls ; it might be considered as an open shed, and was generally intended as a *granary*, or *store-room* for the principal bulk of their dry provisions.

The corn is preserved in what may be termed large jars, of various dimensions, but most commonly between four and five feet high, and three, wide. The shape of these *corn-jars* is nearly that of an egg-shell having its upper end cut off : sometimes their mouth is contracted in a manner which gives them a great resemblance to a European oil-jar. They are formed with stakes and branches fixed into the ground and interwoven with twigs ; this framework being afterwards plastered within and without, in the same manner as the walls of the building. Frequently the bottoms of these jars are raised about six inches or a foot above the ground : and the lower part of the stakes being then uncovered, gives them the appearance of standing on short legs. Their contents are usually protected by a covering of skin or straw.

This mode of keeping their corn and beans, shows a degree of ingenuity equal to that which is displayed in the construction of their houses, and is to be admired for its simplicity and perfect adequateness to the purpose. In the dwellings of the richer inhabitants, the back part of the house is completely filled with jars of this kind, among which, I have sometimes observed one of much larger dimen-

sions, and others much smaller. Many families require, for these purposes, an additional *corn-house*, to contain several more such jars. This house is placed in the back-yard, and is built in the same style, and of the same materials, as the principal house; but is always smaller and enclosed only with a single wall; the doorway or opening taking a sixth, or even a fourth, of the circumference.

Besides this hut, there is commonly, in the enclosure of the kosies, a small hut for their immediate *servant* or attendant. This is also placed in the back-yard.

There is one quality for which the Bachapins, and probably the other tribes of Bichuanas, are greatly to be admired, and in which they excel all the more southern inhabitants of this part of Africa; the neatness, good order and cleanness of their dwellings. Nothing can exceed their *neatness*; and by *cleanness* I mean to say, the great carefulness which they show to remove all rubbish and every thing unsightly: not a twig, nor loose pebble, nor dust, nor even a straw, is to be seen on the floor within the fence; nothing lies out of its place, and it is evident that in the better houses they are continually attending to these circumstances. The houses of the poorer people are not so remarkable for this care; but still they exhibit much neatness.

It is remarkable that *the dwelling of the Chief* and that of his brother Mollémmi were less important in size and outward appearance, than those of many of the inferior chieftains. The perspective elevation and plan, at the end of this chapter, were drawn from *Mollémmi's house*; and Mattívi's was in no respect different from this, unless, as I had no opportunity of examining its interior arrangement, it might possibly have been differently divided within. They were both of smaller dimensions than those which are given in the 9th plate; or than those of the engraving at page 511. which is the representation of a house of the largest size. By referring to the explanatory note to that plate, and to the preceding descriptions, the different parts of these two engravings, will be easily understood. A dwelling house belonging to *Serrakútu* the Chief's uncle, was also of the largest size; a circumstance to be ascribed perhaps more to

the architectural talents of his wife, than to his own rank or situation in society.

If we consider the habits and customs of this nation, their mode of life, and the state of society among them, we must acknowledge that such dwellings as have now been described, are exceedingly convenient and perfectly suited to every want and fitted to every circumstance; nor, as long as they and the neighbouring tribes remain stationary at their present degree of civilization, can any improvement be required. But should they ever learn so much of the arts of Europe as to acquire a taste for greater refinements and a thirst for higher knowledge, they will naturally feel the want of a different and better kind of dwelling, and will consequently be ready to adopt such innovations as the improved state of their mind and of their mode of life, will render necessary. But whether such an improved state will be seen by the present generation, or by the next, or ever, is an event which may reasonably be considered as at present problematical.

Attached to each division of the town, is generally to be seen one or more enclosures called a *móotsi* (*móatsy*)\*, *cattle-pounds*, and in which the cows and oxen are secured for the night. These have been already described; and the nature of the *public enclosures* where the chiefs and their friends meet for business or for amusement, has been sufficiently explained (at page 371).

It is in these *mootsies*, or rather in the *cattle-pounds*, where the chiefs and the different chieftains are buried. The inhabitants in general bury their dead either in their *cattle-pounds*, or in any convenient spot without the town; but I confess that with respect to their funerals or the ceremonies, if any, which are observed at them, I am unable to give any particular information, as an opportunity of witnessing them, never occurred. It is evident that the Bachapins

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\* This word is sometimes pronounced *mútsi* (*móotsy*) and *mútsu* (*móotsoo*). It has also the signification of a *dwelling* in general, and includes the idea of *house and cattle-pound*. The word *likháai* is used for the same purpose, but I believe signifies more correctly, a *cattle-pound*.



are desirous of concealing the *burial-places* of their friends, or at least, that they have no wish to perpetuate a knowledge of the spot by setting up any mark over the grave, as I no where could distinguish even the smallest appearance of any memorial of this nature. On the contrary, I have heard it frequently repeated, that they often leave the corpses in the plains, as food for hyenas and vultures; though it is not in my power to vouch for the correctness of this information. The former Chief, Mulihaban, who died only three months before my arrival at Litakun, was buried in the cattle-pound next to the enclosure where my waggons were stationed; and I know that it was the law, that no one might enter that mootsi with sandals or shoes on; and that my Hottentots to avoid the trouble of taking theirs off, usually employed one of the natives to drive out my oxen in the morning. Whether this law, or observance, was intended as public respect for the dead, or arose from some feelings of superstition, it could not be clearly ascertained; but it probably is to be attributed to the latter cause.

As it would be impossible to find, in the vicinity of the town, pasturage for the whole of the cattle belonging to its inhabitants, they retain at home no greater number than their wants render absolutely necessary; the rest being distributed at the various *cattle-stations*, and entrusted to the care of their own servants or herdsmen, or to the younger branches of their family. From these stations the milk is sent once or twice in the week, according to their greater or less distance from town.

The *milk* thus sent, soon changes its nature, and on its arrival, is always found converted to that kind which they call *māshe* (or *māshi*) a *burūla* (sour or thick milk); and by the shaking which it receives on the journey, little balls of butter are most frequently produced in the bags, the only mode of churning which they are acquainted with, and, I believe, the only occasions on which that substance is produced. These *milk-bags* are made of a piece of ox-hide sewed together in the manner and form shown in the 42nd vignette hereafter described; and in the 6th plate may be seen the usual appearance of an ox with a load of milk, returning to town from one of the distant stations.

The *cattle* usually kept at the town, are generally *cows*, retained there only by those who prefer or require sweet milk. Some pack-oxen for occasional service, and a few *goats*, are also fed in the surrounding plain; but oxen for slaughter are always pastured at the out-posts, and driven to town only as they are wanted for use. Of these last, a considerable number are brought in every night, and killed early the next morning. Among their small cattle, I saw a few *sheep*; but these belonged mostly to the Chief, who had obtained nearly the whole of them by bartering with the Missionaries and Hottentots of Klaarwater. The Bachapins prefer them to goats, and are now endeavouring both to rear and to purchase large flocks, although as yet they are scarce and in the possession of none but the chieftains or richer inhabitants, who have purchased most of them at the rate of an elephant's tooth for each sheep.

The Bachapins possess *dogs*, but not of a large size, nor apparently of any very valuable qualifications: they are generally very thin and meagre, as their masters themselves devour all the offal which should fall to the share of the animals. They feed them so sparingly that they barely preserve them from starvation; giving them nothing but the bones, and not always these, as the more spongy parts, such as the ends of the leg bones, are frequently eaten by the men, after being pounded to small particles. The *hydrophobia* or canine madness, is unknown in these regions; and indeed in the whole of the southernmost part of Africa. Even in the Cape Colony this dreadful disorder is so rare, that I never heard of an instance of it during the five years of my being in that part of the globe.

Of *horses* they have literally, none: and this is also the case with all the Bichuana nations, as well as the Bushmen, and, I believe, with the whole Hottentot race, excepting the Hottentots proper.

With the cat, or other *domestic animal*, they are totally unacquainted, nor have they the least notion of rearing poultry, or of taming any of the wild animals or birds. Such occupations belong not to the pastoral life; nor can they exist here, as a common employ-

ment, without a higher degree of civilization than that at which these people have hitherto arrived.

The great and powerful cause which will long operate to check the extension of the cultivation of grain, is the abundance of wild animals to be met with in all parts of the country; and until these shall be reduced in number or driven out of the land, it is hardly to be expected that the natives will turn to settled *agricultural pursuits*. The introduction of *fire-arms* among them would ultimately operate to the promotion of tillage, notwithstanding that their first effects might occasion the neglect of it. By hunting, this people would at first obtain food in a manner so much more agreeable than by agriculture, that grain would probably become but a secondary resource; but the evil would remedy itself, and the more eagerly they pursued the chase, and the more numerous were the guns and the hunters, the sooner would the game be destroyed or driven out of the country.

This, although an experiment not to be recommended in these regions, has actually taken place in the Cape Colony, and the result clearly proved that which has just been stated. In a few years more, the game will probably be forced to quit their districts, and the colonists will, consequently, cease to think of hunting. There can be little doubt, that the *wild animals* have, on this account, been rendered more numerous beyond the boundary, whither multitudes have fled for refuge. And in the same manner, it is probable that the tribes beyond the Klaarwater Hottentots, have benefited in this respect by the fire-arms and continual huntings of these latter.

The *mountains* in the immediate vicinity of Litakun are composed of a red sand-stone, or grit-stone; varying in compactness, and sometimes of a friable nature. Small fragments which have long been exposed to the air, often exhibit some resemblance to a biscuit or loaf of bread; the atmosphere producing on the ferruginous particles contained in them, an effect which gives them outwardly the appearance and color of crust.

A rock which may be called *serpentine*, of a greenish hue and

prettily marked with black spots or streaks, is found here. It is cut by the natives and by the Hottentots, into tobacco-pipes, and approaches in its nature, to *potstone*, but is of greater hardness. The natives pretended to set a value upon it, and on my sending one of the Hottentots to get me some pieces, they demanded payment. This was the only spot in the whole of my travels, where we met with this kind of stone; but it is found in Great Namaqua-land, where the variety, though of the same nature and colors, is more handsomely marked or variegated, and is much prized by the Dutch colonists, who also form the bowls of their pipes of it, and have therefore given it the name of *pyp-klip* (pipe-stone). The Bachapins call it *linchui-a-käkáana* which has exactly the same interpretation; *linchui* signifying a stone, rock, or rocky mountain, and *käkána* a tobacco-pipe.

The *mountains* about Litakun are of moderate height and of rounded or flattened forms; and everywhere bare of wood, excepting a few low scattered bushes. Among the shrubs growing on that mountain which I ascended, the *Vangueria* was the largest; the superstitious belief attached to it, having alone preserved it from the fate of all the rest, which had been cut up for fuel.

The *trees* which constituted the grove in which the town had originally been built, appeared to be all acacias, but of several species; four of them confounded, by the Hottentots, under the name of camelthorn\*, and of these, two were now met with for the first time. The hookthorn, the Cape acacia, and another of smaller growth, grew in some places; but, at this season the vegetable productions of this spot were found to present but few new features.

The *climate of Litakun* demands in this place no particular description, as it differs little from that of Klaarwater, excepting by a greater degree of warmth. The range of the *thermometer*, during the three months which I passed at this town and in the surrounding region

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\* These were *Acacia giraffæ*; *Acacia heteracantha*, B; *Acacia Litakunensis*, B; and *Acacia robusta*, B. The other species were *Acacia Capensis*; *Acacia detinens*, B, and *Acacia stolonifera*, B.

within twenty-five miles, is exhibited in the table below \*, and the Register of the Weather at the end of the volume will supply further details, which, therefore, are here omitted. The air, though exceedingly hot in summer, and sometimes even cold in winter, is certainly to be considered salubrious, as I never heard the natives complaining of any prevalent disorders which could be attributed to it. Indeed, its aridity during the greater part of the year, and the openness of the country and general dryness of the soil, are a sufficient security against many complaints to which countries of an opposite character are liable: nor is it improbable that all noxious vapors and the baleful influence of an exhausted or contaminated atmosphere, if such may be supposed ever to exist in these regions, are destroyed or corrected by the few nights' frost which occur in the course of the winter.

The *landscape* about Litakun is generally of that extensive and open kind which presents for the pencil, little which European artists are accustomed to consider as picturesque. It possesses, however, some beauties of its own, which depend more on the effects of aerial tints and the coloring of a warm arid country, than on richness of subject or a romantic outline.

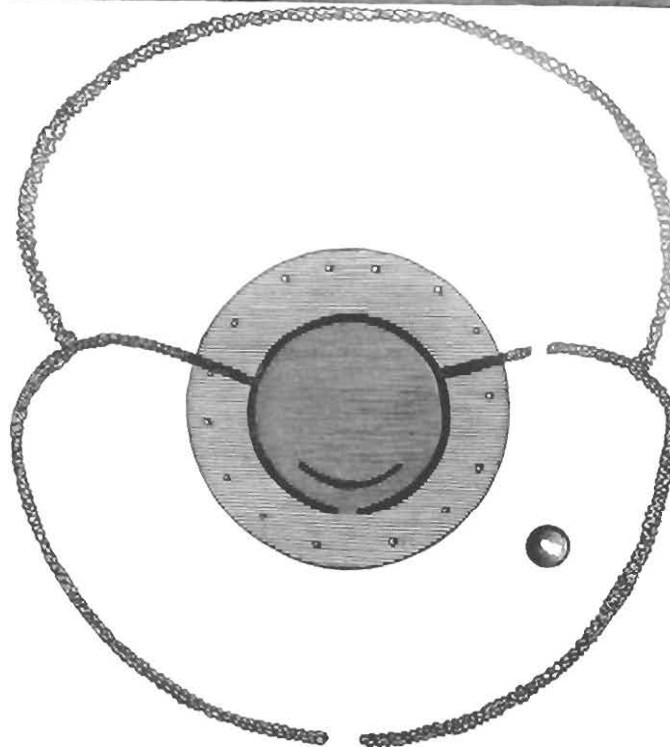
Soon after the commencement of the rainy season, the land in the vicinity of the town, is converted into numerous *plantations of corn*, beans, and watermelons, and which, equally with the buildings, are the work only of female hands.

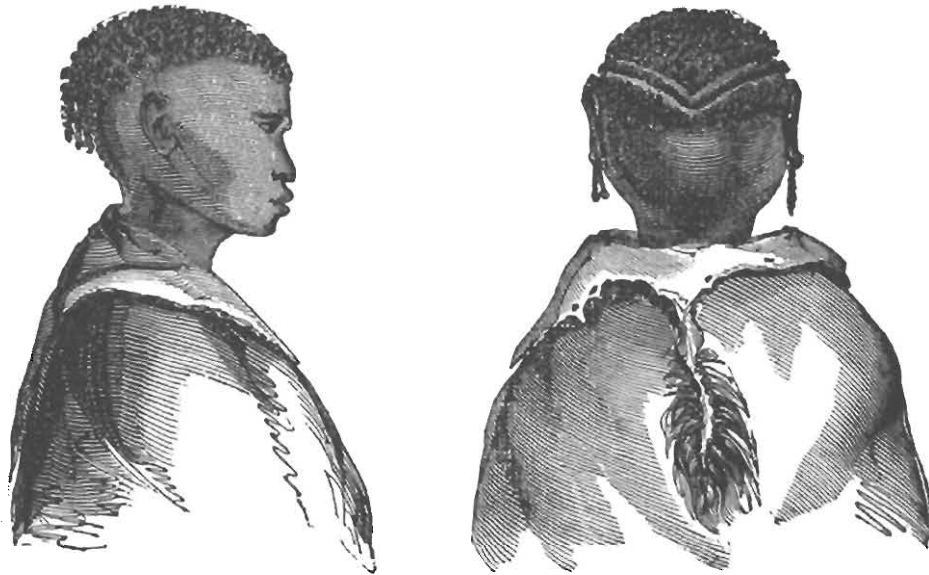
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\* In this table, the observations from which the mid-day heat was reckoned, were not made literally at that hour, but as nearly about the middle, or warmest part, of the day, as circumstances permitted. The thermometer was always in the shade.

Thermometrical Observations made at <i>Litakun</i> .	1812. July	1812. Aug.	1812. Sept.
Number of days observed . . . . .	15	19	17
Average mid-day heat, by Fahrenheit's scale . .	69 $\frac{1}{2}$	71	77 $\frac{1}{2}$
Highest mid-day heat observed . . . . .	79	83	88 $\frac{1}{2}$
Lowest mid-day heat observed . . . . .	53	52	61
Lowest degree observed . . . . .	28 $\frac{1}{2}$	43	40

Excepting these cornfields and the houses, no traces of human labor are visible in any part of the country ; no road nor pathway but such as may have been accidentally worn down by passing and repassing, is to be seen either in the town or in the neighbourhood. Within the fence of their own dwellings, all marks of their industry are confined ; unless the numerous stumps of trees, to be seen every where about the town, are to be viewed as evidence of their laborious perseverance in the use of the hatchet ; but which at the same time bear witness to their want of taste and judgement, in not leaving a greater number of these beautiful trees standing as graceful ornaments to their town, or as a useful shade to their enclosures, or as shelter to their dwellings.





## CHAPTER XVIII.

### GENERAL DESCRIPTION OF THE BACHAPINS.

**THEIR ORIGIN; POPULATION; GOVERNMENT; WARFARE; POLICY; TRADE; AND LAWS. NATURE OF THEIR CHIEF'S AUTHORITY. THEIR RELIGION OR SUPERSTITION; MORAL CHARACTER; NATURAL DISPOSITION; MENTAL CAPACITY; FIGURE; CAST OF FEATURES; WOMEN; MARRIAGES; CLOTHING; PERSONAL ORNAMENTS; UTENSILS; DISORDERS; MODES OF CURE; LANGUAGE; FOOD; AGRICULTURE; MANUFACTURES; ARTS; AND, AMUSEMENTS.**

**T**HE following general description of the Bachapins, is intended rather as a supplement to the foregoing pages, than as a complete account by itself; as the particulars already given in the preceding chapters, are not repeated in this, or are but briefly alluded to: it is therefore necessary to consider them as referred to on every occasion, to supply those deficiencies which may here occur, or to elucidate those remarks which may appear to require further explanation.

The *origin* of that race of men who have been named *Caffres*, is unknown; and as it seems on every side to be a disputed point which, in the absence of all historic record, will probably long continue

undetermined, there is no sufficient reason why they should not be regarded as the *aborigines* of the countries which they now inhabit. The name of 'Caffre,' which signifies, 'an infidel,' is of Arabic extraction, and appears to have been bestowed by Mahometans, on the natives of the southeasternmost coast of Africa, in allusion to their ignorance of Islamism. As the inhabitants of the coast to the east of the Cape Colony, are generally acknowledged to be men of the same race as that to which this name had formerly been given, there cannot be the least hesitation in considering the *Bichuánas* as Caffres also \*, although speaking a different language, and following different customs. In features and person, they bear so close a resemblance, that, on a subsequent occasion, when I had an opportunity of seeing several hundreds of that nation which I have distinguished as the 'Caffres proper †,' I could easily have imagined myself to have been again surrounded by the inhabitants of Litakun, and have fancied that I again beheld many of my former Bachapin acquaintances. Although the languages of these two people are very distinct, yet in both may be found many words which seem to have had a common origin; and some which are exactly the same, or which differ but little. The *Sichuána* language, however, draws a line of separation between them, and proves that for many centuries the history of the Bichuana nations or tribes, has had little connexion with that of the more southern divisions of the Caffre race. The practice of circumcision, as a custom handed down among them from time immemorial though apparently having no reference to religious rites, is on the one hand, considered as a proof of their descent from some more civilized Mahometan nation; while on the other, I am more inclined to view their close woolly hair, as a natural and stronger proof of their having always been, as they now are, a genuine African race ‡:

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\* See Vol. I. p. 582.

† In distinguishing those African tribes which inhabit the country immediately adjoining the eastern boundary of the Cape Colony, as the *Caffres proper*, I merely comply with the common custom of the colonists; without pretending to decide the question, whether they, or the Bichuanas, be the more genuine Caffres.

‡ See also page 373.



besides which, the very name of Caffre contradicts all modern supposition of such a descent. For that practice, they are, as far as I could learn, unable to give any other reason than that of its being the custom of their forefathers, which they are therefore bound to follow; and are probably deterred from the neglect of it, by some traditionary superstition. Neither do there exist among them, the slightest traces of the art of writing, or of any symbolical mark or character; and consequently we must ever remain without hope of assistance from any written record of their past history. Nor are there any where to be found, the smallest remains of antiquity, a subject which in so many other countries, offers to the traveller a field for the most interesting inquiries; but which, nowhere in these regions presents itself for investigation. But there is one record, their languages, which if carefully studied and compared with others, might afford some light by which our reasonings might proceed with safer steps, than mere surmise guided only by facts of an equivocal nature. The importance therefore of gaining some insight into language, in the absence of recorded history or tradition, ought to be deeply impressed upon the mind of every traveller who visits a nation whose origin is unknown. Even the smallest gleanings of such knowledge may often prove highly interesting and useful.

Quitting for the present, the obscurity of conjecture, it will be more satisfactory to take a view of the *actual state* of the *Bichuanas*; and more particularly of the *Bachapins*.\* These nations or tribes, as far as we are yet acquainted with them, pursue generally the same mode of life; that is, their riches consist chiefly in cattle; they have each but one town, properly so called; their architecture is circular; their arms are hassagays; their clothing is made of the skins of animals; they wear the kobo †, and their dress is fashioned in the manner already described ‡, but the greater part of their body is uncovered; the land which they inhabit is the common property of the whole tribe, as a pasture for their herds; they have no fixed

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\* See the explanation of these words, at page 303.

† See page 350.

‡ At pages 395—398. of Vol. I., and 318. of the present volume.

dwelling, excepting in their towns, all others being merely temporary grazing-stations; they are often in a state of warfare with each other, for the sake of plunder, on pretence of mutual retaliation for past robberies, their real object being always the acquisition of cattle; the corn which they cultivate is a species of 'Indian millet;' their tradings are conducted commonly on the principle of barter; beads are the principal medium through which they effect exchanges of goods; and, they are governed by hereditary chiefs whose authority is absolute, although more frequently tempered by general opinion, and still possessing much of a patriarchal nature.

The principal nations of which I could procure any account from the natives, were;—eastward from Litakun, the *Támmäkas* or *Batámmäkas*, (Red people) called by the Klaarwater Hottentots, *Roode Kaffers* (Red Caffres). Their houses are said to be in part formed like those of the Kóras, and their chief town to be but small:—the *Kojás* (Koiás) or *Lukojás*, farther eastward, of which little is known:—north-eastward, the *Barölongs*, consisting of two divisions, the nearer called *Marrüwónnäs* under a chief named Massáö, stationed on the Móláppo or Málóppo river; and the farther division called *Máibu*, under Makrákki:—the *Nuákketsies*, whose chief-town, larger than Litákun, is situated on a hill and governed by a chief named Mákkäba, whose country produces the copper ore which is there manufactured:—the *Mörútzies*, (sometimes called *Mähútzzi*) in a direction more eastward than the Nuákketsies:—beyond these, there is said to be a large river flowing to the southeastward, and very probably discharging its waters into Delagoa bay; the river bearing the name of *Mäkátta*, and the nation who dwell on the other side of it, that of *Bamäkátta*:—the *Mäkwiin* or *Bamäkwiin*, said to be a numerous and more civilized tribe with respect to some few arts, and are the most northerly of whom I could obtain any intelligence:—the *Kárríkarrí* or *Bakárríkarrí*, lying far to the westward of these last, and to the northwestward of Litakun; a few of the more southern part of this tribe, and the whole of the following, acknowledging Mattivi as their Chief:—and lastly; the *Bamüchárs* and the *Mökárräquas*, who inhabit the town of Patāni, and the neighbouring country to the westward.

Of these Bichuana nations, the *Bachäpîns*\* constitute one of the smaller, though not the smallest. In estimating the total *population* of this, it was not possible to compute from any but the most vague data; and to all my inquiries under this head, I could obtain no better defined answer than, an assurance that there were as many Bachapins living at the out-posts or cattle-stations, as at Litakun. Their numbers, therefore, may be stated at about ten thousand, of which the males constitute a little less than the half. In this estimate, the inhabitants of the town of Patāni, many of whom are of Kora descent, are not included, though nominally under the same chief. The country inhabited by this tribe, may be characterized as every where flat and open; of a sandy soil; and, (as an African country,) well supplied with water.

The mode in which the Bachapin *government* is conducted, and the history of the tribe, as far as any particulars worth recording are known, have been sufficiently developed in the course of the preceding chapters. † By their rule of succession the chief authority descends from the father to the eldest son. The brothers and other relations, share this authority in a subordinate degree ‡; but never appear to interfere in opposition to the prerogative of absolute power. This power, however, is moderated and, to a certain degree, regulated by the opinions of the inferior chieftains or principal men of property in the community §, who are very frequently called together by the Chief for advice; but I was given to understand, by the natives, that even when exerted without control, it is still obeyed without dispute. Thus, should any sudden emergency require a warlike expedition to take the field, the Chief commands the inhabitants to arm; and immediately every man, or as many as may have been called upon, is ready to depart and put in execution whatever orders may have been issued. ¶ I was assured that no instance of

\* This word I have sometimes, though rarely, heard pronounced *Bakäpin*.

† For some information respecting the *poorer class* of Bachapins, pages 346, 347, and 348. are referred to.

‡ See pages 392. 408. and, 431.

§ See page 272.

¶ See pages 476. and 500.

disobedience, was known. This council or assembly of chieftains, is called a *púicho* (peecho).

Of the idea of *soldiery*, or a body of men trained *exclusively* to arms, or of any corps in the form of a standing army, they are totally ignorant. Every male in the nation, is accustomed from his youth, to the use of the hassagay; and he never leaves his home without taking one or more of these weapons in his hand. This is a custom which the life of a Bichuana renders doubly necessary, both for his personal defence against straggling parties of a hostile tribe, and for the purpose of killing such game as may chance to come in his way. Every man is therefore so much a soldier, that all the nation are equally prepared for warfare, and are equally acquainted with the mode in which it is conducted. All persons capable of throwing the hassagay, are liable, whenever occasion may require, to be called out by the Chief and sent on warlike expeditions, whatever may be their rank or employment: nor is such a requisition ever received but with ready obedience; as any hesitation would be, in a superior, highly disgraceful, and, in an inferior, severely punishable.

Their *warfare* consists rather in treacherously surprising their enemy, and in secretly carrying off their cattle, than in open and courageous attack or in any regular combat. Their stratagems have in view, rather to fall upon the objects of their hostility during their sleep, to invade their country unexpectedly, or to out-number them, than to meet them in open day face to face, or to fight bravely on equal terms. But if neither honor nor glory, agreeably to European notions of them, attend these petty wars; neither do streams of human blood stain their fields of battle: in their humble way, they boast as much of having killed six men in a single rencounter, as civilized nations do, of as many thousands.

In their warlike expeditions they usually carry shields of thick hide from three to four feet long; but during the whole of my travels in these countries I never saw them in their hands on any other occasion. Neither have I ever seen them carrying a bow and arrows; although they sometimes, yet rarely, are said to obtain these from the Bushmen by barter with hassagays. But it is probable that

some arrows of this kind, which I saw in their possession and which I purchased from them, were gained by the murder of their owners, or by an attack upon their kraal. And I believe these to be a species of weapon, of which they seldom, if ever, make use.

It is regarded as an honor, to have killed a man on such expeditions, by whatever means it may have been affected; and as a testimony of this, they are allowed to mark their thigh with a long scar, which is rendered indelible and of a blueish color, by means of wood ashes rubbed into the fresh wound (p. 478.). I have not unfrequently seen men with several scars of this kind, and have sometimes counted as many as six: a greater number, however, are said to be not uncommon. But their principal object being the acquisition of plunder, more than the destruction of their enemies, they often succeed in bringing away large herds of cattle: and of these, the Chief always claims a certain proportion. It is by such means, added to a lucrative trade in beads with other tribes with whom they may be at peace, that the Bachapins have greatly enriched themselves in this species of property.

They sometimes also bring away a few *prisoners-of-war*: these are generally retained as servants; and as they in most instances, fare as well as the lower class of Bachapins and, perhaps, as well as they would, had they remained in their own country, they do not, it was said, often take advantage of opportunities for escaping and returning to their own country: nor could I ever, by any outward appearance, distinguish them from the natives. Such captives cannot properly be regarded in any other, than in the light of prisoners-of-war; or if they are to be called slaves, (a term which must always sound detestable in the ear of every feeling man), they were not generally considered by their masters as common saleable property; and I have heard of several instances, in which they have been allowed to return home; but whether through the payment of any ransom, or by voluntary manumission, I was unable to learn. Muchunka, on being questioned on this subject, assured me, that they rather endeavour to kill their enemies than take them prisoners; but confessed that when children fell into their hands, they were carried away, and brought up as servants; and that these were

so far rated as their own property, that they were sometimes, though rarely, transferred to another master. This was done only when their captor had a greater number of such servants than he required or than he had the means of feeding: yet they were never, I believe, sold to another tribe or nation. Whenever their parents desired to have their children home again, which often was the case when they were grown up, their masters never refused giving them up for a certain ransom, which amounted usually to the value of an ox and a cow, or a cow and two oxen.

It is true, this practice stands precisely at that critical point where all which is wanting to ripen it into perfect *slave-trade*, is the presence of one of those unfeeling Europeans who still continue to disgrace, not only a civilized nation, but human nature itself; it hangs on that nice balance, which may with equal facility be turned either way: and, here, the presence of a *genuine* and *philanthropic* missionary might do some real and substantial good, by preaching the doctrine (now apparently in disuse among a great portion of mankind) of 'doing unto others, as we would have others do unto us.'

In their *political alliances* and friendships, the Bachapins, it would seem, are an inconstant people, guided only by selfish views and the prospect of booty. There is scarcely a nation around them, excepting the Bushmen, with which they have not at different times been both on friendly terms, and in a state of hostility: one year joining strength with some neighbouring tribe, to plunder another; and the next, perhaps, assisting that which they had robbed, to plunder their late ally. With the *Bushmen*, they have never, I was told, formed any alliance; but cherish always the recollection of the losses which the Bachapins have sustained from these more successful robbers, for whom they feel well-founded fear and a natural antipathy. Nor had they at this period, a less antipathy for the Nuaketsies, whom they always described to me, with evident hatred, as the worst men of the country.

But a traveller visiting any of these nations, will always be misled, if he depend on any one of them, for the character of the other. In such misrepresentations, *mercantile jealousy* is largely

concerned; especially with the Bachapins; for, as these obtain from the Cape Colony beads at first-hand, and at their own price as long as they prevent a communication with any other tribe, they endeavour to deter all visitors from the south, from penetrating farther beyond them, by representing the natives in that quarter as men of ferocious habits.

A short time before my coming into their country, the Bachapins had joined with the *Nuákketsies*, in an expedition to plunder the Morútzies. Thus far, they were friends; and even till a few weeks before my arrival, as Mókkäba (or Mákkäba) their chief, had just then sent Mattivi a present of several oxen: but since this, some cause of enmity had arisen; or rather perhaps, a jealousy on the part of the latter, lest, by having any good opinion of the Nuakketsies, I might become desirous of visiting their town. A great share of cautious cunning, therefore, was set to work in filling my ears with tales fabricated to their discredit; but these tales were so full of contradictions, that they quite failed in their intended effect. One of the Klaarwater Hottentots, who, with a party of his countrymen, had about four or five years before, visited the Nuakketsies, told me at Litákun, that he and his companions were received there in a friendly manner, and, having bartered away their beads at a very profitable rate, were invited to renew their visit and continue the acquaintance. An English missionary was of this party, and was equally successful in the object of his journey; that of trading for ivory.

The *Barölongs*, though represented to me and my men, by Mattivi, as a dangerous tribe, were found to be equally friendly; and when they were subsequently visited by a missionary named Jan Kok in company with another missionary, Makrákki their Chief was exceedingly pleased to see them: but, from the same principle of mercantile jealousy which had actuated the Bachapins, he objected to their proceeding on to the next tribe beyond him, whither they were desirous of going, with a view to further trading.

The story of this visit, as I had it from one of the party, clearly illustrates what I have before asserted from my own knowledge

respecting this principle in *Bichuana policy*. When the chief-town of the Bachapins was situated on the Kruman river, four missionaries had taken up their abode there under the protection, or, to use a more correct term, sufferance, of Mulihaban, and having brought with them from the Colony a flock of about two hundred sheep, and a large quantity of beads, and judging it possible to barter at a more profitable rate than it was found practicable to do among that tribe, they planned a journey farther into the Interior, in consequence of the favorable reception which the first party just mentioned, had met with. Mulihaban, through fear of deterring other white-men from visiting him in future, did not chuse to prevent them by force; but took steps to frustrate their plan, by representing to them, that certain danger of their lives would be incurred if they persisted in going to the Barolongs, and by assuring them of his having heard that Makrakki would put to death every Colonist who came into his country. At the same time he sent private information to Makrakki, that a party of white-men was coming to murder him, and that he must without delay adopt measures for his safety.

The consequence of this double-dealing was, that on their first arrival, Makrakki's manners towards them, wore a very suspicious appearance, until the parties came to an explanation and the truth was at last discovered; Kok, fortunately, being able to speak the Sichuana language with tolerable fluency. A brisk barter then took place, and four waggon-loads of *ivory* were procured at the rate of a sheep for each tooth. Their beads obtained but the smaller part of this quantity, because the Barolongs were then more desirous of collecting a flock of sheep, than of purchasing beads; for which latter they were not so eager, knowing that they could always, though at a higher rate, be had from the Bachapins, who on the other hand were not inclined to part with any of the few sheep which they then possessed. These were, indeed, procurable from several of the western tribes of the continent, the Kárrýkarrýes, the Namaquas, and the Dámmāras; but as they are a particular variety having long thin tails only, the *Cape sheep* were far preferred on account of their large tails of pure fat, a substance almost essential to the bodily comfort



of an African. Part of the beads was therefore brought back, as one party required only sheep, and the other, only ivory; but many more elephants' teeth, as I was informed, might have been obtained, had the visitors brought with them a greater number of these cattle, part of their flock having been consumed on the journey.

Mattivi at the present time still continued to follow exactly the line of policy which his father had drawn, and if all future communications or trade between the Colony and the more northern nations, were to be made through the medium of the Bachapins, it is evident that these would ultimately become more rich, and consequently more powerful, than any of the other tribes.

I would here wish to awaken some attention to a subject connected with the export trade of the Colony; and therefore deserving of a more careful examination: I mean that of establishing with the Bichuana nations, *a regulated trade for ivory*. Having on a former occasion \* confined myself to a mere hint on this subject, among many others proposed in a point of view more especially suited to that occasion, it may, possibly, be not altogether useless now to present it in a clearer light.

The forests or groves of those countries, as far as hitherto explored, are known to abound in elephants. Their tusks are collected by the natives, partly for their own use in making ivory rings and other ornaments, and partly for barter with a few Hottentots who occasionally visit them for that purpose; but it is yet to be ascertained, whether the whole of the ivory thus collected by the Bachapins finds its way into the Colony, or whether any part of it, or of that which is collected by the more northern nations, moves by means of barter from one tribe to another, till it ultimately reach some European settlement or factory, on the eastern or western coast; or in fine, whether a great portion of that which is annually produced in the more inland countries, be ever collected at all, or

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\* "*Hints on Emigration*," &c. p. 47. — It has not been thought necessary to incorporate with the present work, all which has before been stated in that pamphlet; because the view which is in that place taken of the various subjects, will be more clearly comprehended in the connected form in which it is there presented.

converted to any use or profit. Enough has been shown in the preceding account, and which my own knowledge of the prime-cost of ivory fully corroborates, to prove that the gains in such a trade, whether on a large, or on a small, scale, would be unusually great; for, as sheep in any number may be purchased in the grazing districts of the Colony, for two rix-dollars \* each, it may easily be calculated, after deducting all the necessary expenses, how large a share of profit would remain, even supposing that in future the prime-cost should be doubled, or that beads or other goods of European manufacture should, instead of sheep, become the medium of purchase. But there is little doubt that farther in the Interior, or among tribes hitherto unvisited by traders, the quantity to be obtained would be greater, and the price, less. The establishment of an authorized body of traders, or a joint-stock company, would more effectually obviate those irregularities among the natives, which might possibly ensue from a competition of speculators having separate interests. Such traders would constantly bear in mind that fair-dealing with the natives, would be the only means of ensuring to their speculation, a continuance of success. By forming themselves into an annual caravan of eight or ten waggons with the necessary complement of men, under the direction of a person of discretion, they would be fully equal to their own protection; and by making the port at Algoa bay the point of commencement and termination of their journey, the expenses and duration of the expedition, would be rendered considerably less than if it should be undertaken directly from Cape Town. And besides which, the route from that bay would be much more pleasant and convenient both for the traveller and for his cattle, as it would follow the course of large rivers for the greatest part of the way, and would pass through no country so deficient in water, as the Karró and several other parts of my former track to Klaarwater and Litakun. The arrangements should be so made that

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\* A Cape rix-dollar, as I have before stated, is equal nominally to four shillings currency, the real value of which varies, according to the rate of exchange, and is at this time (1823) less than two shillings sterling.

the traders would not arrive among the Bichuana nations during the months when their corn is standing on the ground, as no business of this nature could, agreeably to their customs, be transacted at that season. A glance at the map will at once point out the most advisable road: from Uitenhage the caravan should take the direct road to Graaffreynet; thence, over the Snow Mountains, and along the Seacow river, in which district the required number of sheep may be purchased at the cheapest rate, should the natives still continue to prefer these to beads: the caravan should then cross to the right bank of the Nugäriep, along which it should continue to travel till it reached the Kygäriep; and afterwards following the course of this river upwards till it fell in with the Hart river, it should keep company with this latter stream as far as the Kóra Kraal of that name; and from this point, proceeding northward, it would arrive in the heart of the elephant-country, without communicating with the inhabitants either of Klaarwater or Litakun, whose jealousy, possibly, might operate in throwing obstacles in the way of persons whom they might consider as interfering in a market which they might wish to render exclusively their own.

The length of the journey here proposed, appears, indeed, to present some obstacle to an undertaking of this nature; but it may, with respect to time, be rendered less formidable by stationing a relay of draught-oxen at one of the farms near to, but not immediately on, the Colonial boundary: an arrangement which would be equally beneficial to the caravan either outward or homeward-bound. With respect to the expense attendant upon so long a journey, it would seem that the profits of a trade of this kind, would well counterbalance it; and offer sufficient inducement to put the speculation to the test of at least one journey.

The history of geographic knowledge shows us that *mercantile enterprises* have, more frequently than any other single cause, opened the way to a better acquaintance with foreign nations and countries. They bring men in contact for their mutual advantage, and bind them in friendship, by the benefits which each derives from the other: they make nations known to each other whom no motive besides self-

interest, would have drawn together; and it may be doubted whether there exist among the bulk of mankind and among the different people of the globe, any motive for distant intercourse, so powerful, and so widely extended as this. That policy which induces a state to fetter its own commerce by restrictions on that of its neighbour; for one is the consequence of the other; is narrow and blind indeed, and built upon a principle which seems better adapted for generating international jealousy and enmity, than for exciting an honest spirit of competition by means of greater perfection in manufacture, or increased exertion of industry.

Although a mercantile expedition to the tribes of the Interior, may not appear to promise many advantages beyond that of a trade in ivory, yet it would open the way for men of science and observation who might sometimes accompany it, to examine the contents of those regions: and it will hardly be asserted that by such means we might not discover some source of gain, some stimulus to adventure, of which our present knowledge of the country may scarcely be sufficient to enable us to form any just idea. But to ascend a step higher and take a nobler view; science and general knowledge might assuredly be benefited, and the cause of philanthropy and civilization might probably be promoted, by such intercourse.

To return from this digression, to the *policy of the Bachapins*; it may be said that they possess none but that which is of the weakest or lowest kind; and which might be designated, more correctly, by the name of cunning. They are not insensible of the value of a friendly connection with the *Colony*, and always appeared to me to be desirous of possessing the good opinion of white-men; in which light, possibly, we may view their practice of extolling their own pacific disposition towards us, and of representing every other tribe as hostile to all strangers. And it is probable that if the intermediate country, were not inhabited by Bushmen, a race of men whom they hate and fear, they would frequently visit the Cape, or at least, the borders of the European settlement.

The *Caffres*, who have been mentioned in the preceding volume as having emigrated from their own country on the east of the Great

Fish River, which, by passing through the Colony by twos and threes, without attracting notice, they accomplished some years before, and established themselves on the Gariép not far below the Asbestos Mountains, had proved themselves, by the aid of fire-arms, formidable enemies to the Bachapins, and had, about the year 1805, made an incursion into their territory and murdered great numbers of the inhabitants, and carried off large herds of their cattle. On this occasion, the Hottentots at Klaarwater and the missionaries, as they informed me, joined in remonstrances and threats to the Caffres, and compelled them to restore the stolen cattle, and conduct themselves peaceably in future. To this spirited step, the Hottentots were not only moved by the complaints of the Bachapins who believed, till assured of the contrary, that it was they who had supplied the robbers with guns and ammunition, but were equally urged by their fear of losing the friendship of the people of Litakun, from whom, in fact, they derived considerable gains by trading; while on the other hand, the Caffres were both unprofitable and troublesome neighbours. The interfering on such an occasion, was much to the credit of the missionaries, and strictly becoming the character of men who profess a religion the prominent feature of which is peace. It is sufficient to prove that the utility of a missionary among savages, is not necessarily confined to preaching.

A short time before the Caffres made this incursion, they had murdered six of Afrikaaner's men; by which act they became possessed of six additional muskets. Thus strengthened they drove the Bachapins before them, and struck them with a panic which, together with the fear of an expected attack by Afrikaaner himself, was the cause of their removing their town from the banks of the Kruman, farther northward to the spot where it was at this time standing.

Of the particular *laws* by which the Bachapins are governed, I shall say but little; because, whatever they may be, they are not to be known correctly but by a long residence among this people, and by the aid of a better knowledge of their language than I at that time possessed: and the same remark may, with still greater propriety, be applied to

their *superstition*; for, of *religion*, as shown by outward forms of worship, I saw not the least sign.

With respect to their *laws and government*, as applicable to the lower class of the nation, they seem to be conducted on a perfectly despotic principle; such persons being in fact, the unpaid servants either of the Chief or of the various chieftains, who allow them a scanty portion of food or milk and leave them to make up the deficiency by hunting or by digging up wild roots. The poor, as my interpreter informed me, are always kept poor; and if I might judge by appearances, there are many of that description. Those whom I supposed to be free or without a master, were always emaciated; and this was attributed, I know not with what truth, to a total neglect of *hospitality* or charity, even towards their own countrymen. In this quality they differ most widely from every tribe of the Hottentot race.

Of *crimes* not considered capital, the government or Chief, seldom took cognizance, unless they were committed against himself, or by his own servants: offences of a higher kind were, after the necessary investigation, visited with customary *punishment*; but Mattivi, as I have before remarked, once told me that he always endeavoured to make peace between the offender and him who has been injured, and that he felt the greatest disinclination to harsh measures. I will not venture to assert that this was said through policy and a wish to appear of a mild disposition before white-men, because his words were so far supported by facts, that I never witnessed, nor heard of, any capital punishment or even corporal punishment of any kind, inflicted during my stay in that country: although these affairs, it is true, might easily, from the same policy, have been kept from the knowledge of myself and all my men.

Of the *execution* of one criminal, which took place a few weeks before our arrival, we were informed without reserve. Having, as already mentioned, secretly slaughtered one of the Chief's oxen, he was apprehended and brought to town; where he was shut up in his own house, and the whole building and the poor wretch consumed

together, while a party of armed men surrounded it, to prevent his escape. The unconsumed remains of this fire, were seen by some of my men, who, being in search of firewood and not knowing the circumstance, immediately began to pick up the half-burnt sticks. Some of the inhabitants, observing this, desired the Hottentots to lay them down again, informing them that their customs, and perhaps some superstitious feelings, forbade that any person should make use of wood which had been employed for such a purpose.

But the most peculiar of their laws, and one which the Chief was said to be careful to preserve from infraction, is that by which he claims the *breast of every animal*, whether tame or wild, killed by any of his subjects; and, as I have before remarked, the legal punishment for disobedience to it, is death: but I shall not venture to assert that this is always inflicted, since no particular instance of it ever came to my knowledge, although of the existence of this, as a positive law, I was repeatedly assured.

My observations on the *national government* of these people, and on the results of it, have led me to believe that it is conducted with regularity and according to established law existing in the form of long-acknowledged customs. It is fully efficient in preserving good order and strict subordination, and in binding a large population together into one body obedient to the authority of a single man, a chief to whom his present power may perhaps have descended through an undisturbed succession of ancestors; although their own traditions will scarcely carry their history back more than two or three generations.

In the preceding chapters of the journal, the character of *the Chief's authority* is better exemplified by facts, than it could here be explained by abstract description. Being personally known to, perhaps, all his subjects, and acknowledged as that individual to whom naturally, that is, by inheritance, the right of presiding over the national councils and of directing the public movements of his countrymen, belongs, he needs no exterior distinctions to point him out to them, nor has he any necessity for being intrenched with forms and ceremony to secure to him their respect. It seems therefore,

that as long as an independent head of society is personally known to all who are submitted to his rule, and is approached as an equal unmarked by outward appearances, his authority bears the genuine stamp of *patriarchy*, a form of government from which legitimate sovereignty has been derived.

By tracing the growth of *political society and authority*, from infancy to manhood, we behold, first, the father ruling his family with a power which he has received from nature; then the patriarch extending that same power over the distant branches of his family, uniting by common interest all their scattered members, and exercising a species of authority which is removed but one step from parental. As society multiplies, so must authority be strengthened and a power assumed which shall be adequate to the preservation of the common welfare, and to the compulsion of those members who would disturb it: thus, the family becomes a tribe, and the father a chief. At length the numbers of the tribe increase and spread themselves over a wide region: the Chief is no longer equal to the task of taking cognizance personally of every transaction; and a large part of this multiplied family no longer know their ruler, but by name. It now becomes necessary to extend his power in the same proportion, to call in assistants, and to delegate to them smaller shares of his authority; while he himself, conscious of possessing intrinsically neither personal nor mental superiority over those by whom he is surrounded, feels the necessity of investing himself with external distinction: he adopts forms different from those used by the rest of the tribe, assumes prerogative, and seats himself on a throne. The sapling, in its earliest years, while adorned with leaves only, is then but a weak and slender twig; but as its growth increases, and innumerable branches spread widely around, this twig becomes the mighty trunk to which nature has assigned the duty of dispensing nutriment and health to every spray and leaf; and when, alas, the cankered stem ceases to fulfil its office, the oak of centuries, the proud ornament of the land and the admiration of every traveller, withers and decays. So, we behold the father and his children, succeeded by the patriarch and his kinsmen; by the chief and his



tribe; and finally, by the monarch and his nation: the same parental authority and affection, the sap of nutriment and health, constituting the vital essence of a monarch's, as of a father's, power.

Besides that authority and mode of government which are founded on the *parental* principle, and which both the history of past ages, and the present state of mankind, seem to pronounce the most natural, because the most general, there is another mode which, though more unfrequent, has, under its proper circumstances, the sanction of a natural principle and of the voice of reason. *Orphans* continue together to conduct the affairs of the family for their mutual benefit; and small families associate by compact, for mutual protection. If the *republican form* of government be not so regularly derivable from these principles, as the monarchical, from the paternal, it takes from them, nevertheless, a primary example which Nature offers for imitation in parallel cases.

If those who have lost their natural parents, orphans by misfortune, agree to appoint one of their number to the management of their affairs, or if combined families entrust their power to any individual, whom they may be free to select, retaining at the same time to themselves a certain share of it and a right of control over him, a *mixed form of government* arises, which is sanctioned by a principle equally just and equally existent in nature.

The authority derived from *conquest*, though real and often permanent, has in the earlier state of society, no example on which to found its right, but on that of the first *robber*. So dissimilar is its nature from that of either of the others, that it stands in direct opposition to them all: there is but one case in which it is not high injustice; and *self-protection* is the only plea to be brought forward in its support.

It did not appear that among the *Bichuana nations* there was any example of, either the republican, or the mixed, form of government; unless the influence of the chieftains in offering their counsel to the Chief, may be viewed as tending to give it somewhat of the latter character; a conclusion which his conduct on many occasions, will not allow me to draw. Neither could I learn that any of the

different chiefs possessed a power obtained purely by conquest ; but it seemed rather, that weak tribes voluntarily put themselves under the protection of a stronger, as in the instance of the *Bamuchars* at Patani whose numbers were too few to exist as an independent town, and who have therefore submitted to the authority of the Chief of the Bachapins their nearest neighbours. In the same manner, those of the *Karrikarries*, whose distance from the great body of their own nation, leaves them almost a neutral and scattered people, acknowledge the Chief of Litakun as their head ; while other borderers of the same tribe consider themselves as attached to the Barolongs ; nor does it, in fact, make any difference to their individual condition, whether they acknowledge their own natural Chief or whether they place themselves under the protection of any other. The Sichuana language, being common to all these different tribes, seems to unite them into one great nation ; and a change of rulers therefore is, to them, little more than a change of persons.

Of the existence of any tribe governed in the forms of a republic, I could gain no intelligence ; and such is probably not to be found among the *Caffre race*. It is a remarkable fact, that while this race have reached nearly the highest degree, or modification, of patriarchal authority, the *Hottentot race* remain every where at the lowest ; and, as it has been shown in the preceding parts of this journal, almost without any head possessed of an actually governing power, a lawless, wild, and uncontrolled people, living in the simplest and rudest form of human society. On contemplating the great difference in many respects between these two races, one cannot but feel a conviction, that there must exist in them some innate and essential principle to cause so permanent a distinction, and which proximity of territory and the intercourse of ages, have been unable to do away or to modify. Every different view of the Hottentot tribes, whether physically, geographically, or morally, considered, serves only to strengthen the first impression which they make, that they constitute an isolated and very distinct race of human beings, whose locality at the southernmost point of Africa, is a mystery hitherto unexplained, and the history of whose first existence in the

land which they now occupy, will probably for ever remain unknown, as one of those many circumstances of the Creation, the incalculably remote antiquity of which has veiled them, perhaps at the will of the Creator, with the deepest obscurity. \*

The movements and emigrations of man over the surface of the globe, form a subject of high interest to a reflecting mind; and in tracing these, we trace the general history of the world. In the greater number of cases, the only records to which we can refer for information and guidance, are personal features, language, and ancient customs. Of these, the two latter are the more usually attended to by travellers, and frequently, as before remarked, supply the most valuable evidence; but the first is certainly not of less importance, and has been neglected only perhaps on account of the greater difficulty of obtaining faithful and characteristic national portraits, to enable us to make comparisons, for the purpose of tracing, or discovering among them, a similar or dissimilar cast of features or of ascertaining the comparative proportions of form and figure. To this task, the pen is quite inadequate, and for the performance of it there remains therefore only the pencil; not, indeed, the pencil of the mere picture-maker who, apparently, has no higher object in view than to please the eye or ornament a book, and whose works, unfortunately, may too often deserve the name of fraudulent im-

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\* It is a common opinion that the *Colonial* portion of the race of *Hottentots*, is yearly diminishing in number, and that it is to be feared that in time it will become extinct within the boundary. How far this opinion is at present supported by fact, may be seen by consulting the table at page 144 of this volume; by which it appears, that in the course of the last seven years, that part of the population of, at least one, and the largest, district, has increased more than a fourth. But it will also be seen, that the numbers of the Colonists have during the same period been more than doubled; and it is this slower supply of Hottentot labor, to the more rapidly increasing demands of the white population, which has created a scarcity of labourers of this class, and which will continue to operate, till it will have at length produced so great a disproportion, particularly on the farms, that necessity will reduce the white population to supply the deficiency from among themselves. It is this *proportionate* decrease which has probably given occasion to the supposition, that there has been an *actual* diminution of the numbers of the *Colonial Hottentots*. As far as that opinion respects the district alluded to, it is certainly erroneous; and further inquiry into the subject may prove that, if not altogether incorrect, it is applicable only to the vicinity of Cape Town.