manders regretted that they had not taken more of it. The appearance was not so prepossessing as that of Irish beef, but its quality was equally good. The country possesses every natural advantage for this trade, and I have no doubt of seeing it become an important article, not only for supplies to the shipping in the India trade, but also as an export to foreign countries. Not only salted provisions, but salt itself may become a considerable article of trade, whenever labour can be applied to the numerous salt-pans along the coast. The salt lakes of the interior are too far distant from the sea to furnish the article for export.

Timber is sufficiently abundant in the forests of the Knysna and Plettenberg's Bay to supply the wants of the Colony; but neither is its quality sufficiently good, nor the price of the labour employed in procuring it low enough, to render it an article of export; and indeed, until capital be found for the erection of saw-mills on the Knysna, deals from Europe will even still be imported with advantage, the charges of freight, &c. being more than counterbalanced by the expense of labour

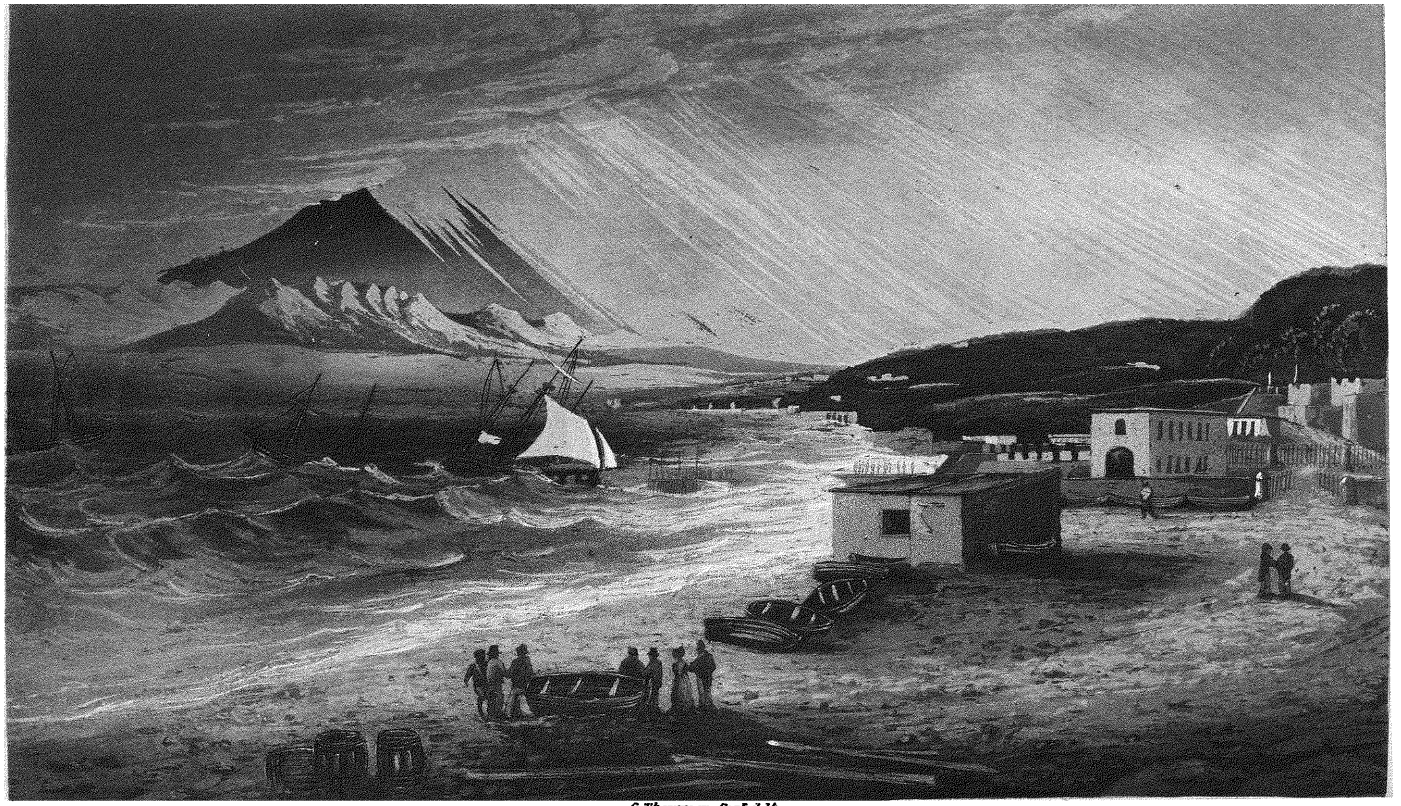
required to reduce the produce of the forests into this shape.

With the exception of these districts, however, the Colony is any thing but well wooded; and on the sea-coast, particularly, great advantage might, I think, be derived from plantations of the pine, which have been so useful in Portugal. The bark of the mimosa is well adapted for the use of the tanner, and may one day become an article of export from Albany and Cafferland, as well as from the districts beyond the north-west boundaries of the Colony.

The improved breed of Cape horses, for which the Colony is without doubt greatly indebted to the patronage of his Excellency the present Governor, has proved so considerable a source of profit to the farmers, as to have induced them to take great pains in the breeding of horses, and they now furnish a considerable article of export, —the finest to India, sometime bringing prices of two to three hundred guineas, and the less valuable ones to the Isle of France, (to which twenty or thirty are occasionally exported in one vessel,) from 15*l.* to 50*l.*;—nor is this a branch of trade

at all likely to decline, the number of valuable horses continually increasing.

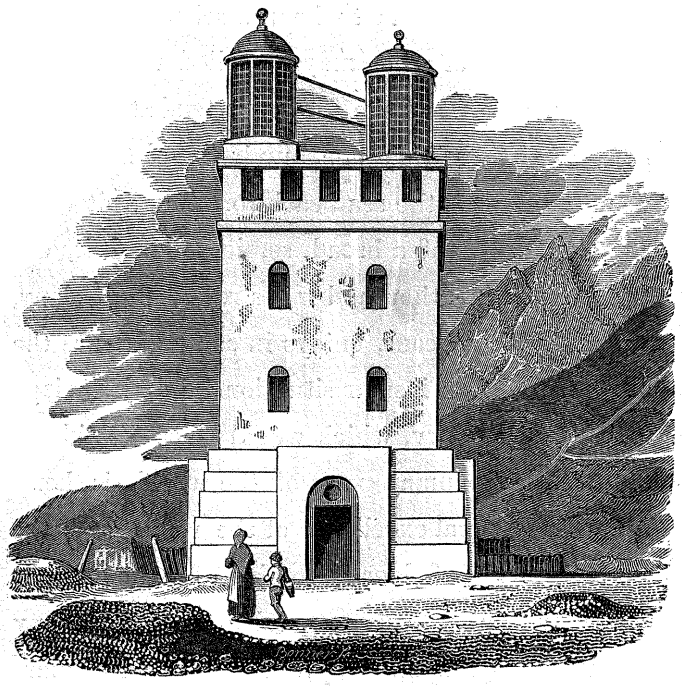
The Mauritius and St. Helena are certain and increasing markets for almost every species of the agricultural produce of the Cape, and to her they must continue indebted for those useful supplies of corn, wine and oil, sheep and cattle, butter, soap, forage, and fruits, which the barrenness and limited extent of the one, and the sugar cultivation of the other, preclude them from furnishing themselves. The sugar and coffee of the Brazils are occasionally exchanged for the corn and wine of the Colony:—of the latter some cargoes have also been advantageously disposed of in Van Diemen's Land and New South Wales; and, notwithstanding the efforts to produce wine in the latter Colony, I think the Cape will be able for a long while hence to supply it at a cheaper rate than it can be grown there.



G. Thompson. Esq.r del.t

TABLE BAY IN A GALE.

London. Pub.d by E. Cottam. June 1827.



CHAPTER VII.

Inland Carriage.—Proposed Introduction of Camels.—Other Improvements suggested.—Table Bay.—Notices of other Bays and Harbours on the West and South Coasts.—Concluding Remarks.

HAVING shown what the Colony is capable of producing, I will next consider the alleged difficulty of conveying this produce to a distant mar-

ket. And first it is to be remarked, that, with the exception of what may be called the pastoral country, no part of the Colony extends to a much greater distance than one hundred and fifty miles from the coast,—the sea-beach forming, as it were, the outer edge of a broad semicircular belt, extending nearly a thousand miles round the Colony, which, by this means, enjoys in some measure the advantages of an insular situation. Land-carriage across this country, which would be so formidable an obstacle in many parts of the world, is here, from the general excellence of the roads, and the ease with which fodder is obtained for the draught cattle, by no means so expensive as to form any serious charge upon the produce brought to market, notwithstanding that it requires from twenty to thirty oxen, divided into two teams or spans, for a weight of two thousand pounds. In one of those long journeys, a boor travels with his whole family and caravan, at a very small expense, taking dried meat with him; and the cattle are grazed on the outspann places set apart for public use. It has often been a subject of discussion, whether it would not be better to use the draught

cattle as pack-oxen, after the manner of the Aborigines, instead of employing waggons,—and I think it would certainly be cheaper. But the waggon is so congenial to the habits of the Dutch boor, that it must be some strong inducement indeed, that would cause him to adopt any other mode of carriage than this, which is, as it were, a travelling house to him.

It is much to be regretted that that useful animal the camel has never been introduced into Southern Africa. Although the roads are not in every quarter so well calculated for its feet as the sands of Arabia, yet in many parts, particularly in the Cape and Stellenbosch districts, they are equally so, and I presume he might cross the Karroos without difficulty. Albany, Cafferland, and the Bechuana country might be traversed with ease,—these countries being of a soft nature generally; and indeed I am not aware that he is incapable of standing even a much harder road than most parts of the Colony. In the neighbourhood of Muscat and Arabia Petræa, camels are employed constantly in traversing rough and stony regions. If we look at the small quantity of nou-

rishment required by the camel, and the heavy load he carries, it is at once obvious what an advantage his introduction into South Africa would prove. On good authority, I understand his usual burthen is about 750lbs. His food is every thing almost you choose to give him; straw, brambles, pounded dates, beans, barley, &c. With a single pound of food, and as much water, in a day, he will travel for weeks together. And I cannot but join in the wish expressed by the Editor of the "State of the Cape in 1822," whose notes form so valuable a part of that work, that Government would undertake the introduction of this animal, as the first cost is too great, and the profit to be obtained too remote, to incline private individuals to engage in a speculation of this nature.

Canals and rail-roads are entirely out of the question; but few countries possess such excellent natural roads, as I have already observed, and with the exception of a few mountain passes and deep rivers, the Colony can be traversed with the greatest ease from one end to the other. All that can be done at present is to subdue, as far as is practicable, the natural difficulties. Government

have lately done much in this way, and the Franschehoek Pass will stand as a monument of fame of the planners of the excellent road over it.

The next object worthy of a similar attention is the Hottentots' Holland Kloof, which might, at a third of the expense, be rendered easy to cross, to the incalculable advantage of the districts of Swellendam and George, particularly if the Howhoek Pass is also improved.

It is more difficult to render the rivers passable than the mountains. At one season of the year, when the rains set in, and when the dry beds of summer are filled with furious currents that carry all before them, waggons have been known to lie six weeks before one of these winter torrents. *Ponts*, or floating bridges, are used with great success on the Berg and Breede Rivers, and might in a few other instances. Perhaps the ingenious rope-bridge of Mr. Shakespeare might answer in some places here, as well as over the torrents of India. At any rate, some contrivance ought to be resorted to for the conveyance of the mails, which is becoming daily of more vital importance to the Colony.

I shall now endeavour to point out the various places of embarkation to which produce may be brought for transport by sea; and at the same time notice such improvements as they are susceptible of, either as inlets for the coasting trade, or as harbours on a large scale. Bad as is the reputation of South African rivers, I apprehend that many of them may yet be rendered available for commerce, whenever the increasing wealth and population of the Colony shall render it practicable to bestow some expense upon their improvement; and in this light they have been viewed by many eminent nautical men on this station.

The plan suggested by the late Commodore Nourse, for clearing the bar of the Kowie, is applicable to many other rivers on the east coast;*

* Extract from a Report by Commodore Nourse to His Excellency the Governor, dated at the Kowie, Oct. 17, 1823.

"From the bar, the course of the channel is tortuous for some distance, until it falls into the smoother uninterrupted course of the river, up which I proceeded seven miles; and there can scarcely be less than four fathoms so far as sixteen miles up, without a bank or rock to intercept the progress. Both sides are thickly wooded close to the water's edge.

"To remove the obstacles, in some measure, at the entrance, and the winding, and consequent lodgement and

and the state of the two harbours, Saldanha Bay on the west, and the Knysna on the east coast,

shifting of sand, I think it would be worth the experiment to make the course straight from the bar to the straighter and deeper part of the river, that the tide might have a straight influx and reflux; which, with the freshets occasionally, and the receding tide, would carry all the loose sand into the sea, which is now lodged near its mouth.

" The flood tide would certainly bring a quantity of that matter in again; but instead of being deposited, as it is now, just within its entrance, it would be carried higher up and be dispersed over the deeper parts of the river. The straight course given within its entrance, would confine the passage over the bar to one particular spot, and consequently deepen it, whereas it is now constantly shifting several points.

" Should this be found to answer, I would propose such a vessel, worked by steam, as is used generally in harbours in our seaports, to prevent them from filling up,—which is found to be often the case. This vessel would be employed when the bar is perfectly smooth, (which I am informed is sometimes the case for several days together,) in deepening and widening the bar: and, at such times as the surf on the bar may prevent working upon it, the vessel could be employed within, in clearing and deepening the channel to the deeper part of the river.

" There would be little more than the first expense of such a vessel, as the woods which come down all the way up the river to the water side, would furnish fuel enough for all purposes for centuries to come. The vessel might be built on the banks, at the mouth of the river, and the machinery sent from England.

" Regarding the labour for making a straight course from

whose bold bluff cliffs, and narrow entrances, present the same natural obstacles to the accumulation of sand at their mouths as are proposed to be artificially erected at the Kowie, is a tolerably strong proof of the good effects that would result from the adoption of some such plan.

I am strengthened in my opinions on this head, by my friend Captain Owen, commanding the squadron recently employed on the extensive survey of the African coast, who has pointed out to me that similar inconveniences in some of the har-

the bar to the deeper part of the river, perhaps not more than forty roods of sand would have to be cut through, and some stakes laid down, with an embankment which the sand would soon form against it, to keep the river in a straight line to the necessary distance. This labour, it appears to me, were it necessary, might be had at little or no expense. I will suppose so many convicts on their way to Botany Bay, as might be thought necessary, landed at Kowie, where they could be hutted and fed at a trifling expense, until the work were finished, when they might be again embarked, and proceed to their ultimate destination."

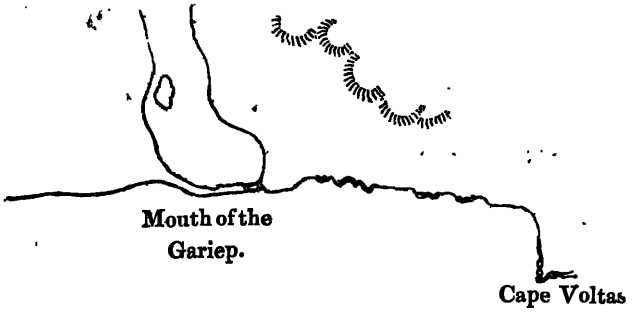
To the landing of convicts in the Cape Colony, under any circumstances, there are most serious objections; but it is unnecessary to urge them, since the same object might be attained by sending out emigrant labourers at the public expense, on condition of their services being mortgaged to Government for a certain period on this or similar public works.

bours on the coast of Portugal have been obviated by similar methods.*

At the seasons when a river of the west coast has dwindled into insignificance, the sea, from the prevalence of the north-west monsoon, throws up a continual accumulation of sand, which it is no longer able to wash out, and a bar thus becomes formed at its entrance, leaving only a narrow channel for the diminished stream to pass through. At the period when the north-west monsoon has ceased to blow, the river, swelled into a torrent, bursts through the barrier, which it again washes into the sea, leaving the entrance clear till a repetition of the same causes produces the same effects. From this circumstance may arise the discrepancy of accounts as to the entrances of unfrequented rivers when surveyed at different seasons. As an instance of this, my friend Captain Vidal, of His Majesty's Ship Barracouta, expressed to me his disappointment at finding the mouths of the Nourse and Somerset Rivers, north of the

* Vide "Description of the Coasts of Portugal; translated from the Portuguese, by Capt. W. F. W. Owen, R. N."—London, 1814.

Gariep, completely choked with sand banks, though Capt. Chapman, of the Espiègle, had entered both of them at a different season of the year. Were a barrier raised sufficiently strong to resist the weight of the winter floods, and confining the outlet of the water to such a space as the summer stream could keep clear of sand, the entrance would always be navigable. The annexed sketch of the mouth of the Gariep, or Orange River, taken during the recent survey, will answer as a general description of this kind of river. It may, however, be remarked, that the Gariep being encumbered at its entrance with rocks, (as seen by the Espiègle at a different season,) and, moreover, on too large a scale to attempt any plan for narrowing its channel, is totally prevented from ever becoming navigable.



Those connected with the interests of Kamiesberg, the extreme point of civilization of the Colony to the north, have long wished for a harbour, from which they might send their surplus produce to the Cape, and have at last, as I am informed, succeeded in finding a bay that is likely to answer the purpose, viz.,—at the mouth of what is laid down in the map as Zwartlintjes River, opposite to the Kamiesberg. An enterprising individual connected with the coasting trade on the west coast of the Colony has it in contemplation to try the experiment immediately.

From the Zwartlintjes River to the Oliphant's River, nothing like a bay or harbour presents itself, and the mouth of this fine river precludes all entrance, owing to two bars of sand thrown across it, allowing only small boats to enter. Immediately over the bar the river is deep, and continues so for nearly twenty miles. It is much to be regretted that it is not navigable. However, a place a little more to the southward, called Lambert's Bay, after the admiral of that name, has become serviceable for the village of Clan-William, and a small vessel trades between this spot and Table Bay.

The next harbour that presents itself is St. Helena Bay,—a very large and commodious one, and, as already mentioned, possessing safe anchorage in one part of it. It is, however, greatly exposed to the north-west gales. The Berg River falls into the bay, but its mouth is blocked up by a bar of sand. Saldanha Bay having already been alluded to, it is unnecessary to repeat that it is one of the best bays, when once entered, on the African coast, but nearly destitute of fresh water. Much has been said about bringing the Berg River into this bay; but I fear, if practicable, this is not a work for the present generation. Saldanha Bay being situated so far to leeward of the Cape of Good Hope, during the south-east monsoon, renders it far from being that desirable naval station so much recommended by some writers.

We now come to Table Bay, the grand rendezvous of the colonial vessels and traders, and the resort of Indiamen for refreshment to and from India. This bay has long been the subject of discussion; and in general its safety as a harbour has been much undervalued, although occasionally during the months of June, July, and August, it

is exposed to the north-west monsoon. Much has been said on the feasibility of a mole or breakwater; but if this could be accomplished, I have my doubts whether it would answer or not. A breakwater, even on as extensive a scale as that at Plymouth, would scarcely stand the sea that would occasionally roll against it; and during the south-east gales I fear more wrecks would be caused by ships driving upon it, than would be saved by its protection in the north-west monsoon. It is also doubtful whether the bay would not fill up with sand and mud, which is now kept clear by the current that sets into the bay on the south side of Robben Island, and runs out at the north side.*

An ingenious plan has been suggested by Captain Knox, of the merchant service, for the formation of a large basin, capable of containing a

* This current is well known by all nautical men to set from the east round the Cape into the Atlantic. However, a recent circumstance caused much doubt upon the subject, viz. after the wreck of the Perseverance on the Whale Rock, near Robben Island, a cask of wine, part of her cargo, was found in Simon's Bay, having weathered the point. This appeared to me a mystery, until Captain Owen gave me to understand that an eddy current sets round the Cape, to the east, close to the shore.

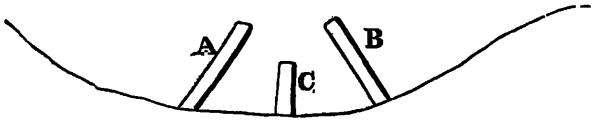
considerable fleet, both of merchantmen and men-of-war. I see no objection to the plan, except the expense, which I fear would both be greater than the projector of it anticipates, or than the Government would undertake without reference to its utility to His Majesty's Navy. Simon's Bay, too, is on so many accounts preferred, as a naval station, that I fear merchant shipping must still trust to good anchors and hempen or coir cables for riding out the gales; and if they are as well found in these as they ought to be, there is by no means the danger which the frequent losses (occasioned in some instances by carelessness, and in others by ignorance,) would lead us to suppose. I should be sorry to insinuate that many cases, and those very distressing ones, have not occurred, where not the slightest blame would attach to the unfortunate sufferers; but I cannot help thinking that there is some truth in the remark which a naval friend made to me, that if captains were sole owners, and their ships uninsured, it would materially contribute to the safety of Table Bay.

The present commodore on the station (H. M. Christian, Esq.), anxious to add to the safety of

Table Bay, has proposed tiers of moorings for vessels of all sizes, which I have little doubt would answer nineteen seasons out twenty, and the expense would be small in comparison with any other plan. Plenty of anchors must be lying at the different depôts in England, and the commodore, with his squadron on the station, would be at the trouble of laying them down.

For the accommodation of the trade of the place, something might certainly be done in the way of erecting a substitute for our frail jetty, that totters upon little more than one-third of its original supports. If the expense is to be considered, funds might easily be raised in shares, secured by a wharfage until the amount is redeemed. The vicinity of Rogge Bay, near the Post-office and Custom-house, appears naturally adapted for the site of a new landing-place, and much more convenient to the town, than where the present wooden jetty stands. Another great advantage in its being placed there would be in the opportunity afforded to boats to go off to the assistance of ships in distress, either in a north-west or south-east gale, whereas it is quite impracticable to

leave the present jetty with a north-west wind, a time when it is often most required to carry off an anchor or cable. The new jetty, or pier, I should propose to be built of stone, which could easily be procured on the spot. The situation to which I allude presents some great natural aids in forming it, as follows: To the right and left, chains of rocks, A and B, run out some distance, as shown in the annexed sketch, on which ought to be con-



structed piers sufficiently substantial to protect the jetty C from the north-west and south-east winds, which would form a wharf for landing goods, &c. The head of the pier C being in tolerably deep water, some of the smaller coasters, in fair weather, might be brought even up to the wharf and discharged: and the basin would form an excellent protection to the small craft and boats, now so much injured in bad weather. The lighthouse (of which an engraving is prefixed to this Chapter) has been alluded

to already, at the entrance to Table Bay, and Captain Owen's directions, inserted in the Appendix, will be a sufficient guide for entering the bay.*

* Considerable discussion has existed among scientific men, as to the fact, whether the ocean has been gaining upon the land, or the land upon the ocean, in this part of the globe. Mr. Barrow argues strongly against the latter hypothesis, and offers some cogent arguments in support of the former. Other writers have adopted different theories. I pretend not to hazard any decided opinion on a subject involved in such difficulties; but the following facts may be not unworthy, perhaps, of being noticed.

1st. Some small islands in Simon's Bay, more particularly Duyker Island, which, in the memory of many of the inhabitants, were once detached from the continent, are now connected by low isthmuses.

2d. On the skirts of the Downs, or Flats, which form an isthmus between the Cape peninsula and the rest of the continent, there was discovered a few years ago, at a considerable distance from the sea, what seemed to be the timbers of a vessel deeply imbedded in the sand. This I had myself a cursory view of, but there was too little of the wood visible to enable me to form any clear judgment of its shape, or probable purpose. I found, however, some metallic substance fixed in the wood in a very corroded state. A nautical gentleman who examined it with more care than I had an opportunity of bestowing, thinks that the wood (which has apparently been buried for ages in the sand) greatly resembles cedar,—and conceives it *possible* that this may be the remains of some ancient Phœnician vessel, wrecked here when our present Cape flats were under water,—forming, perhaps, a shallow strait between Wynberg and the Koeberg. This is

After leaving Table Bay, the only safe harbour between it and the real Cape of Good Hope, is Hout's Bay, perfectly safe when once in, and only slightly affected by the south-east winds: there is one danger near the entrance, a rock laid down in all charts. It is too near Table Bay ever to be a place of any importance in the way of trade.

certainly a rather wild-looking hypothesis,—yet, that the land in the southern extremity of Africa *might* be elevated from the sea without necessarily affecting (as Mr. Barrow supposes) the level of the northern extremity, is evident from the effects produced by recent earthquakes in Chile, in elevating the whole extent of coast for some hundred miles. Is it not, also, possible to account for the formation of a low sandy isthmus like the Cape Downs, from the agency of tides and winds alone collecting a mass of sand in a shallow strait? The formation of the immense sand hills along the southern coast, and on the shores of Table Bay itself, indicate pretty clearly how such an operation would proceed, if once commenced.

Whatever may be in this, Captain Owen seems to have obtained strong evidence of the commerce of the Phœnicians having extended from the Red Sea, much farther down the eastern coasts of Africa than is generally imagined; and to have pretty clearly ascertained that the celebrated gold mines of ancient *Ophir* were situated in the vicinity of Inhamban, —where it is remarkable that a place of the name of *Ophir*, still rich in gold and ivory, exists at the present day. It seems, therefore, not altogether incredible, that the Phœnician mariners may have actually doubled the Cape of Good Hope from the Indian Ocean.

On rounding the Cape of Good Hope,* you enter the wide and extensive False Bay; so called from ships having often been deceived in coming from the eastward. After rounding Hanglip, in darkish weather, imagining that they had passed the real Cape of Good Hope, they stand to the north, when in a short time they find themselves on the Muizenberg beach, at the bottom of False Bay.

Of Simon's Bay and False Bay, the ample information contained in the works of Mr. Barrow

* On one of my visits to Simon's Town, I made an excursion to this extremity of the Cape promontory,—the real "Cabo Tormentoso,"—in company with some officers of His Majesty's Ships, Owen Glendower, and Martin. The road lay across a rugged chain of rocky hills, composed of the same materials as a great part of the mountains in this part of the Colony,—sandstone and granite. The appearance of this southern abutment of the African continent is bold, bleak, and desolate. In an immense cavern at the bottom of the cliffs, washed occasionally by the billows of the great southern ocean, we found a piece of wreck, consisting of a ship's windlass, &c.,—a melancholy memorial of some one of the many disasters which have happened on this stormy coast since the adventurous Vasco de Gama doubled the promontory four hundred years ago. This cavern seemed to be the resort of innumerable flocks of sea fowl, but contained nothing else remarkable.

and our "Civil Servant," render any farther details altogether superfluous. The dangers too in entering the bays are laid down in all charts,—the Whittle-rock and Seal-island in False Bay, and the Roman Rock, and Noah's Ark, on entering Simon's Bay: on the latter, a light-house would be very desirable. Of the present state and population of Simon's Town, the work last mentioned affords a very full and accurate account.

From False Bay to the Breede River, no harbour of any kind exists. The mouth of this river, now called Port Beaufort, allows vessels of 200 tons to enter, and discharge and load in safety, and has become a regular place of export for the produce of Swellendam. Corn and stock are occasionally exported direct from it to St. Helena; but this only by special permission, as it has not yet, like Algoa Bay and Port Frances, become a regular port under the Custom-house regulations.

Not far to the east of Port Beaufort is Mossel Bay, very similar in many respects to Algoa Bay, being safe from all winds but the south-east. The landing is good, and a large granary or store-

house is erected at this spot, for the reception of corn for exportation to Cape Town.

The Knysna harbour is well known. The entrance is so narrow, and the rocks so precipitous, that the influx and reflux of the tide keep it clear of sand to the depth of eighteen feet at ebb tide, in the bar. When inside, a finer harbour cannot be desired, as it is perfectly safe from all winds. An interesting chart of this harbour is to be found in Mr. Barrow's work. Its chief export is timber; but there is abundance of land capable of producing corn, so that in time it cannot fail to increase in importance.

Plettenberg's Bay affords good anchorage, and from thence also timber is shipped. Like Algoa Bay, it is exposed to the south-east winds.

The next harbour or inlet we meet with, is the Kromme River and Bay,—the river admitting vessels of 200 tons, and the bay possessing good anchorage for large ships. This place has not hitherto been much visited, and its advantages are little known, but it may become of first-rate importance ere long, if, in addition to the abundance of timber in its neighbourhood, in the Zitzikamma,

and the produce raised by the wealthy boors in the Lange-Kloof and the parts adjacent, it be true that coal is to be found on its banks.

Port Elizabeth, in Algoa Bay, is the next harbour. As a mercantile port, it has become next in importance to Table Bay, and will prove the principal port of the eastern division of the Colony. The Zwartkops River, which flows past Uitenhage, falls into Algoa Bay, and vessels of nearly 200 tons have entered it, but its mouth is occasionally obstructed with a bar of sand. It is however capable of great improvement, and would at no very enormous expense become navigable for steam-vessels nearly to the Drostdy, whose rising importance I have already noticed. Chimerical as this may seem to those who have long considered inland navigation as entirely out of the question, I yet hope to live to see it carried into execution.

Though Algoa Bay has hitherto been considered as the port of the new settlement, its distance from the frontier renders it less eligible than Port Frances at the Kowie River mouth, which is the next port to the eastward, and which river

flows through the heart of the district of Albany. Of the practicability of clearing the bar I have already spoken; and as Government has laid down moorings off its mouth, and made it a Custom-house port, it is to be hoped they will take an early opportunity of completing a work so essential to the prosperity of that part of the Colony. This is the last harbour on the eastern coast of the Colony.

The Great Fish River is said to have been entered by a boat, under the superintendence of Mr. Bailey, a gentleman in that vicinity; but the bar is constantly shifting, and the offing is much more exposed than the Kowie mouth. Beyond this I am not personally acquainted with the coast; but the whole of it having been recently surveyed by Captain Owen, R. N., a much more valuable account will doubtless come before the public from him than any slight sketch I could pretend to give.

Whatever may be the diversity of opinions entertained as to the capabilities of the Cape for becoming a place of commercial importance, it will at least vindicate the judgment of its first founders,

by continuing to be the great half-way house to India. The cheapness and abundance of provisions; the security of its bays, if resorted to at the proper seasons; the profits of bringing hither, and carrying back the numerous valetudinarians, who, no longer able to conceal from themselves the effects of the burning sun of India, seek for restoration to health in our milder climate; and the chances of a market which often affords a sale for Indian produce, profitable enough to pay, at least, their expenses,—will always prove sufficient temptations to the commanders of Indiamen to touch here, in spite of the ill-founded objections against it as a port. The ships of the East India Company indeed, with the exceptions of two annual ships from China, are instructed to avoid the Cape, and resort to their own settlement of St. Helena. But their example in peace, and even their influence, should another war break out, is becoming of less importance, and our fleets of free traders would hardly be compelled, for the convenience of the Company, to relinquish the advantages of the Cape for the expensive rendezvous of St. Helena. A few years more will

probably give to the private traders of Great Britain the same superiority in the trade to China, which they already enjoy in that to India; for it can hardly be supposed that Government will renew the exclusive privileges of the East India Company; and painful as it is to contemplate the decay and gradual extinction of the finest class of merchant ships which ever graced the commercial annals of the world, whether we look to their mere mechanical excellence, or to the high character of the officers brought up in the East India Company's service,—yet, without such exclusive privileges, the trade of China must gradually be transferred into the less splendid, though more extensive channels of individual enterprise.

The increasing trade between Great Britain and her Australian possessions, renders the Cape also important as a place of refreshment to the ships bound to that quarter; and not a few are now beginning to avail themselves of its advantages in this respect, and of the chances of a middle freight, which the increasing intercourse between the two Colonies gives them an occasional opportunity of obtaining.

If the commercial advantages of the Cape be but little tempting to the adventurer for wealth, it is some consolation that no great sacrifice of health is required for its attainment; and I think this circumstance contributes in some degree to place the state of society on a better footing in this Colony, than it is represented to be in many others. He who stakes his life against a speedy return to his country with "a fortune," which he expects will give him importance there, in the eyes of those who will not trouble themselves to inquire how it was accumulated, if he be not careless as to the means he uses to obtain this end, is at least too often but little solicitous for the future advantages of a society which he intends quitting as soon as his purse is made up; and to this cause may be attributed much of the selfishness and irregularity of principle which are objected against colonists in general. The young and eager votaries of Mammon are continually pouring in, while those whom a more advanced age, and more affluent circumstances, ought to render the ornament and the defence of the country to which they owe their wealth, leave it,—too happy

if they escape with a constitution only half ruined, to return to that which they have never ceased to consider as their "home."

The contrary to all this happens at the Cape, where there is no field for making a rapid fortune, though abundance of room for the profitable exertion of persevering industry; and when a man feels that he is destined at least to a long residence, if not to pass the remainder of his days, and perhaps to bring up his family in a country, he becomes naturally anxious, not only to uphold his own character by the sacrifice of a thousand little selfish feelings to the general good, but is interested in every improvement of the place and its inhabitants. It becomes, in fact, his country, and when his wealth and leisure increase, he feels little inclination to quit a spot where his conduct has raised him to a rank and consideration comparatively far greater than he could hope to attain in any other situation. Instead, therefore, of sending back to Europe her adventurers rich in purse and poor in constitution, the Cape has a fair chance of retaining within itself the property, experience, and kindly feelings of her inhabitants,

and of gradually advancing in intellectual improvement.

Few ranks in society would gain much increase in happiness by a removal from the Cape, if a salubrious climate, and an easy acquisition of all the necessaries, and many of the conveniencies and luxuries of life may be supposed to promote this end; and in respect to society, this Colony is fortunate above most others in possessing a variety suited to all classes. The gentleman, whether sportsman, scholar, or man of pleasure, may here pass his time with congenial associates. Though it would be absurd to compare the society of Cape Town with that of an European metropolis for extent and variety, it is not too much to state, that there are few men either of rank or talent so exalted as not to find there appropriate companions in the principal official persons of the Colony, (many of them relations and connexions of families of rank in England;) and in the officers of His Majesty's military and naval services, and the visitors from India, who form, in every point of view, so valuable an addition to the population of the Colony.

Of female society I do not profess to be a critic, and my testimony to its merits would be of small value indeed. In any points, however, where it falls short of perfection, the fault cannot be attributed to a want of the brightest example in the highest and most influential quarter; and they must have little experience in the world, who do not know how to estimate this benefit at its full worth.

The working bees of the hive, whether merchants, agriculturists, tradesmen, or mechanics, much less pressed by the severity or duration of their labours, than those of the same classes in England, pass their leisure hours either in their family circle, or in company adapted to their respective habits,—not the less happily perhaps that it becomes less refined in proportion to their gradual descent in the scale of society.

If it be objected that I have spoken in too sanguine terms of the prospects of Southern Africa, I can only reply, that I should be ashamed if I could speak coldly on such a subject. *There* I have passed in happiness the first years of my active life, and laid up experience sufficient, I trust, to

guide my steps hereafter. There I have encountered some dangers, and there experienced the forbearance, hospitality, and protection of all classes of people, from the wandering savage of the desert, to the highest ranks of civilized society. I have met with but little unkindness even from those quarters where commercial rivalry may be supposed not to engender the best feelings. I judge of the future by the past; and many must be the storms I encounter in my farther voyage through life, before I shall cease to esteem the place of my residence in the fullest sense of the word, as the Cape of "GOOD HOPE."

APPENDIX.

APPENDIX.

No. I.

ACCOUNT OF THE AMAKOSÆ, OR SOUTHERN CAFFERS*.

History.—Government.—Crimes and Punishments.—Sorcery.—Religion and Superstitions.—Circumcision.—Marriage.—Medicine and Surgery.—Funeral Rites.—Dress.—Ornaments.—Agriculture.—Hunting.—Language.—Description of the Country.—Journey through the Amakosa territory.—Interview with Hinza, the principal Chief.

History.—The national appellation of the Southern Caffers is *Amakosa*, the singular of which is *Kosa*. Their country is sometimes called *Amakosina*.

* This account has been extracted from the manuscript notes of the Rev. Mr. Brownlee, who has resided as a missionary among the Caffers for seven or eight years. It was written by Mr. B. (without any knowledge of Lichtenstein's work), entirely from his own observations, and

According to the traditionary accounts which I have collected from their old people, this tribe first settled on the Great Kei River under their chief, Toguh ; but whether they were a colony from the *Tambookie* or *Amatymba* tribe, or from some of the nations farther to the north-east, I have not been able to ascertain. The period of their emigration, as nearly as can be collected from the existing traditions, appears to have been about 150 years ago, or somewhat more.

The sons of Toguh were Gondè, Tindè, and Keitshè. Gondè succeeded his father as principal chief; and the other two brothers removed from the Kei, and settled on the coast, between the Kalumna* and Buffalo Rivers. At that period the Gonaqua Hottentots had their chief kraals on the coast; but likewise inhabited the country along the Buffalo River, and up to the very sources of the Keiskamma.

On the death of Gondè, he was succeeded as chief, over part of the tribe, by his son Tshio ; but the younger brother, Mandanka, had been declared by his father independent of Tshio, and a number of the people removed under the guidance of this young chief to the country situated between the Chumi and Kat Rivers, and afterwards occupied also the banks of the Kounap, and the country on the Great Fish River opposite to Somerset.

Tshio had scarcely succeeded to the government, when he

information obtained from the natives. It will be found to corroborate Lichtenstein's statements on many points, and to differ from them in others—especially in the historical details, which in Mr. Brownlee's summary are much less favourable to Gaika. But the missionary, living in habits of daily intercourse with the natives, and speaking their language, may be supposed qualified to give a more accurate representation of such matters than the hasty traveller. In the present sketch, several topics already sufficiently well known, from former writers, have been omitted or curtailed.

* Kalumna is the Caffer pronunciation of *Krumna*, the original Hot-

sent out his forces to attack the clan of Keitshè, and defeated them near the mouth of the Kalumna river; and after this, (which happened about ninety-seven, or one hundred years ago), the whole of Keitshè's horde removed to the northward, and have never since been heard of. The warrior who had the chief command in the expulsion of Keitshè, was created a chief by Tshio, and from him are descended the Congo family, since so well known on the frontier.

Shortly after this period the Gonaqua Hottentots, who were governed by a chief named Kohla, had established their kraals between the Fish and Bushman Rivers; and the Caffers of the Kucha and the Tindè clans, being pressed for room, purchased from Kohla the territory along the coast, from the Fish to the Sunday River, including the tract of country now occupied by the British settlers. The price was a large number of cattle. After this amicable arrangement, the Caffers began to occupy the Zuurveld, and the Gonaquas retired northward to the Zuurberg and Bruintjes-hoogte.

The Dutch colonists began, ere long, to extend their settlements to Bruintjes-hoogte. The Hottentots having been subdued or driven back before them, (and the females and children made prisoners and reduced to servitude,) no energetic resistance had hitherto been opposed to their progress; but when they met with the Caffers at the Fish River, they found them a much more formidable obstacle to their acquiring entire possession of the country. For some time, however, they seem to have avoided any direct acts of oppression, or other measures that might provoke their hostility. The Christian and the Caffer occupied the country together, and lived in amity, until, as the Caffers relate, the following barbarous act of perfidy was perpetrated by the Colonists.

About fifty-six years ago the boors of Bruintjes-hoogte invited the Mandankæ clan of Caffers, of whom Jalumba was then chief, to meet them on the western bank of the Great

Fish River, for the purpose of holding a consultation on some public matters. The Mandankæ attended the meeting, where a palaver was held, and they were entertained with tobacco. After which the boors said they had brought a costly present for their good friends the Caffers; and having spread some rush mats on the ground, they covered them with beads, and invited their visitors to make a scramble, and display their activity in picking them up, upon a signal to be given. The boors then retired a little distance to where their guns were lying ready loaded with two or three bullets each. The signal was given by the Veld-Cornet Botman. The Caffers rushed upon the beads, overturning each other in their eagerness. The boors at the same instant seized their guns and poured in a volley upon their unsuspecting visitors; and so destructive was their murderous aim, that very few, it is said, escaped the massacre! The residue of the Mandankæ immediately abandoned the banks of the Fish River, and sought refuge in the Zuurveld with the Chief Congo, and their countrymen of the Tindè tribe.

But to return to the royal family. On the death of Tshio, his two sons, Galeka* and Palo,† ruled in amicable conjunction. On the decease of the latter, there was a regular division of the Amakosa nation, by mutual consent; and Kachabè, the son of Palo, migrated from the Great Kei River with all his followers, and settled near the sources of the Keiskamma and Chumi.

Kachabè, after establishing himself in this part of the country, married his eldest daughter to a chief of the Tambookies (Amatymbæ); but not being satisfied with the cattle that were given by the bridegroom, he sent his eldest son

* The *Tgareka* of Lichtenstein.

† *Palo* was generally known among the colonial boors during his time by the name of *Pharaoh*, and some of them fancied that he was a lineal descendant of the Egyptian monarchs.

Umlào to demand a farther contribution. The young chief, however, died in the Tambookie country; and whether there was any suspicion of treachery, or that his father only wanted a pretence for his violence, Kachabè immediately afterwards attacked the Tambookies, pretending that they had employed sorcery against him. After a great deal of fighting, Kachabè succeeded in bringing off his daughter, and ravaged the Tambookie country to such a degree, that part of it lay desolate for many years afterwards; but this turbulent chieftain was ultimately overthrown and slain in one of his marauding expeditions.

On the death of Kachabè, his second son S'Lhambi * succeeded him as regent of the tribe,—Gaika, the son of Umlào, the lineal heir, being yet a minor. S'Lhambi, the better to secure his own authority, placed his sister Ishusa over those kraals that had been under the sway of his deceased brother Umlào.

The only thing worthy of notice that occurred during Gaika's minority, was an attack on the clan of Congo, at the instigation of the Dutch colonists. Congo was assailed on one side by S'Lhambi, and on the other by the boors at the same time; yet, though many of his followers were destroyed, he kept his ground in spite of his enemies. At this time Gaika was a very young man; and was carried by S'Lhambi on the expedition, to train him to hardihood and heroism.

It was at this period that the Caffers first began to carry on extensive depredations against the colonists; and, as was to be expected, the Mandankæ race, who had now become a broken clan, and were dispersed among the other tribes, were the most inveterate in pursuing a system of hostility to their colonial antagonists.

Gaika began, at length, to dread and to oppose the influ-

* This name is usually but erroneously written *Sambie* or *T'Sambeh*. The real pronunciation of the initial sound is like that of the Welsh *Ll*.

ence of his uncle in the nation; and what he could not effect by force, he did by artifice. The first of his warlike exploits was to plunder some kraals belonging to S'Lhambi's adherents. This successful foray was achieved by the aid of a number of young men about his own age. On a remonstrance being made to S'Lhambi, he interfered, and made the cattle be given up. But, it seems, this act of audacity gained Gaika no small admiration, particularly among the young warriors of his tribe.

The next step he took was still more decided. He ordered his followers to seize and carry off a number of S'Lhambi's own cattle; and when his uncle's adherents followed, he attacked and drove them back with disgrace. Upon this S'Lhambi came to Gaika in a peaceable manner, and remonstrated against his violent conduct: but such an adept was the juvenile chief already in dissimulation, that he pretended to be entirely ignorant of the transaction, and thus contrived to pacify his uncle, who returned to his own kraal at the Debè River. But he had scarcely arrived there, when Gaika collected all his followers, and surprised S'Lhambi, drove him from his kraal, and forced him to take shelter in the territory of his cousin Bucho. The fugitive chief was supported by Bucho, and a great force was collected to attack Gaika. But the latter was on the alert; and falling suddenly upon them, routed their forces, and took S'Lhambi and Hinza prisoners. The latter, being only a boy, he discharged, but kept his uncle a prisoner at large.

Shortly after this, numbers of the smaller clans removed from the Caffer territory, and joined Congo. Several bands also marched to the northward towards the Great Orange River; and considerable numbers advanced westward into the Zuurveld, and the country towards the Zwartkops River.

S'Lhambi, after having remained for some time a prisoner, was permitted by Gaika to leave his kraal, and settled in the Zuurveld.

At this time numbers of the Caffers were dispersed among the boors, within the Colony, and lived peaceably,—some as servants and dependants, others having herds of cattle, which they grazed in unoccupied tracts of land.

On the frontier, however, mutual hostility and depredation continued to subsist between the Caffers and the Christians. Reciprocal injuries had generated reciprocal animosity, and the Caffers, mindful of former wrongs, were ready on all occasions to plunder the boors. At length, about 1810, complaints of these disorders became so urgent, that an order was issued by the Colonial Government (now British) to drive them across the Fish River. At the time the Commando assembled to accomplish this object, it was in the summer, when their crops of vegetables were fit for using. There is little doubt that the Caffers felt very reluctant to leave a country which they had occupied the greater part of a century; and the hardship of abandoning their crops was urgently pleaded, —since, in consequence of this measure, they must necessarily suffer a year of famine. And having, at a remote period, bought part of the country from the Aborigines, and (as they alleged) paid a second price to the Colonial Authorities on the frontier for an enlargement of territory only a few years previous to this time, they remonstrated strongly against the injustice of the order.

These remonstrances, however, were not listened to. All the Caffers were collected who had been living among the Colonists, and conducted by a military escort over the Great Fish River. The Caffers in Albany retreated, but only before the Commando, and showed determined reluctance in quitting a country which they might certainly with some propriety call their own. During these proceedings there was some intercourse still between the Commando and the main body of the Caffers, and an interview was proposed between the Caffer chiefs and the Landdrost of Graaff-Reinet, Mr. Stockenstrom.

That magistrate, who was well acquainted with many of the chiefs, met some of the Mandankæ Caffers belonging to Congo, in the middle of a wood near the Zuurberg, with little more than a dozen attendants. These Caffers, perhaps recollecting the murder of their forefathers by the Colonists, took this opportunity to obtain their revenge; for Mr. Stockenstrom and most of his attendants were treacherously murdered on the spot.

After the Caffers had been driven over the Fish River, military posts were established on its banks to prevent their return, and check their depredations. However, from this period to 1817, they continued to annoy the Colonists on the frontier by occasional inroads,—sometimes murdering the herdsmen, and taking away the cattle; and although there was every precaution adopted by the military, such is the nature of the country along the Fish River, that ten times the number of troops that have ever been kept on the frontier would have been quite insufficient to prevent these disorders. Their marauding parties seldom consist of more than six or eight men, and often not more than two or three; therefore, a patrole of ten or more troops sent out in search of two or three Caffers, are seldom successful in overtaking them.

In 1817 the Governor visited Cafferland, and had an interview with Gaika, and some of the other chiefs, when it was arranged, that all cattle in their possession of colonial breed, and all horses should be given up. The Caffers had been in a state of frequent warfare with the Colony for forty years prior to this period, long before it was taken by the English; and it is therefore probable, that cattle taken in what they considered just warfare, may thus have been extorted from them, and thus increased their secret heart-burnings.

One particular arrangement then made, was, that if cattle stolen from the Colony were traced to any Caffer kraal, that

kraal should be held responsible, and either find the cattle or give an equal number.

Another arrangement proposed by the Colonial Government on this occasion was, to make Gaika responsible for the conduct of the Caffer nation, and that the Government should treat only with him, and have nothing to do with any of the other chiefs. This gave Gaika some consequence, but gained him no respectability; for the plan proposed was repugnant to the feelings of the other Caffers, as every chief considers himself a king in his own kraal, and altogether irresponsible to any superior.

From this period, Gaika acted according to his engagement, and a number of horses and Colonial cattle were sent out. Yet S'Lhambi and some of his adherents did not acknowledge Gaika's authority; and in some instances they sent out cattle themselves, without acquainting Gaika. This renewed the old jealousy between them.

During these proceedings Makanna (or Lynx, as he is commonly called in the Colony), who was a Caffer of intelligence, and had some ideas of religion, imposed on the credulity of his countrymen, and by professing to be a teacher and prophet, acquired great respect among all the adherents of Congo and S'Lhambi's party. He collected a number of followers around him, and by his humane and popular conduct and high pretensions, gained a very great name in the country, and became the chief counsellor of the disaffected chiefs. Gaika was well aware of the influence of Makanna; but the means by which he tried to counteract it, only resulted in rendering himself less popular.

The state of the frontier remained much the same, and in Caffèrland there was much secret animosity gaining ground. S'Lhambi despised Gaika, and said, "Shall I be subject to a boy, whom I have nursed?" Makanna, knowing the hatred of Gaika towards himself, did all in his power to set the other

chiefs at variance with him. At this period there was also a misunderstanding between Gaika's Caffers and those belonging to Hinza; and one thing that particularly created resentment against the former was, that some of his men took away by force some of the plumes of the crown feathers (which are worn by the warriors) from Hinza's people. Gaika, moreover, thought proper to take to himself a wife (Tata), who belonged to one of S'Lhambi's counsellors; and on a remonstrance being made on the subject, refused to give her up. This led to a serious dissension among the Caffer clans, and they began to make preparations for war, particularly in making ready shields and assagais. These preparations and the assembling of the forces were entirely under the superintendence of Dusani, S'Lhambi's son and successor in his chieftainship. Makanna had also a leading hand in all this, and a number of Hinza's people joined against Gaika.

The place where they engaged was between the Buffalo River and the Debè. Gaika's people had been assembled to meet the enemy for part of two days, and in this time they had nothing to eat. The place where they assembled was on the side of a hill, not far from the Debè; and on this hill, Gaika sat when his men went on to the combat. S'Lhambi's party had several guns, which annoyed Gaika's followers, and made them in a short time give way. From the small number of assagais they carry, their conflicts are generally soon over; though not unfrequently they meet in a bushy place, and continue skirmishing for a good part of a day. But in this engagement there was a complete chase, and S'Lhambi's party having a number of horses, they came up with the fugitives, and made a selection of those who had the greatest riches, that is, who had most beads and ornaments; these were slain, while others, from their apparent poverty, were suffered to escape. The number killed was considerable; and Gaika lost the whole of his old counsellors, with the ex-

ception of one. The victors did not continue the pursuit; but Jaluhsa, the brother of S'Lhambi, who from his position, (residing between Gaika's kraal and the Kat River,) and his promise to support Gaika's party, had been restrained from joining his brother, on seeing the defeat of the former immediately joined in plundering, and captured a great number of cattle between the Chumi and Keiskamma, belonging to Gaika's followers.

Gaika, after this defeat, fled westward, near to the sources of the Kounap River, and with all possible speed made his situation known to the Colonial Authorities on the frontier. Shortly after, there was a strong force sent from the Colony to chastise S'Lhambi and his adherents, which in a very short period captured a great number of cattle. Nine thousand were given to Gaika as a remuneration for the losses he had sustained, and more than that number were brought out to the Colony. The confederate chiefs then turned all their fury against the Colony, and in a very short time, the country between the Fish River and the Zwartkops was overrun by the Caffers, and several of the small military posts were obliged to be evacuated. The boors who inhabited the Zuurveld fled, and removed their cattle to the westward of Uitenhage. In these attacks, the Caffers showed a determined resolution to recover their cattle; yet, although they killed many of the soldiers and colonists, they did not evince that blood-thirsty disposition that is common to most barbarians. When they could get away the cattle without being opposed, they made no attempt on the lives of the inhabitants.

After they had overrun the whole country, they assembled in great force to attack Graham's Town. The Caffers engaged in this enterprise were the adherents of S'Lhambi, Congo, Habanna, and Makanna, with a few of Hinza's followers, whom Dusani, S'Lhambi's son, had prevailed on to join his party. The Caffers were under the command of

Makanna and Dusani, and it is certain they were well aware of the smallness of the military force in Graham's Town; whether through the medium of Gaika's interpreters, or from their own spies, is doubtful. Before the attack, Gaika gave information at the military post at Roodewal, stating what the hostile chiefs were concerting. The Caffers were elated by their former success, and Makanna had assured them of victory; yet from the bloody defeat they met with on this occasion,* it is obvious what a vast superiority the use of fire-arms confers, and how weak an enemy the Caffers are, when encountered by Europeans in the open plain.

After the failure of their attack on Graham's Town, the Caffers were much disconcerted, and retreated in a short time over the Fish River. In August 1819, a great Commando entered Cafferland, and captured, in a short time, a vast number of cattle in the kraals along the Fish River. The Commando from the district of Graaff-Reinet, entered Caffer-land from the Tarka, and came upon the inhabited part of the country near the sources of Kat River; but before their arrival in that quarter, S'Lhambi had crossed the Keiskamma; and Congo, who was near the mouth of the Fish River, with Habanna, after an interview with Major Fraser, was allowed to remain on the coast between the Fish and Keiskamma Rivers. At the same time Makanna, finding he was declared an outlaw by the Colonial Government, and ordered to be taken dead or alive, surrendered himself to the Landdrost of Graaff-Reinet, upon his life being guaranteed. He was sent a prisoner to Robben Island,—a fate which he appears not to have anticipated; and was soon after drowned in attempting to make his escape.

The Commando proceeded to scour the Caffer country; one party penetrating along the coast almost to the mouth of the Kei; another along the mountains and woods near the

* See notice of this attack, at page 63, vol. i.

sources of the Keiskamma and Buffalo Rivers. The regular troops brought up the baggage, and acted as a guard for the captured cattle, being posted in the centre of the country. S'Lhambi's followers having retreated to the Kei, afterwards proceeded up that river; and though the pursuit was continued by the Commando of boors on horseback, they were never able to come up with the main body of the Caffers. The foot soldiers proceeded slowly along with the waggons and artillery; and although the whole country in their route was deserted by most of the inhabitants, except the women and children, on several occasions numbers of these helpless creatures were shot,—who being unable to fly with their children along with the armed Caffers, had taken shelter in the ravines and woods. The European troops, not being able to distinguish them at first from the men, fired upon them indiscriminately; which created great horror and indignation in the country,—for the Caffer tribes, in their own wars, never kill nor molest the women and children.

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

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

After this convention the troops on the frontier were employed in building a fort and barracks on the Keiskamma,

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

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

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

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

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

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

The parties concerned sit at the entrance of the kraal or place of assembly; the rest take their station in a circle within; but women are not allowed to enter, and only a few

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

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

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

Adultery is also punished by fine; and this fine is generally in proportion to the rank of the woman and the respectability of the prosecutor. If the husband, however, should chance to detect his wife in adultery, he may legally kill her partner in guilt—and such a slaughter would not be prosecuted nor revenged. Formerly the chiefs used to put to death any man detected in criminal intercourse with their wives; but they now generally content themselves with seizing the whole property of the offender. The woman is seldom punished otherwise than by divorce or corporal chastisement.

If an unmarried woman becomes pregnant, and her paramour refuses to take her to wife, he is obliged to pay a fine equal to the dowry he would have had to pay to her parents

had he sought her in marriage. The women are not unacquainted with means of procuring miscarriage, and not unfrequently resort to such means, especially in illicit connexions; but for this crime there is no punishment.

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

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

The mode in which this delusion usually operates is as follows.—Disease, especially if of any unusual description, is commonly ascribed to sorcery. A witch-doctor is immediately sent for, and these impostors never fail to encourage such belief. The sorcerer is believed to effect his malignant purposes by hiding some charmed thing about the hut of the person afflicted. Search is therefore made for such objects; and the doctor digs up or pretends to find them, consisting of bits of horn, hide, or any thing else that can be discovered, though of the most ordinary description. Some person is then fixed upon as the sorcerer. The accused is seized, and, if unable at once to repel the accusation, is put to the torture by some of the modes formerly mentioned, in order to force a confession. This is generally extorted,—for few of the poor

wretches have resolution to persist in maintaining their innocence amidst the torments to which the cruel ingenuity of their persecutors subjects them. Conviction thus obtained, the culprit, according to the enormity of his supposed crime, is condemned either to a cruel death, to corporal chastisement, or to a fine of cattle. Sometimes the accused escapes, even after confession, without any other infliction than that of a bad character—for he must ever after suffer the opprobrium and dangerous suspicion of sorcery.

Religion and Superstitions.—The Caffers believe in a Supreme Being, to whom they give the appellation of *Uhlanga* (Supreme,) or frequently the Hottentot name *Utïka* (Beautiful.) They also believe in the immortality of the soul; but have no idea of a future state of rewards and punishments. Of a superintending Providence they have some notion; and sometimes pray for success in their warlike or hunting expeditions,—and in sickness, for health and strength. They believe in the attendance of the souls of their deceased relations; and in great emergencies, and especially on going to war, invoke their aid. On the death of a friend they fast for some time; and the first time they eat, they pray that the spirit of the deceased may be propitious. The spirit they call *Shulùga*.

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

There are also superstitions connected with certain animals, of which it is difficult to understand the origin. For in-

stance, if a person is accidentally killed by an elephant, it is usual to offer a sacrifice, apparently to appease the demon that is supposed to have actuated the animal: and if a person kill by accident a *mahem*, (or Balearic crane,) or one of those birds which the Colonists call *brom-vogel*, (a species of tucan,) he is obliged to sacrifice a calf or young ox in atonement.

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

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

ing kraals, who are undergoing the same probationary ceremony as themselves.

They are daily visited by the women and children of their own kraal, before whom they dance. They are obliged to wear a sort of *kilt*, or petticoat of palm leaves, which is made by fastening the leaves to a cord long enough to go five times round the body, so that their loose ends reach about half-way down the thigh. This has a fantastic but not unpleasing appearance, and makes an odd rustling noise while they are dancing. They wear also a cap of the same materials, which is so contrived that the leaves partly cover the face.

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

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

The young females, on arriving at the age of puberty, are also subjected to certain restrictions and ceremonies. They are secluded in a separate hut for ten days; and during this period are not allowed to drink milk. The parents of

each girl thus immured must slaughter a beast for her; which is divided among the female children of the kraal. The noviciate concludes with a feast and dancing; and after this period the young maidens take their rank in the society of women, and are considered marriageable.*

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

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

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

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

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

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

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

Medicine and Surgery.—They are aware of the medicinal virtues of several plants, and use them when sick as purgatives, emetics and carminatives. For severe head-achs

they universally practise cupping on the temples, which they perform by making slight incisions, and then placing upon the part the end of a bullock's horn, perforated for the purpose, and sucking till a sufficient quantity of blood be withdrawn. If the distemper does not yield to this remedy, they shave the head and apply to it a quantity of the leaves of certain plants, which occasion profuse perspiration.

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

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

Funeral Rites, &c.—The Caffers, in former days, buried their dead, but at the present time only the chiefs and persons of consequence are interred. When they think that death is approaching, they carry out the sick person into a thicket near the kraal, and leave him to expire alone; for they have a great dread of being near, or touching a corpse, and imagine that death brings misfortune on the living when it occurs in a hut or kraal. Owing to this superstition, they are so anxious to get rid of the dying, that it sometimes happens that those who have the honour of being buried, are actually interred while yet alive. I know of one case of a woman, who, after she was put into the grave, called out for her mother. Cases have also occasionally occurred, where those who had been carried out into the woods have got better,—though this happens but seldom. I know one instance of a Caffer, who, after being carried into the woods, and remaining four days there, recovered and crept home to the

house of his mother, who on seeing him had almost expired from fear, thinking his appearance preternatural.

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

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

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

Dress and Ornaments.—Both sexes wear a *carosse* or mantle of softened hide, generally of the bullock, but sometimes also of the leopard, antelope, or other wild animals. To the mantle of the females is affixed a long stripe of leather which hangs from the shoulders down the back, and is ornamented with rows of buttons and other trinkets. The females wear a sort of petticoat of leather round the loins, and have usually, also, a covering over the bosom. When in full dress, they wear a sort of turban of the fur of the beautiful little antelope, the blue buck. From the neck is suspended a

small tortoise-shell, filled with the seed of a species of celery, which they bruise, and use in perfuming their bodies. The ornaments of the men are armlets of copper or ivory, strings of beads suspended round their necks and from their ears, &c. and most of them wear a girdle of brass beads round their bodies. The males have no apron or covering round the loins, and their first appearance is on that account, to European eyes, unpleasantly naked. Most of the young men have their bodies painted red, and their hair curled into small knots like pease. Both sexes have their bodies tattooed, especially on the shoulders.

Agriculture. — Bread. — Beer. — Pottery. — The chief object of Caffer cultivation is a species of millet (*holcus sorghum*); besides which they raise maize, kidney-beans, pumpkins, and water melons. Their seed-time commences about the middle of August, and terminates in November. They ascertain the season for commencing, by observing the position of the Pleiades and some other constellations. The ground is chiefly cultivated by the females. The implement used is a sort of spade made of the *nies-hout* tree, in shape not unlike the broad end of an oar. They sow the grain on the surface of the ground before it is digged, and cover it in as they proceed. They only turn up the soil to the depth of about three inches; but all the weeds and grass roots are carefully picked out and spread on the surface of the cultivated plot, where they remain as a covering to protect the young plants when germinating, and from being battered by heavy rains, or burnt up by drought. As soon as the plants have made their appearance above this covering, it is carefully removed; and if the seeds have failed on any spot, it is replanted.

The fences of the fields and gardens consist of thorny shrubs cut for the purpose annually. This part of the work is performed by the men; and they usually inclose a much

larger area than is cultivated, and leave a broad space between the hedge and the cultivated ground, in order that the cattle may not be so much tempted to break through.

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

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

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

The Caffers preserve their corn in magazines contrived in the following manner.—A pit is dug in the cattle kraal, little more than a foot in diameter at the entrance, but gradually widening to the bottom; and the sides are plastered with a

mixture of sand and cow-dung. Being filled to the mouth with grain, the orifice is closed with a flat stone, and so secured that no water can penetrate. These magazines hold from ten to twenty-eight bushels; and this being a quantity inconvenient for a family to dispose of when the store is opened, they are in the habit of lending to one another in rotation. The grain kept in these pits, being entirely excluded from the air, soon loses the power of germinating; and therefore what is intended for seed is reserved in the ear, and hung up in their huts till required.

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

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

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

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

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

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

"The Hottentots often told us that the elephants' custom is, when-

hind some rock or bush; and the animal's vision being defective, though his smell is very acute, it is not very difficult thus to escape his pursuit. In the mean while, the other hunters,

ever attacked, never to leave a dead body, until, by piecemeal, they have swallowed the whole carcase; and that they themselves had seen a Hottentot killed much in the same manner as our friend, of whose body they never could find the least remains. This, probably, would have been the fate of our companion, had we not made so severe an attack on the elephant."—Captain Riou's Translation, p. 39.

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

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

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

while his attention is thus engaged, approach more closely, and pour in their assagais; and when he turns upon another of them, the same plan is adopted. In this manner they will sometimes carry on their attack upon this gigantic animal for a whole day; and before he falls, he is often pierced by more than a thousand assagais. Not unfrequently he escapes from them; and, with all their caution and agility, sometimes avenges himself by the destruction of one or two of his pursuers.

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

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

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

The lion is hunted with great spirit, and is not very numerous in Cafferland. The manner they adopt is as follows.—A large band go out with their shields and assagais, surround the thicket where he lies concealed, and tease him with their dogs, until he gets irritated, and bursts out of his covert upon the plain. The hunters then fall down and draw their large shields over their bodies. The lion frequently bounds forward, and pounces upon one of them, who, secured by his shield, defies his rage, while the rest at the same moment hurl their javelins and despatch him. Sometimes, however, the lion is too quick for them, or tears the man from under his shield, and kills or mangles him.

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

Ukubiza, to call.

Present.

Sing. 1. Diabiza, I call.
2. Uabiza, Thou callest.
3. Eabiza, He calls.

Plur. 1. Siabiza, We call.
2. Neabiza, Ye call.
3. Paiabiza, They call.

Imperfect.

Sing. 1. Dibendibiza, I called.
2. Ubenubiza, Thou calledst.
3. Ebenebiza, He called.

Plur. 1. Sibesibiza, We called.
2. Nebenebiza, Ye called.
3. Pebepebiza, They called.

Perfect.

Sing. 1. Dabandabiza, I have called.
2. Uabauabiza, Thou hast called.
3. Eabaeabiza, He has called.

Plur. 1. Sabesabiza, We have called.
2. Nabenabiza, Ye have called.
3. Pabepabiza, They have called.

Pluperfect.

Sing. 1. Dikandabiza, I had called.
2. Ukauabiza, Thou hadst called.
3. Ekeabiza, He had called.

Plur. 1. Sikasabiza, We had called.
2. Nekanabiza, Ye had called.
3. Pakapabiza, They had called.

Future.

Sing. 1. Dobiza, I shall or will call.
2. Uobiza, Thou shalt call.
3. Eobiza, He shall call.

Plur. 1. Sobiza, We shall call.
2. Nobiza, Ye shall call.
3. Pobiza, They shall call.

Potential.

Sing. 1. Dingabiza, I may, can, or might call.
2. Ungabiza, Thou mayst, &c. call.
3. Engabiza, He may, &c. call.

Plur. 1. Singabiza, We may, &c. call.
2. Nangabiza, Ye may, &c. call.
3. Pangabiza, They may, &c. call.

Imperative.

Sing. 1. Mandibiza, Let me call.
2. Mäubiza, Do thou call.
3. Mäebiza, Let him call.

Plur. 1. Masibiza, Let us call.
2. Manibiza, Do ye call.
3. Mabibiza, Let them call.

Passive Form.

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

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

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

Present.

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

Perfect.

Andibizanga, I have not called.

Passive.

Andibizwanga, I was not called.

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

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

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

Bāo	wētu	osizulīne;	ilāku	gāma	ilinqueīle;
Father	our	in Heaven	his	name	be holy
amānhla	ukūza	kuāku	makūlu;	yenza	gokunāku,
power	come	his	greatly	be done	his will
noko	zisulīne	noko zesuīne;	nāmhla	tīna	sēpe
as in	heaven	so in earth	to-day	us	give
sonka	umhlāna-yonka;		zisūzi	zona	zetu,
bread	daily		take away	sins	our
zekinkāle	zona	zaba;	zelondolos,	uqosyekāle	
as we forgive	the sins	of others	preserve us	lead us not	
izonezētu;	usikulūli	umsīnda;	akandaūnios,		
into temptation	deliver us	from evil	thine the greatness		
amanhla	asinkosīne,	napakāte	napakāte.	*Amen.*	
the power	and the glory	for ever	and ever		

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

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

Sicana's Hymn.	*Free Translation.*
Ulin guba inkulu siambata tina,	He who is our mantle of comfort,
Ulodali bom' uadali pezula,	The giver of life, ancient on high,
Umdala uadala idala izula,	He is the Creator of the Heavens,
Yebinza inquinquis zixeliela:	And the ever-burning stars:
UTIKA umkula gozizulinè,	GOD is mighty in the heavens,
Yebinza inquinquis nozilimele.	And whirls the stars around the sky.
Umze nakonana subizièle,	We call on him in his dwelling-place
Umkokeli ua sikokeli tina,	That he may be our mighty leader,
Uenze infama zenza ga bomi;	For he maketh the blind to see;
Imali inkula subizièle,	We adore him as the only good,
Wena wena q'aba inyaniza,	For he alone is a sure defence,
Wena wena kaka linyaniza,	He alone is a trusty shield,
Wena wena klati linyaniza:	He alone is our bush of refuge:
Ulodali bom' uadali pezula,	Even HE,—the giver of life on high,
Umdala uadala idala izula.	Who is the Creator of the heavens.

DESCRIPTION OF THE COUNTRY, &c.*—The country of the Amakosæ towards the north is bounded by high mountains.

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

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

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

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

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

Between the Chumi and Keiskamma the country along the foot of the mountains is well watered, and particularly adapted for cultivation. The high mountains behind, clothed with wood, attract the clouds, and occasion frequent falls of rain. There are a great number of rivulets which issue from the ravines along the sides of the mountains, and water delightful little valleys, which are in many places adorned with large timber. The Chumi River, from near its source to

where it falls into the Keiskamma, is thickly inhabited, the pasture being the best throughout the whole of Gaika's territory.

Near the Zolacha stream, we found a curious specimen of Caffer chronology. It was a small inclosure, formed by palisades, in the centre of which were planted two stems of the *Euphorbia Arborea*. This was in commemoration of the birth of twins; which the Caffers consider an event exceedingly propitious, and during the infancy of the children, nothing eatable must be carried from the kraal.

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

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

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

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

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

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

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

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

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

The country north-east of the Kei is exceedingly well watered. In every little valley is found a rivulet of good water. The beds of many of the rivulets are shallow, and

overgrown with aquatic plants, and at the sources of almost all of them there are groves of large timber.

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

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

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

In the morning Hinza again sent a message, saying that, if convenient, he would now wait upon us; and in a short time he came, attended by about twenty persons. We explained to him the object of our visit, namely, to inquire whether he and his people were willing to receive a missionary. He said

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

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

At Hinza's kraal we found a few people residing, who had

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

No. II.

NOTICES AND ANECDOTES OF THE AFRICAN LION.

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

Two varieties of the lion are found in South Africa, namely, the yellow and the brown; or, (as the Dutch Colonists often term the latter,) the blue or black lion. The dark coloured species is commonly esteemed the strongest and fiercest. I doubt, however, whether there is any real specific distinction,

although some lion-hunters enumerate no less than four varieties; for the mere difference in size and colour may be either altogether accidental, or the consequence of a variation of food and climate in different districts.

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

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

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

Mr. Barrow has represented the lion of South Africa, as a cowardly and treacherous animal, always lurking in covert for his prey, and scampering off in shame and fear if he misses his first spring. I apprehend, that that intelligent traveller has in this, as in some other instances, been led to draw an erroneous conclusion by reasoning too hastily from limited experience or inaccurate information. The lion, it is true, not less now than in ancient times, usually "lurketh privily in secret places," and "lieth in wait" to spring suddenly and without warning upon his prey. This is the general characteristic of every variety of the feline tribe to which he belongs; and for this mode of hunting alone has Nature fitted them. The wolf and hound are furnished with a keener scent and untiring swiftness of foot to run down their game. The lion and leopard are only capable of extraordinary speed for a short space; and if they fail to seize their prey at the first spring, or after a few ardent and amazing bounds, they naturally abandon the pursuit from the consciousness of being unequal to continue it successfully. The lion springs from nine to twelve yards at a single leap, and for a brief space can repeat these bounds with such activity and speed, as to outstrip the swiftest horse in a short chace; but he cannot hold out at this rate in a long pursuit, and seldom attempts it. The Monarch of the Forest is, in fact, merely a gigantic cat, and

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

he must live by using the arts of a cat. He would have but a poor chance with the antelopes, were he always magnanimously to begin a-roaring whenever a herd approached his lair. He knows his business better, and generally couches among the rank grass or reeds that grow around the pools and fountains, or in the narrow ravines through which the larger game descend to drink at the rivers;—and in such places one may most commonly find the horns and bones of the animals which have been thus surprised and devoured by him.

Even in such places, it is said, he will generally retreat before the awe-inspiring presence of Man—but not precipitately, nor without first calmly surveying his demeanour and apparently measuring his prowess. He appears to have the impression, that man is not his natural prey; and though he does not always give place to him, he will yet in almost every case abstain from attacking him, if he observes in his deportment neither terror nor hostility. But this instinctive deference is not to be counted upon under other circumstances, nor even under such as now described, with entire security. If he is hungry, or angry,—or if he be watching the game he has killed, or is otherwise perturbed by rage or jealousy,—it is no jest to encounter him. If he assumes a hostile aspect, the traveller must elevate his gun and take aim at the animal's forehead, before he comes close up and couches to take his spring; for in that position, though he may possibly give way to firmness and self-possession, he will tolerate no offensive movement, and will anticipate by an instant and overwhelming bound, any attempt then to take aim at him. These observations are advanced not in the confidence of my own slight experience, but upon the uniform testimony of many of the back-country Boors and Hottentots with whom I have often conversed on such subjects, to dissipate the ennui of a dreary journey, or an evening *outspann* in the interior.

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

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

Diederik and his brother Christian generally hunt in company; and have (between them) killed upwards of thirty

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

The Bechuana Chief, old Teysho, conversing with me while in Cape Town about the wild animals of Africa, made some remarks on the lion which perfectly correspond with the accounts I have obtained from the Boors and Hottentots.—The lion, he said, very seldom attacks man if unprovoked; but he will frequently approach within a few paces and survey him steadily; and sometimes he will attempt to get behind him, as if he could not stand his look, but was yet desirous of springing upon him unawares. If a person in such circumstances attempts either to fight or fly he incurs the most imminent peril; but if he has sufficient presence of mind coolly to confront him, the animal will in almost every instance, after a little space, retire. But, he added, when a lion has once conquered man, he becomes tenfold more fierce and villanous than he was before, and will even come into the kraals in search of him, in preference to other prey. This epicure partiality to human flesh in these too-knowing lions, does not, in Teysho's opinion, spring either from necessity or appetite, so much as from the "native wickedness of their hearts!"

* This is the same adventurous individual who is mentioned at page 379, vol. i. as about to set out with Mr. Rennie (his *fides Achates*) on an expedition to Delagoa Bay. When Mr. Pringle left the eastern frontier in 1825, Diederik Muller went out and shot a lion, and sent him the skin and skull as a parting present.

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

Poor Gert Schepers, a Vee-Boor of the Cradock District, was less fortunate in an encounter with a South African lion. Gert was out hunting in company with a neighbour,—whose name, as he is yet alive, and has perhaps been sufficiently punished, I shall not make more notorious. Coming to a fountain, surrounded, as is common, with tall reeds and rushes, Gert handed his gun to his comrade, and alighted to search

for water. But he no sooner approached the fountain, than an enormous lion started up close at his side, and seized him by the left arm. The man, though taken by surprise, stood stock still without struggling, aware that the least attempt to escape would ensure his instant destruction. The animal also remained motionless, holding fast the boor's arm in his fangs, but without biting it severely,—and shutting his eyes at the same time, as if he could not withstand the countenance of his victim. As they stood in this position, Gert, collecting his presence of mind, began to beckon to his comrade to advance and shoot the lion in the forehead. This might have been easily effected, as the animal not only continued still with closed eyes, but Gert's body concealed from his notice any object advancing in front of him. But the fellow was a vile poltroon, and in place of complying with his friend's directions or making any other attempt to save him, he began cautiously to retreat to the top of a neighbouring rock. Gert continued earnestly to beckon for assistance for a long time, the lion continuing perfectly quiet:—and the lion-hunters affirm, that if he had but persevered a little longer, the animal would have at length relaxed his hold, and left him uninjured. Such cases at least, they maintain, have occasionally occurred. But Gert, indignant at the pusillanimity of his comrade, and losing patience with the lion, at last drew his knife, (a weapon which every back-country colonist wears sheathed at his side,) and with the utmost force of his right arm, plunged it into the animal's breast. The thrust was a deadly one, for Gert was a bold and powerful man; but it did not prove effectual in time to save his own life,—for the enraged savage, striving to grapple with him, and held at arms length by the utmost efforts of Gert's strength and desperation, so dreadfully lacerated the breast and arms of the unfortunate man with his talons, that his bare bones were laid open. The lion fell at last from loss of blood, and Gert fell along with him. The

cowardly companion who had witnessed this fearful struggle from the rock, now, however, took courage to advance and succeeded in carrying his mangled friend to the nearest house, —where such surgical aid as the neighbours could give was immediately, but vainly applied. Poor Gert expired on the third day after of a locked jaw. The particulars of this story were related to me by my late neighbour, old Wentzel Koetzer, of the Tarka, and by other respectable farmers in that vicinity, to whom both Schepers and his friend were well known.

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

The hero of the following story is a Hottentot of the Agter

Sneeuwberg. I have forgotten his name, but he was alive two years ago, when the story was related to me at Cradock, in that neighbourhood. This man was out hunting, and perceiving an antelope feeding among some bushes, he approached in a creeping posture, and had rested his gun over an ant-hill to take a steady aim, when, observing that the creature's attention was suddenly and peculiarly excited by some object near him, he looked up and perceived with horror that an enormous lion was at that instant creeping forward and ready to spring upon himself. Before he could change his posture, and direct his aim upon this antagonist, the savage beast bounded forward, seized him with his talons, and crushed his left hand, as he endeavoured to guard him off with it, between his monstrous jaws. In this extremity the Hottentot had the presence of mind to turn the muzzle of the gun, which he still held in his right hand, into the lion's mouth, and then drawing the trigger, shot him dead through the brain. He lost his hand, but happily escaped without farther injury.

The following anecdote was told me by Lucas van Vuuren, a Vee-Boor, residing on the late Colonel Graham's farm of Lyndoch, and for two years my next neighbour at the Bavian's River. It shows that even our Colonial lions, when pressed for a breakfast, will sometimes forget their usual respect for "Christian-men," and break through their general rule of "let-a-be for let-a-be." Lucas was riding across the open plains, near the Little Fish River, one morning about daybreak, and, observing a lion at a distance, he endeavoured to avoid him by making a wide circuit. There were thousands of springboks scattered over the extensive flats; but the lion, from the open nature of the country, had probably been unsuccessful in hunting. Lucas soon perceived at least that he was not disposed to let *him* pass without farther parlance, and that he was rapidly approaching to the encoun-

ter; and being without his *roer*, and otherwise little inclined to any closer acquaintance, he turned off at right angles—laid the sjambok freely to his horse's flank—and galloped for life. But it was too late. The horse was fagged and bore a heavy man on his back—the lion was fresh and furious with hunger, and came down upon him like a thunderbolt. In a few seconds he overtook, and springing up behind Lucas, brought horse and man in an instant to the ground. Luckily the poor boor was unhurt, and the lion was too eager in worrying the horse, to pay any immediate attention to the rider. Hardly knowing himself how he escaped, he contrived to scramble out of the fray, and made a clean pair of heels of it till he reached the nearest house. Lucas, when he gave me the details of this adventure, made no observations on it as being any way remarkable, except in the circumstance of the lion's audacity in pursuing a "Christian-man," without provocation, in open day. But what chiefly vexed him in the affair was the loss of the *saddle*. He returned next day with a party of friends to search for it and take vengeance on his feline foe: but both the lion and saddle had disappeared, and nothing could be found but the horse's clean picked bones. Lucas said he could excuse the *schelm* for killing the horse, as he had allowed himself to get away, but the felonious abstraction of the saddle (for which, as Lucas gravely observed, he could have no possible use,) raised his spleen mightily, and called down a shower of curses whenever he told the story of this hair-breadth escape.*

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

Once when Captain Stockenstrom was out on an expedition beyond the boundaries of the Colony, with a large party of boors, and twenty-seven waggons, they saw no less than seventeen lions in one evening; and in the ensuing night, while travelling across the plains, the whole party were thrown into the greatest confusion by the tremendous roar

Amongst other peculiarities ascribed to the lion, is his supposed propensity to prey on black men in preference to white, when he has the choice; or, as the Cape boors explain it, his discretion in refraining from the flesh of "*Christen-mensch*," when "*Hottentot volk*" are to be come at. The fact of this preference, so strongly alleged, need not be disputed; but I am inclined to account for it on somewhat different grounds from those usually assigned. The lion, like most other beasts of prey, is directed to his game by the scent as well as by the eye. Now the *odour* of the woolly-haired races of men, and especially of the Hottentot in his wild or semi-barbarous state, "unkempt, unwashed, unshaven," is peculiarly strong,—as every one, who has sat behind a Hottentot waggon-driver, with the breeze in his nostrils, knows right well. The lion, prowling round after nightfall in search of a supper, is naturally allured by the pungent effluvia, steaming for miles down the wind—equally attractive to him as the scent of a savoury beef-steak to a hungry traveller. He cautiously approaches—finds the devoted wretch

of a lion in the midst of them. In an instant all the oxen in the waggons started off in terror,—causing dreadful consternation and disaster. Some of the waggons were overturned, and the persons in them severely hurt; and several of the poor Hottentots who were leading the teams of oxen, were run down and killed. With great difficulty the waggons were collected, and the oxen unyoked and tied to the wheels, and every precaution taken to secure them that circumstances admitted of. Yet before morning the lions again attacked them, and carried off some of the oxen who were thus fastened."

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

fast asleep under a bush—and feels it impossible to resist keen appetite and convenient opportunity. He seizes on the strong-scented Hottentot, while the less tempting boor is left unnoticed, perhaps reclined at a little distance, with his feet to the fire, or within or under his waggon. The following anecdotes, illustrative of these remarks, were told me by old Jacob Marè, (my fellow traveller across the Great Karroo in 1822,) who knew the parties personally.

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

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

* An incident much resembling this was witnessed by a gentleman of my own acquaintance. Travelling through a jungle on the borders of the Colony, a lion suddenly sprang upon a Hottentot of his party,

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

The following amusing story, which was related to me by some respectable farmers of the Tarka, who were present on the occasion, would make a good figure in "The Lion's History of the Man." A party of boors went out to hunt a lion which had carried off several cattle from the neighbourhood. They discovered him in a thicket, or jungle, such as abound in that part of the Colony, and sent in a numerous pack of fierce hounds to drive him out. The lion kept his den and his temper for a long time—only striking down the dogs with his mighty paw, or snapping off a head or leg occasionally, when the brawling rabble came within his reach. But the hunters, continuing in the mean while to pepper the bush at random with slugs and bullets, at length wounded him slightly. Then rose the royal beast in wrath—and with a dreadful roar burst forth upon his foes. Regardless of a shower of balls, he bounded forward, and in an instant turned the chase upon them. All took to their horses or their heels—it was "devil take the hindmost!" One huge fellow, of greater size than alacrity, whom we shall call *Hugo Zwaar-van-heupen* (or

and brought man and horse with a shock to the ground. At the same moment, placing one paw upon the head of the horse, and another on that of the Hottentot, he looked round upon the rest of the party, (who had recoiled with terror,) in an attitude of pride and defiance. In the mean while the Hottentot, who had been merely stunned, but not hurt, recovering his presence of mind, contrived to slip his head gently out of his old hat, and crawled away to his companions, unmolested by the lion, who, contented with the prey in his possession, remained master of the field. G. T.

Hercules Heavy-stern), not having time to mount his horse, was left in the rear, and speedily run down by the rampant *Leeuw*. Hugo fell—not as Lochiel, " with his back to the field, and his face to the foe,"—but the reverse way; and he had the prudence to lie flat and quiet as a log. The victorious *Leèuw* snuffed at him, scratched him with his paw, and then magnanimously bestriding him, sat quietly down upon his body. His routed companions, collecting in a band, took courage at length to face about; and, seeing the posture of affairs, imagined their comrade was killed, and began to concert measures for revenging him. After a short pause, however, the lion resigned of his own accord his seat of triumph, relieved his panting captive, and retreated towards the mountains. The party, on coming up, found their friend shaking his ears, unharmed from the war—except what he had suffered from a very ungentlemanly piece of conduct in the lion, who it seems had actually treated his prostrate foe in the same ignominious sort as Gulliver did the palace of Lilliput on a certain occasion, and for which he was afterwards justly impeached of high treason. This story continues to be repeated as one of the standing jokes of the Tarka.*

* The Boor Vlok, whom I have mentioned at page 391, vol. i. told me that he had made two very narrow escapes from the jaws of the lion. One of these occurred when he was out with a party collected to destroy a lion which had committed great ravages in the vicinity. The lion, after being fired on, turned upon the hunters,—and Vlok (according to his *own* account) alone standing firm, was pounced upon by him, and so severely mangled in the left arm and side, that he did not recover until after long doctoring and attending the hot-baths at Oliphant's River. The lion might easily have killed him, he said, as his comrades sneaked off,—but after worrying him for a few minutes, he left him of his own accord.

On another occasion, he says, a lion sprang upon him unexpectedly, from behind a small height, and bearing him and horse to the ground, killed the horse as easily as a cat would a mouse; but Vlok being partly

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

I shall conclude these notices of this animal, (which, whether of any value or not, are at least sufficiently well authenticated,) with some account of a Lion Hunt which I witnessed myself in April 1822. I was then residing on my farm or location at Bavian's River, in the neighbourhood of which numerous herds of large game, and consequently beasts of prey, are abundant. One night a lion, who had previously purloined a few sheep out of the kraal, came down and killed my

under the horse, escaped with a severe bruising,—for the victor, after a brief space, (having perhaps already dined) walked off, without taking farther notice of the rider. G. T.

riding horse, about a hundred yards from the door of my cabin. Knowing that the lion, when he does not carry off his prey, usually conceals himself in the vicinity, and is moreover very apt to be dangerous by prowling about the place in search of more game, I resolved to have him destroyed or dislodged without delay. I therefore sent a messenger round the location to invite all who were willing to assist in the *foray*, to repair to the place of rendezvous as speedily as possible. In an hour every man of the party (with the exception of two pluckless fellows who were kept at home by the women) appeared ready mounted and armed. We were also reinforced by about a dozen of the "Bastard Hottentots" who resided at that time upon our territory as tenants or herdsmen,—an active and enterprising, though rather an unsteady race of men. Our friends, the Tarka boors, many of whom are excellent lion-hunters, were all too far distant to assist us —our nearest *neighbours* residing at least twenty miles from the location. We were, therefore, on account of our own inexperience, obliged to make our Hottentots the leaders of the chase.

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

The next object was to drive him out of this retreat, in order to attack him in a close phalanx, and with more safety and effect. The approved mode in such cases is to torment him with dogs till he abandons his covert, and stands at bay in the open plain. The whole band of hunters then

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

In the present instance, we did not manage matters quite so scientifically. The Bastaards, after recounting to us all these and other sage laws of lion-hunting, were themselves the first to depart from them. Finding that with the few indifferent hounds we had made little impression on the enemy, they divided themselves into two or three parties, and rode round the jungle, firing into the spot where the dogs were barking round him,—but without effect. At length, after some hours spent in thus beating about the bush, the Scottish blood of some of my countrymen began to get impatient, and three of them announced their determination to march in and beard the lion in his den, provided three of the Bastaards (who were superior marksmen) would support them, and follow up their fire, should the enemy venture to give battle Accordingly in they went, (in spite of the warnings of some more prudent men,) to within fifteen or twenty paces of the

spot where the animal lay concealed. He was couched among the roots of a large evergreen bush, with a small space of open ground on one side of it; and they fancied, on approaching, that they saw him distinctly, lying glaring at them from under the foliage. Charging the Bastaards to stand firm and level fair should *they* miss, the Scottish champions let fly together, and struck—not the lion, as it afterwards proved, but a great block of red stone—beyond which he was actually lying. Whether any of the shot grazed him is uncertain, but, with no other warning than a furious growl, forth he bolted from the bush. The rascally Bastaards, in place of now pouring in their volley upon him, instantly turned, and fled helter-skelter, leaving him to do his pleasure upon the defenceless Scots,—who, with empty guns, were tumbling over each other in their hurry to escape the clutch of the rampant savage. In a twinkling he was upon them—and with one stroke of his paw dashed the nearest to the ground. The scene was terrific! There stood the lion with his foot upon his prostrate foe, looking round in conscious power and pride upon the bands of his assailants,—and with a port the most noble and imposing that can be conceived. It was the most magnificent thing I ever witnessed. The danger of our friends however rendered it at the moment too terrible to enjoy either the grand or the ludicrous part of the picture. We expected every instant to see one or more of them torn in pieces,—nor, though the rest of the party were standing within fifty paces with their guns cocked and levelled, durst we fire for their assistance. One was lying under the lion's feet, and the others scrambling towards us in such a way as to intercept our aim upon him. All this passed far more rapidly than I have described it. But luckily the lion, after steadily surveying us for a few seconds, seemed willing to be quits on fair terms; and with a fortunate forbearance, (for which he met but an ungrateful recompense,) turned calmly

away, and driving the snarling dogs like rats from among his heels, bounded over the adjoining thicket like a cat over a footstool, clearing brakes and bushes twelve or fifteen feet high as readily as if they had been tufts of grass,—and, abandoning the jungle, retreated towards the mountains.

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

He proved to be a full grown lion of the yellow variety, about five or six years of age. He measured nearly twelve feet from the nose to the tip of the tail. His fore leg just at the knee was so thick that I could not clasp it with both hands; and his neck, breast, and limbs appeared, when the skin was taken off, a complete congeries of sinews. His head, which seemed as large and heavy as that of an ordinary ox, I had boiled for the purpose of preserving the skull, and tasted the flesh from curiosity. It resembled very white

coarse beef,—rather insipid, but without any disagreeable flavour.

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

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

To the verses that follow it may be a suitable introduction to mention, that I was informed by the Bechuana Chiefs, that the lion occasionally surprises the giraffe or camelopard in the manner here described; and that, owing to the amazing strength of that magnificent animal, he is sometimes carried away *fifteen* or *twenty* miles before it sinks under him. This fact, I believe, has been formerly mentioned by travellers, and has been ridiculed as absurd by European critics. But the evidence of my friend, old Teysho, in confirmation of it, will probably be admitted as sufficient at least for *poetical* authority.—T. P.

THE LION AND THE CAMELOPARD.

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

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

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

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

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

South Africa, 1824. T. P.

No. III.

VAN REENEN'S EXPEDITION TO HAMBONA.

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

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

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

As Captain Riou's publication is now out of print, a few extracts from the journal illustrative of what has been stated at page 352, vol. i. respecting the white women, and people of mixed breed, found living among the Hambonas, may not be unacceptable to the reader.

"November 3.—Arrived on a height, whence we saw

several villages of the Hambonas, a nation quite different from the Caffers; they are of a yellowish complexion, and have long coarse hair frizzed on their heads like a turban. We sent four of our men to the chief, whose name is Camboosa, with a present of beads, and a sheet of copper. Five of them came to us, to whom we gave small presents of beads. They told us, that subject to them was a village of *bastaard** Christians, who were descended from people shipwrecked on that coast, and of which three old women were still living, whom Oemtonoue, the Hamboüa captain, had taken as his wives.

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

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

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

"8.—We forded the river; when this so called Englishman came to us, and told us that he was a free man, and had

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

sailed in an English ship from Malacca. He promised to conduct us to the place where the Grosvenor had been wrecked; adding, that there was nothing to be seen, excepting some cannon, iron ballast, and lead: he likewise said that all the crew of that unfortunate ship had perished; some by the hands of the natives, and the rest by hunger.

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

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

"We now came to a height that we could not pass without great danger and difficulty; and where we learned that the wreck was not far off. We therefore determined to halt, and

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