

Here we remained for sixteen months, and from thence struck to the Cunene River, and following one of the tributaries of that river, finally settled in the back country behind Mossamedes. The country between Rustenburg and Lake 'Ngami is a sandy and very thirsty country, but we got water so long as we travelled along the banks of the Crocodile River. From the Crocodile River to Khama's place is about two-and-a-half days' journey. There is very little water, but it is a very grassy country, with occasional dense vegetation. From Khama's place to Lake 'Ngami is five days' ride on horseback. We found a water fountain at Leklotsi, and water can always be found there during a good rainy season, but in times of drought there is, of course, a very small supply. The next stage is a three-and-a-half days' journey by bullock wagon to Inkovan, and from thence to Klakan, a journey of three days and three nights, water being obtained in a series of small fountains. Two-and-a-half days' constant travelling from the last place brought us to Lake 'Ngami, the south end of which disappears into a reedy bank, and below that there is simply a desert. From Khama's town to Lake 'Ngami is a waterless country, but very rich in pasturage. From Lake 'Ngami we struck due west, and for fourteen days we trekked along the side of the river, during which time, we, of course, had a plentiful supply of water. At Kobis, Ghouse, and Rietfontein we obtained a water supply by means of wells, which had probably been sunk by Bushmen. Some of the wells had been closed, but we opened them again. At Rietfontein we sank wells, which gave us a good supply of water. The country between this place and Lake 'Ngami is very rich in grass, and, in fact, a better country could not be desired, there being all kinds of good grass for cattle. From Lake 'Ngami to Rietfontein is twenty-two days' travelling. Our party consisted of nine married men, with their wives and families, there being about thirty children. The reason we left Rietfontein was that we were surrounded by Kafirs, who were very jealous of having the water supply in that part of the country interfered with, and so they drove us away. From Rietfontein to the Okovango is twenty-two days' journey but we travelled very slowly. There is abundance of game in that country, but nothing like what

we remember having seen in the Orange Free State in the early days. For the purpose of a daily food supply, however, we had all that we required of all kinds of buck. We saw elephants, tigers and any number of large lions, and a variety of bucks of all kinds. Sportsmen going there would have a good selection. In December, 1879, we struck westward from Okovango, and passed through the country now known as Upingtonia. Here we passed through a great pan of white vegetable growth, such as the weed which in the dry season is seen at the bottom of vleys, and which we skirted for $5\frac{1}{2}$ days. It is a singular country, and we had seen nothing like it before. Coming to it in the distance it had the appearance of a great lake. Skirting the southern rim of this pan the country is bushy, and there is very good grass indeed. We are of opinion that the small circles shown in the map of Upingtonia issued by the *Cape Times*, along the rim of the pan, are pools of water, which are plentiful all along there. The water, however, is brackish. Below the pan there are small fountains of water to be found amongst the rocks. The country is a fever country, and our party was badly attacked by fever in coming through that region. We here buried the wife of Gert Albertse and the wife of Marthinus van der Merwe. From this pan to Kaoko is ten days' travelling, and here we rested for sixteen months, and named the place Rustplaats. Between this place and the Kaoko Mountains there is any quantity of bush, good grass, rocks and water, but it is a very feverish region. At Rustplaats we buried Marthinus van der Merwe and others of the party. In all sixteen of the party died there, of whom seven were men. From Rustplaats to the Cunene River is eight days' travelling. The river is as broad as the Vaal River, and deeper. It is only fordable in the months between August and October. There are but few drifts, and in the winter months the river would be twenty or thirty feet deep. We don't know whether it would be possible to go up from the mouth in boats, but from where we struck the river to above it boats could go a great distance. From the Cunene River we proceeded to Tuilla, or, as we now call it, Humpata, which is a nine days' journey, and is where we are now settled. We lost heavily in stock at first, but we have got a good lot now,

and the Kafirs in the neighbourhood have very large herds. This place is two days' journey on horseback from the Mossamedes, but in consequence of the mountainous country we have to trek by wagon, which takes seven days, we having to skirt the base of the mountain. There are numerous coffee plantations in the neighbourhood owned by the Portuguese. We are living on a plateau 700 feet high, but the Portuguese are farming between the plateau and the sea, and the plantations are on a very unhealthy country. We only go down to the Mossamedes between the months of May and January, because of the unhealthiness of the other part of the year. The fever is so bad that it is quite risky to attempt to make the journey at any other time. We don't know how many Portuguese there are there, but there is a large number. When we were at the Kaoko Mountains we sent to the Portuguese Governor to be allowed this ground, stipulating first, that we should be uninterruptedly allowed to exercise our religion; secondly, that we should be allowed to manage our own domestic government, that is to say, to frame our own rules for the settlement; thirdly, that we should have the land as freehold property; and fourthly, that we should have made known to us the extent of ground that would be placed at our disposal. These were the principal points upon which we entered into negotiations with the Portuguese Government. The Governor agreed to these conditions, and told us to go and look about the country and select a piece of land that would suit us, and we selected this piece. We now rent the ground for ten years without paying anything for it, but after ten years a reasonable charge will be made for the rent of the land utilised. At the present time, however, we pay nothing. When we selected the ground and marked off the beacons we got a stamped paper which entitled us to it. If the settlement should move we should be permitted to take the same extent of land anywhere else we may select inland. We have now been six years on the ground, and we have vegetable gardens, flocks and herds, and fruit trees which are bearing well. We cannot say whether all the people are satisfied, but we are ourselves. We have now just come from the Mossamedes, *via* Madeira, having taken the Portuguese mail-boat to there. We had a letter from the

Portuguese Governor at Mossamedes to the Portuguese Governor at Madeira, at which latter place we were kindly received and all sorts of good wishes expressed for our future. We are leaving to-day for the Paarl, and will go by rail to Steynsburg and from there to Burghersdorp, and then to the Transvaal. We hope to get back about next May. We had received letters from the Free State, the Transvaal, &c., asking for information about the country, the nearest route and safest way of getting there, and as a good description could not be given by letter, it was decided to send us as delegates to explain to the people of the Orange Free State and the Transvaal what this country is like. Our expenses are paid by subscription. We cannot say whether many people will go back with us or not, but we shall tell them the truth about the country, and let them decide for themselves. If a number of Boers do decide upon joining us we will send some of our people to meet them and to show them the way through Damara-land, so that they may not have the hardships we had. But we shall not entice anyone to come. We shall give them all the information we can and all the assistance we can. Our committee sent two delegates to explain the country, so that if one of us should happen to make a mistake in what he is saying the other will correct him, it being our desire to tell nothing but the truth. The people who have settled at what is now called Upingtonia were originally with us, but left. There are thirty families, and the last time we heard of them was in July last year.



CHAPTER XLI.

THE (THIRST LAND) TREK BOERS JUNE, 1881.—FROM
DAMARALAND TO THE NHEMBA COUNTRY.

(Extract from the Diary of W. W. Jordan.)

OUR party, consisting of thirteen Europeans, fifty-eight native servants, thirteen wagons, fifty-eight horses, etc., left Omoruru, the principal trading station of Damara-land, on the morning of the — June, 1881, and after trekking ten miles arrived at Epako, signifying in Herero language "Open Water."

This name was given this place years ago, and the traveller visiting Epako now finds no water except by digging wells in the bed of the river in the vicinity. After watering our cattle we proceeded on for three miles, outspanned and camped for the night.

At six o'clock next morning we inspanned, trekked seventeen miles and arrived at Otjiwa, so named by the Hereros on account of a number of granite rocks from ten to twenty-five feet high. From here we trekked fourteen miles and arrived at Otjiwapa where we found great difficulty in procuring water for our cattle. However, after cleaning out the wells and patiently waiting for the water to percolate, we succeeded in getting sufficient for all our requirements.

We inspanned at four p.m., travelled seven miles and camped for the night; inspanned at five o'clock the following morning, travelled eight miles and arrived at Ongombo. This part of the country is very picturesque, but sparsely populated and very scarce of water. In the bed of the river there are several wells varying in depth twenty-five to forty feet. From one of the latter depth we watered our cattle. These wells are constructed with stages resembling a pyramid. We found it necessary to employ eight men to pass the water from one to the other in order to water our cattle.

We left this place at 4:30 p.m., trekked for eighteen

hours and arrived at Pallah Fountain. The distance from Ongombo to this place is forty-nine miles. About nineteen years ago Pallah Fountain was the resort of a number of hunters; it was a fine large fountain, at which great numbers of ostriches and game of all descriptions slaked their thirst; now the fountain has altogether disappeared, and one sees about a dozen wells from six to ten feet deep with water sufficient to enable the Herero Damaras to water several thousand head of cattle daily.

At 2 p.m. we inspanned, trekked eight miles and arrived at Ojio. Twelve years ago elephants were to be found at this place in large quantities. The schanzas of the hunters are still to be seen, but at present the koodoo is the only antelope to be found here, and these are very rare.

At 5 p.m. we inspanned, trekked ten miles, outspanned and camped for the night. Next morning at five o'clock we inspanned, trekked thirteen miles, and arrived at Amiap or Otjimongonde, the former being the Namaqua name and the latter the Herero Damara for this place. Water is to be had here by digging wells or pits among the limestone reefs, a short distance from the outspan place.

At 4 p.m. we inspanned, trekked ten miles, outspanned and camped for the night. Inspanned at seven o'clock next morning, trekked seven and a half miles and arrived at Otjiwhalendo, a Berg Damara kraal, well supplied with water from large fountains. About fifty-six Berg Damara families occupy this place; they subsist chiefly upon roots and berries. Remained here one day to rest our cattle.

At 1 p.m. the following day we inspanned, trekked all the afternoon and the whole night, passing through Ombeka (an open water) and arrived at Okoquayo. The distance from Otjiwhalendo to this place is thirty-five miles. Here there is a large vley of water, but having no outlet it becomes stagnant, and has a very unpleasant smell and taste; but the traveller is compelled to use it, none other being procurable.

Left Okoquayo at 1.30 p.m., trekked for three and a half hours, outspanned, rested the cattle one and a half hours, inspanned, trekked for three and a half hours, outspanned, rested for three hours, inspanned at 1 p.m. and arrived at Okarkahama at 6.30, having travelled thirty and a half miles. Remained here two days

At this place there are thirteen wells, about twelve feet deep, from which a good supply of water can be obtained. During the years 1878 and 1879 twenty-eight ostriches were killed here. Eland, giraffe, springbok and wildebeeste offer themselves to the sportsman, also wolves and lions. Mr. L., while hunting here, had an adventure with a lion. Mr. L.'s party had taken with them into the veld a number of milch goats, which were kept at night in an enclosure made of thorn bushes. One night, while the hunters were asleep, a lion came into the camp and carried off one of the goats. Next morning the spoor of the lion was discovered. Five hunters saddled their horses and followed the spoor, and tracked it towards some bushes about three miles distant from the camp. While riding among the bushes the lion suddenly sprang on to the back of one of the horses. The surprised hunter endeavoured to knock it off with the butt-end of his rifle, at the same time shouting at the top of his voice to his companions to come to his assistance, which they did, and succeeded in killing the lion before it had time to do further damage than badly wound the horse. It proved to be a fine old black-maned male lion.

While sitting around our camp fire at night the following adventures with badgers, *i.e.*, "ratel," were related:—One of the party while out hunting came across a badger, which he shot, the ball passing through its body. On coming up to the animal he gave it a kick, when it suddenly charged him; and so taken aback was our friend that he dropped his rifle and skedaddled. The badger gave chase to within a few yards of the wagon, when it was attacked by the dogs, and, after a good fight, was killed. Upon another occasion two of the boys went in search of honey, and came across a hive of bees in an anteater's, *i.e.*, "aard vark's," hole, and proceeded to creep into it to take the honey. Now it seems, from the boy's account, that a badger had been there before him, and, after having a good feed, had retired some distance and gone to sleep. The boy, who had crept into the hole, shouted to his companion, and the noise must have awakened the badger, who came towards the hole, and, seeing the boy's legs moving about, began to attack them. The unfortunate boy, unable to defend himself, was

fearfully bitten, and, had not his mate fortunately come to his assistance, he would probably have been killed.

Left Okarkahama at 1.30 p.m.; made four treks, and arrived at Narongo, having travelled thirty-two miles. Here there are two wells, from which a good supply of water is obtainable, also good grazing for cattle. Lions, giraffes, elands and wildebeestes are to be found.

From this place we proceeded on to Ovathea, distant from Narongo twenty-eight miles. We have now entered a most picturesque and interesting country, with a complete change of vegetation and scenery. The Maparni tree (so named by the trek Boers), a tree from which they extract a kind of wax, which they manufacture into candles, grows here in abundance, attains the height of twenty to forty feet, and affords a pleasant shade to the traveller. The grass, growing to the height of three feet, with its rich golden colour, resembles enormous corn fields just before harvest. Springbok, gemsbok, bastard gemsbok and zebras are plentiful; also bustards and pheasants. Our party had a day's sport here, and killed a number of all three kinds of the abovenamed animals. After the first four antelopes had been killed the sky became, as it were, literally speaking, swarming with vultures, and the birds devoured at least two-thirds of the game killed. At Ovathea there are a number of small springs, the water of which runs the same course, and forms a large vley, around which grow tall reeds. On this water are to be found three kinds of duck, also geese and muscovies. We left this place *en route* for Equambi, situate thirty-three miles north of Ovathea, which we reached after thirteen hours' trekking.

Equambi is an Ovambo kraal, the chief of which is named Naumbo, a man much feared and dreaded by his people. He is a perfect tyrant, putting his subjects to death for the most trifling offence. Upon arriving at his kraal he sent one of his head men to point out a place where the wagons were to be outspanned. This man directed us towards a large sycamore tree, a place we gladly accepted, as it afforded us a fine shady encampment. We had scarcely finished outspanning when another messenger arrived from the King with the information that His Majesty requested us to shift from underneath that

tree, as that identical tree was the mother of his deceased uncle Nauma, the late King. We removed our wagons to another point.

The people of this tribe are called Ovaquambis, are warlike, and greatly feared by the other Ovambo tribes on account of their bravery. Their principal weapon is the bow and arrow, but a great number of guns are to be seen amongst them, principally of Portuguese manufacture, with flint locks. Around the King's kraal, and as far as the eye can see, are enormous corn fields, which seem likely to yield prolific crops. This season the diet of the tribe is principally porridge made of pounded corn. Two kinds of beer are made and largely consumed, one from corn and the other from wild fruit; the former is very palatable and non-intoxicating unless mixed with honey-beer, the latter has the flavour of cider with the strength of spirits of wine, and during the fruit season drunken bouts are the order of the day. This tribe is also very rich in cattle.

At about 1,000 yards from the King's kraal stands the ruins of a Church and Mission-house concerning which the following story is told by the natives:—About ten years ago a Finnish Missionary established himself on this station by consent of the late King Nauma, and was assisted by the king to build a Church and dwelling-house. The King had a son who was in the course of time converted and baptized; his father was in the habit of questioning him as to what the Missionary taught him. He told his father that the white man taught him many things, one of which was that after death he would rise again. The King questioned the Missionary on this subject, and was informed that what his son told him was perfectly true. The following year the son died and was buried. The King waited for three days, and seeing his son did not rise again sent for the Missionary to know the reason why. The Missionary explained that his son would rise again in the next world, at which the King became enraged, told the Missionary if that was all the benefit he and his people were to have by a holy man being among them he would do without one, and insisted on the Missionary leaving his station there and then.

The features of the country are purely tropical, the tall and stately palm trees with their clusters of fruit (known

as vegetable ivory) are to be seen as far as the eye can reach, and the nature of the country being one continuous flat affords a splendid view, especially at sunrise and sunset.

We left Equambi at 1 p.m., trekked for three hours, outspanned and camped for the night at a place called Onithea, one of the loveliest spots seen since leaving Damaraland. Our bivouac is on the banks of an Omuramba; on both its banks grow gigantic sycamores, seventy to eighty feet high, entwined with creepers, forming natural summer houses. Grass, water and wood (the traveller's greatest boon) are in abundance. We remained there two days, amusing ourselves by shooting duck, pheasants and Guinea fowls, which are very plentiful.

We proceeded on our journey, travelling through a most picturesque tract of country, crossing several beautiful large meadows surrounded by dense forests of Mopani tree. In the rainy season these meadows are flooded by waters supposed to come from the Cunene River, and then resemble small lakes. After trekking for four hours we arrived on the banks of a large Omuramba which, at first sight, appeared to be a river. Here we outspanned, rested our cattle and made preparations for taking our wagons across. This we accomplished by yoking two spans of oxen to each wagon, the ground being so boggy that the wheels of the wagons were completely underground. However, by patience and perseverance, we succeeded in getting the wagons across, and proceeded on travelling along the banks of the Omuramba until we arrived at Enjino pits, twenty-nine miles from Equambi, at which place we camped for the night. Enjino pits are a number of wells with a good supply of water in proximity and a deserted kraal. These wells are held in great dread by the natives, who consider it most unlucky to live near them or drink of the water they contain. We are now in a tract of country where the footprint of the ostrich is numerous; our hunters have gone hunting, having divided themselves into three parties. Number one and two returned to camp, succeeded in killing seven ostriches, several giraffes, hartebeestes and springbok. Number three party returned to our bivouac in a state of great excitement. It appears that while in the veld they came across a body of

Ovambas, numbering about 150, who greeted them and evinced their friendship by begging tobacco (a usual and common form of showing friendship adopted by most natives). The hunters dismounted and rested their rifles against an old stump of a tree, took out a stick of tobacco from their pouch, and while in the act of cutting some to give to the natives were seized and held fast by a number of natives, whilst the others bolted with the rifles and cartridge belts. Such was the story these crestfallen hunters returned to camp with. Ten mounted men started in pursuit. They followed the track until 9 p.m., but darkness overtaking them they returned to camp.

The following morning we inspanned at 8.15 and trekked three and a half hours, outspanning at a large vley near to which grow some magnificent baobab trees from sixty to eighty feet in height, and forty to ninety feet in circumference. Inspanned at 1.30 p.m. and proceeded on. After half an hour's trek we arrived at the outlying kraals of the Ombandja tribe, among which we travelled for two and a half hours, extensive corn fields on either side of us; it seemed as if we were passing through one vast plantation. We outspanned amongst these kraals and bivouacked for the night. At 7.30 next morning we inspanned, made one hour's trek and arrived at Ombandja, having travelled thirty miles from Enjino pits. The King of the Ombandja tribe is named Ekari; he is a fine tall native and seems well disposed towards Europeans. His kraal is enclosed by a strong fence made of poles planted five feet deep and twelve feet high. On visiting the King we were escorted by one of the headmen along the avenue of thorn trees extending about five hundred yards, at the end of which are the King's cattle corrals made of stout poles ten feet high. Further on were the King's slaves; in the centre of the enclosure were His Majesty's dwellings erected in the shape of a Malay hat standing on poles three feet high. In order to arrive at these we had to pass through narrow passages only admitting one person to pass at a time; the various windings of these passages formed a perfect labyrinth, and so strong are the fortifications of this kraal that against small arms it would be impregnable.

We found His Majesty seated on a low stool carved out

of a solid piece of wood. Around him sat his chief men and principal wives, the latter sixteen in number. They greeted us by clapping their hands. Near the King stood thirteen earthenware jars, each containing about three gallons of corn beer. This, His Majesty informed us through our interpreter, was for our consumption. Wooden mugs, holding about two pints, were filled, handed to the King to taste, and passed on to us. I fear His Majesty thought we did not appreciate his hospitality, as, according to his notions, we did not do justice to the beer. Mr. E. made the King a present of a horse, with which he seemed very pleased. After greeting, we returned to our camp.

The following day being Sunday we, as usual, had a large plum-pludding at dinner. Just as we were about to dine, Ekari, with eighty followers, paid us a visit. We invited His Majesty to dinner. When partaking of the plum duff, Ekari remarked that it was excellent "otj-cera," i.e., porridge. His Majesty seemed very indignant at the thought that a people in close proximity to his should have been guilty of robbing white men, and offered Mr. E. a commando of his people to assist in recovering the stolen articles; which offer was very wisely declined. This robbery, committed by these natives, will give an idea of natives in general. Here we have Mr. E. taking every precaution and sparing no expense to enlighten the chiefs of the various tribes (amongst which we were likely to pass) of our good feeling and friendship towards them, presenting them with valuable presents, such as horses, etc., etc., yet these very chiefs order their people to rob, plunder, and even kill, white men when found in the veld. The only reason given by the chiefs for such orders are that they take these men for Boers. Yes, Boers; a people endowed with the patience of Job; taking insult and injury time after time from the most despicable of natives; yet these are the people the Ovambo chiefs order their subjects to murder, simply because these Boers are pioneers opening up new hunting velds in parts of South Africa where few Europeans have traversed, and where the natives take the white man to be either the lord of creation or Old Nick himself.

Ekari invited Mr. E. and myself to visit his kraal, upon

which occasion he presented us to his wives. They were evidently got up for the occasion, being well greased and covered from head to foot with red ochre, their hair* dressed so as to form large epaulettes on each shoulder, a broad belt of various kinds of beads, extending from under the arm-pit down to the knee, bracelets made of brass and copper wire from the wrist to the elbows, and enormous copper rings round each ankle. Their appearance was most grotesque.

The King seemed very proud of these beauties, and was very attentive to them, handing them draughts of beer, to which they did justice, each one drinking at least six pints. His Majesty accompanied us towards his garden, or rather plantation. We were surprised to see the regularity with which it had been laid out, being divided into angles and triangles, with footpaths leading to all points. His Majesty guided us towards a large tree, on arriving at which he desired us to be seated (on the ground), when he told us the following particulars :—

Nambinga, late chief of this place, and my uncle, was always against the white man, and never wished to see them come near him or his station. I, at that time, was Crown Prince, and had come across one or two white men, and had seen that they were clever and powerful, and that the tribes among whom these white men stayed became strong, and possessed guns, which the white men made for them. Nambinga became ill, and I saw my time had come, so I collected the people together and killed him, as I wished white men to come to my people, and now my wish is gratified ; a number of white men have visited my kraal and tasted my beer, and Karieyapa, of whom I have heard so much, is their captain.

Our next visit to the King's kraal was to witness a dance. We arrived at eight p.m. Dancing had begun, and the lads and lasses seemed to be thoroughly enjoying themselves. The men formed half circles some distance from the women. One at the time would leap forward, spring into the air, cut a few capers, and return to his

* The women of all the Ovambo tribes entwine the soft fibre of the baobab with their hair or wool, and make it any length they please.

place, the women going through the same performances. The musical instrument used was a novelty. It was made of the hide of an ox, dressed with the hair on, and cut into the shape of a star fish. A man took hold of each point, and, going through the same process made use of for carpet shaking, produced a sound resembling that made by the beating of several native drums, to which the women kept time by clapping their hands.

Leaving Ombandja, we travelled through a thick forest, the whole of our party going ahead of the wagons with axes and spades roadmaking. After three hours' trek we came to a large meadow, in which was a fine vley of water. Here we outspanned and camped for the night. Several of our unsalted horses died here.

At 8 a.m. the following morning we proceeded on, cutting our road as before stated. We passed through several fine meadows in which were large vleys of water full of fish, *i.e.*, bagre, ducks, geese, muscovies and water hens. Lions abound in this part of the country, and the natives are in such dread of these animals that they never sleep on the ground but erect stages among the branches of the high trees which they use as beds. After trekking for three hours we outspanned, drawing our wagons into laager, as we intend having a few days' hunting.

While here our hunters killed thirty-five ostriches and kept our larder well supplied with the flesh of gemsbok, wildebeeste, hardebeest, giraffe, eland and zebras. Game here is very plentiful and might be killed in great numbers, but according to our hunting regulations the hunters are only permitted to shoot sufficient for daily requirements.

We shifted our camp, trekking for two and a half hours through a beautiful large forest of magnificent timber. The tall and stately trees, varying in height eighty to one hundred and twenty feet, give to this place an almost-sacred appearance, and offer to the traveller a view of Nature's grand and prolific works. We arranged our camp, remaining here a few days hunting, during which time eighteen ostriches and a number of antelopes were killed.

From this place four of the party left the camp *en route* for Humbe, a Portuguese station on the northern banks of the Cunene River. Our mission was to inform the

Portuguese residing there of our approaching the river and our object, so that they might inform the natives of our intentions and prepare them for the sight of such a number of people, horses and wagons. After an hour and a half's ride we entered a large Omuramba and saw five ostriches quietly feeding about one thousand yards ahead of us. One of the party gave chase though much against the wishes of the others, but as laughing is contagious so is hunting. Not many minutes elapsed before the whole party were in full gallop after the birds. We had got to within two hundred yards of them when the saddle-girths of the foremost rider broke, and by a very graceful though ludicrous movement he turned head over heels and came down with a smash on to *terra firma*. His performance seemed to bewilder the birds, as they suddenly changed their course and made direct for the horses, passing within a few yards of them ; with the birds in this position it was impossible for us to fire for fear of shooting one another's horses. The birds ran at full speed towards the jungle, before entering which, however, we succeeded in killing two. Owing to this hunt we had to abandon our mission and return to camp, on the way to which we killed two fine giraffes.

On the following day we inspanned at 6·20 a.m., trekked for four and a half hours through a thick jungle, cutting our road as we went along. We rested ourselves and cattle for two hours, inspanned again, and proceeded on, passing through a tract of country never before traversed by Europeans. After three hours trekking we arrived at the Cunene River, just opposite Humbe, the distance travelled from Ombandja being thirty-seven miles. We fixed our camp on a high bluff near to the river, which we called Fort Hope. From here we had a splendid view of the country all around us. The bluff being seventy feet above the bed of the river, answers as a kind of tower. On looking down one sees numbers of crocodiles basking in the sun, making splendid targets for the amateur hunter to practise on. On looking to the north-west one has a fine view of the river. The trees on its banks are of a most lordly and magnificent description, those around our camp are chiefly baobabs, of which there are some fine specimens. The breadth of the river in several places is

not more than two hundred yards, and the water is very deep. On other parts the breath is from twelve to fifteen yards, and the water from three to ten feet deep. During the rainy season the water rises considerably, as deposits of debris are to be seen among the branches of the trees growing on the river banks. While camped at Fort Hope prospecting parties were out daily who reported having come across the spoor of buffaloes, rhinoceros, hippopotamus, eland, koodoo, gnu, gemsbok, pallah, wild boar and lions. Our object was to cross the Cunene and explore the country on its northern banks, feeling certain that we would be rewarded in finding a virgin hunting veld. For three successive hunting days we used every means to induce the natives of Humbe to come across the river, but without success. Every day numbers of them were to be seen in the trees like great baboons; they kept close watch on us, and were evidently spies sent by their King to report our movements. Our patience having become exhausted we made arrangements for crossing the river on horseback. Collecting ten of our party, we mounted our horses and swam them across the river and proceeded on to within two hundred yards of the King's kraal, when we came in sight of at least four thousand natives, fully armed with bow, arrow and spears, numbers of them having flint-lock guns. In front of the natives stood six Portuguese, armed to the teeth with Snider rifles, revolvers and bowie knives. The sight of this large mass of natives was grand, yet puzzling. Not knowing whether their intentions were peaceable or hostile, we deemed it prudent to act with caution, and after a brief consultation decided that three of the party should advance while the others took charge of the horses, prepared for any emergency. Arriving at the King's kraal we found his Majesty, whose name is Sahongo (Xahongo), seated on a high wooden stool, carved out of the solid. He was in a very excited state, scarcely able to speak. On his right side sat his chief men, on his left his wives, seven in number. We subsequently learned that the cause of the excitement of the King and his people was that we were taken for the Boers, who had come to demand payment for damage done to their property by this tribe of natives some months ago. Explaining to the chief our plans and object in visiting him, he became

more composed, offered us guides to show us the waters and the resort of elephants and ostriches.

Sahongo's tribe, numbering about thirty thousand, are a tall race of people, but most wretched looking. This I attribute to the great quantity of spirits (Aquadente) they consume. Aquadente is the principal article which the Portuguese trade among these people; and I have seen the native women give it to their children to drink, and these youngsters swallowed it like water. Sahongo himself has the appearance of a walking skeleton. The habits, dress and language of his people closely resemble the Herero Damaras.

The Portuguese living among this tribe are poor specimens of humanity. They are completely subject to and at the mercy of the natives, and are plundered and wronged in all manner of ways. For this treatment I opine they have themselves to blame. They cohabit with the native women, and carry on a most demoralizing retail liquor trade, lose the prestige of a white man, and are considered by the natives as one of themselves.

Arriving at a native kraal one day we heard from our servants that there were two white men on the werft. Being anxious to know who they were, we enquired of the chief and expressed a wish to see them. The chief denied that there were white men at or in his kraal, and said our boys had been misinformed. The boys made further enquiries, came to us, and confirmed their former statement. This aroused our suspicion, and we searched the kraal. We came to one of the huts before the entrance of which several large flat stones were placed. On removing these out came two European Portuguese traders. The chief came up laughing, and said, "I did not intend any harm to these men, but, hearing that you were coming here, I shut them up, as I did not wish them to see you for fear they should tell you the high prices they charge for their goods."

For four days we had exploring parties out on the north side of the Cunene. These men returned with unfavourable reports. They could not penetrate the country owing to the density of the jungle, consisting of those thorn trees with that most applicable name, "*Wacht een beetje*." They killed several ostriches, and came across numbers of koodoo, pallah, rhinoceros and buffalo.

From here five of our party returned to Damaraland, taking with them six wagons, ten horses, etc. etc.; the remainder of us proceeded on, trekking along the banks of the Cunene, having hard times of it road-making. We travelled for five hours and outspanned; set to with a will and made a strong corral for our oxen, as lions abound all along the river.

Three of our party, who had ridden ahead to choose a course for us to travel on the morrow, lost their way. Not arriving at our bivouac at sunset, we, according to rule, fired several shots with our large heavy rifles to guide them to camp. At eight p.m. two of the party returned; twenty minutes after, the third one arrived. It seems the last one of the three who returned to camp rode away from his companions in search of the road, and was riding quickly along when all at once his horse turned suddenly round and stopped. His rider applied both whip and spur, but without the slightest effect; the horse would not move. His rider was about to dismount when, to his horror, he saw a lion stalking him, and just preparing to spring. Finding himself in this critical position, he, with great presence of mind, took a steady aim and fired from his horse, the bullet striking the lion fairly in the chest. On receiving the shot it made for the jungle, and the hunter for the camp. At daybreak next morning we collected all the dogs and started on foot to hunt the wounded lion. We soon found its track, which we followed for fifteen minutes, when we spotted the animal. The dogs charged, and two of them were soon sent flying in the air. Catching sight of us the lion bounded forward, and, when within twenty yards of us, he received no less than six bullets, and dropped dead. While we were amusing ourselves with the lion our wagons had been inspanned, and were slowly wending their way along the Cunene bank. On coming up with them we were told by the drivers that on passing along they had seen a number of hippopotami. Three of the party caught and saddled their horses and rode ahead. We proceeded along for three and a half hours, when we came up with the horsemen, who told us they had shot two hippopotami. We outspanned, and going towards the river had the satisfaction of seeing two of these fine animals floating on the

water. Preparations were made for getting them out. A raft was soon constructed by lashing together our water-casks and ropes lashed to the feet of the huge animals; two spans of oxen, ready yoked, brought to the edge of the river and hooked on, the word "trek" shouted, and the whip applied, and out came these two fine animals, which were drawn to the outspan and dissected, to the great delight of all our native servants and followers, who now saw the substance before them on which they would be able to gorge themselves with fat to their heart's content. Early next morning we inspanned, trekking along the banks of the river; all hands employed as usual cutting down trees and making roads. Many of our party had become such excellent hands at using the axe and felling trees that I have often heard them express their wishes that the Right Hon. Mr. Gladstone might be present so that they might try their skill in felling trees against his. Hippopotami are very numerous in the river, and hundreds of them might be shot if our party felt disposed to go in for wholesale slaughter and waste, but our excellent hunting laws and rules are a check against all wilful waste. The river swarms with crocodiles, and woe betide the unfortunate dog who goes towards its waters to slake its thirst; of a certainty it never returns to camp again. After five and a half hours' trek we outspanned and camped for the night.

At six o'clock next morning we inspanned and continued along the bank of the river, setting to work like daily labourers determined to earn our daily meat. After trekking for three hours we arrived opposite Ecamba and outspanned; we had travelled fifty-seven miles from Humbe. Several of our party crossed the river by swimming the horses through and visiting Ecamba. The chief of this place is named Komballa, and seemed very friendly disposed towards us. His tribe seemed to be a small one, but a fine tall race of people who live well, judging by appearances. In front of the chief's kraal there is a large lagoon, one thousand yards long; this lagoon is fed by the waters of the Cunene when it overflows during the rainy season. The lagoon is swarmed with hippopotamuses. We killed several by special request of Komballa, and there was great rejoicing among

his people when they saw these animals floating on the water, about two and a half hours after they had been shot. We remained here for two days, inspanning on the third morning at seven o'clock. We trekked along the rivers, working hard as usual and making but very little headway, the jungle becoming more difficult to clear owing to a kind of tough creeper so closely entwined as to make it impossible for man to pass through it. We made a halt and sent out prospecting parties, who returned after twelve hours' absence and reported it impossible to continue along the bank of the Cunene, as a few miles to the north of us there were no end of rivulets and ravines over which it would be impossible to take the wagons. We then decided to trek towards the east. At six next morning we inspanned, and taking an easterly course we travelled through a dense forest, all hands engaged cutting down trees and clearing road. After a few hours' trek we came into a large meadow in which were several vleys of water on which were great numbers of birds, flamingo, herons, ibis, muscovies, geese, duck, &c., &c. Here we outspanned.

At 2:30 we inspanned and continued on our course, trekked four hours and encamped for the night. Next morning at early dawn we inspanned and proceeded on cutting our way, bound for the east. After trekking for five hours we arrived at an open water and outspanned, here we saw the footprint of a large number of elephants. They had evidently slaked their thirst at this water the night prior to our arrival at it. Preparations were made for hunting them. At 1 p.m. the hunters left the camp, and after following the track for three hours came in sight of the elephants and gave chase, but so dense was the jungle that it was impossible to follow them. The hunters returned to camp at sunset, having the appearance of a ragged lot of beggars, some minus their shirts and hats, not one with a whole skin.

At 8 o'clock next morning we inspanned and proceeded onwards, still continuing to the east; we trekked for four hours through brake and jungle and then outspanned. Koodoo and wild boar very plentiful in this veld. Inspanned at 3 p.m., trekked until seven and camped for the night. Some native hunters belonging to the Ecamba tribe,

came to our camp. They informed us that we were near the Evare tribe, but declined to act as guides to conduct us to that place. Early next morning five of our party started on horseback ahead of the wagons. After riding about five miles we came across five natives, who, upon seeing us, took to their heels. We gave chase and captured one, got our interpreter to explain to him that we were on our way to visit his chief; we proceeded on, taking the captured native with us. On arriving among the first kraals of the Evare people the natives blew their war whistles or tubes, and shouted their war cry. In less time than I can write it the alarm spread from kraal to kraal, and the commotion that then took place is beyond description. Men, women and children in the greatest state of panic, women with children on their backs and in their arms running for their very lives, and shouting at the top of their voices. The young girls with the cooking utensils on their heads and their garden picks in their hands, the men and boys collecting the cattle together and driving them at full speed towards the King's kraal, caused a scene which to us seemed most ludicrous, not knowing at that time what had caused such a panic. We subsequently learned it was the sight of our horses, the first these natives had ever seen. On arriving near the King's kraal we halted, sent the captured native to the King to explain who we were and our object in visiting his kraal. After patiently waiting an hour the messenger returned, informing us that the King would see one of us. We moved our horses to a more favourable position so as to be close at hand in case of treachery, and our party advanced and greeted the chief. Some minutes after the chief expressed a wish to see all of us, but not the horses. He kept his eye fixed on these animals, which were standing some distance off, and watched them most intently. I suppose he fancied them far greater curiosities than we were and therefore gave them more attention.

The Evare tribe is a very large one, divided into three sections, two of which are governed by women. These female chiefs are sisters of the paramouut chief or king, whose name is Nambinga, a very old man, who prides himself with being the greatest rain-maker in the whole Ovambo country. After a few hours our wagons arrived,

which caused nearly as much surprise and wonder among the natives as did our horses. We fixed our camp under the shade of some magnificent sycamore trees, and calculated the distance travelled from Ecamba to this place, which proved to be fifty-seven miles. The people of Evare closely resemble those of Ombandja. Their habits, dress and arms are similar. They are an agricultural people; producing great quantities of corn, maize, beans and pumpkins. They also possess great numbers of cattle and goats. They are capital brewers, and make excellent beer.

At ten o'clock the next day Nambinga and about four hundred of his people visited our camp. Preceding the King were thirteen young girls, each having a large earthenware pot of corn beer, which the chief presented to us. He was very inquisitive, making enquiries about everything he saw. Our Martini-Henry rifles seemed greatly to puzzle him. Seeing one of our party cutting a log of wood with a saw, he watched him very closely until he had cut it in two, when he rose from his seat and proposed returning to his kraal. We explained to him that there was no harm either in the saw or the wood, and requested him to be reseated. One of our party, an ornithologist, had with him a book with paintings of the different birds of South Africa. The sight of these birds greatly interested the chief, who recognised many of them, and pointed out those to be found about his kraals. Nambinga expressing a wish to see some shooting done with the Martini-Henry rifle, several of our party took their guns, selected a large baobab tree about three hundred yards distant as a target, and began to fire in quick succession, until each had shot away ten cartridges. One of the party, seated on the wagon-box, had been watching the effects of the shots through a pair of binoculars. On this man the chief steadily fixed his gaze until the party had ceased firing, when he sent a number of his people to inspect the tree, and see whether the bullets had penetrated. They returned and told the chief the tree was full of holes. Nambinga rose and said: "Before I saw these white men I considered myself a great rain doctor and a very powerful man, but now I see there are men who know more than I do. I must ask you, white

men, to give me two things, and teach me one. I want you to give me that (pointing to a saw), so that I can part one piece of wood into two, and leave the ends smooth ; and then I want you to give me that (pointing to the binoculars), so that when my people go to war I may look into it, when every bullet will hit the enemy ; and I want you to teach me how to flatten birds, so that I can carry them about with me, for they are pretty to look at." We did not feel disposed to part with any of our seeming greatness, so, after making the chief several valuable presents, we made preparations for trekking. We outspanned and struck away to the north, bound for unknown regions. After travelling for five hours in a very sandy soil, most trying to the strength of our oxen, we arrived on the bank of a small river, where we bivouacked. This river is supposed to run into the Cunene, but I opine such is not the case. I rather think, from the nature of the country, that its many tributaries run into the Omurambas, and in the rainy season flood the Ovambo country. Next morning at dawn we crossed the river, and proceeded on, keeping to the north, passing through forests of tall and stately yellow-wood trees then into open large meadows with numbers of Omurambas, and having the appearance of small rivers, twenty-five yards wide and deep, on the banks of which were to be seen, quietly grazing or reposing, numbers of antelopes, seemingly very tame. We trekked for five hours and outspanned. At two p.m. we proceeded on, passing through a most fertile and interesting country ; cotton growing wild and plentiful. We found several different kinds of fruit, which proved to be very palatable and good to eat ; butterflies of almost every hue and colour, and of various sizes, flying about and setting in clusters, giving the grass a variegated appearance. This tract of country is truly interesting, and the traveller appreciating Nature's works and bounties would be well rewarded by visiting it. We trekked for four hours and camped.

Next morning at daybreak we proceeded on, going due north, passing through a hilly country with several mountains, which, upon inspection, proved to be rich in iron ore. We trekked for three hours, came into a large

meadow with several open waters in it, where we outspanned. Elephants are here in prodigious numbers, but it is impossible to hunt them owing to the large virgin forests into which they escape and into which man cannot follow them. These forests are to the elephant what the Kalahari Desert is to the ostrich, and until man discovers means wherewith to penetrate both forest and desert, there need be no fears entertained as to the extermination of either elephant or ostrich. We remained hunting about here for several days and succeeded in killing five elephants. As we went north we travelled through forests of heavy timber which took us two hours to pass through, then entered into large open glades on which were quietly grazing numerous large antelopes who seemed to be quite indifferent as to our approach. Lions are very numerous here and can be seen in twos, threes, fours and upwards. On catching sight of us they generally make for the woods. We continued travelling to the north for three days, passing through open glades surrounded by large forests. Finding that the country did not become more open as we went north, we decided on going no further with the wagons; selecting a suitable place we bivouacked. We are now in the Nhemba country, have the Okavanga River about fifty miles on one side of us, and the Cunene about sixty miles on the other. The country does not appear to be populated, as during the two months we remained here we thoroughly prospected it and saw no signs of habitation. It may be truly said to be a virgin hunting veld. Antelopes of almost every description belonging to South-West Africa are to be found in it, but the obstacles in the way of elephant hunting are so many and of such a nature that parties making elephanting their profession and visiting the Nhemba country under the expectation of procuring lots of ivory will be certain to meet with disappointment. During the two months we were here we succeeded in killing thirteen elephants, and had the misfortune to lose seventeen unsalted horses. Symptoms of fever beginning to show among our party, we broke up camp and made tracks for Damaraland. Following our old route we reached Omaruru in December, 18

ADVENTURES WITH LIONS.

At the bivouac one dark night about nine o'clock, while the boys were seated around a blazing fire, two yards distant from the wagons, a lion suddenly sprang among them, seized one and carried him off. Owing to the darkness it was impossible to render the unfortunate fellow any assistance. Early next morning spoor was taken, and the lion tracked to his lair, where it was killed. It proved to be a male lion of great size—a regular man-eater—as may be gathered from the fact of its having passed quietly through the troop of oxen in order to seize the man, of whom every portion, except three fingers and one foot, was devoured.

One night, between ten and eleven o'clock, after all hands had gone to sleep, we were awakened by the cries of the boys and the barking of the dogs. On getting out of the wagons the encampment was in a state of confusion. A lion had carried off one of the boys. Search was made, and a little Berg Damara boy, between ten and twelve years of age, was discovered lying in an enclosure, about fifteen feet from the fire, apparently dead, with two large open wounds in his head, from one of which the brain was clearly visible. He was taken to the wagons and attended to, and, I am happy to say, recovered. It seems the lion stalked quietly through the oxen, which were lying down, and made for the fire, which was burning brightly, around which the boys were sleeping, made a spring, and seized the little boy with such force as to send him flying through the air into the enclosure. The shriek of the lad awoke his companions and the dogs, and the noise made by these no doubt caused the lion to make off.

Some days after this a single horseman rode out and had not got very far from the wagons when he spied three lions. Singling out a large male he gave chase, and when within seventy yards dismounted and fired. Immediately the lion received the bullet it faced about and charged, the hunter fired another shot and missed; he then endeavoured to mount his horse, but the affrighted animal would not allow him to do so. The hunter held firmly on to the bridle and with great presence of mind managed to turn

the horse so as to screen himself from the lion. The lion sprang on to the horse, the horse sprang forward and fell on to the hunter, and man, horse and lion were scrambling together. The hunter managed to extricate himself and regain his feet, when, to his dismay, he found the breech of his rifle filled with sand, making it impossible for him to reload; he took to his heels, ran a short distance, cleared his gun, and with great courage returned towards the lion and shot it through the head, killing it instantaneously.

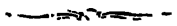


CHAPTER XLII.

CONCLUSION OF THE ADVENTURES OF THE TREK BOERS OF 1874-75.

I HAVE unfortunately mislaid an account of a warm brush between these Trek Boers and the fierce natives living along the Cunene River, but I recollect the circumstances well. The writer of the account (which somewhat resembles one given further back)—the leader of this particular party, one Botha—relates that he took a band of Boers and some Boer boys and a few Hottentots to search for a fresh habitation, as the cattle were dying from some unknown disease. After riding about until the horses were tired, they off-saddled in a green and pleasant spot close to the river, which was overshadowed by enormous trees, and, after partaking of some refreshment, started off down the river on foot. They proceeded some mile or so, when coming to a place that was fordable, they crossed over, and ascended the stream again in order to go towards a likely looking spot, when suddenly they heard rapid firing going on, and shouts, and shrieks and yells as if all the fiends of Pandemonium had been let slip. They all then ran towards the river, opposite where they had off-saddled, and on reaching an eminence beheld an exciting scene. A large body of furious savages, after stealing up and capturing the horses, had rushed on to the boys and Hottentot "after riders," who had thrown themselves in a group back to back and were firing into the savages as fast as they could. Delay was out of the question, although the river was broad and deep and infested with numerous alligators and hippopotami. In they plunged (at least all who could swim) carrying their rifles and ammunition over their heads with one arm, whilst they impelled themselves with the other. On touching the ground with the water about waist high, they fired a volley into a lot of Kafirs who had gathered on the river bank to stab them whilst landing. The enemy, unaccustomed to the thunder of the rifles, fell back at once,

leaving a dozen or so of their comrades *hors de combat*. The Boers now effected a junction with their sons and followers, and with their combined strength succeeded by dint of hard fighting in driving off the savages, losing, however, two or three men in the scrimmage, as well as several horses, stabbed and made off with.



CHAPTER XLIII.

OCCURRENCES AMONGST THE NATIVE RACES OF ZULULAND AND NATAL.

HISTORY OF GODONGWANA ALIAS DINGISWAYO, AND (IN PART) OF TSHAKA.

It is now most necessary that I should revert to the ancient affairs of Zululand and Natal, as the Government of the latter place has issued "The Annals of Natal" compiled by an excellent authority, Mr. John Bird. The first two parts of this work have just now (April, 1888) reached Cape Town, and I am indebted to the courtesy of Mr. Frederick York St. Leger, the able Editor of the *Cape Times*, for the use of them. The contents of the following highly valuable papers left by Mr. Henry Francis Fynn, senr., are very much essential to my title.

Mr. Fynn arrived at Cape Town in 1818, and proceeded to the Eastern Frontier. Returning to the Cape, in 1822, he went as supercargo in a merchant vessel to Delagoa Bay, and travelled some distance inland. He then, at the instance of mercantile men at the Cape, who were desirous of trading with the natives under Tshaka, came to Natal, 1824, with several other Europeans. He spent some time in exploring the country as far south-west as the Umtata, withdrawing for a time from all companionship with Europeans in order to learn the language of the natives. Nine months were passed in this seclusion, after which he remained in Natal, in frequent intercourse with Tshaka and his successor. In 1834 he went back to the Cape Colony, and was one of the headquarter interpreters during the Kafir war of that period. He was then sent to secure friendly relations with the Amapondos, and afterwards served under Colonel (Sir Harry) Smith. He filled for some time the office of Assistant Civil Commissioner and Diplomatic Agent with the Tambuki Kafirs, and was ultimately for several years an Assistant Magistrate, and Resident Magistrate, Natal.

The following is the essence of his important literary legacy to posterity :—

In the year 1824, on my arrival at Port Natal, Tshaka was the Chief of the Zulu Country. From his statements, corroborated from other sources, I received the information in reference to events which appear to refer to (about) the year 1750. It may be necessary to remark that a custom prevails among the tribes which enables the year in which any remarkable event occurred to be traced with some probability of correctness. An annual feast is observed, when the chief eats of the first fruits of the season, prior to which ceremony not even a fallen grain may be eaten under penalty of death.*

The country between Delagoa Bay and the Tugela had for many years been a scene of commotion. At the time here referred to it was occupied by various tribes, the two most important being the Amangwane and the Umtetwa ; the latter having Ujobe for its chief. The first account given of this chief in any way connected with subsequent occurrences is that, before he had selected from among his wives the one who was to be the mother of his successor, he had several sons, of whom it is only necessary to mention two, Godongwana and Mawewe, whose mothers were of different tribes. The friends of Mawewe, with the view of establishing him as the successor to his father, circulated a rumour that Godongwana intended to assassinate Ujobe. The chief, believing the rumour, ordered a party to destroy Godongwana and his adherents. In the attack made on Godongwana's kraal, he escaped to a neighbouring forest, though severely wounded in the side. He was seen, hidden under a fallen tree, by two of the foremost of his pursuers. These, however, were anxious to save his life. They shouted to the others in the rear that Godongwana had made good his escape, and these returned to the chief, reporting to him that his son must certainly die of his wound. Godongwana, however, lived ; his wound was healed, but he sought safety, flying from country to country, while his-

* It is plain that this paper was written in the year 1839—possibly early in the year—since the destruction of Cane and his party is spoken of as recent.—J. B.

father sent presents to the chiefs who harboured him to induce them to put him to death. After repeated escapes from the hands of his executioners, he fled to a tribe under Pangane. . . . Being employed to milk the cattle of the family whom he served, Godongwana attracted the notice of the chief, who took him into his own service, and suspecting that he was the son of Ujobe, assured him of future protection. After having resided for some time with that chief, Godongwana went out with the tribe, which had been mustered for the destruction of a lion that had made some havoc among their cattle. He asked to be allowed to engage single-handed with the animal, and leave having been given, as well as the promise of a reward if he should succeed, he killed the creature (which proved to be a lioness) in presence of the tribe, and brought away two of her cubs, for which he received a large present of cattle, and was made chief over a portion of the tribe. Shortly after it was reported that Ujobe was dead, and that Mawewe had succeeded him.

While this was no more than a doubtful rumour, the attention of the various tribes was excited by the appearance of a "malungu," or white man, said to be coming from the west. This strange phenomenon was represented by those who had seen it as having a human aspect: his garment, though so small as to be held in the grasp of his hand, when slipped over his head covered his whole body; on his feet there were no toes; his heels were so long as to penetrate the ground; he was mounted on an animal of great speed, and carried a pole in his hand, which spit fire and thunder, and killed all the wild animals he looked at; he was represented as the chief of the diviners, from whom they all derived their powers. At his presence the natives fled, after killing an ox to be consumed by him; and, whenever he entered a kraal, beads and brass were left behind, and found by the natives on their return. Pangane, more daring than his neighbours, awaited his arrival. During his stay with that chief, the white man performed a surgical operation on Pangane's knee, which had for some years been affected in some painful way. The European of whom this description is given was probably Dr. Cowen, who travelled from Cape Town in a N.E. direction in the year 17— This traveller endeavoured for

some time, in vain, to procure guides to direct him to the sea-coast, then distant nearly 300 miles ; and at length accompanied Godongwana, who, with his followers, proceeded to his country with the object of dethroning Mawewe, and establishing himself in his stead. Arriving in the neighbourhood of the coast, the stranger proceeded towards the sea, and entered a tract under the rule of Pakatwayo, who had him seized and put to death. A belief prevailed among the tribes on the coast that white men were not human beings, but a production of the sea, which they traversed in large shells, coming near the shores in stormy weather, their food being the tusks of elephants, which they would take from the beach if laid there for them, and placing beads in their room, which they obtained from the bottom of the sea. Godongwana's arrival in the neighbourhood was reported to Mawewe, with exaggerated accounts of his power, of his riding on an animal and having the weapon of thunder, both of which were said to have been brought by him from some distant country. Mawewe, to learn the truth, sent one of his councillors to see where Godongwana was and observe his strength. The councillor sent on this errand proceeded direct to Godongwana, who, probably assuming a claim to the magic powers which rumour conferred on him, gained over this emissary, and concerted his schemes of future action with him. The councillor, returning to Mawewe, advised that a force should be sent against him. This was done, and the command was given to the councillor, who, as he approached Godongwana, placed foremost the men whom he believed to be attached to Mawewe. These, beginning the fight, were attacked in their rear by the chief and his followers. In the midst of the confusion thus occasioned, Godongwana rushed amongst them amidst the acclamations of his friends, which in a moment became general. Mawewe, hearing of these proceedings, fled to the Knobe Kafirs, and this was the cause of several subsequent wars between Godongwana and Pakatwayo, who harboured Mawewe ; but Pakatwayo was ultimately compelled to give him up to Godongwana, who had him put to death.

Godongwana commenced his career about 1780. His first act was to forbid the name of Godongwana being any longer applied to him, substituting for it that of Dingiz-

wayo, which implies "One in distress," in allusion to his having been an outcast. Dingizwayo appears to have possessed much natural ability, and this was increased by his experiences in travelling through the neighbouring countries. His superior intellect would have given him an advantage over his neighbours, but the surprising strides he made in improving the form of government, in war, and in the encouragement of ingenuity, led to the supposition that he must have derived *knowledge from some other source* than intercourse with native tribes ; and there is a probability that during the time he was with Dr. Cowen he acquired much information from him, and that on this were founded his plans for the future.

In the first year of his chieftainship, he opened a trade with Delagoa Bay, by sending 100 oxen and a quantity of elephants' tusks to exchange for beads and blankets. Prior to this a small supply of these articles had been brought to that country from Delagoa Bay by the natives. The trade thus opened by Dingizwayo was afterwards carried on, on an extensive scale, though the Portuguese never in person entered his country. The encouragement held out to ingenuity brought numbers around him, liberal rewards being given to any of his followers who devised things new or ornamental. Milkdishes, pillows, ladles of cane or wood, and snuff-spoons, were produced. (Many curious specimens of excessively neat workmanship are still made in the Zulu country.) A kross (karosse) manufactory was also established, a hundred men having been generally employed in that work. From the presents received from Delagoa Bay he selected some for imitation ; and a handsome reward was offered for the production of a chair and table. The former was accomplished : it was cut from a solid block of wood, and was by no means disgraced by the presence of its model of European workmanship. The chiefs of the Zulus still have chairs made for their use by their own subjects. An umbrella could not be imitated, but the idea of its use was supplied, and a shield was substituted for it, and continues to be used by the Zulu chiefs. It is held over them by their servants, and is more suitable and characteristic than an umbrella could be, which must be held by the person using it. The wars which Dingizwayo began with his neighbours were

not at first on a great scale. But they were successful, and spurred him on to more important movements. He assumed a despotic power hitherto unknown; he divided his followers into regiments, distinguishing each by name and by the colour of their shields. He introduced waddresses of a most imposing appearance to be worn by his chief men and warriors, as if he wished to claim for them rather the respect of their enemies than to terrify them by that appearance of fury which would be supposed to be the vice of the savage. He declared war on all the neighbouring tribes, assigning as his reason that he wished to do away with the incessant quarrels that occurred amongst the tribes, because no supreme head was over them to say who was right or who was wrong; a state of things that could not have been the design of Umvela, the first of the human race. Dingizwayo's proceedings sufficiently testify that these were really the views that actuated him. The first tribe he conquered were the Amakwadini. He directed their cattle to be brought to his place of residence and there to be assorted. The oxen were distributed among his warriors, but he restored the cows to the defeated tribe, from whom he exacted submission to his authority. On this principle he continued his conquests. The most important of the conquered tribes were the Kwabis, Amalanga, Amakwadini, Amazulu, Amatyaleni, Telayizi, Kuyivane, Amatembu, Amaswazi, and the Amakose. The only chief he had not subdued was Zuedi, chief of the Endwandwe.

Before proceeding further with the acts of Dingizwayo, it becomes necessary to take some notice of the Zulu tribe under Senzagakona, one of those subdued by Dingizwayo. At that time the tribe numbered only 2,000 men. Before the date of Dingizwayo's conquests, the custom of circumcision had been general among all Kafir natives; but he ordered the rite to be deferred until he should have brought under his dominion all within his reach. Owing to this circumstance, circumcision fell into disuse among all the Eastern tribes, and the omission of the ceremony extended to all who acknowledged his authority. Among these was Senzagakona: the rite was postponed in his case. But by long usage it was unlawful that, though a chief might set aside a number of women for a seraglio, he should until

after circumcision have any intercourse with them for the propagation of his race. Among the females thus set apart by Senzagakona was Nandi, of whose death an account is separately annexed. She was of the Amola tribe. She became enceinte. Senzagakona, not suspecting the truth, attributed the change in figure to disease, known by the name of Tshaka. But, in the course of time, the true cause could no longer be concealed. A son was born, and, owing to the circumstance just mentioned, with the difference of a single letter in the word, was called Tshaka. Nandi displaying a very ferocious temper, was driven away, and returned to her country amongst the Amola tribe. She afterwards married a commoner, and had a son named Engwade. Dingizwayo then took Tshaka under his protection, saying that, as he had himself been driven from his father, and had become an outcast wherever he went, Tshaka should be under his special care. During Dingiswayo's wars, Tshaka was at an early age conspicuous for his bravery, and gained the name of Sigiti. At the death of his father, Senzagakona, Tshaka solicited Dingiswayo to establish him in the Zulu chieftainship. This Dingizwayo refused, stating that the Zulu tribe were under his authority, and that Umfogazi, the heir apparent, had a prior right. Tshaka, finding this to be the only obstacle, employed his brother Engwade to assassinate Umfogazi. This having been done, he sought some assistance : and then, dressed in his war attire, and accompanied by many of Dingizwayo's followers, he entered his father's kraal chanting a song composed by himself, in which he set forth his warlike views. The experience he had gained during his attendance on Dingizwayo, and his own ambitious views, could not find scope for action so long as his protector was alive. Tshaka took the earliest opportunity of ridding himself of such an obstacle. Dingizwayo having gone out to attack the chief Zuedi, Tshaka accompanied him, commanding one division of the force, and knowing the spot where Dingizwayo would post himself to observe the battle, secretly communicated this knowledge to the enemy, who sent a force and took him prisoner. He was kept bound for three days, and then put to death. The Umtetwas, their chief being a prisoner, were defeated. Some joined the ranks

of the victors, while the remainder returned to their country, acknowledging as their chief Mondesa, Dingizwayo's brother. The various tribes who had been conquered and formed part of the Umtetwa tribe, refused to acknowledge Mondesa, and took the opportunity of claiming their independence.

To give an adequate idea of Tshaka's proceedings, from the death of Dingizwayo to the time when he (Tshaka) was assassinated by his brother, Dingaan, would require an extensive work, while the object of what is here recorded regarding him is chiefly to give an insight into the revolutions the various tribes have undergone, and the rise and progress of the Zulu nation, to elucidate which it has been necessary to give a more minute account respecting Dingizwayo and the tribes antecedent to the time of their being under the dominion of Tshaka. Hence the little mentioned regarding Tshaka can give but an indifferent idea of the character of that chief. The death of Dingizwayo leaving him without control, he found a pretext for attacking Mondesa while the tribe was still in confusion from the loss of its chieftain, and were in fear of retaliation from the tribes which, having been conquered by Dingizwayo, were now left at liberty. This fear, as well as the inducements held out by Tshaka, led them to unite under his authority. With this additional strength he meditated greater conquests, and fought over again Dingizwayo's battles; but now they were attended with greater slaughter. He disapproved of the custom of throwing the assagai. To substitute a different mode of attack, Tshaka assembled two divisions of his followers, who were ordered to supply themselves with a reed (javelin) each from the river-bank, that he might be convinced of the effect which only one weapon would produce when used at close quarters. The two divisions thus armed were ordered to oppose each other, the one throwing the weapon, the other rushing on and stabbing their opponents. The result of this collision was momentary, and met with Tshaka's entire satisfaction, few having escaped being wounded, and several severely. Tshaka then ordered six oxen to be slaughtered in his presence; and collecting the assagais of his followers, with the exception of one left to

each, he ordered the shafts to be broken and used in cooking the meat, of which the prime parts were given, hot, to those who had been conspicuous for courage; the inferior parts after being soaked in cold water, were given to those who had been seen to shrink in the combat. Thus originated the use of the single spear by the Eastern tribes.

Tshaka having, after much opposition, overcome the neighbouring tribes, in order to prevent a repetition of revolt, put to death the chiefs and principal families of the conquered, selecting, however, the younger men, whom he attached to his regiments, forming together a body of 50,000 effective followers: these he governed with despotic severity. Having, with the exception of Matuwana, who fled to the North-East, brought under his dominion all chiefs and tribes between Delagoa Bay and Umzimvubu, he determined to continue his wars so long as any body of people could be found to stand in opposition to his force. To fight or die was his maxim, and certain was the death of any man or body of men who retreated before the enemy. The countries to the N. E., as also the coast westward, were separately invaded. Those who attempted to withstand him were overpowered by numbers, ultimately exterminated, neither sex nor age being spared. Many were burned to death, their huts being fired at night, while the barbarous cruelties he practised struck terror into many who had never seen his force and fled at his name. The recital of his cruelties, though horrid, is necessary, for the omission might leave him entitled to be regarded only as a savage. One instance is related by his followers and participators in the deed as having occurred in the commencement of a battle with Zuedi. Some aged women having been taken in the outskirts of their country were seized and brought into Tshaka's presence. After eliciting from them the information he required, he ordered them to be bound with straw and matting, which being set on fire, the tortured victims were driven towards the enemy amidst the acclamations of Tshaka and of the furious demons attending him. Whilst those opposed to him were subjected to such cruelties, his own followers were not exempt. The instances are numerous in which, though not a

semblance of crime was imputed to them, he has had men seized, and their eyes taken out of their sockets ; and then they were allowed to move about and be ridiculed by who met them. It is needless to dwell on the enormity of his cruelty. It required some off-set to gloss over this, his predominant feature. He seemed to possess qualities that might do so, and these, though only assumed, were sufficient for the ends he had in view. When the feelings of his heart were appealed to, he was by no means deficient in kind expression ; and tears appeared to be always ready at his command. Excessive liberality gained for him that ascendancy for which he was esteemed above all before him. His despotism made the lives and property of all his followers exclusively his own. Hence his treasury though exhausted by liberal gifts, required but the death of two or three wealthy owners of cattle to replenish it. The success that had always attended him in his numerous wars, and his own pretensions to superiority, led his followers to believe that he was more than human, and in this light he was ever adored by his subjects. He succeeded in overrunning the whole country from Delagoa Bay to the St. John's River ; and if death had not put a stop to his ambitious career, or had he not been deterred by the probability of a collision with the Cape colonists, he would assuredly ere this have exterminated every tribe of Kafirs up to the Colonial border. The numbers whose death he occasioned have been left to conjecture, but exceed a milliou. Of the tribes yet extant who escaped subjugation by Dingizwayo, the first was that of the Chief ———, who occupied the tract from St. Lucia to Delagoa Bay. He fled beyond that port inland, and his is now the only tribe east of Delagoa speaking the Zulu language. At the death of this chief he was succeeded by his son Sotshangana, who was three times attacked by Tshaka. On the last occasion Tshaka's army, before making their intended attack, was surprised in the night by Sotshangana and his followers, who were led to make this movement by a deserter, one of Tshaka's chiefs. Little is known of Sotshangana or his people, though they cannot be much less numerous than Tshaka's adherents. The next tribe of importance in point of

numbers is that under the chief Umsiligazi, misnamed by the colonists Matsilikatzi: an error arising from the adoption by the tribe of the name of their head, and so calling themselves Amasiligazi. Tshaka had no sooner commenced his wars after the death of Dingizwayo than the country was invaded by Zuedi. Tshaka, knowing his inability to meet the invader, retreated with his adherents, having first destroyed every kind of grain and cooking utensil in the tract he was leaving. When his spies returned with information that the invading force had totally consumed their supply of provision, he turned upon his adversaries, who in their famished state fled before him. Three of Zuedi's petty chiefs were left behind, two of whom, Beju and Umlotsha, joined Tshaka, by whom they were afterwards put to death. The third, Umsiligazi, with 300 followers, became a freebooter. He began his aggressions by setting fire to the huts of petty tribes by night. His men, scattered abroad for the purpose, gained advantages without difficulty, receiving into their ranks such as escaped the flames. The tribe of Umsiligazi rose into notice, but was never considered important until the year 1830, when he was attacked by Dingaan. The extensive increase of the adherents of Umsiligazi was caused by the accession to their number of the refugees driven out by Tshaka, especially when Zuedi was defeated in 1826.

The mode of government to which the Eastern tribes have been accustomed has been despotic, though it was not till after the chieftainship of Tshaka that it can be said to have attained a very arbitrary character. The advantages resulting from that mode of government, and the success of the new mode of warfare, induced the natives to imitate the example of Dingizwayo and Tshaka; but the different degrees of power assumed by the rulers admit of a softer designation than despotism; for such tyranny as Tshaka's could not be adopted by them with any probability of success, for their retainers would certainly in such case have attached themselves to Tshaka, whose continued fortune offered a strong inducement. By his tyranny and barbarous acts, Tshaka secured the most abject submission to his will

and restrained his subjects from the most trivial offences. If we keep out of sight Tshaka's barbarities, the Zulus were a superior people, distinguished for good order and discipline. The region devastated by the marauding chiefs exceeds the Cape Colony in extent. It is for the greater part quite void of inhabitants. Many of the inhabitants who escaped from the spear were left to perish by starvation. Their cattle having been taken and their grain destroyed, thousands were for years left to linger on the slender sustenance of roots—some even of a poisonous kind. One species could not be safely eaten until it had been boiled repeatedly for twenty-four hours; and, if the cravings of starvation led to a disregard of caution, they knew the fate that awaited. Insanity was the invariable consequence. In this state they cast themselves down from mountain-cliffs, or became helplessly the prey of wolves or tigers. In my first journey from Natal to the Umtata, in 1824, I witnessed very awful scenes. Six thousand unhappy beings, having scarcely a human appearance, were scattered over this country, feeding on every description of animal, and driven by their hungry craving in many instances to devour their fellows. The excessive liberality of Tshaka in his gifts of cattle to the European party enabled them to do much in alleviating the distress which they witnessed around them; the first attempts, however, in affording relief were attended with obstacles. The safety of the party would be endangered by Tshaka's displeasure; and, moreover, as Europeans had never before been seen in the country, the motives of their offer of help were misconstrued by these victims of misery, who fled from them as from destruction. The treatment experienced by the first of the natives who accepted relief soon brought the remainder to Port Natal—above 4,000 of both sexes were saved in this way—and Tshaka, hitherto implacable in their regard, became softened, and, feeling a deep interest in forwarding the views of the Europeans, he encouraged rather than discountenanced the protection afforded to the distressed, and he spared the lives of those of his subjects who, having been sentenced to death, had made their escape and fled to Port Natal. Their arrival among the Europeans being

reported to Tshaka, he replied : " They have gone to my friends and not to my enemies : take care of them as of your own." To these circumstances it is due that a body of natives under the control of the European party was collected at the Port. The fate of the natives became identified with our own, and could scarcely be separated. While their recent destruction in the attack on the Zulu nation is much to be deplored, they have proved themselves deserving of the protection that had been afforded them by dying in the cause of their protectors, and in the same field. Their general good conduct has led to the belief that, under an established government, the natives would prove to be good subjects and exemplary soldiers.

This body of people was small in proportion to the numbers who had fled from the country in fear of Tshaka, and took refuge among the western tribes of Kaffraria. From these they received the name of Amafengu, from the word " Fenguza," which is expressive of want. The first of these refugees expressed their need of sustenance by saying " Fenguza," " We want." Hence all who followed them at different periods, though belonging to various classes, were called Amafengu. The position of these people in their state of servitude under their Kafir masters was one of restlessness. Being generally industrious, they aimed at the acquisition of cattle. Once in possession of such property, they evinced a disposition to be free from bondage. A custom prevails in all Kafir races in regard to cattle acquired by a dependant. They are considered to be his property only so long as he remains in his subordinate condition, or by permission of his master builds a separate kraal, in which case he is still looked on as an adherent : but if he join another chief or withdraws from the authority of his master, his property is subject to seizure. In their anxiety to be no longer menial servants, the Fengus have taken every opportunity to escape with their property. The first that occurred was when an attack was made by Ncapayi on the Tambookies. Some of the Fengus joined Ncapayi, and the Tambookies, in a spirit of revenge, persecuted those who had joined the ranks of the invaders, and had remained with their masters. The rumours as to the conduct of the Fengus who had

escaped reaching the other tribes, the persecution became general. The next instance occurred in 1834, in the last Kafir war, when they embraced the opportunity, and became British subjects. In the confusion caused by the war, some had lost their cattle, while others had brought away those of their late masters, with which they had no sooner escaped than they extensively increased their stock by plundering the cattle taken by the Colonial forces from the Kafir tribes. The Fergus, like the natives at Port Natal, belonged to fragments of every tribe defeated by Tshaka: those at Natal, however, had advantages that materially influenced their character—for they lived in a rich and extensive country, and being supplied with cattle and grain, had no inducement to roam. Under the government of their own chiefs and laws, they had always been under sufficient restraint, and were an orderly people. The Fergus, on the contrary, have for years been without any settled abode, divided from their chiefs, having nothing but the name of Fergus to connect them with their fellows, and roving from place to place. They have fallen materially in character, and bear little resemblance to those of their countrymen who have not been exposed to the hardships endured by the Fergus.

The Kafir tribes may be considered to be almost exclusively a pastoral people, and wholly so as regards the tribes near the Cape Colony, since the quantity of grain produced among any portion of them will barely suffice for their consumption for three months in the year. The Amapondas, before their defeat by Tshaka, in 1824, were a pastoral people. Having then lost much of their stock, they became agricultural and pastoral. The Natal refugees also became agriculturists, loss of cattle having in most cases been the only stimulus to tillage. To this rule the Zulus are an exception, being at once agricultural and pastoral. * * *

During the life of Dingizwayo, thefts of cattle by the natives from one another were not unfrequent. Under Tshaka no penalty less than death was inflicted for the offence, and this at once put a stop to that description of plunder. During the twelve years of my residence in the Zulu country, not a single instance occurred of cattle stealing.

From a fragmentary paper written by Mr. Fynn, probably in reply to some one asking for information respecting Natal, after he had quitted it for the Eastern frontier of the Cape Colony (1834), and before the advent of the Boers (1838).

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It does not appear that any attempts were made by the Portuguese to settle Port Natal. The first factory appears to have been commenced by the Dutch, who were ultimately compelled to abandon their settlement, owing to the disturbed state of the neighbouring tribes. . . . The Dutch claimed a right to the country, under a purchase made by them from the native chief Inyangesa. It appears, however, that his tribe occupied only five miles of coast: the neighbouring country, or rather that within the first and last points of Natal, being inhabited by various tribes, probably not less than twenty-five, independent of and incessantly at war with each other, and by one of which Inyangesa and his tribe were destroyed. This territory at a later period was occupied by a tribe who fled from their native soil in fear of Tshaka, but ultimately shared the fate of other native races in the general desolation of the entire country when it was depopulated by that sanguinary chief, only forty of the inhabitants escaping. These ultimately found protection with the party of English who arrived there in the *Julia*. From the the time the Dutch left Natal till the arrival of the *Salisbury* there is no tradition amongst the natives that any vessel put into Port Natal.

The brig *Salisbury*, (Mr. King) was chartered by several merchants at Cape Town, and sent on a trading voyage to St. Lucia, the object of which having failed, they entered Port Natal, in the hope of opening up a communication with Tshaka. This attempt also failed, and they returned to the Cape.

Mr. Farewell then chartered two vessels, with the permission of Lord Charles Somerset,* and with about forty persons left Cape Town for Port Natal. The sloop *Julia*, under my guidance, arrived there six weeks before the *Ann*, on board of which Mr. Farewell took

* The Governor of the Cape.

his passage, that vessel having been delayed in Table Bay. In the interim I had established an intercourse with Tshaka, who evinced a great desire that the English should take up their residence at Port Natal. The *Julia* took a number of the party back to the Cape, and returned to Port Natal, sailing thence with others of the party. She is supposed to have foundered. By the loss of this vessel, communication with the Cape was cut off from the few remaining settlers. Owing to this circumstance the small party were under the necessity of being very circumspect in their conduct and dealings with the Zulu chief, in order to conciliate his friendship, for his despotism has never been surpassed, as far as we are informed by history. Fortunately, his capricious disposition inclined him to show kindness to us : and during his reign we received continued marks of it from him.

The country which may be considered as connected with the Port of Natal extends about fifty miles east and two hundred miles west of that port. That vast extent may be considered as connected with the port, for two reasons : first the common devastation under which the whole tract has suffered, and still remains suffering, being totally depopulated, with the exception of the European settlement at the port, and the unfortunate beings who have collected under its protection : and secondly, its soil, climate, productions, and aspect, which differ essentially from those of the surrounding countries : so widely, indeed, that it would appear as if Nature itself had set boundaries to that district.

This unhappy region was depopulated by Tshaka and the other marauding tribes who fled from his terrible outrages ; and it was in this uninhabited state when, on our arrival, we found only a few stragglers who had escaped indiscriminate massacre. These were in the extreme of want and misery, barely subsisting on a scanty supply of roots, often poisonous, and the cause of many deaths. They were not long in collecting round the English settlement, and by the protection and humane assistance afforded them by the whole party their lives were saved. The kindness shown by the English excited the greatest astonishment in the Zulus. Being the first Europeans they had seen, they were supposed by the

natives to be of the brute species, in the form only of man, and whose language was as unintelligible as the chatter of baboons. Tshaka alone, being a man of intelligence and discernment, had formed a more favourable opinion of the party : the Zulus generally remained in ignorance of who and what they really were, until I became sufficiently acquainted with their language to instruct them. It appears they had formed their opinion of Europeans from the circumstance that, vessels having been wrecked on the coast, such of the crew as escaped drowning were murdered by the natives in the belief that they were sea-animals, not having any country, and that each vessel contained a separate family, who lived on salt-water and the ivory which they found on shore. The treatment experienced by the starving natives induced many Zulus, who escaped the hand of the executioner, to fly to Port Natal for protection, and there they were allowed by Tshaka to remain unmolested. Since the death of the chief, Dingaan, his successor, looks with a more jealous eye on the Europeans under whose care the distressed people are, and whose strength is daily increased both by the addition of persons coming from the Cape Colony, and of natives who desert to join them. He is held in some check by the dread of fire-arms, of the effect of which very exaggerated accounts have been circulated by those who escaped from the defeat inflicted by the frontier colonists on Matewana's tribe in 1828. The number now under the management of the Europeans at Port Natal amounts to nearly 6,000 souls, who would all be massacred if the Europeans were to withdraw from the Port.

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The frontier tribes—that is those between the Kieskama and the Umzimvubu—occupy a country extending about 300 miles along the coast. The whole of Kafiraria, extending from the Colonial frontier to Delagoa Bay, must have been originally occupied by one people, as is evident, from their language, manners, and customs, which are very similar, and differ only in a provincial degree. As far back as can be traced by tradition, their government was patriarchal : and although wars have always been frequent, they never were of that destructive kind practised during the last sixty, and especially the last twenty, years under

Dingizwayo and Tshaka. The desolation caused by these two chieftains has left the country unoccupied except by the Zulus, who occupy an extent 200 miles in length and 150 in breadth. It is calculated that the scattered tribes may have had a population originally numbering a million, of whom only a few thousands have escaped the destruction of the two last-mentioned reigns.

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1824.] VISIT TO TSHAKA.—[FYNN.]

(Mr. Farewell and Mr. Fynn.)

TSHAKA WOUNDED BY AN ASSASSIN.

On arriving within a mile of the king's residence, we were directed to wait under a large tree till the arrival of the messengers who were to call Mr. Farewell and myself and the rest of our party.

The kraal was nearly two miles in circumference. At the time of our entering the gates, the kraal was surrounded by about 12,000 men in their war attire. We were then desired to gallop round the kraal several times, and, returning, bring the remainder of our party. When we came again, we were directed to gallop four times more round the kraal—then to stand at a distance of twenty yards from a tree at the head of the kraal. Umbekwana, who had accompanied us, made a long speech to the king, who was so surrounded by his chiefs that we could not distinguish him. One of the chiefs spoke in reply to Umbekwana, to whom he stood opposite. His speech concluded, he brought out on elephant's tusk as a present to Mr. Farewell. Umbekwana again spoke, urging us frequently to exclaim "Yebo"—meaning "Yes"—but what we were assenting to we did not know. Tshaka then sprang up from among the chiefs, striking the shield of the chief on either side of him. The whole body then ran to the lower end of the kraal, leaving us alone, with the exception of one man who had been in the crowd. This man proved to be a native of the Cape frontier, who had been taken prisoner in a war between the colonists and Kafirs and sent to Robben Island. Capt. Owen, of the *I. even*, had taken him as an interpreter to attend

him during his survey of the Eastern coast. Afterwards the interpreter had been given over to Mr. Farewell on his voyage to St. Lucia Bay. There he ran off, and sought protection with Tshaka, who gave him the name of Hlamba-amanzi, denoting one who had crossed the water. Among the colonists he had been known by the name of Jacob Sumbiti. He spoke good Dutch. But to return to the subject of our visit.

The whole country, so far as our sight could reach, was covered with numbers of people and droves of cattle. The king came up to us and told us not to be afraid of his people, who were coming onwards. The cattle had been assorted according to their colour, each drove being thus distinguished from others near it. A distinction had also been made from the shape of the horns. These had been twisted by some art or skill into various forms, and to some additional horns had been attached—as many as four, six, or even eight—part of which were erect, part having loosely down. There were instances of cattle on which strips of skin, cut from the hide, but not detached from it, were hanging loosely from the bodies of the oxen. After exhibiting their cattle for two hours, they drew together in a circle, and sang and danced to the war-whoop. Then the people returned to the cattle, again exhibiting them as before, and at intervals dancing and singing. The women now entered the kraal, each having a long thin stick in the right hand, and moving it in time to the song. They had not been dancing many minutes when they had to make way for the ladies of the seraglio, besides about 150, distinguished by the appellation of “sisters.” These danced in parties of eight, each party wearing different coloured beads, which were crossed from the shoulders to the knees. Each wore a head-dress of black feathers, and four brass collars fitting close to the neck. The king joining in the dance was accompanied by the men. The dance lasted half an hour. The king then made a long speech, which was made intelligible to us by his interpreter, Hlamba-amanzi. He desired to know from us if ever we had seen such order in any other state, assured us that he was the greatest king in existence, that his people were as numerous as the stars, and his cattle innumerable. The people now dispersed, and he directed a chief to lead

us to a kraal, where we could pitch our tents. He sent us an ox, a sheep, a basket of corn, and a pot of beer (about three gallons). At 7 o'clock, we sent up four rockets and fired off eight guns. He sent people to look at these, but, from fear, did not show himself out of his hut. On the following morning we were requested to mount our horses and ride to the king's kraal. On our arrival we found him sitting under a tree, in the act of decorating himself. He was surrounded by about 200 people, a servant standing at his side, and holding a shield over him to keep the glare of the sun from him. Round his forehead he wore a turban of otter-skin, with a feather of a crane erect in front, full two feet long. Earrings of dried sugar-cane, carved round the edge, with white ends, and an inch in diameter, were let into the lobes of the ears, which had been cut to admit them. From shoulder to shoulder he wore bunches, three inches in length, of the skins of monkeys and genets, twisted like the tails of these animals, and hanging half down the body. Round the ring on the head (of which a separate description will be given) were a dozen bunches of the red feathers of the looris, tastefully tied to thorns which were stuck into the hair. Round his arms were white ox-tails, cut down the middle so as to allow the hairs to hang about the arm, to the number of four for each. Round the waist a petticoat, resembling the Highland plaid, made of skins of monkeys and genets, and twisted as before described, having small tassels round the top, the petticoat reaching to the knees, below which were white ox-tails to fit round the legs, so as to hang to the ankles. He had a white shield with a single black spot, and an assegai. While he was thus dressing himself, the natives proceeded, as on the day before, to show droves of cattle, which were still flocking in, and repeatedly varying the scene by dancing and singing. Meanwhile it became known to us that Tshaka had ordered that a man standing near us should be put to death, for what crime we could not learn; but we soon found it to be one of the common occurrences in the course of the day.

Mr. Farewell then offered him the present he had brought for him, which the king accepted with much satisfaction. Dancing and singing were then continued till 4 o'clock, when we withdrew to our tent. At seven, a

messenger came to call me to attend the king. We found him sitting in the palace, which before we had not entered. He was sitting seven yards away from his hut, with a fire before him. He asked me if I had any medicine, as he had heard that I had cured several invalids on my first trip to Umbekwana's. He spoke of having rheumatism. His whole conversation was on medicine. I remained talking with him until 10 o'clock, and on returning I promised that I would remain with him, according to his request, for a month after Mr. Farewell, Mr. Peterson, and their party should return to Natal.

On the following morning, Tshaka requested me to take a walk for about 12 miles to see one of his chiefs, who was very ill. When I arrived, I bled him and gave him medicine, and in five days after I heard of his complete recovery. Umbekwana informed the king that Mr. Peterson, too, had medicines, and he (Mr. P.) was asked to produce them and to state their qualities. He produced a box of pills, which he said was good for all diseases, and strongly recommended Tshaka to take two. The king took four, and gave one of them to each of four chiefs, desiring Mr. Peterson also to take four. Mr. Peterson tried to argue that four were too many for one person, but, the king insisting, Mr. Peterson took them. The chiefs were then asked what was the taste of the pills, and said that having swallowed them as directed, they had discovered no taste at all. The king now swallowed two, and desired Mr. Peterson to keep him company and take two more. This request met with a positive refusal, but, the king insisting, and the chiefs adding the pressure of the argument that one who recommended medicines should not refuse to take them himself, Mr. Peterson was compelled to swallow two more, that is, six in all. The consequences of this to a person of the age of 63 years do not require to be explained in detail. On the following day, Tshaka having understood that Farewell and Peterson intended to return to Natal next morning, collected all such of his forces as were in the neighbourhood, male and female, numbering about 25,000. At about 10 o'clock they began, as on the first day, to dance, and at intervals to display their cattle. They had marked their faces with clay of various colours, white, red, black, and other

shades. When these amusements had been continued till 4 o'clock, the king desired his people to look at us, to see the wonder of white men, and to consider his own greatness. He was able to tell the origin of his nation, and he was proud to be able to say that those men were the subjects of King George. His own forefathers and theirs were cowards, who would not have dared to admit a white man to their presence. He stated an instance of a white man, who had escaped from a wreck only three years before, and who was put to death by his neighbour, the King of the Kwabis, because he supposed the unfortunate shipwrecked sailor to be a mere animal sprung from the sea. He should expect his nation to look on us, and pay us the respect due to kings, and not consider us their equals. This speech being concluded, we dispersed and went to our tents.

The next morning I accompanied Mr. Farewell and Peterson, when they went to bid farewell to Tshaka. After receiving presents of cattle, &c., they started, while I, according to promise, remained, as did also a Hottentot servant. At 12 o'clock he presented me with twelve oxen, and then left the kraal to go to another 15 miles distant. On the following day he sent for me, and on my arrival asked me to look at a large drove of cattle, which I had not yet seen, and to count them. I did so. There were 5,654. When I stated this result of my count, it caused very general laughter: and they asked how it was possible that I could count so many, since I had not once reckoned ten with my fingers. They came to the conclusion that I had not counted them at all, and the interpreter could not persuade Tshaka of the possibility of counting without the use of the fingers. The Zulus have no other mode of reckoning. They commence from the little finger of the right hand, the thumb of the left hand representing six, and so in rotation to ten, which is the little finger of the left hand; twenty being two tens, thirty three tens, until they come to ten tens, or a hundred, which they call a "great" ten. There are some who have an idea of a thousand, which they call a "great" Ingwanu.

Tshaka went on to speak of the gifts of Nature. He said that the forefathers of the Europeans had