

the *Order of the Pifs*. This Order consists of Such as have each singly encounter'd and slain a Lion, Tiger, Leopard, Elephant, Rhinoceros or Elk. When a *Hottentot* singly encounters and slays one of those Creatures, he is look'd upon as a Hero; and is, upon his Return to the *Kraal*, of which he is an Inhabitant, forthwith call'd up into this Order. The Ceremony with which he is receiv'd into , and made *Knight*, as I call him, *of the Pifs*, will doubtless give the Reader a little Entertainment.

The Hero, upon his Return to the *Kraal*, of which he is an Inhabitant, goes directly to his own Hut; where he squats himself down. He has not fate long at Home before he is visited by an old *Hottentot*, deputed by the Men of the *Kraal* to make him their Compliments of Thanks and Congratulation upon so beneficial and so illustrious an Atchievement; and to acquaint him, that the Men of the *Kraal* expect h'm immediately to receive from 'em the Hon'urs that are due to his Heroic Worth. The Compliments and the Notice being deliver'd, the Hero rises, and follows the old *Hottentot* out of the Hut to the Middle of the *Kraal*, where all the Men wait for him. He there squats himself down on a Mat, spread on Purpose for him; and all the Men squat round him. Joy sits flush in the Faces of the Hero and his Friends: Envy contracts the Features of others; when up to the Hero marches the old Deputy, and pisses upon him from Head to Foot; pronouncing over him certain Terms, which I could never get the Meaning of. If the Deputy is in the Hero's Interest (and it generally happens that he is) he lays him under a Deluge of Urine. The more Pifs, the more Honour.

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The Hero, having before - hand made Furrows, with his long Nails, in the Fat upon his Body, rubs the Pifs, as it falls, upon his Face and every other Part with the greatest Eagerness. This done, the Deputy lights a Pipe of Tobacco or *Dacha*, and having taken two or three Whiffs, gives it to any one he pleases in the Circle; who, having taken the same Solace, gives it to another; and so it goes round till only Ashes remain in the Pipe; when the Deputy takes it again, and shakes the Ashes out upon the Hero; who still remains squat in the Middle of the Circle, and rubs the Ashes into the Fat upon his Body, with as eager Action as he did the Pifs; and would not, if he could help it, lose the least Particle of it. Then is the Hero install'd *Knight*, as I call him, *of the Order of the Pifs*. The Circle rises: He follows the Example. Every one congratulates him upon the high Honour he has receiv'd; and thanks him for the signal Service he has done his Country. The Hero looks upon Himself as rais'd to the *Achme* of Human Glory; and by the Bladder of the Beast he has kill'd, which he wears fasten'd to his Hair, and by the Majestick Posture he assumes ever after, demands the Homage and Respect, which *Hottentot* Custom assigns to his High Dignity, and which all his Countrymen constantly pay him.

But we are not yet at the End of the Farce. The *Hottentots* look upon the Fatigues and Dangers of the Chace to be greater than the Fatigues and Dangers of War: And that a Man loses more Strength and Spirit by encountering a Wild Beast for an Hour, than by engaging his Enemy for a whole Day. Some Time therefore, they think, ought to be allow'd

low'd for the Recovery of the Strength and Spirits of the Man who has slain a Lion, Tiger, Leopard, Elephant, Rhinoceros, or Elk : And *Hottentot* Custom assigns for this Purpose Three Days. As soon as the Hero is dubb'd a *Knight*, as I call him, of the *Honourable Order of the Pifs*, he marches Home ; and remains there or thereabout for the three following Days, wholly intent upon his Ease. In all this Time he is not call'd by the *Kraal* to any Manner of Action. In all this Time he is cramm'd with the choicest Dainties and the most nourishing Bits the *Kraal* can afford. And in all this Time his Wife comes not near him. It is the Custom for her, after Milking the Cows in the Morning, to go and ramble about in the Fields till the Evening. She then returns Home ; and having milk'd the Cows, rambles about the *Kraal* till Night ; when she skulks as privately as possible in some Hole or Corner in or about the Hut, that her Husband may not perceive her. This is her Conduct for Three Days and Two Nights. And in all that Time too she is enjoin'd to keep herself to a poor Diet ; and to eat no more than what is barely necessary to keep her in Health. In the Evening of the Third Day she is re-instated in the Hut : The Hero receives her with a thousand Marks of Fondness ; kills a fat Sheep in Token of his Joy ; and calls all his Neighbours to the Feast. His Neighbours come ; and felicitate his Wife upon her Happiness in being restor'd to the Arms of her Husband, and made the Partner of his Glory.

Being once among the *Hottentots* in Quest of a Reason for this Custom, which enjoins the Wife of

a new made *Knight*, as I term him, *of the Piss*, not to come near her Husband for three Days and two Nights after his Creation, and to keep her self all the Time to a poor scanty Diet: “Why” says a merry Fellow of a *Hottentot*, to whom I put the Question, “the Matter is plain. ’Tis the Hero’s Business in that Time to recruit his Strength and Spirits. It would be a Hazard he did not succeed if his Wife was to be about him. For Women are full of Allurements: Temptations of the Flesh are not easily repell’d: And a Hero’s knowing his Wife in the Time assign’d him for Recruiting his Strength and Spirits were a downright Frustration of the Design. For Nothing, my Friend, diminishes a Man’s Strength like Women. His Wife is enjoin’d in all this Time to keep her self to a poor scanty Diet. What Occasion is there for this, you say, since she comes not near him? “Why, I’ll tell you. If a Woman was allow’d at such a Time to cram and feed right, she might burn, my Friend, for the Benefits of Marriage, and set all her Wits to Work to allure her Husband to grant her ’em. There are Opportunities for this in the Night. If he does grant ’em, he is disappointed of his main End; which, in our Estimation, would be a great Misfortune. And if he does not, she may quench her Flame elsewhere, which would be a much greater. Are not these choice Reasons, think you?” And so the arch Rogue went on. His Wit and Mirth upon the Matter, with the Leave of those Gentlemen who represent the *Hottentots* as Monsters of Stupidity, were just what you see here, excepting the Articles of Dress and Modification. But I cannot look upon this as a Reason, however not the sole one, for the Custom we are upon. The

The Death of no Wild Beast brings so much Joy to a *Kraal*, as that of a Tiger. The *Hottentots* are infinitely fond of the Flesh of a Tiger, preferring it far beyond the Flesh of any Sort of Cattle. And, indeed, the Flesh of a Tiger, roasted or boil'd, is most delicious Food. I do not think, for my own Part, there is any Veal so fine in the World. Many a Time have I been exquisitely regal'd with it at the *Cape*; and should be heartily glad could I provide my self now and then with the same Victuals at Home. The *Hottentot*, who slays a Tiger, is doubly caref'd and congratulated by his Neighbours, who all long for a Bit of the Beast, and dote on the Hero while their Appetites are a sharpening and the Victuals a dressing. The *Hottentot*, who slays a Tiger, has always the largest and the choicest Portion of it for himself.

I shall now describe the *Hottentot* Manner of Fishing. * *Vogel*, as I have said in a foregoing Chapter, denies that the *Hottentots* know any Thing of the Art of Fishing. He is not the only Author that does so. *Meister*, *Marperger* and others do the Same. The Two last say, in Substance, "The *Hottentots*, who live near the Sea, live very meanly upon Roots and Plants. They have no Sort of Machines or Tackle that may be us'd for Fishing: Nor have they any Notion of the Art. All the Fish they get are dead Whales, which are now and then cast upon the Shore." The *Reveries* and Assurance of some Travellers! The *Hottentots*, in every Kind of Fish-

* Vide Tab XI. Fig 21

ing, out-do all the *Europeans* about the *Cape*. They know not that there ever was a Time when their Ancestors had not some Art of Fishing. They fish both in the Sea and in Rivers. Many of 'em are Fishermen by Profession, and maintain their Families by the Trade. They take Fish by the Angle, the Net, the Spear or Pointed Rod, and by Groping or Tickling. At the Angle they are very expert; and know the best Baits for most Sorts of Fish. Before they became acquainted with *Europeans*, their Hooks for Angling were crooked Bits of their own Iron. But they are now generally pretty well provided with *European* Fish-Hooks. The *Europeans* at the *Cape* own readily, that the *Hottentots* cast and draw a Net with much more Dexterity than they. They use the Spear or Pointed Rod only in Creeks and Rivers. They wade in up to the Middle or higher; and move gently, this Way and that, till they get a Fish under Foot; when they hold it there till they pierce it with the Spear or Pointed Rod; with which they bring it up. If they get a Fish under Foot in shallow Water, the Spear is useless, for they take up the Fish with their Hands. I have seen the *Hottentots*, when the Haven at the *Cape* has abounded with Thornbacks, which it always does in the Months of *June*, *July* and *August*, wade in and take great Quantities of this Sort of Fish with the Pointed Rod and with their Hands. They are likewise very expert at Taking of Fish by Groping or Tickling. This they do in Brooks, and on the Tops of Rocks in the Sea; upon which Rocks (lying near the Shoar) when the Tide falls, remain several Sorts of small Fish in several Holes and natural Basins. Upon the Tops of these Rocks the *Hottentots* frequently

ly take Abundance of a Sort of Fish, call'd Rock-Fish. These are Fish without Scales; and which the *Hottentots* will not therefore eat. But the *Europeans* are all extremely fond of 'em: And the *Hottentots* never bring 'em to the *Cape* but they find a quick Market for 'em. Rock-Fish never stays on their Hands, bring they what Quantity they may. And, indeed, 'tis lovely delicate Food. As soon as the *Europeans* have Notice, that the *Hottentot* Fishermen are coming off the Rocks, a Number of 'em generally hastens to the Sea Side, in order to purchase, live Rock-Fish.

The *Hottentots* often lay Lines, from those Rocks in the Sea. The Lines are made of the Guts or Sinews of Beasts; the Hooks are *European*; and the Baits generally Muscles. When the *Hottentots*, upon these Rocks, discover a valuable Fish in the Sea, they toss one of those Lines towards him; and, to allure him to the Bait, fall a whistling. Whatever the Reader may think of Whistling to Fish, it has a very good Effect at the *Cape*, for it plainly allures 'em. If the Noise of the Sea, breaking against the Rocks, drowns the Whistling, the *Hottentots* set up a hideous Roaring and Shouting; And this has a very good Effect too; for it often brings Shoals of Fish about their Baits: The Fish bite freely: And the *Hottentots* generally catch more than they are able, at one Bout, to carry a-shore.

The *Hottentots* swim from the Shore to the Rocks; and from the Rocks they swim, loaded with Fish, back to the Shore. And they are the best and boldest Swimmers of all the People I ever saw or heard of. But their Manner of Swimming is extreme-

tremely surprizing : And I know not that they are follow'd in it by any Nation in the World. They swim erect ; their Necks quite out of Water ; as are likewise their Arms, which they extend upwards, and with which they ballance themselves. But how they paddle with their Legs I could never learn. They look, when they are swimming, as if they were walking upon firm Ground. And (which is farther Matter of Surprise) they swim at a prodigious Rate. In raging Seas, running Mountains high, they fright themselves with no Apprehensions of Danger ; but, on the Contrary, swim, or rather dance forward, with the greatest Chearfulness and Security ; rising and falling with the Waves like so many Pieces of Cork.

The Fishermen on the Rocks, pack up the Fish they take, in their *Krosses*, or tie it up in leathern Bags, and swim with the Burthen on their Heads. And every other Burthen, the *Hottentots* take with 'em when they swim, they carry likewise upon their Heads.

I have mention'd, in the Chapter on the Religion of the *Hottentots*, Something of the Ceremony they observe before they enter a rapid River in order to cross it. The same Ceremony they all observe before they enter the Sea in order to swim to the Sea-Rocks or any where else. They stand for a Minute or Two at the Sea-Side with a thoughtful Air. Then they catch up a little of the Sea-Water in their Hands; together with a little of the Sand or Mud beneath it, and sprinkle the Whole upon their Heads, muttering I know not What to Themselves, for I could never learn a Syllable or

Thing of the Meaning of it; but without Doubt 'tis an Invocation, or some other Act of Religion to some *Hottentot* Deity. . After which they dance a little on the Shore, and then enter the Water. When they arrive at the Rocks, they wash themselves all over, from Head to Foot, with Water they gather up in their Hands at the Place where they got out. After which they dance a little, and then fall to Business. Being arriv'd a shore again, they wash themselves again all over, from Head to Foot, with Water they gather up in their Hands at the Place where they land: After which they jump and caper a little, and then proceed on their Way. They likewise dance a little before they enter a River in order to cross it; and when they get to the other Side, wash themselves all over and dance again. These Ceremonies are ever carefully observ'd. But do what I could with the *Hottentots*, they would never explain themselves on these Ceremonies to me. Whether their Sprinklings, Washings and Dancings, on those Occasions, were Religious Acts, or What was the Meaning of their Muttering, they would never say. " This is " the Custom of the *Hottentots* " was the Answer round; and not a Syllable more would any one of them utter upon the Matter; unless when I have found 'em at the Ceremony before they have enter'd a rapid Stream; and then they would add perhaps, " Don't you see the Current is strong and dangerous ? "

I have not any Thing of Note to add here, which will properly fall under any of the Heads of this Chapter, excepting one Thing, which falls under the Article of Hunting, and is This: The
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Hottentots of every *Kraal* and Nation have the Liberty of Hunting throughout all the *Hottentot* Countries. Be the Game what it may, and pursue in where they will, No body molests 'em; but on the Contrary, if they want Assistance, 'tis freely given 'em, without any View to a Share of the Game.

C H A P. XXI.

Of the Traffick of the *HOTTENTOTS* with Strangers and with one another.

IF the Reader has been attentive, there is but little Occasion for a Set Discourse upon the Traffick of the *Hottentots* with Strangers and with one another, after so many Things as have been deliver'd upon the Subject up and down the preceding Parts of this History. From those occasional Touches may be collected almost every Idea of the *Hottentot* Trade in both Kinds. There remains but little to be added that will help the Reader upon the Matter. But he may be desirous to see an Assemblage of all the Particulars: A Popular History is not perfect without it. And I have some new Things to say, which I cannot, perhaps, deliver with so good a Grace upon any other future Occasion. These are the Considerations that have induc'd me to furnish this History with a Chapter upon the *Hottentot* Trade.

The *Hottentots* have no such Thing as Money among 'em. Their Traffick, as well with one another as with Strangers, is always in the Way of Barter. There are but few of 'em who have any Notion of the Usefulness or the Value of Coin;

and those are such only as live about the *Cape-Town*; who, by conversing and trafficking with the *Dutch*, have got some Notion of the Matter; but it reaches no farther than to the small Pieces of *Dutch* Coin, which, as soon as they get, by Way of Traffick or Service, they immediately put off for Brandy, Tobacco, or any other Thing they want.

All the Wealth of the *Hottentots*, as has been said over and over, consists in Cattle. Wealth among 'em is never seen in any other Kind; unless it be in Elephant's Teeth, of which they get a great Number; but how they dispose of 'em is a Sort of Mystery which I cannot clearly explain. 'Tis certain, they kill a vast Number of Elephants; and 'tis as certain they bring but few Elephants Teeth to the *Cape*; and those Teeth are only brought by the *Hottentots* who live in the Neighbourhood. The *Dutch* therefore imagine (I do not say how truly) that the *Hottentots* dispose of the best Part of their Elephants Teeth to the Inhabitants of *Terra de Natal*, or the *Portuguese* at *Mosambique*. I cannot, indeed, apprehend, they bestow all the Teeth they get in Rings to adorn their Arms with, or in Sale to the *Dutch*; and yet I apprehend not how they dispose of the Surplusage. They do likewise, a few of 'em, now and then, get the Eggs of Ostriches and other curious Birds, and dispose of 'em to the *Europeans*; whom likewise, now and then, they furnish with the Skins of Wild Beasts. But they employ themselves so little in this Sort of Traffick, and make so little of it, that I cannot allow it to enter into an Account of their Wealth. The

The *Hottentots* trade among themselves for Cattle; for the Armour they make themselves, and for such Commodities as, by their Cattle or their Labour, they purchase of the *Europeans*. A Poor *Hottentot*, who does not think of Putting himself forward in the World by Serving the *Europeans* or the Rich of his own Countrymen, employs himself in the Making of Bows and Arrows, *Hassagayes*, *Kirri-* and *Rackum* Sticks; and having finish'd a good Set of this *Hottentot* Armour, puts it off to some rich *Hottentot* who wants one; and who gives him two or three or more Heads of Cattle in Exchange, as he has more or less of Cattle to spare and likes the Workman. But a poor *Hottentot*, who works this Way, generally takes Care to make a Set of Armour for his own Use before he makes one for Another. The Rich of 'em are ever too lazie to work either for Themselfes or any else. All the Men are fond of being provided with a handsome Set of their own Country-Armour; and part with Cattle, if they have Cattle to spare, very freely for one they like; but this only to their Countrymen: And they give more for a Set of Armour to such of their Countrymen as are extremely poor, and whom they would put immediately in a good Way of Thriving. They purchase likewise Cattle of one another with Brandy, Tobacco, *Dacha*, Beads, &c. which, by their Labour or otherwise they purchase of the *Europeans*. So that the *Hottentots*, who purchase Goods of the *Europeans* with Cattle, often get large Returns of Cattle by the same Goods among their own People. With the *Europeans* they will haggle and stand hard for a small Matter, and expect too, generally, a small Present over and above, of

one Thing or another, when the Bargain is made. But with their own Countrymen, if they have Cattle to spare, they make few or no Words. Such is the Benevolence of the wealthy *Hottentots* to their own trafficking and industrious Poor : And All of 'em trade and transact with one another at all Times in the most upright and friendly Manner; as they do likewise constantly with the *Europeans*, whenever the latter are upon the Square. The *Kanna* Root, mention'd in a former Chapter, is likewise a Commodity for which they traffick with one another : And it is in such Esteem among 'em, that they hardly think any Thing too good to be given in Exchange for it. A *Hottentot*, who has any Quantity of *Kanna* Root to dispose of, is in a fair Way to Fortune among his own Countrymen. But, as I have said in a former Chapter, this Root is very scarce among 'em. Tho' it is produc'd in their own Countries, they themselves are by no Means so ready at Finding it as the *Europeans* : And the latter therefore, when they get it, make no small Advantage of it among 'em.

To the *Europeans* the *Hottentots* barter Cattle, some Elephants Teeth, the Eggs of Ostriches, and, now and then, some Skins of Wild Beasts; particularly of Wild Horses and Wild Affes. The *Hottentots* receive in Exchange, Wine, Brandy, Tobacco, *Dacha*, Corral, Beads, Tobacco Pipes, small Looking Glasses, Knives, Iron, small Bits of polish'd Brass or Copper, Ear-Rings, and, now and then, the *Kanna* Root. The *Hottentots* have little or no Notion of any other Goods either for Use or Ornament. *India* Silks, which they often see, and other rich and beautiful Manufactures for
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Furniture and Apparel, strike not them. Let a *Hottentot* be well daub'd from Head to Foot with Soot and Grease ; let him be equipp'd too with a Sheep- or Wild Beast-Skin upon his Shoulders, and adorn'd, *à la Mode de son País*, with Trinkets, and he will strut with as much Affectation and Parade as the vainest *European* in the most sumptuous Habit. The noblest Robes, the richest and most glittering Brocades, all the Beauty and Magnificence of the *European* Attire fall infinitely short, in the Eye of a *Hottentot*, of the Grandeur and Attractions he fancies there are in the full Dress of his own Country.

For the Proportion observ'd by the *Hottentots*, by Way of Price, in their Exchanges of Cattle for *European* Commodities, it is, as is the Value of Things in other Places, sometimes more, sometimes less, as Things are scarce or plentiful or more or less wanted. But generally speaking, they part with their Cattle, even to the *Europeans*, as well as to one another, at so cheap a Rate as is almost incredible. I shall introduce my own Account of the Matter with a Quotation or Two from other Authors.

Vogel says, “ About Four Score Years ago, “ before the *Dutch* had any firm Footing at the “ *Cape*, the *Dutch* Admiral, *Houtman*, and, after “ him, the *Dutch* Admiral, *Matelief*, touching “ there, they could purchase for a Bar of Iron, of “ 30 Pounds Weight, no less than Five Sheep : “ For 70 Pounds of Iron, Two fat Oxen and “ Three Sheep : For a Knife, or a small Iron “ Hoop, one Sheep. But they are now grown sharper

“ sharper, and part not with their Cattle at so
 “ easie a Rate : Yet may one have a fine Sheep for
 “ about the Value of Two Shillings in Iron, Brass
 “ Rings , Tobacco and the like.

Merklin says, “ Cattle are to be bought of the
 “ *Hottentots* at an easie Rate, for Tobacco, Brass,
 “ Wire and other Trifles. You may purchase a
 “ large fat Ox of ’em for little more than a Shil-
 “ ling. Now I think, that Half a Crown for a
 fine Sheep, according to *Vogel*, and Twelve Pence for
 a large fat Ox, according to *Merklin* , are cheap
 enough in all Conscience ; and *Vogel*, methinks ,
 had not much Reason to speak of the *Hottentots*
 raising the Market.

For my own Account of the Matter, I never
 offer’d a Pound of Tobacco to a *Hottentot* for a
 fine Ox ; Half a Pound for a large Sheep, and a
 Quarter of a Pound for a fat Lamb, but the Offer
 was accepted: And I had the Bargain the sooner,
 if I offer’d to crown it with the Present of a Dram,
 and in Preference likewise to any Other who was
 not provided with a Dram to present ’em with, or
 was not inclin’d to make ’em such a Present. Ma-
 ny a Time have I bought Great and Small Cattle
 of ’em at those Rates. Some Readers, without
 Doubt, will be apt to look upon this as a Fiction
 of Mine ; founded, perhaps, they will say, on the
 Fictions of others , But I solemnly assure them
 There is Nothing more true.

The Reader will perhaps wonder when I tell
 him, that ’tis a difficult Matter for an *European* to
 procure of the *Hottentots* a Set of their own Ar-
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mour. They will hardly listen to any Offer from him for such a Thing. But what this Refusal is to be imputed to besides their Laziness I am utterly at a Loss to say. They cannot conceive the *Europeans* as more dangerous accoutred with *Hottentot* Arms than with *European*. No, they are no such Fools: That Imagination, say some People what they please of the *Hottentot* Stupidity, has a great Deal to much Phlegm in it for 'em. They tremble under the Thought of the terrible Executions made by Swords and Guns, and tremble too, most of 'em, so much as to touch the latter. They are, as I have said, the laziest Wretches in the World. A Rich *Hottentot* will not set his Hand to any Labour while he has Cattle to spare, or any other Means, to induce another to do it for him. It must be the easiest and most trifling Thing in the World that he goes to do. And a Poor *Hottentot*, who makes a Set of Armour for his own Use, and another for Sale to a rich one, can hardly be induc'd to set his Hand to the same Labour a third Time. He has got Two or Three Heads of Cattle or more for his second Labour, and now thinks, perhaps, with a View to the Encrease, of Living the Remainder of his Days like a *Hottentot* Gentleman. They are doatingly fond of a compleat Set of Armour, where every Piece is well finish'd. And they keep their Arms continually in the nicest Order, and may be set forth in this Respect as excellent Patterns for the Soldiers of *Europe*.

I had a long and a very intimate Acquaintance with a very sensible eminent *Hottentot*, one Captain *Pegu*, as he was call'd. He did me a Multitude of Favours in his Way; and I did him not

a few in mine. The Man respected me as much perhaps as ever *Hottentot* did an *European*, and would, I apprehended, after a long Series of mutual Intimacies and Obligations, have done any Thing in the World he could fairly to oblige me. I had a Mind to have a Set of *Hottentot* Armour, and applied to him for the Purchase of his ; but he refus'd to treat ; saying, No, he would not part with 'em on any Account whatever. I offer'd him a large Quantity of Tobacco, with other Things of a considerable Value, very acceptable to the *Hottentots* : But the Offer made no Impression ; and he car'd not to listen to any Thing I said to him on that Head. This gave me no little Astonishment.

A Man may travel in the *Hottentot* Countries, for Traffick or for Curiosity, with Safety enough with Respect to the *Hottentots*. The Generality of 'em are, as I have said, an Honest Affectionate People, meaning Harm to None that injure 'em not : And their Features do in a great Measure bespeak their Integrity and Good Nature. But as there are here and there a few wicked ones among 'em, a Stranger must not travel among 'em without a Caution against 'em ; and the best a Man can take is the Company of a *Hottentot*. This the *Dutch* always do when they travel in the *Hottentot* Countries ; and the Same I did constantly on the like Occasions. Let but a *Hottentot* be seen in your Company, in any *Kraal* or Part of the *Hottentot* Countries, and you are as safe as in your own House, and have every Civility you wish for which they can pay you. If you are alone and a Stranger among 'em in any Part very distant from *Europeans*

ropean Settlements, the best Thing you can do, if you are apprehensive of 'em, is to follow the Example of Capt. *Gerbrantz Van der Schelling*. Consider What you have about you, which they see, and you can judge they have a Fancy for, and throw it 'em. This will go near, among the Worst of 'em, to secure you from all Manner of Danger, and to make 'em your fast Friends. Capt. *Gerbrantz van der Schelling*, having been shipwreck'd in the Bay of *la Goa*, was oblig'd, as has been said, to travel on Foot through the *Hottentot* Countries to the *Cape*. Passing by a Company of *Hottentots*, he observ'd they cast very covetous Eyes on a Skipper's Bonnet he had on, border'd with Gold Lace. He observ'd too, they consulted together, turning their Eyes now on him, now on one another, and advanc'd towards him with such Looks and in such a Manner as gave him plainly to apprehend they design'd to attack him. Upon this he took off his Bonnet, which had dazzled 'em, and threw it at once among 'em; an Action which chang'd the Face of Things in a Moment. They snatch'd up the Prize in Transports, ran to the Captain and caress'd him; and having shew'd him all the Marks of Friendship and Benevolence in their Way, view'd the Bonnet from Hand to Hand with the highest Admiration, and bore it away in a Kind of Triumph. The Reader must be put in Mind, on this Occasion, of the Story, related a few Pages backwards, of the *Dutch* Sailor, who was trick'd of a Roll of Tobacco by the Nimbleness of a *Hottentot* Rogue. But these are all the Instances I could ever learn of *Hottentot* Roguery to *European* Travellers. Wild Beasts are the Creatures a Traveller in the *Hottentot*

tot Countries is most in Danger of. And the best Fence against them for an *European* is Fire Arms and a quick Guard. In the Night, an *European* Traveller may rest in a *Kraal*, either in a Hut, which the *Hottentots* will kindly offer him, or in the open Air, as shall best suit his own Humour, with as much Security to his Person and Goods as if both were safe under Bolts and Bars in his own House. I have several Times, in my Journies in the *Hottentot* Countries, taken up my Lodgings for the Night in a *Kraal*. Sometimes I have laid in a Hut, and sometimes in the open Air; and never was once, upon such or any other Occasion, in the least molested in my Person, or wrong'd in the least Article of my Property, by any *Hottentot* Man Woman or Child. If I was never, when I lodg'd with 'em, entertain'd with their Conversation, I was always charm'd with the Simplicity of their Manners and their Zeal to serve and accommodate me in the handsomest Manner they could. The Character of the *Hottentots* for Fidelity is a Thing there is hardly an *European* at the *Cape* who is not fond of Applauding. They gain the certain Love of All that know 'em by their steady Possession of this single Quality. I never made any Scruple to commit any Quantity of any Commodity I had to the Keeping of a *Hottentot*, after I had been at the *Cape* for some Days, and heard and seen a great Deal of their wonderful Fidelity. I have trusted large Quantities of Brandy and Tobacco to the Custody of a *Hottentot* for a Fortnight together, and, having promis'd him a small Reward, found at the End of that Time, not the least Diminution of those Commodities. But these are Things that have been pretty clearly express'd before.

Tho^s.

Tho' the *Dutch* at the *Cape* have no Instance of the *Hottentots* Murdering an *European* Traveller, yet an *European* never dies among the *Hottentots* but the *Dutch*, for the better Security of Travellers, oblige the *Hottentots* to bring a good Number of sufficient Vouchers, to shew that he died a natural Death.

I shall close this Chapter with observing on some Mistakes of Authors. Some Authors have said (*Meiſter* for one) that the *Hottentots* have tame Goats in their Flocks. This is false. The *Hottentots* have no tame Goats. All the Goats in the *Hottentot* Countries are Wild: And the *Hottentots* kill 'em in the Chace as they do other Wild Beasts.

Vogel ſays, “ the *Hottentots* make Inroads into “ the Province of *Monomotapa*, and ſtealing the “ Cattle belonging to the Inhabitants, drive 'em “ down to the *Cape*, where they diſpoſe of 'em to “ the *Dutch*. *Boeving* and *Tachari* have vindicated the *Hottentots* from this Aſperſion of *Vogel*, by repreſenting their univerſal Love of Honeſty and Fair Dealing, excepting that Part of 'em call'd the *Buſcbies*, or Robbers, whoſe Reſidence in the *Hottentot* Countries and Manner of Living have been deſcribed in a former Chapter. The honeſt *Hottentots* abhor thoſe *Buſcbies* as they do their Devil, and are not more bent upon the Deſtruction of Wild Beaſts which devour their Cattle, than they are upon the Extirpation of thoſe Wretches. As they triumph with the Skin of a Lion, Tiger or Leopard they have kill'd, ſo do they with the Head of a *Buſcbie* they have cut off. They admit not of the greateſt Interceſſions in Favour of ſuch a Wretch when they take him, but immediately put him to Death. But

But the Mistake of *Vogel* is visible another Way. *Monomotapa* is at least a Hundred Leagues distant from the *Cape*. The Driving of stolen Cattle from thence to sell to the *Dutch* at the *Cape*, is therefore difficult to be conceiv'd, on Two Accounts. First, the honest *Hottentots*, through whose Fields and by whose *Kraals* they must pass, would, one must needs think, some of 'em, detect the Villany; and having large Herds and Flocks of their own, would not suffer their Pasture to be eaten up by Cattle driven by a vagrant Crew, come from no body knows where. In the second Place, the Cattle, by such a Length of Driving, unless a great Length of Time were bestow'd in it, would become so poor, if many of 'em should not perish upon the Road, that they would not be marketable. Farther, Any Man, who looks into the *Hottentot* Countries, will find 'em generally so abounding in Cattle, both Great and Small, that he will not easily imagine the Inhabitants should be tempted to hazard their Lives or Quiet by Stealing Cattle from other Nations.

Meister has fallen into the very same Mistake with *Vogel*, and seems, indeed, to be but very little acquainted with the State of Traffick between the *Dutch* and the *Hottentots*. He says, the *Hottentots*, from Time to Time, bring Drovers of Cattle to Market at the *Cape*. Forty or Fifty years ago, indeed, this was frequently done. But since that Time they have been under quite another Regulation; and the *Hottentots* bring no Cattle to the *Cape* but what they bring as Presents to the Governour.

The Hottentot Musick and Dancing. Tab. x. fig. 1. p. 27

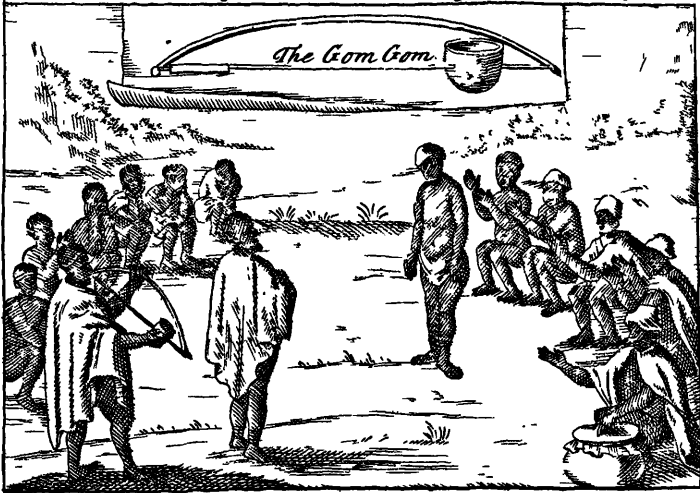


Fig. 2. p. 246



The Hottentot manner of Hunting

Of the HOTTENTOT Musick and Dancing.

- I. *Their Instrumental Musick.* II. *Their Vocal Musick.* III. *Father Tachart's Account of the Hottentot Musick, with Reflections on the same.* IV. *The Hottentot Dancing.*

THE Musick of the *Hottentots* has but few Charms for the Ear of an *European*, and is but poorly provided with either Instruments or Tunes: But 'tis in such Repute among themselves, that 'tis by no Means to be refus'd a Place in their History. And poor as it is, it argues a Genius and a Sensibility in the *Hottentots* which quite destroys the Credit of such Accounts as make 'em Monsters of Stupidity. I shall begin with an Account of their Instrumental Musick.

One of the *Hottentot* Instruments of Musick is common to several *Negro* Nations, and is call'd, both by *Negroes* and *Hottentots*, *Gom Gom*. * But whether the *Negroes* owe it to the *Hottentots*, or the *Hottentots* to the *Negroes*, I cannot say. The *Gom Gom* is a Bow, of Iron- or Olive Wood, strung with twisted Sheep-Gut or Sinews. On the String, quite up at one End of the Bow they fix, when they play, the Barrel of a Quill slit, by putting the String into the Slit, so that it runs quite through the Barrel. This Quill, so fix'd on the String

* Vide Tab. XII. Fig. 2.

they apply, when they play on this Instrument, to their Mouths, much in the same Manner as is done to play on the *Jews Harp*; and the various Notes of the *Gom Gom* are owing, as are the Notes of the *Jews Harp*, to the various Modulations of the Breath. This is the Lesser *Gom Gom*. The Grand *Gom Gom* is made by putting on the String, before they fix it to the Bow, a Cocoa-Nut Shell, about a third Part saw'd off, so that it hangs like a Cup the Mouth upwards, the String running through Two Holes nigh the Brims. When they play on the Grand *Gom Gom*, with one Hand they hold the Bow, the Quill on the String applied to their Mouths; and with the other they move the Shell, nearer or farther from the Quill, according as they would vary the Sound, which rises or falls according to the Motions of the Shell. The Shell, before it is put on, is clear'd of all Scurf and loose Hairs, and made very neat and smooth.

When three or four of those *Gom Goms* are play'd upon in Concert by skilful Hands, I must confess I think the Harmony extremely agreeable, especially when it runs in the low Notes, for there is a Softness in the Musick that certainly has Charms for a very delicate Ear. Hearing once the Musick of the *Gom Gom* in the Dead of the Night, I was so struck with the Delicacy of it, that it won my whole Attention, and I could not help thinking that the Instruments were play'd upon by some ingenious *Europeans*, who had studied themselves up to the highest Perfection upon 'em. Having a Mind to be satisfied, I stepp'd to the Place from whence the Musick came, and was surpris'd to find that the Musicians were only Two *Hottentots*,
who

the CAPE of GOOD HOPE. 273

who indeed perform'd to Admiration. The Reader may think of my Taste for Musick as he pleases, but I cannot help declaring it as my Opinion, that the *Gom Gom*, as insignificant a Piece of Work as it is, was it to be studied by a judicious *European* Musician, would be found to have as fine Musick in it as any Instrument we have, and be as much admir'd.

Another *Hottentot* Instrument of Musick is an Earthen Pot, (resembling, like their common Ones, a *Roman* Urn) cover'd at Top with a smooth dress'd Sheep-Skin, which, with Sinews and Sheep-Guts, is tightly brac'd on, like the Skin on a Kettle-Drum. This Instrument is only us'd by the Women; and they perform on it with their Fingers, much after the same Manner as is done on the *Rommel Töpffe*, an Instrument of Musick in *Brabant* and *Tburingen*. Upon this Instrument they perform but one Tune, and that consisting of but a few Notes; with which if the Reader has a Mind to amuse himself, he will find 'em set upon our Scale, Tab. X. (a). With this Tune the Women when they get the Pot-Drum among 'em, never know when to have done. When One is tir'd with the Drum, another takes it; and so it goes round and round to the same Tune, sometimes for Three or Four Hours together.

II. The Vocal Musick of the *Hottentots* consists in the Monosyllable *Ho* and two or three Songs, or rather wild Falaldrums. The Monosyllable *Ho* is sung by both Sexes in their Ceremonies of Worship, in a small Round of Notes, exhibited, Tab. X. (b) And the same Monosyllable is sung by the

Women to the Pot-Drum, in Notes, such as you see (*b*) The Women will often keep a *Hoing* to the Drum, upon the Notes last referr'd to, for above Half an Hour together. If an *European* is by, they cease it not so long as he stays, if he stays Hours together, for they believe he is charm'd with their Singing, and equally delighted too with their Drumming: And this Conceit gives 'em a very tickling Delight, as you see by the smiling Vanity in their Faces. Their *Hoing* to the Beating of the Drum is, indeed, very grating to the Ear; and as barbarous a Piece of Musick as one shall hear, perhaps, in the World. Nothing can induce an *European* to stand to listen to it but Curiosity, or a Design to inspire the Women with the vain Delight I have mention'd. But the Women will not be persuaded that he is not held by the Charms of their Musick. Indeed, if they set aside the Drum, and sing *Ho, Ho, Ho*, in the Notes I have referr'd to, regularly in Concert, and one of 'em breaks not in upon another, there is a Kind of Musick in it which pleases for a Minute or so; and you may endure it for Eight or Ten Minutes more; but afterwards it becomes so grating, that you must have a great Deal of Patience if you make not Haste to get out of the Hearing of it.

This is all the Account I can give of the *Hottentot* Musick. I never, in any of the *Hottentot* Nations I have visited, and there are but few I have not, saw any other *Hottentot* Musical Instruments than the *Gom Gom* and the Pot-Drum, excepting a Pipe, an Instrument of Martial Musick, which will be mention'd in the Account of the *Hottentot* Manner of Making War.

III. But

III. But Father *Tachart* mentions other Musical Instruments of theirs; one not unlike, says he, a Flute; the other resembling a Hautbois. I could never, for my own Part, either see or hear about the *Cape* of any such Musical Instruments in any of the *Hottentot* Nations: [And there are several Things in the Father's Account which quite spoil the Digestion of it with me. I shall shew the Reader what he says of 'em, and then make my Remarks.

A French Ambassador passing with his Retinue through the *Hottentot* Countries to the Kingdom of *Siam*, Part of the Retinue came up to a certain *Kraal*, “ the Captain of which (I now follow the Father pretty nigh *mot à mot*) “ having been told “ that the *Europeans* were great Lovers of Musick, “ came out and testified his great Satisfaction that “ he had an Opportunity of Convincing them, “ that the *Hottentots* were not only Lovers of Musick, but excell'd in it all the other Nations under the Sun; and immediately commanded Fifty Men and Women to perform before 'em. “ This Band of Fifty play'd upon Instruments not “ unlike *European* Flutes. The Performance “ was regular enough, considering the Number in “ the Band; was very agreable to the Ear, and “ very much commended by such of the Retinue “ present as were good Judges of Musick “. Here we have only an Account of the *Hottentot* Flutes. The next musical Novelty we meet with in the Father is a *Hottentot* Hautbois.

“ The Ambassador proceeding (says he) on his “ Journey thro' a very populous *Hottentot* Nation
S 2 (he

“ (he does not name it) pitch'd his Tents near
 “ a certain *Kraal*: And as the Kettle Drums and
 “ Trumpets in his Train were performing for his
 “ Excellency's Entertainment, a Band of Thirty
 “ *Hottentot* Musicians presented themselves before
 “ the Tents, and forming themselves into a Cir-
 “ cle, prepar'd to entertain His Excellency with
 “ a Concert of *Hottentot* Musick, which they af-
 “ sur'd several of the Retinue, who were assembled
 “ about 'em, should not fall short of, if it did
 “ not excel, the *European* Musick they had heard.
 “ This *Hottentot* Band being form'd into a Circle,
 “ within the Hearing of the Ambassador, a *Hot-*
 “ *tentot* with a long Pipe in his Hand, not unlike
 “ a Hautbois, enter'd the Circle as Director of the
 “ Rest. His Pipe was made of the dress'd Gut of
 “ an Ox. The Instruments of the Rest were Sorts
 “ of Flutes, of different Shapes and Sizes, and
 “ made of Reeds. Out of these they produc'd a
 “ Piece of Harmony not very charming indeed to
 “ the Ears of the Ambassador and his Train, ac-
 “ custom'd to the Musick of finer Instruments and
 “ Performers, yet, considering their Instruments
 “ and Want of Rules, agreable enough, and pret-
 “ tily perform'd.

“ The Barrels of the *Hottentot* Flutes are like
 “ those of the *European*. But the Holes on both
 “ Sides meet one another, and are larger than the
 “ Holes on the Sides of *European* Flutes of the same
 “ Size. On each of those Instruments is a little
 “ sliding Circle, or almost a Circle, for there is but
 “ a small Opening. This Circle they move with a
 “ small Bit of Wood, upwards or downwards, ac-
 “ cording as they would give the Instrument a deeper

“ per or a sharper, a bolder or a softer Sound.
 “ When they play upon it, they hold it in one Hand,
 “ and clap the other round the Head of it, close to
 “ their Mouths, in order that all their Breath may
 “ pass directly into it, and none escape it to the
 “ Weakening of the Sound. This Instrument, in out-
 “ ward Appearance, is a very insignificant Thing;
 “ but it produces a very agreable Sound; and well
 “ manag’d, as it was by some of those *Hottentots*,
 “ yields finer Musick than some of our own Wind
 “ Instruments, whose Sound is not so soft and
 “ sweet as that of the *Hottentot* Flute. The Flutes
 “ are tun’d by the Hautbois, with which the Di-
 “ rector of the Musick gives the Air or Tune by
 “ Way of Instruction. The Flutes follow the
 “ Hautbois exactly, while the Director beats Time
 “ with a Stick.” Such is, pretty nigh *not à*
mot, the Account Father *Tachart* gives of the
Hottentot Musick, with which a *French* Ambassador
 was entertain’d, as he pass’d through the *Hottentot*
 Countries, in his Way to the Kingdom of *Siam*.
 I now make my Remarks.

And the First I make is, that Whatever some
 prejudic’d Persons, who were never at the *Cape*,
 may think of my own Account of the *Hottentot*
 Musick, as doing it more Honour than they can
 believe it deserves, this Father’s Account does it a
 great Deal more Honour than mine. In a Multi-
 tude of Respects, relating to the Reasonableness
 and Ingenuity of the *Hottentots*, he falls vastly short
 of the Credit I would do ’em; but in the Particu-
 lar of the *Hottentot* Musick he goes as far beyond
 me, and sets ’em off to a very fine Tune.

But there is no Occasion for me to oppose What I saw or heard my self at the *Cape* to the Account quoted here from Father *Tachart*. There are, if I am not mistaken, Absurdities in the Account it self, which will keep a discerning Reader from giving any Credit to it.

That Flutes may be made of Reeds or Canes is certainly very true; but that a Flute, a Hautbois, or any such Wind Instrument should be made of the Gut of an Ox, is one of the idlest Imaginations that I have met with. For I cannot possibly apprehend How the Gut of an Ox or of any other Creature should be so dried or harden'd, as that, being form'd into a Wind-Instrument for the Mouth, the Breath should not moisten and dissolve its Frame, and make it fall an End or Together, as we say, like a fresh Gut. Besides, if a Wind Instrument, like an *European* Hautbois, was made of a Gut, it can hardly be allow'd it was made of the Gut of an Ox: 'Tis much more probable it was made of the Gut of an Elephant or Rhinoceros. And then again, The Modulating their Flutes with a Sort of Circle, mov'd up and down the Barrels, is to me a Whim that never subsisted in any Thing but the Imagination. There needs no more. The Learned Good Man was impos'd on. And I only add, that if the *Hottentots* had any such Things as Flutes or Hautbois, I think I could hardly have fail'd to have either seen or heard of 'em somewhere about the *Cape*, after so many Years Residence there, and so many Tours as I made up and down most of the known *Hottentot* Nations. I convers'd freely with the People wherever I went. They often entertain'd me with their Musick,
which

which was still, in all the Places I visited, the *Gom Gam*, the Pot-Drum, and their belov'd *Ho, Ho, Ho*. In these Things, and a few wild Songs or Falal-drums, of which Little or Nothing is to be made, consists the whole Body of the *Hottentot* Harmony; which, notwithstanding they often hear *European* Musick at the *Cape*, they assert, excels the *European* Musick and the Musick of all the other Parts of the World.

The Reader will think, perhaps, it was hardly worth the While to bestow so much Pains as I have done hereto detect those Mistakes of Father *Tachart*; and may say too, that I have tir'd him to some Tune. I beg his Pardon if I have; and can only say in Excuse, if I have been tedious, 'twas my Love of Truth has made me so; and that 'tis better, I apprehend (if he will pardon me the Jingle) that a Man should be tir'd to some Tune than to none.

IV. I shall now give an Account of the *Hottentot* Dancing, concerning which we have had hitherto little besides mistaken Hear-say. The Occasions of their Dancings, setting aside their Religious Solemnities, are generally These: When *Sam Sam* (as they call it) or Peace is clapt up with a Nation with which they have been at War: When one of the *Kraal* has slain a Wild Beast, or escap'd some great Danger: Or when some notable Piece of Good Luck has happen'd to some particular Person or Family of the *Kraal*. On these and the like Occasions the whole *Kraal* testifies its Joy in Dancings, sometimes whole Nights, and sometimes till far in the next Day, without any Man-

ner of Refreshment. Dancing is the Delight of both Sexes of the *Hottentots*; and the Manner of it among 'em on the Occasions I have mention'd is This. The Men of the *Kraal* squat down very regularly in a Circle. The Women join the Circle, not only to enlarge it for the better Convenience of the Dancers, who perform within it, but to assist in the Common *Ho, Ho, Ho*, and aid the Musick of the *Gom Goms* with their Pot-Drums. No sooner are the *Gom Goms* heard, than the Women begin to rub with their Fingers on the Pot-Drums. And *Ho, Ho, Ho*, is the Song of All who have their Mouths at Liberty; and Such as have their Hands at Liberty clap 'em. Then present themselves several Couples to dance; but never more than Two Couples dance at once. When a Woman starts up and shakes the Rings upon her Legs, it is a Token she wants a Male-Partner; and she has one immediately. And Two Couples, Two Men and Two Women, having enter'd the Ring, dance each Man with his Partner, Face to Face, *à la Mode de France*. When they begin, they are at the Distance of Ten Paces from one another; and they are about a Quarter of an Hour in Dancing before they meet. At Times they meet not, but turn about and dance Back to Back: And one dancing Bout generally takes up above an Hour. They never take Hold of each other by the Hands. The Men in Dancing deal their Legs about 'em to a Prodigy of Activity. But after what has been said of 'em on other Occasions the Reader perhaps will not wonder at That. The Women (the most curious Thing to be observ'd here) hold not up their Heads while they dance; but keep 'em all the While stooping down, their Eyes fix'd on their Feet;

Feet ; and hardly a Hair's Breadth does a Woman dance before her who dances at the same Time with her. The Women too, while they are dancing, sing *Ho, Ho, Ho*, and clap their Hands. They are very active in this Diversion, keeping their Legs continually in a wonderfully nimble Motion ; but out of it, they hobble and drag their Legs as if they were crippled with the Gout. Both Men and Women cut Capers, and stamp with their Feet on the Ground. The Men cut their Capers wonderfully clean and high : And the Woman perform theirs very notably. When the Women stamp in Dancing, the Rings on their Legs make just such a Noise, methinks, as the Harness on the Back of a Coach-Horse when he shakes himself. I can compare it to Nothing better. When Two Couples leave the Circle (and they always do it together) others supply their Places with great Dispatch and Impatience. The Dancers generally tire the Musicians. When the Musick ceases, for Respite, Dancing for that Time is at an End ; but the Women continue their *Hoing* and Clapping of Hands till a fresh Dance begins. And the Entertainment hardly ever ceases till all the Inhabitants of the *Kraal* have taken their Turns and had their Fill of Dancing. This (without Staying to remark here , as I have done in many other Places, on the Mistakes of Authors who have written on the *Hottentots* before me) is as clear and perfect an Account as I can give of the *Hottentot* Dancing, at which I have been present a Multitude of Times.

Of the HOTTENTOT Manner of making War.

THE *Hottentots*, branded as they have been for Stupidity, are as sensible of Injuries and as keen in their Resentments as most other People. They are, as are all wise Nations, particularly sensible of Injuries that are national, and immediately seek for Redress in War. A *Hottentot* Nation, upon the least Invasion of her Rights, or the least Publick Affront, is all in a Flame. Not a Bosom in it but burns with Revenge. Away every Man of 'em flies to his Arms; from thence to the Place of Rendezvous; and from thence, without Loss of Time, upon the Enemy, with as martial a Spirit as ever animated the Hearts of a People. Every Man of 'em is both a Huntsman and a Soldier, and generally distinguishes himself as illustriously in one Capacity as the other. The same are their Arms in the Chace and in War: And in both they use 'em with equal Dexterity. But a *Hottentot* War is no Drainer of the Pockets of the People. They have no Military Chest; no Magazines of Provisions for the Army; levy Nothing upon the People for the Service; publish no Manifestoes or Declarations, setting forth the Reasons of the War they are undertaking, in order to induce their Countrymen to join in or support it. War in the *Hottentot* Countries appears with Nothing of this *Apparatus*; is attended with no Expence of Treasure, nor with such Expence of Blood, such Devastation and Ruin as in *Europe* and other Parts. 'Tis never lengthi-

lengthen'd out into many Campaigns. On the Contrary, one Battle generally decides a War: But 'tis fought with all imaginable Resolution and Bravery: And the *Hottentots* want Nothing, perhaps, but the Arms and the Discipline of the *Europeans* to appear as illustrious in the Field as they. Indeed, they have no Manner of Discipline. They know Nothing of Rank and File, Front, Flank or Rear: And if they have any Word of Command for Forming, it must be Something like that of a Famous Captain, *All of a Lump, My Lads*. They stand not, however, so close to one another but that each has full Room to use his Weapons, to whirl his *Hassagaye*, or discharge his Arrow, and to skip likewise from one Side to another while he is taking his Aim at one of the Enemy, as he does when he aims at a Mark. They begin the Attack with such a dreadful Scream as were enough almost to fright any other Enemy out of the Field. When One has discharg'd his Arrow or *Hassagaye*, he retreats a little to make Room for another behind him, who takes his Place. By the Time his Successor has discharg'd his Weapon, he has fitted to his Bow another Arrow, perhaps, or to his Hand another *Hassagaye*; and if a Third gets not the Ground before him, sallies forward and attacks again. And thus they continue falling out and retiring into the Heap in the greatest Confusion till the Fortune of the Day is decided. And that depends in a great Measure on the Conduct of the Chief, to whose Commands the whole Army, in Time of Action, pays the strictest and the readiest Obedience. If he has the Good Luck to discern or be inform'd Where the Enemy is the weakest (that is to say (as with us) in what

What Part the Enemy has the rawest and weakest Men and the least Number of 'em) and to surprize that Part with a good Body of the Flower of his Troops, 'tis Odds, but by this great Step he wins the Day: For the Enemy being once broke, and at the same Time any considerable Slaughter made of 'em, their Courage generally vanishes, and away they run. The Conduct of the Chief is again discern'd in his Ordering when and where the *Backeleyers* or Fighting Oxen shall fall on. * If they are driven on a weak Part of the Enemy, or any where break in, the Fortune of the Day is often fix'd by 'em. / The *Backeleyers* having once penetrated and got in among the Enemy, make incredible Havock; stamping, kicking and goring with incredible Courage and Activity. This is always such a Blow upon the Enemy, that if it is follow'd by any considerable Action from the Men, the Enemy is quickly seen in a total Rout; when the Victors pursue with such a horrid Roaring, Yelling and Screaming, by Way of Triumph, as were enough, one would think, to fright every living Creature out of the *Hottentot* Countries.

The Motive of a War among the *Hottentots* is generally one of the Three following. When one Nation steals the Cattle of another: When one Nation steals the Wives of another: Or When one Nation drives Cattle on or spoils the Pastures of another. The last is the most frequent Incentive of the Three. None of the *Hottentot* Nations have, indeed, any settled Boundaries: But every one of

* Vide Tab. XIII. Fig. 1.



The Hottentot manner of War.



The Hottentot Practice of Physick.

'em has some Notion of the Extent of her Territories. And tho' the *Hottentots* of one Nation were never to drive their Cattle to feed upon the Territories of another ; yet can they effectually destroy the Pasturage of another for many Miles about, by setting Fire, in the Dry Seasons, to the Grass. The Fire at such a Time, as has been said in another Place, catches quick, and runs and spreads it self to a vast Compass about, insomuch that all the Country under your Eye appears in a Flame. When one Nation steals Cattle from another, the wrong'd Nation goes with the best Force she can raise to seek Restitution ; and, if she proves victorious, carries off from the Vanquish'd all the Cattle she can. If the *Hottentots* of one Nation are robb'd of their Wives by the *Hottentots* of another, they take the Field with their best Force, not only to recover their Wives but, *Lege Talionis*, to plunder the Robbers of theirs. But 'tis very rare that one *Hottentot* Nation steals the Wives or Cattle of another but with a pure Design to irritate and mad that other and bring her into a War. For Firing the Grass on the Ground, the *Hottentots* do it generally, as has been said, to fatten the Ground; but being, as has likewise been said, too lazie to make Ditches about the Grass they would burn, to stop the Course of the Fire ; the Fire, if the Wind assists it, often runs and spreads a great Way into the Territories of another Nation, doing immense Dammage : And this brings that other upon the Heads of the Incendjaries in all her Fury. But on all Occasions, before one *Hottentot* Nation falls upon another, by whom she is injur'd, she sends Deputies to the other, seriously to remonstrate the Injury and demand Redress. And if Redress, upon such

such Demand of it, is at all delay'd, the Nation in Arms falls on without more ado ; that is, if the other is not in the Field, she seizes and carries off all the Cattle of the other she can come at.

One Battle, as I have said, generally decides a War. A *Hottentot* Army, once put to the Rout, assembles not speedily again ; for the *Hottentots* have little or no Notion of Rallying. And 'tis now the Custom for every *Hottentot* Nation in Alliance with the *Dutch* to apply, upon her first Defeat, to the Government at the *Cape* for a Mediation of the Quarrel. The Government at the *Cape* never fails, upon such Application, to send an Officer of Note, at the Head of a Good Detachment from the Garrison, to accommodate Matters. And no sooner does the Officer, with his Detachment, appear in the Territories of the Victors than he is met by their Deputies, who assure him of the Readiness of their Nation to come into such Measures of Accommodation as he shall think fit. Such a Regard does generally every *Hottentot* Nation, in Alliance with the *Dutch*, pay to the *Dutch* on such an Occasion. The Officer has it always in his Instructions and always takes Care to form Articles of Peace much to the Advantage of the losing Side. To these he soon brings both Sides to agree. Restitution or Satisfaction, as he judges necessary, is forthwith made ; and all Differences are happily accommodated. But, as the *Hottentots* have little or no Notion of either the Art or Usefulness of Writing, the Treaty only subsists in the Breath of the Parties.

For Defraying the Expences of those Expeditions
of

of the *Dutch* for accommodating Differences between the *Hottentot* Nations, the Officers who head them are order'd to purchase Cattle of the Nations whose Quarrel they mediate. And it being now the Custom of the Nations on those Occasions to sell 'em a great many Heads of both Great and Small Cattle for Little or Nothing in Comparison of the ordinary Rate of the *Hottentot* Markets, the Government is often, by the Produce of those Purchases at the *Cape*, pretty well reimburs'd. But sometimes, when the Government is overstock'd with Cattle, or has no Occasion, those Expeditions are a dead Charge to it; which yet it is an essential Piece of Policy on most Occasions for the *Dutch* to maintain.

A *Hottentot* Nation, that is rich and populous, grows, like *European* Nations in the same Circumstances, proud, imperious, and a Terror to her Neighbours, who are not in so flourishing a Way; and this especially if she lies at so great a Distance from the *Cape* that the *Dutch* cannot reach her but by long Heart-breaking Marches, and a considerable Expence. The Nations therefore, who are in the Neighbourhood of such an arbitrary over-grown People, generally enter into an Alliance, Offensive and Defensive, against 'em. Thus the *Sussequas* and the *Odaquas* or *Udiquas* have enter'd into a perpetual Alliance, Offensive and Defensive, with the People of the Lesser *Namaqua*, against Those of the Greater *Namaqua*, who are very strong and imperious. And thus the *Dunquas* are in Alliance with the *Damaquas* against the *Gauros*. And there is hardly a People under the Sun more faithful to their Allies than the *Hottentots*, in Alliance, are to one
ano-

another. More Faithful did I say? I know not that there are the like Instances of National Faith upon Earth, if all the Accounts I met with at the *Cape* of the Strictness and Resolution with which the *Hottentots* observe their Alliances with one another be true. Is one *Hottentot* Nation, in Alliance with another, injur'd or affronted? Her Ally is in the Field as soon as she; fights with as much Anger and Resolution as if the Cause of Quarrel was her own; and lays not down her Arms till her Ally is fully satisfied or reveng'd. Be the Cause of Quarrel never so often taken by a *Hottentot* Nation, her *Hottentot* Ally is never weary of her; but still follows her through all her Resentments and through all her Fortunes as if they were all her own. Some *Hottentot* Nations, indeed, enter into an Offensive and Defensive Alliance only during a Present War; the End of which is the End of the Treaty. But 'tis rarely that an Alliance is seen between two *Hottentot* Nations who lye near the *Cape*.

Some *Hottentot* Nations have their Peculiarities in War, which merit a Place in the *Hottentot* History. As the *Chamtouers* and *Heykoms* never cease fighting while their Chief plays on a Sort of Flagelet. Tho' they lose Ten Men to the Enemy's One, and the Day goes manifestly against them, if their Chiefs continue piping they continue fighting. As soon as the Pipe ceases, they retreat. As soon as the Pipe plays again, they march again to the Enemy and renew the Attack. In almost all their Motions they are govern'd by the Flagelet. If the Enemy runs, and the Flagelet continues playing, they pursue: If the Flagelet ceases

ses, they let the Enemy go, and take no farther Notice of him.

It is the Custom of the *I.ester Namaquas*, with their Allies the *Sussaquas* and *Udiquas*, to continue fighting till News in the Armies that they have lost abundantly more Men than the Enemy. Whenever they find this to be the Case, for that Time they leave the Enemy the Field. But before this News runs among the Troops, they fight with the utmost Bravery.

Some *Hottentot* Nations fight so long as their General is alive; it being the Custom for the General to fight till he conquers or dies. When he is slain, they betake themselves to Flight.

A Battle between the *Dunquas* or *Damaquas*, and the *Gauros*, lasts no longer than while both Sides can espy their General. As soon as the General of either Side disappears or is slain, his Army flies.

The *Hottentots* have a Decency and an Honesty in War, in which I know not that they are equal'd by any People. They touch not the Enemy's Slain, either to insult or plunder 'em. They seize neither *Hassagaye*, nor Arrow, nor *Krosse*, nor Pouch, nor Knife, nor Tobacco, nor Trinket about them that appears to be theirs. Nor do they offer the least Insult to their Memories. As an Enemy falls, so he lies for them; They touch him not after. Having carried off their own Slain for Interment, they leave the Slain of the Enemy to be carried off by the Enemy; which is always done immediately after the Victors are retir'd out of the Field. But the

Prisoners they take in Battle they immediately slay.

A Defserter to the Enemy, and a Spy upon Themselves, the *Hottentots*, when they take 'em, put immediately to Death. The greatest Intercessions avail Nothing for either of 'em. Justice or Revenge is ever on such Occasions the Cry of the whole Army and the whole Nation; and there is no such Thing as Stopping it but by the Blood of the Prisoner. The Crime of Desertion is frequent enough in the *Hottentot* Wars with one another. But the Office of a Spy is very rarely undertaken, and never without the Promise of a very tempting Reward. A *Hottentot* Army in the Field looks to it self with so watchful an Eye, that 'tis a Matter of very difficult Address for a Spy to get into it, or even but to dodge about it, and escape. Yet they make not such a Difficulty of undertaking this Office for the *Dutch*, as they do of undertaking it for one another. At least, they have never done it in the *Dutch* Wars at the *Cape*. In those Wars the *Dutch* found *Hottentots* enough to serve 'em in this Capacity; but then they were such as were not of the Nations the *Dutch* were at War with. A *Hottentot*, unless he is Rogue enough to be a Defserter, will not betray his own Nation. Nor do I suppose the *Hottentots* of one Nation did then, or would now, serve the *Dutch* as Spies upon another but for much greater Rewards than ever were offer'd 'em for undertaking the like Office for their own People. As for the Defserter, he is the Contempt of all the *Hottentot* Nations, and (as the Defserter is with us) the Scorn too of the Army to which he deserts. This all the *Hottentots* know very well; yet

yet Grudge and Cowardice are frequently producing those Wretches among 'em. Pique against the General or some Great Officer of the Army, and Cowardice on the Sight of a numerous Enemy make Deserters among the *Hottentots* as frequently as they do with us. And the *Hottentots* are as well skill'd as the *Europeans* in the Policy of Receiving Deserters. Oh! while the War lasts, there are none more caref'd than they; and this for the Information they bring of the Posture and Condition of the Army they left, and how the Cattle of their Nation may be best come at. But when the War is at an End, they are abhorr'd; and the only Way they have left to do the Nation who receiv'd 'em a Pleasure, is to hang themselves. By that Means they would save the Nation the Trouble of giving them up, or making Instances for their Passing the miserable Remainder of their Days in it. For at a Treaty of Peace between Two *Hottentot* Nations, some or other on both Sides generally make a Clamour for their Deserters; and Part on both Sides is generally given up: And These are no sooner in the Hands of their own People than they are put to Death. For the Rest, they pass the Remainder of their Days in the Nations to which they fled, shunn'd and contemn'd of every one; and hardly supplied with necessary Food from Day to Day. These are Things sufficient, one would think, to deter a *Hottentot* from becoming a Deserter.

It must not be forgot here, that the *Hottentots* use their *Kirri-* and *Rackum-*Sticks likewise as Martial Weapons. The *Rackum-*Sticks they throw at the Enemy, as they do at a Beast in the Chace. The *Kirri-*Sticks are for Warding off the Arrows,

Hassagayes, *Rackum*-Sticks, and Whatever is thrown by the Enemy. The *Hottentots* in Battle, whose *Rackum*-Sticks, Arrows and *Hassagayes* are spent, betake themselves to Stones, the *Hottentot* Dexterity in the Throwing of which has been describ'd already. And they are, in a Manner, as dexterous in Warding Stones off with the *Kirri*-Stick, when they throw 'em at one another. The Two Armies sometimes engage, as it were, Hand to Hand, friking and pushing with their *Hassagayes* and *Rackum*-Sticks, and guarding with their *Kirri*-Sticks, and fighting Pell Mell till they are, in a Manner, confounded with one another.

In Times of Peace, in order to keep themselves in a Fitness for War; that is, to keep the Old and bring the Young Hands in, they frequently exercise themselves in Mock-Fights. And at these Mock-Fights I have frequently beheld 'em with inexpressible Pleasure. On those Occasions they discharge no Arrows; and only now and then do they throw a *Hassagaye*. These Disputes are chiefly maintain'd with *Kirri*-Sticks, *Rackum*-Sticks and Stones. They divide Themselves into Two Parties; each of which being drawn up in *Hottentot*-Batalia, the Engagement begins with a hideous Yell and a Shower of *Rackum*-Sticks from both Sides. The *Rackum*-Sticks being spent, to it they go with Stones, Heaps of which are conveniently laid near each Party before the Engagement begins. I have a delightful Satisfaction to this Hour in the Memory of those Mock-Fights; and should not, I apprehend, have believ'd, had I not on those Occasions seen it, with what Dexterity the *Hottentots* ward off *Hassagayes*, *Rackum* Sticks and Stones
with

with the *Kirri-Stick* only. Inconsiderable as the *Kirri-Stick* is in Thickness, they will ward off a Pebble with it. As soon as a *Hottentot* spies himself in Danger of a *Hassagaye*, a *Rackum-Stick* or a Stone, he stands stock still under the Guard of the *Kirri-Stick*; and on the *Kirri-Stick* he intercepts it. He rarely fails ; at least, he fails rarely in a Mock-Fight.

When the Two Parties are weary of Mock-Fighting with Stones, they take their *Rackum-Sticks*, and, with them, push and strike at one another in very furious Action. The Pushes they parry and the Blows they ward off with the *Kirri-Stick*, and with such Dexterity as would surprise the greatest *European* Masters of Defence. The Feints in their Attacks are likewise extremely artful: And for Nimbleness of Retreat there are not their Fellows in the World. The Two Parties having engag'd thus for some Time, the Word is given for Ceasing, and the Parties retire. After this Manner do the Old Men keep Themselves and train the young Men to the *Hottentot* Military Discipline.

C H A P. XXVI.

Of the Courts of Justice of the HOTTENTOTS, and their Manner of Proceeding in the Same.

I *The Proceedings in Civil Cases.* II. *The Proceedings in Criminal Cases.* III. *The Supreme*

I. **E**Very *Kraal* has a Court for the Administration of Justice, both in Civil and Criminal Cases. This Court consists of the Captain and all the Men of the *Kraal*, excepting such, for the Present, as are at Law, as I may say, or are prosecuted in the same. 'Tis held in the open Fields, the Men squatting in a Circle. The Captain presides, collects the Voices (for all Matters are determin'd by a Majority) and pronounces the Sentence or Decree. As heavy heel'd as Justice is in *Europe* and several other Parts of the World, she is very nimble of Foot in the *Hottentot* Countries. The *Law's Delay* is a Complaint that was never heard there. As soon as a Dispute of Property arises in a *Kraal*, the Captain summons all the Men to some Part at a little Distance from the *Kraal*; where the Court being squat, the Plaintiff and Defendant, with the Witnesses on both Sides, are fully heard upon the Matter; the Plaintiff and Defendant pleading their own Causes, without any Thing like a Lawyer, Attorney or Solicitor to assist 'em. Those are a People of whom the *Hottentots* (they may thank Heaven) have no Manner of Notion. Every one being heard who has any Thing to offer to the Court upon the Matter depending, the Captain, after some Debates upon What has been offer'd, collects the Voice, a Majority of which makes a Decree. The Decree he immediately pronounces; and full and quiet Possession is immediately secur'd to the Party in whose Favour the Decree passes. In Cases of Assault and Battery, which happen not rarely among 'em,
and

and in every other Case of Damage, they proceed in the same Manner; and give Damages, which are paid in Cattle, in Proportion to the Injury receiv'd. From this Court there lies no Appeal. either in Civil or Criminal Matters,

II. The Criminal Matters, which employ the *Kraal* Courts, are Murders, Adulteries and Robberies. As soon as a *Hottentot* is known or suspected to have committed any one of those Crimes, Notice of it is given to all the Men of the *Kraal* he belong'd to; who all considering themselves as Officers of Justice, look out sharp to seize the Charg'd or Suspected Party; who, if his Guilt is too strong for him to govern in his own Bosom, or too notorious to be suppress'd, endeavours to escape to the *Buschies*, with them to pass the Remainder of his Days. 'Tis in vain for him to think of finding Sanctuary in any other *Hottentot* Nation. He would, if he should continue in any other, be taken for either a Fugitive or a Spy. Enquiry would speedily be made, and he would speedily be laid by the Heels. Rich and Poor, Old and Young, Male and Female, *Hottentot* Justice regards with an equal Eye. If the Captain of a *Kraal* becomes a Criminal, no Manner of Regard is had to his Person or Office; but, if they can come at him, he is seiz'd as rudely, prosecuted with as much Severity, and, if convicted, put as quickly and ignominiously to Death as the poorest and most obscure Criminal among 'em. When a Criminal is seiz'd, he is put in Hold in the *Kraal* he belong'd to, and there held till such Time as the Men of the *Kraal* can assemble to try him; which they do, perhaps, the very Day

he is brought back to the *Kraal*. The Court being squat in a Circle, the Prisoner is brought and plac'd in the Middle of it. The Center of the Circle is always the Place of a Criminal, because, say the *Hottentots*, the Matter touching his Life, he ought to have the best Situation for Hearing and being heard. The Prisoner being in his Place, (I cannot say, at the Bar) the Charge against him is pronounc'd by the Prosecutor; and the Prosecutor's Witnesses are heard. Next, the Prisoner makes his Defence, calling his own Witnesses, who are heard, with the greatest Indulgence, to the last Word they have to utter in his Favour. Then, as in Civil Cases, the Captain, after some Debates on the Evidence, collects the Voices, a Majority of which acquits or condemns. If the Prisoner is acquitted, the Court assigns him Damages out of the Prosecutor's Cattle, more or less, as the Court judges the Matter to be circumstanc'd. If he is convicted, and the Court adjudges him worthy of Death, Sentence is immediately pronounc'd and immediately executed upon the Spot. If any of his Affairs remain unsettled at his Conviction, they must remain so for ever, if they are not to be settled without him, for he is not allow'd a Moment's Time to confer with his Friends. Nor is any Time either ask'd or given to prepare for Death in. Preparation for Death, in a spiritual Sense, is a Thing the *Hottentots* have no Notion of. The Prisoner is executed on the very Spot where he stood at his Trial. The Captain having pronounc'd the fatal Words, the Court rises; but the Prisoner stirs not a Limb. All is, in a Manner, silent for a Minute or Two. More Time rarely elapses, after the Sentence, before the Captain

tain, who is Chief Executioner, flies at the Prisoner, as in a Rage, and with one downright Blow on the Head with his *Kirri*, lays him sprawling on the Ground. The Captain has no sooner deliver'd his Blow, by which he generally shatters the Prisoner's Skull, than the Rest of the Court falls on; each giving the Criminal several Blows, which they fetch with all their Might with their *Kirries*, on his Head, Belly and Sides. They observe no Order in this, but, after the Captain has deliver'd his Stroke, fly in a Crowd on the Dying Wretch, and strike confusedly, as each can get nigh him and has Room to fetch a Blow. Tho' they quickly dispatch him, they follow their Blows till his Skull is broken all to Pieces and his Belly extremely swelled. They then take the Corpse, and bending it, Neck and Heels together, wrap it up in the Criminal's *Krosse*, and inter it, burying with it all the Implements and Bawbles they find upon it, excepting Rings and other Trinkets of Copper or Brass, which are given to his Family or his Heir.

The foulest Crime among the *Hottentots* taints not, as we term and mean it, the Blood of the Criminal's Family. Nothing but his Life is forfeited by his Conviction. His Heir suffers Nothing in Name, Privilege or Property. His Family, Relations, and Friends are treated by every one with the same Respect and Distinction that were paid to 'em before; and every Thing is carried as if no such Misfortune had happen'd. No Mortal is reproach'd with the Memory of his Crime. Nor is the Corpse ill treated, or his own Memory insulted. On the Contrary, his Funeral is perform'd with as mournful Ceremonies and as much
Pomp

Pomp as the Funerals of the Richest and the most Virtuous among 'em.

Vogel and Father *Tachart* have stigmatiz'd the Office of Captain of a *Kraal*, because he is oblig'd to be the Executioner, or the First at least, of all the Criminals that are capitally convicted before him. This was a little rash in those Gentlemen. They did not consider, that the Ancient *Jews* had the like Institution : That the Judge among Them was often the Executioner ; and that his Office was, in no Sort, thought dishonourable on that Account. There are Proofs enough of the like Custom among the Ancient *Jews* in the Old Testament ; particularly *Exod.* 32. 26 to 29. *1 Kings* 2. 5 : 6 : 29 : 34. *1 Kings* 21. 8 : 9 : 10 &c. And I add this Institution of the *Hottentots* as another strong Presumption to the Many I have mention'd already, that they are either the Descendants of the Old *Troglodytes*, the Posterity of *Abraham* by his Wife *Cbetura* ; or else they have remain'd where they are from Times almost as early as the Flood, deriving their Origin from Some of the Posterity of *Noah* before the Days of *Abraham* ; among whom, it is most certain, a great many Customs and Opinions prevail'd, which went down to the *Jews*, and which the *Hottentots* preserve in Whole or in Part to this Day. .

The Reader will want none of my Assistance in Reflecting on What is due to the *Hottentots*, by Way of Character, for their Speed and Impartiality in the Execution of Justice. A Hundred Thoughts upon the Subject must needs, without my Help, present themselves to the Minds of the least

least discerning Readers in Favour of this almost universally contemn'd and 'ridicul'd People. The Strictness and Celerity of the *Hottentot* Justice are Things in which they outshine all Christendom. And in many other Duties to the Publick, as well as in many Duties of Private Life do the *Hottentots*, Spite of all the Noise that has been made about their Ignorance and Stupidity, surpass the greatest Part of the Christian World at this Day.

III. When a Difference happens between two *Kraals* of the same Nation, and they cannot accommodate it between themselves, it is refer'd to the Judgment of a National Court; which is held at the *Kraal* where resides the Chief Captain, quickly after Suit is made to the said Chief for Calling the Same. This Court consists of the Chief and all the Captains of *Kraals*. The Captains squat themselves in a Circle round the Chief, who squats in the Middle. The Proceedings are here the same as in the *Kraal*-Courts. The Chief collects the Voices and pronounces the Decree, which is executed immediately; and the Matter rests for ever

This Court is likewise the Grand Council of a *Hottentot* Nation; and 'tis call'd as often as the Chief judges proper for the Publick Weal. The Captains of *Kraals*, upon Summons from the Chief, repair to him immediately. No Time is lost in Dancing Attendance. The Council, upon the Arrival of the Captains, is immediately form'd; and having taken its Resolutions, which it does at one Sitting or Squatting, abides by 'em with the Firmness and executes 'em with the Vigour of an Old *Roman* Senate.

IV. This