

Although this woman's appearance did not indicate want of necessary food; yet it certainly did not prove that she had been living in plenty. She was talkative, though sedate; and the freedom and mature confidence with which the daughter often held a conversation with the mother, were remarkable: yet there was, in the child's manner, nothing disrespectful. She seemed to treat them with all maternal affection; and at night, as she lay down on the bare ground to sleep, she wrapped them up with her under her own kobo.

I may here remark that *kaross* and *kobo* are but two words for the same thing; the former belonging to the Hottentot, and the latter to the Sichuana, language. They signify the *skin-cloak*, already described; and may be used indifferently; although the latter is more proper to express the Bichuana cloak, which differs in fashion a little from the other, as it does also in materials; the *kaross* being generally made of sheep skin with the wool on, and the *kobo*, either of the fur of various small animals, or of some larger skin made into leather. The latter sort, called *kóbo-kaama*, because most commonly made of the skin of the *kaama* antelope, is therefore more properly intended for summer; but the fur-cloaks, called *kōsi-kobo*, being very expensive to purchase, or very difficult to procure, on account of the number of animals required in making it, poverty obliges the greater part of the nation to wear their leathern cloaks at all seasons, though they are considerably colder than those of fur.\*

This poor creature possessed, she said, nothing on earth, but the clothes she wore: and, from the kindness which she testified towards her children, she certainly would not have allowed them to remain almost naked, if she could have obtained another cloak. She was however, besides her cloak, the owner of a *pītsa* (*péetsar*) or *earthen pot*; and which she had brought with her as a very significant emblem of

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\* Of the kinds of *kobo* here mentioned, that made of fur is represented in plates 7 and 8; that of leather, in plate 10, and in the 21st, 31st, and 36th vignettes. The sheep-skin *kaross* may be seen in the vignette at page 1.

her wants, and of the object of her visit. I ordered the men to supply her with meat, although we had little to spare ; and it was not long before her pot was on the fire, doing its duty. The children were lively and in good spirits ; and it was most probably to the sight of this, that the talkativeness of the girl and her mother, was to be attributed.

12th. This morning *an ostrich* having been observed feeding among the trees, one of the Hottentots crept under the bushes unperceived towards it, sufficiently near to shoot it. My men now obtained a supply of their favorite ornament, and each one decked himself with a white plume in his hat.

These birds are in general found to be more difficult of approach than the antelopes ; which may be occasioned by the greater height of their eye above the ground, enabling them to see over all the shrubs of the plain. This was an old male, and, on account of its feathers being dirty and much damaged, was said to be a ‘nest-bird’ or one which had been sitting on the eggs. The small feathers which cover the wings were undamaged and of a fine black ; but these were not prized by the Hottentots.

In weight and size, the leg of this ostrich, including the flesh of the thigh, was really surprising when viewed as the leg of a bird : it was as much as one man could carry. The flesh was dark-colored, and resembled beef ; and was exceedingly coarse and tough, though tolerably well-tasted. It is sometimes, as the Hottentots affirm, of a disagreeable oily flavor ; but I could not here distinguish any taste of that nature. The stomach is considered to be the best part of the whole bird, being both tender and delicate ; but my men, who were acquainted with this circumstance, took care to eat up the whole of it before they gave me this piece of information.

Our provisions being nearly consumed, this bird came very opportunely in our way, and besides, enabled me, by giving the poor Bachapin woman one of the legs, to keep her pot employed for several days after our departure.

We were now within a very moderate day’s-journey of Litakun ;

but as I conceived it would be more convenient to arrive there as early in the day as possible, so that there might be sufficient time to have an interview with the Chief, and make some arrangements before the night came on, I determined to advance this day no nearer than the last water on this side of the town.

When we had travelled two miles, we halted for a few minutes to fill the water-casks at a shallow pond of clear water surrounded by acacias, a fountain similar to Sikkloniáni; having been told that the spring at which we were to unyoke was slightly brackish, yet not unwholesome. At the distance of a mile beyond this, we came to another similar pond; and, as I depended upon Muchunka, who was well acquainted with the country, and assured me that this was the only water until we reached Litakun, I halted here for the night, though we had not proceeded more than three miles. But on the following day I discovered that we might have advanced six miles farther, as this would have brought us to a plentiful rivulet of excellent water, within four miles of the town.

What this man's reason might be for wishing me to halt at this place instead of going forward, as I should have done, to the rivulet, I never could learn; nor why, after leaving Little Klibbolikhonni, he led me in a northerly direction down the Kruman river, when he knew that the direct and usual course would have taken us to the source of it, at the Klibbolikhonni Spring, in the bearing of north-east. Yet, that it was some selfish motive, I have no doubt; although my suspicions as to his want of fidelity were not awakened at this time. It is to be feared that every traveller who shall spend among these African tribes time enough to learn their true character, will find, to his trouble and vexation, that the only principle by which they are guided is *selfishness*; or rather, that they have not the fixed inflexible principle of honor to restrain them from swerving from the path of rectitude.

The place at which we had halted was called *Lobütsāni*, if my interpreter's word can be relied on. The air was now, as it had been during the whole day, extremely cold; its chilling effect being increased

by a strong easterly wind ; the thermometer not having risen during the day higher than  $58\frac{1}{2}^{\circ}$ , (11·7 R.), and remaining all night at  $43^{\circ}$ , (4·8 R.).

*13th.* It was my intention to fix my residence at Litakun for some time, as the most favourable situation for studying the character of the people and observing their customs. An abode there of several weeks, would, I conceived, be highly advantageous in preparing me for the journey onwards, and would enable me to gain much more experience, and in much less time, than could be expected while travelling hastily through the other parts of the country, where we should, only occasionally, see a few straggling individuals ; if a judgement could be formed from the number which we had hitherto met. We should, by continuing to travel every day, soon reach, indeed, the farthest extremity of their country ; but it would be long before I had made myself acquainted with their manners and customs, or had acquired that practical knowledge and experience, which I deemed essential to my safety and success. It appeared, therefore, to be accordant to reason, that I should make myself tolerably well acquainted with one tribe or nation, before I proceeded to the next.

At an earlier hour than usual, we began to yoke the oxen to the waggons ; and it seemed as if some new sensation was felt at our near approach to a large and populous town. I could evidently perceive that the thought of terminating this days-journey in a scene so different from all which we had hitherto beheld, roused in my people some strong feelings ; and though they were not apparently those of fear, yet I have little doubt from subsequent experience, that, had not Muchunka been with us to inspire the party with confidence in the peaceable disposition of his countrymen, I should have found great difficulty in persuading the whole of my men to advance another step beyond Lobutsáni.

This being the day for receiving their rations of brandy and tobacco, they requested to have them before we set out, as it was not likely that I should have leisure for giving them at the usual hour in the evening. With this wish I most readily complied ; not

only because I had resolved to conceal from the Bichuanas all knowledge of my having any intoxicating drink in the waggon, but because I had lately witnessed how necessary tobacco was to amuse, if I may so express it, the minds of my men, and imagined that the exhilarating power of the brandy would be on this day especially useful.

There was among all my party, a certain degree of curiosity to see this long-talked-of town, in praise of which they had heard so much ; and this enlivened them, and perhaps, during its continuance, counteracted their timidity. I need not describe my own sensations at so interesting a point of my journey ; they may easily be conceived by those who have ever felt a desire to visit a foreign land that they may view and contemplate the human character in some new light ; and that, by tracing the gradations and shades of notions and ideas, through the various customs of different nations, and even to their first feeble source in uncivilized life, they may better understand themselves, and learn by the comparison, to form a juster estimate of that society which more immediately surrounds them, and to which they more properly belong. Those will feel as I felt ; and will find in their own heart, a ready apology for all those stratagems by which I endeavoured to draw my men into a consent to accompany me to nations still more remote, and still less known.

Our course this day, was over the same level country which I have called the *Great Plains of Litákun*, a denomination which does not express too much, as our journey through that part only which lay on this side of the town, was, according to my estimation, not less than forty-seven miles, extending in one unbroken expanse. They still preserved their sandy and grassy character, though occasionally varied with bushes ; and were not without the pleasing relief of frequent clumps of acacias. The *lime-stone rock*, which, in some places, of a white and in others of a blackish color, had been here and there observable during nearly the whole distance, now began to disappear beneath the surface, and *sandstone* and *granite* rocks, a kind not before noticed in the Transgariepine, introduced a change in the

geological appearance of that part of the plain in which the town was situated.

Agreeably to the *hypothesis* which I have ventured to assume, and which has already been explained \*, these rocks must rest upon the great limestone floor; unless we adopt another, which, though it would suppose the limestone to be the superincumbent stratum, does not contradict the assertion that the whole country is geologically a *primitive region*; and although no favorable opportunities for ascertaining the fact, presented themselves, yet it is not impossible that the granite may protrude itself through this limestone. In either case, it still remains a fact, as far at least as my observation extends, that the limestone never rises above the surface, and that wherever hills or mountains occur, they are found to be either of clay-slate, or of sand-stone: none which I examined were of granite, this substance having been met with only in a comparatively small proportion.

As we advanced, the surface of the plain, which had hitherto been sandy, became more rocky. At first the rocks were of limestone, though of a blackish color; as we proceeded, they changed to a red sandstone; and farther, they were composed of a coarse granite.

In this part of our days-journey, the pretty flowering shrub already noticed † grew in greater abundance, and tempted me to halt a few minutes to lay some luxuriant specimens into the press; an operation which at other times had always been deferred till the waggons arrived at the night's station; but in the present case there could be no expectation of having sufficient leisure at the usual hour.

At the distance of six miles from Lobutsáni, we crossed to the right bank of a rivulet which was running in a plentiful stream; and which was said to join itself to the following. At two miles and a quarter beyond this, we came to a larger stream, which our guide called the *Litákun river*, though distant from that town a mile and a

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\* At page 311. of this volume.

† The *Passerina*? mentioned at page 341.

half; but which I afterwards found to be the highest and principal branch of the *Moshewa* (Möshówa), and the river which flows by the original town of Litákun now deserted and in ruins. Its banks were steep; and it was not till after some delay in searching for a practicable road for the waggons, that they could be dragged safely to the opposite bank. The bed of this river, or more properly, rivulet, was but a few yards wide, and of this the water occupied but a small part; yet, as it flows constantly during the whole year, it is regarded by the natives as a considerable stream, though much inferior to the Kruman.

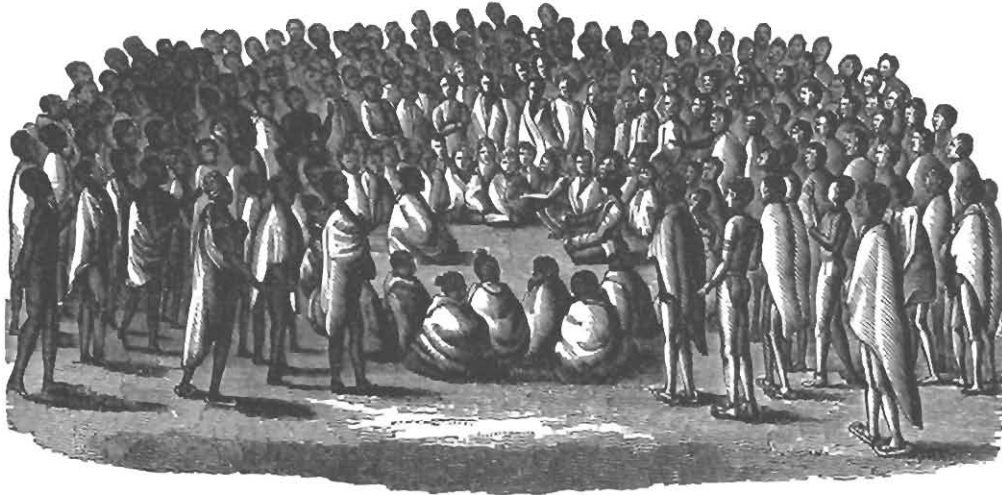
As we approached the hills which partly enclose the valley in which Litákun stands, the ground became more uneven and rocky. A number of oxen, attended by several herdsmen, and a few straggling inhabitants, showed us that we were not far from the town; while some large mokaala trees, and every bush around, indicated, by the unsparing manner in which they had been lopped and cut for fuel, that we were in the immediate neighbourhood of a populous place. Many narrow foot-paths leading forward in one general direction, pointed out our way, and began to awaken my attention to the unexpected magnitude of the town; for as yet I had not been able to gain any distinct notion of its size: every person of whom I had asked questions on this head, denominating it a very large kraal, but being unable to give me any other more defined idea: so that my expectations as to its extent were very much below what I actually found it to be.

At length, the most gratifying sight which my journey had yet afforded, presented itself; and part of the *Town of Litákun* now appeared before me. As we advanced nearer, and gained higher ground, the multitude of houses which continued rising into view as far as I could see, excited astonishment; while their novel form and character seized my whole attention, as my eager eyes surveyed and examined their outline though yet at a distance. They occupied, in detached groups, a portion of the plain, not less than a mile and a half in diameter. The situation of the town appeared open,

though surrounded by hills. The spaces which intervened between the houses, were sparingly covered with low bushes and a half-trampled herbage. A few mokaalas were here and there to be seen standing amidst the dwellings; but excepting these, no other tree was visible in any quarter. The usual appearance of Bachapin houses is exhibited in the annexed engraving







## CHAPTER XIV

### RECEPTION AT LITAKUN.

**WHEN** the waggons had nearly reached some of the first houses, which lay irregularly scattered on the skirts of the town, and our approach was discovered, many of the inhabitants flocked round us, and the crowd increased at every step. All seemed highly pleased at our arrival, and moved forward by the side of the waggons, with a briskness and alacrity which seemed to show that they regarded my coming as a public holiday, or as a great event which rejoiced them the more as their expectations of seeing me had so long been disappointed.

As for myself, I scarcely once thought of the rest of my party, and seemed to have entirely forgotten that I had either waggons or attendants belonging to me ; so completely was my attention absorbed by the interesting scene before me, and by the novelty of all which I beheld. The good humour which beamed in the countenances of the

crowd, reflected a sunshine upon every object, and from the first instant, banished every uneasy sensation which the uncertainty of our reception might have created. With the recollection of the vexations and disappointments which had so long attended my progress into the Interior, I felt as though I had, by advancing thus far, gained a triumph over the numerous difficulties which must always beset and oppose every traveller who shall attempt to explore these regions, alone and unsupported, cheered by no friend, upheld by no aid. While surveying with rapidity the new character of this bustling crowd of Africans, and admiring the social appearance and magnitude of a town, so different in every respect from those of Europe, I caught a spirit of enthusiasm which seemed like some fascinating power emanating from the strange objects which every where surrounded me, and excited feelings which rendered my first view of the town of Litakun, a moment, which, in its peculiar gratification and delight, was never surpassed by any other event of the journey. Accustomed, as I had been, for so many months, to the sight of only the frail moveable huts of Hottentots and Bushmen, I rejoiced at finding myself at length arrived among a nation whose dwellings claimed the name of buildings. Although the weather was cold, yet the sun shone bright and shed animation upon the scene and enlivened the appearance of these dwellings, as much as the arrival of the white stranger, seemed to lend a pleasing active curiosity to their gazing inhabitants.

Muchunka, who was in high spirits, led the way as our guide through the labyrinth of houses. He had equipped himself with a gun and cartridge-box on this occasion, that he might display before his countrymen some marks of superiority; and of which he was not a little proud. My own men, of whom three were mounted on horses and the rest on foot, kept closely together; while I myself sat in front of the great waggon, by the side of Philip, and whom I was glad to see managing his long whip without the least symptom of being confused by the presence of so large a throng. My attention was too much occupied another way, to allow me to observe whether all of my party were equally at their ease; but I suspected that they

were not. He, indeed, had, some years before, made a journey to the Kruman at the time when the Bachapins were residing in a town on that river; but to all the others, this country and its inhabitants, were not less new, than they were to myself.

The buildings were nowhere ranged in the form of streets, nor placed according to any regular plan; but were scattered about, in some places far apart, and in others standing so closely together, as not to admit a passage for my waggons between them.\*

I had desired Muchunka to conduct us at once to the dwelling of the Chief. As we proceeded towards the middle of the town and the waggons drove past their dwellings, the families ran out to get a sight of us; the women half-astonished, the children half-afraid: but the men immediately quitted their employment and added themselves to the countless crowd by which we were already surrounded, and almost impeded. Yet, they conducted themselves without the least disorderly behaviour or boisterous noise: nor did they, though naturally most importunate beggars of tobacco, attempt at this time to interrupt our progress by any solicitations of the kind. One man who was walking by the side of the waggon, once, as he looked up in my face, pronounced the word *mūchūko* (tobacco); but no others followed his example as I took no notice of it, being fearful, from the experience I had already gained, that had I complied with his request, the whole crowd would soon have been in an uproar; and the only word to have been distinguished, would have been, muchuko.

At length we arrived before *Mattivi's house*: it differed in no respect from other houses, nor did its appearance exhibit the least superiority, or indicate it to be the dwelling of the Chief of so large a town, and the ruler of a whole tribe.

I waited a minute, expecting that the Chief himself, or some

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\* The *fifth plate* will give some idea of the appearance of the town of Litákun, on entering it from the west, and looking northward. The various objects seen in this view, will be found fully explained in the two last chapters of this volume. On the left, is represented a man carrying a parasol made of ostrich-feathers; and in the middle of the picture, are the figures of two women and a child. The large trees are *mokaalas*, or camelthorns.



Engraved & Coloured after the original Drawing made by W. J. Burckhardt, Esq.

*View on entering the Town of Batakoos.*

Published by W. & A. G. 1808

person in authority who might have been in readiness, would have come forward to meet me; but as I could distinguish in the multitude no person of this description, all being dressed alike, I ordered my men to loose the oxen from the yoke, and drive them and the other cattle back to the open space on the outside of the town.

The crowd which had collected round us, was now so much increased by the people who flocked from all parts of the town to view us, that I was soon enclosed in so great a multitude, that every object beyond them was excluded from my sight. Muchunka, as my interpreter, remained close by my side; but my Hottentots were so intermingled with the natives, that I saw little of them after the oxen had been unyoked.

In this situation I found that I was surrounded by most of the principal men of Litakun. Among the foremost and most loquacious was the Chief's uncle *Serrakútu* (Serrakóotoo) the brother of Muli-hában, and the first who was introduced to me: for here, the peculiarity of the case required that the practice of civilized countries should be reversed; and instead of introducing the stranger to the chief personage, it was necessary to point out this one to the stranger, who, otherwise, could not have distinguished him from the rest of the crowd; though, on the other hand, there was little necessity for indicating to him who was the stranger.

After waiting about five minutes, a man who stood close by my side, was without much ceremony brought to my notice as *Mattivi*, the Chief of the *Bachapins*. Whether he had stood there the whole time, or had but just forced his way through the crowd, I was too much engaged to have noticed; but in his peculiar silence and reserved manners he formed a striking contrast to his uncle *Serrakútu*, who now openly exulted in the superiority of his judgment in having, contrary to the opinion of the Chief himself and of every one else, persisted in assuring them that, notwithstanding the report of my having returned to the colony, I should certainly visit their town. This person, therefore more especially, seemed pleased at my coming, and placed himself so far forward in the conversation, that had I

been left to my own decision, I should not have hesitated in addressing *him* as the Chief.

*Mattivi* in outward appearance differed in no respect from those of the crowd by whom he was surrounded. Compared with the rest of his nation, he was in stature of an intermediate proportion, and of a good figure; neither tall nor short, neither thin nor corpulent. In his countenance there was little expression of openness, or of that good-natured easy disposition which might be seen in the features of several who stood near him. He wore an ordinary leathern kobo or cloak, and was ornamented round the neck with a thick necklace of twisted sinews, one string of large beads alternately white and purple, and several small cords from which, conformably to general custom, a common knife of Bichuāna manufacture \* was suspended. He was barefooted, and wore nothing on the head; but his hair was plastered with a thick covering of grease mixed with sibilō which caused it to shine with perfect metallic lustre. On his left arm, above the elbow, were five broad rings of ivory. † His age appeared to be above forty; but it is possible that it might not have been quite so much; as his grave and sedate deportment on the one hand, and his uncle's talkativeness on the other, seemed to bring their ages nearer together than, it may be supposed, they really were. A thicker beard than commonly seen among his countrymen, who often have none at all, assisted much in producing these impressions.

He stood perfectly still, with his hands before him folded in each other, and with his eyes directed rather downwards, but now and then looking up and showing that he was attending to all that was said. He spoke very little or almost nothing; and left the conversation to Serrakútu and his brothers. These were pointed out to me; for to say, introduced, would create an idea of some form or ceremony, and give a very erroneous impression of the whole affair. The brothers who were present on this occasion, were Mollémmŷ, Molaalŷ, and Mähúra. *Mollémmŷ*, whose name has already been

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\* Such as may be seen represented by the upper figure of the 39th vignette.

† See the 38th vignette.

mentioned, was a tall thin man, of a countenance most remarkable for its long and disproportioned features. The mother of him and of his elder brother Mattivi, was a Kora; but the others were the sons of a Bichuāna woman. *Moláli* (or *Molaalā*) was a fine well-proportioned young man of a genuine Bichuana countenance and complexion, approaching somewhat to the negro. The younger brother, *Mahúra*, was remarkably handsome as a black, and seemed to be about twenty years of age. He was of fine proportions, and in limbs and figure, not unlike the well known statue of Antinoüs, though somewhat fatter. On his feet he wore sandals\*, and his head was bound round, not inelegantly, with a leathern handkerchief, nearly in the manner which has been shown in a former plate. †

The conversation which took place between us, amounted to but little; being much interrupted by passing through the mouth of an interpreter. This man seemed quite at home among these people; and, being personally known to most of them, who called him familiarly by his name, he often continued the conversation for his own pleasure, quite forgetting his official duties, and leaving me to guess, by their looks and gestures, or by a single word which now and then, though rarely, caught my ear, the purport of what was said between them.

It must not be supposed, because I have called him my *interpreter*, that he performed his duty with much regularity; or that he had any very strict notions of the nature of his situation. His ideas on this subject were the most vague; and he seemed to think, that by giving me occasionally a little of the information, he acquitted himself of his obligation. Neither must it be imagined, that at this introductory meeting either the Chief or myself, made many complimentary speeches to each other, or conducted ourselves with much courtly formality: to relate such incidents in this manner, might perhaps, set off a traveller's story to much advantage, and excite a pleasing wonderment in his readers; but the inflexible rule of truth

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\* Figures of the Bachapin sandal are given at the end of this chapter.

† That of the 'portrait of a Kora.' Plate 10. of the first volume.

will not allow him thus to decorate his narrative, while conscience whispers that he ought to tell a plainer tale.

At this time the principal remarks which were made by the assembly, were merely to inform me that they had for a length of time been expecting me at Litakun: to which I replied, that as I had long felt a strong desire to become acquainted with them, it was never my intention to return home till I had visited their town. Serrakútu rejoined, that I spoke very rightly, and he was glad to hear me say so. As Mattivi seemed so little inclined to speak, I put myself on a level with him, by merely saying to him that I was come to see him: to which he replied by one or two words expressive of approbation and assent. Muchùnkă was much pleased in pointing out to me the different relations of Mattivi, who were standing by us: he spoke to every one in his usual and animated manner, and might have been taken for one of the most important personages, if men's importance were to be measured by their confidence. Yet it was not the confidence of presumption: it was not in the smallest degree wanting in due respect towards them.

Our interview had thus lasted about ten minutes, when the Chief, addressing himself to me, said he wished that we should sit down. We were then standing near my waggons, in an open space between the houses. I expressed my desire to do as he wished; but remained on my feet till he should first be seated. Seeing however that he waited for me, I sat myself down upon the ground, in the African manner; and immediately he did the same, placing himself opposite to me; while the different members of his family, and the *kôsies* or subordinate chieftains\*, formed round us a circle two or three deep; the rest of the people still continuing standing, as close as it was possible for them to crowd together. The engraving at the head of the chapter (page 358.) will give some idea of this scene.

The Chief still preserving his taciturnity, Serrakútu assumed

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\* I here use the word *chieftain*, as the nearest to my meaning; although to some persons, it may possibly seem to express too much: but the sense in which it is to be understood may easily be discovered from my explanation of the word *kosi*, at pages 272. 347. and 348.



the prominent station, and made himself the principal speaker; although Mollémmi also, took a share in the debate. The younger brothers and sons, though attentive to all which was passing, remained respectfully silent. The surrounding spectators seldom attempted to speak; but the kosies who formed the sitting circle, occasionally addressed themselves to my interpreter. He, whether to save himself trouble, or because what they said was not spoken directly to me, left the greatest part of their remarks uninterpreted. It appeared that they were questioning him on various subjects relating to my journey; such as the length of time since my departure from Cape Town, which place they called *Mökaapa*; the reason of my subsequent return into the colony; the quantity of tobacco and beads which I had brought with me; the object of my visit to Litakun; and others of the same nature. What answers were made to all these I know not; but he afterwards gave me to understand that his replies were conformable to that which he had always heard stated by my Hottentots.

Addressing myself to the Chief, I told him, that my object in coming into his country, was to form an acquaintance with him and his people, whom I had heard so favorably spoken of at *Kárrikammä* (Klaarwater): that so much had been said in praise of Litakun, that I had been very desirous of seeing his town: that I wished at the same time to hunt the wild animals, that I might be enabled to take home the skins of them to my own country: that I intended to stop with the Bachäpîns long enough to learn their language, so that I might be able to tell them myself many things which I wished them to know, and that we might by these means understand each other's sentiments more clearly than they could be explained through an interpreter: and that I hoped we should thus become true friends, that I might at my return home, report of the Bachapins that they were a good people, and that on hearing this, other white-men would visit him and bring abundance of beads and tobacco. I therefore wished now to know from himself, whether he thought that what I had said, was good; and whether he approved of my remaining a long time at Litakun.

To this, his answer, or rather that of the interpreter, was simply, "That is the same." By which he meant to say, that I was at liberty to stay as long as it pleased me, or to depart whenever I chose. He thus, by confining his reply to my last words, cunningly avoided giving at our first meeting, any opinion on the other parts of my speech.

The surrounding multitude were in the highest degree attentive to all we said; the eyes of every individual were fixed upon me, and examined me with the utmost curiosity. As I thought I could perceive satisfaction in their countenances, I felt perfectly at ease; but could not, on viewing the assembly and snatching in the midst of these transactions a moment to reflect on my situation, a solitary Englishman wandering among lawless nations in the heart of Africa, to gratify a desire of beholding human nature in its uncivilized state, I could not but feel sensible of the risk I incurred.

After sitting thus for about ten minutes, the Chief rose and left the circle, Serrakútu ordering the crowd to make way for him; which they instantly did, without confusion or noise. All the rest remained in their places, and a conversation of the same nature as before, was renewed between the *kosies*. A few trifling questions were put to me, who in my turn put others of as little importance; asking if they had many elephants and camelopards in their country, and if there was much game to be found in the vicinity of the town. At some intervals little was spoken by any one; the attention of all being engaged in watching every motion I made, and in observing my features.

In five minutes the Chief returned. The crowd opened a passage for him, as before; but no one rose or quitted his seat: he stepped between the chieftains, and took his place within the circle. He had risen and gone into the house, for the purpose of fetching a small calabash, of milk; which, as soon as he was seated, he offered to me. He said nothing, but intimated by his motions and looks that it was presented as a testimony of friendly feeling towards me. Accordingly, I took a part of it; during which ceremony, Serrakútu, Mollémmi, and Muchunka, continued talking, while the

rest of the assembly and the crowd, in silence rivetted their eyes upon me, with looks of uncommon interest and surprise; as a great number of them, there is no doubt, had never before beheld a white man.

As I conceived it would not have been decorous to have returned any part of this present, I gave the remainder to Juli that he might set it in the waggon; for on looking round at the crowd I at that moment discovered him close to me. My own men had been completely excluded from me, but he, not yet knowing whether my reception was friendly or not and becoming anxious for the result, had thus forced his way to his master's side.

After this we continued sitting; but no further conversation took place between us. At length Serrakútu asked me to give him some tobacco; but, though I had put some in my pocket for occasional distribution, I declined giving him any at this time, as I feared that some confusion might arise, should all the others make the same request, and as I knew that the quantity I had about me would not suffice for the whole assembly if I began to give a piece to each. I answered him, that until the Chief had received that which was intended for him, it would not be correct to make a present to any one else; and he expressed himself satisfied with my excuse.

That we might not sit silent and unemployed, I opened my snuff-box, and held it towards Mattivi, who took two thirds of its contents, and returned it to me: but, as I was sure that he would be better pleased with three thirds, I put the box again into his hand, and found that I had not mistaken his feelings. He emptied the whole into the hollow of his hand and drawing from its sheath, the knife which hung from his neck, he, with the point of it, distributed a small quantity to each of his family and to all the chieftains who sat in the inner circle, reserving for himself no larger share than he had given to any of the rest; a display of generosity to which he was induced by the presence of the assembly. On this, a general *snuff-taking* ensued, in the manner already described; but the quantity which each received, was not sufficient to produce that strong effect, nor even an inclination to sneeze.

On asking Muchunka privately if this would not be a proper

moment for bringing forward the presents which I intended making to the Chief, he advised that I should wait till another opportunity, as he knew, he said, that Mattivi would be better pleased if they were given to him when quite alone.

At length Mattivi rose, and without ceremony, or speaking to any one, left the assembly. I remained a few minutes after; but on ascertaining that he would not return, I quitted the circle also, and retired to my waggon; on which, the chieftains rose, and the crowd dispersed.

During this interview, which lasted little more than three quarters of an hour, the principal object of my attention had been to discover, if possible, the character of the man to whom I was about to commit myself, and on whose dealings so much depended. But his silence baffled all power of guessing; yet I thought I could discern through all this *affectation* of dignity, indications of a want of mind and of that which constitutes *real* dignity. To have expected to find this last quality in him, was not expecting more than was possible, since it is as much the gift of nature as of refined education; and an uncultivated savage may often possess it in a higher degree than those whom art would elevate, but to whom nature has refused her support. Although I observed nothing which could be considered as prepossessing in his favor; yet the impressions of a first interview had not disappointed the expectations which I had allowed myself to entertain of his character.

To make use of the word *king* when speaking of such a man, or of *queens*, *princes*, or *princesses*, to designate his wives, sons, or daughters, would betray a childish vanity which, instead of adding importance to my journal, would only serve to give extremely false notions of the persons whom it means to describe. I am content with humble terms for expressing humble things. It is, I may be excused for saying, very far from being the object of this narrative, to create an interest in it by any of the arts of exaggeration; among which, that of elevating the character of ideas by false names, or of depressing it by similar means, is not the least dishonest.

Scarcely had I seated myself in the waggon, when another crowd formed itself. From the first, all women, girls, and boys had been

excluded ; but now the throng consisted entirely of these. In order to get sight of me, they had arranged themselves in a long line, extending from the back of the waggon, the end usually open ; so that they might look into it, and have a full view. This was a scene as amusing and interesting to me as to them ; and therefore to gratify both parties, I seated myself forward ; by which a greater multitude were enabled to see at once. They talked a great deal, and in a very familiar and lively manner ; but unfortunately their volubility of utterance prevented my distinguishing a single word ; and my interpreter had at this time left me to myself. At last, that important word *mūchūko* was often repeated by those who stood nearest : on which I endeavoured to tell them, by a combination of words and signs, that I could not give them any tobacco till Mattivi had received some. This mode of conversing, being, I supposed, quite unintelligible to them, appeared to afford these Bachapin ladies much amusement. At this moment Muchunka, seeing me so completely beset by this curious good-humoured crowd, came to my assistance ; and explained to them what I had been endeavouring to say. One of those who had been importuning for tobacco, was the wife of the Chief ; but notwithstanding her rank, she was as little successful as the rest. This crowd was composed only of the wives, younger daughters and sons, of the richer inhabitants ; those of a lower class were not permitted to approach me till a day or two afterwards. They continued standing in this manner for some time, till they had satisfied their curiosity ; on which they returned to their homes.

Soon after this, Mattivi, Serrakútu, and Mollémmi, came and took their seats in the waggon. As they appeared to have no other object than that of mere curiosity, I took out my vocabulary and read various sentences to them in their own language. These, as my pronunciation was not unintelligible, seemed to afford them considerable amusement ; and Muchunka did not fail to let them know that I had learnt them from him. But though they appeared pleased, they exhibited none of that surprise which I have described as having been witnessed on a former occasion ; and even Muchunka's astonish-

ment was now much moderated. They could scarcely be quite ignorant of the nature and use of books and writing, as several white-persons, had at different times, visited their country. It seemed to afford them much pleasure, when I repeated that it was my intention to learn their language, that I might talk to them without an interpreter. Mattivi's manners, though still sedate and reserved, were now somewhat more familiar, and he had evidently laid aside that assumed apathy and silence, which he may have thought more becoming him in a public assembly composed of the principal men of property and influence, belonging to the town; and even among the larger crowd, there were, perhaps, but few of the poorer class then present.

He pointed to a large circular enclosure close by, surrounded by a fence or hedge of dry branches, where he wished my waggon to be stationed, as he remarked that I should find the open place where it now stood, to be very inconvenient on account of my being there too much exposed to the general crowd of the inhabitants. I therefore ordered my men to move it thither: which they easily effected without the oxen, as the ground was level and even. We still remained sitting within, while they drew it along; and it was exceedingly amusing to behold this Chief of the Bachapins, who, a few minutes before, sat in the midst of a great assembly of his nation, with a gravity of deportment which would hardly permit him even to return an answer to my address, now, as pleased with the ride, as a child when drawn about by its nurse. All his dignity in my eyes, was at an end: he seemed now to be only a Bachapin named Mattivi. He regretted that the distance was so short; and his uncle and his brother, not less than himself, were delighted with the motion of the vehicle, and betrayed their satisfaction by countenances exhibiting an intermediate expression between smiling and laughing.

They descended from the waggon as soon as it was brought within the enclosure; and Mattivi showed me a hut on one side of the area, which he gave for the use of my men. The plan of it was circular; the sides, which extended round two thirds only of the circumference, were made with roughly-interwoven branches

and twigs; and the roof was covered with dry grass. It was of very rude construction, and in no respect resembled the neat dwelling-houses of the town: it differed from a Hottentot hut only in materials and greater size, and was intended merely as a place of shade. My people, however, were very well pleased with it, as we had seldom found so good a shelter on the journey; and they easily rendered it more comfortable, by closing the front with the mats which we had brought with us for similar purposes.

The Bachapin *kosies*, or chieftains, do not receive visitors or transact business in their houses or within the fence by which they are incircled; but appropriate to this use a large open area, from five-and-twenty to thirty yards across, surrounded by either a hedge of branches, or a rough irregular palisade. In this area, which they call a *móotsi* (*móatsy*), or *mútsu* (*móotsew*), all public business is transacted; and it is here, where they and their attendants and friends, usually sit during the day and in fine weather. It is the *place of public resort* for the men, but not for the women; whose laborious employments call them another way. Sometimes a large tree is left standing in it, for the sake of shade, but more frequently they are quite unsheltered: that belonging to Mattivi was of this kind, without a bush or green twig within the fence; the hut being intended to supply this deficiency.

It was in an enclosure of this kind, where my waggons were stationed; than which, no situation could afford a more favorable opportunity for observing the manners of the principal inhabitants, and the mode of conducting public affairs; as it was that particular *móotsi* which belonged to the Chief. \*

Soon after we had made these arrangements, a Bachapin presented himself to me as an old acquaintance, and spoke Dutch with great fluency. I had however no recollection of him, until he reminded me of his having joined our caravan at the Karree river, on our journey through the Roggeveld. At that time he attracted no particular atten-

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\* The outside of one of these public enclosures, is shown in the 6th plate, under the large trees, and in the same engraving, the situation of the waggons may be seen.

tion, as he did not then make himself known to me as a native of Litakun; and from his speaking the language of the Colony so readily, and wearing the same dress as the other people, I supposed him to be a Hottentot of the mixed race. He now told me that he had been living in the service of the boors in the Bokkeveld and Roggeveld, from the time of his childhood; but knew not, as he said, by what means he was brought away from his native country. On the arrival of our caravan in that part of the colony, he conceived a desire to visit the land which gave him birth; although he was utterly ignorant of the name of his parents, and even of the name they had given him, by which he might be enabled to make himself known to them: and besides this, he was totally unacquainted with the Sichuana language. He had received from the Boors, the name of *Adam*; and by this he was now generally called. Having been told that I was coming to this place, he had intended to accompany my waggons thus far; but the various delays which had impeded my progress, and the reported uncertainty of my ever returning alive to Klaarwater, had at last induced him to make the journey in company with some Hottentots; with whom he arrived here about a month before me. To his great pleasure, he had at length discovered his father; and who, to his further satisfaction, proved to be one of the richest chieftains in the town, and consequently, a man of some importance; to which advantages he thus found himself suddenly, and most unexpectedly, entitled. His father's superior affluence might be estimated from the circumstance of his having four different dwelling-houses, and as many wives. Adam was endeavouring to learn the language; but as yet had experienced great difficulty in making himself to be understood by his countrymen. It was not, he said, his intention to fix his residence permanently at this place, as he preferred living on the Gariep, with the Hottentots, under captain Berends; to whose manners, language, and mode of life, he was more accustomed; as he knew little of any others. He had partly laid aside his colonial dress, and had adopted that of the Bichuanas, excepting only the *pukóli*: instead of this he retained his leathern trowsers, to which he had been accustomed all his



life; and at this time expressed himself as averse from adopting that part of their dress, after having been so long clothed in a very different manner.

With respect to the covering of the human body, we may remark that among the various nations of the globe, whatever advancement they may have made, they rarely if ever make a retrograde change. And, could this opinion be established as a rule, it would lead us to conclude that the *aborigines* of Southern Africa could never have descended from a nation once accustomed to wear complete clothing.

The place allotted for my cattle, was in the same pound with those of the Chief. A little before sunset, a Bachapin, who said he was Mattivi's son-in-law, entered the enclosure, driving in my oxen before him. They were found in the town, without any one attending them; and, being used to come home at that hour, had of their own accord gone into one of the mootsies, which happening to be his, they were immediately recognised as belonging to me, and every one selected, without mistake, from among his own with which they had mingled; a further proof of the faculty which all these South-Africans have, of distinguishing and recognising oxen in the midst of numerous herds. He claimed a piece of tobacco for his trouble, and, on receiving three inches, departed as much pleased at my cattle having strayed into his kraal, as I was vexed at finding that they had been so much neglected by my own herdsman. But I consoled myself with having by these means discovered that there existed so much good faith and honesty in the inhabitants, that on such occasions they were ready to restore the lost oxen to their owner, instead of concealing them, in order to profit by my loss.

Adjoining the *public enclosures*, are others of the same kind, called *likháai*, and also *móotsi*, in which the cattle are confined at night, and to which there is usually no entrance but through the first: so that by placing a guard here and around the hedge, their cows and oxen are well secured, both from breaking out, and from any attempts of their enemies.

A wooden jug, containing about a gallon of sour or thick milk,

was brought to me by a chieftain's servant; and soon afterwards *Serrakútu* came to inform me that it was he who had sent it; and at the same time begged me to give him some tobacco. Not wishing to be troubled by similar importunities from others, I put a piece secretly into his hand, requesting that he would not let any one know that he had received it from me. This caution was quite unnecessary, as he valued it himself too much to give any away to others; which he could not have avoided doing, had it been known; as his friends would, in that case, have beset him on all sides. He instantly concealed it under his cloak and hasted away home to deposit it in a place of safety.

When *Mattivi* left the waggon, he took his seat on the ground at the distance of a few yards, where his attendants and brothers sat in a small party, engaged either in desultory conversation with each other, or in observing our movements. At some times they appeared not to heed our presence; at others, to watch every thing with apparent curiosity and interest. The spot where he had seated himself, and which he used as long as I remained at Litakun, was directly facing the open end, or back, of my own waggon; so that he had a constant and full view of me, whenever the canvas flap was tied open; which it usually was, during the first fortnight of my residence at this town.

Numbers of the inhabitants were standing about unemployed, except in looking at the waggons and observing all which we did; but, awed or restrained by their Chief, they did not interrupt me, or venture to importune for any thing; a sufficient proof that he had issued strict orders to forbid begging at that time. These, and my own declaration that nothing would be given away till *Mattivi* had received what was intended for him, were the only cause of my remaining all day unmolested in this respect.

Among my stores, I had *coffee* still remaining; and as soon as some was prepared, I sent a large cupful to the Chief, who drank it immediately it was presented to him, and expressed his approbation by the words, It is good. He admired the vessel which held it, and inquired if it was made of ivory. This remark was not injudicious,

as a small jar of white glazed earthenware, was not altogether unlike ivory: it was the last remaining European article of that nature, which I had then left to supply the place of a coffee-cup; every thing else having long been broken to pieces by the unavoidable accidents of travelling.

In the evening, as soon as my waggon was closed and the candle lighted, Mattivi climbed in and took his seat, accompanied by his brothers Mollémmi and Moláali, and attended by Adam the Bachapin, whom they brought with them as interpreter: but, as he was too little acquainted with the Sichuana language, I was obliged to call in the assistance of Muchunka. We were therefore all closely crowded together, as my sitting-room, if I may call it so, had been made only large enough conveniently for one person.

The coffee-kettle was still standing more than half full; and on seeing this Mattivi asked for another cup, which was accordingly poured out for him, and the same quantity also presented to his brothers. This beverage appeared to be highly agreeable to their palate, and so much were they pleased with it, that as soon as one cup was drunk, they asked for another, and repeated their request till the kettle was emptied.

Among other remarks it was explained to me that the name *Mollémmi* signified 'left-handed;' a circumstance which first led me to conclude that these people do not receive their *names* while infants; but that, in all probability, these are given, only when they have attained an age at which they begin to exhibit some character of their own. This may not be the case on every occasion, since I had no opportunity of ascertaining this point clearly; but it certainly is so on many, of which this is an instance; as Mollémmi was really left-handed. He used the knife with that hand, and did with it what others usually do only with their right; being in several things, ambidextrous.

The word *moláala* signifies, a person who is possessed of little, and is used as a common appellative for a servant or inferior attendant. The name *Muchunka* has nearly the same signification, but implies a lower rank. The name of the Chief's youngest brother

*Mahúra*, may be expressed in English by 'fat;' a word which most correctly accorded with his figure.

When they had drunk all the coffee, they seemed inclined to enter into conversation. Mattivi commenced by saying, that *Mulihában* his father, a short time before he died, had desired him to be kind to all his brothers, and to take every care of them; that they were numerous, and all depended on him for protection. He then remarked that *Mulihában* was always a great friend to white-men. To which I replied; Yes, I had already heard that he was, and that the white-men would therefore lament, on receiving the news of his death; but that when I should inform them that Mattivi was equally their friend, they would rejoice again, and white-men would again come to see him.

These remarks, and a few others of the same kind, were made in a desultory manner, and appeared to have no mutual connection, nor any particular object: they were merely meant as an introduction to another more *important subject* which it seems, had occupied their thoughts long before my arrival, and had been a matter of national consultation. It had previously pressed so much on their minds, that it had evidently been resolved to make it the very first point of discussion, as soon as I had reached their town. The Chief, therefore, informed me that since Afrikaander\* had now supplied the Bamuchárs with *guns*, he could no longer consider himself safe in this part of the country, unless he could procure similar arms; and that as soon as this most desirable object was obtained, he intended to remove his town and all his people nearer towards the Gariép, to the spot where it stood at the time of his birth. He expressed himself highly displeased with the Klaarwater people, because they had hitherto refused to sell him any of their muskets; but that now I was come among them, they expected I should be their friend and should let them have one of mine, as they saw I had many, and could therefore easily spare one out of so great a number.

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\* I here write this name as it is commonly pronounced, and as it was spoken by his own family, although it would be more correctly written, *Afrikaaner*.

So unexpected a demand, and of such a nature, for it had more the character of a demand than of a request, and made on the very moment of my arrival, was a circumstance exceedingly unpleasant, as the earnestness with which it was made, convinced me at once of the difficulty of the situation in which it placed me. I had no more than just muskets enough to arm all my men, and three even of these belonged to the Hottentots themselves, who had preferred bringing their own guns as being more accustomed to them. It was putting into the hands of this people a weapon which in the event of any future misunderstanding would be used against ourselves; so that we might lose our lives by the very instrument which we had brought for the purpose of defending them: besides which, ammunition would also be required. If I refused giving it, I must run the risk of its being taken either by force or by stealth. I had but an instant for reflection; my answer must follow the question. I resolved not to grant his request; although I foresaw that my refusal would produce some unpleasant consequences.

I therefore replied, that I had no more than one for each of my men, and that if I were to give up any, some of my own people must go unarmed, which, as he well knew, was a thing not to be ventured in travelling through a country inhabited by *Baróba* (Bushmen); that as we were but very few in number, we had the greater necessity for retaining our arms for our own defence; that they were not all my own, and must be taken back to the colony again; that besides this, he saw that we had no food but what was procured by hunting, and must be well aware that we had in these countries, no other means of support, consequently that our lives depended on our guns, which was not the case with them, as they had abundance of corn, milk, and cattle. And I concluded by assuring him, that I felt the most friendly sentiments towards him and all his people, otherwise I should not have come to see him; that if I had more muskets than were wanted, I would willingly let him have one, but that it was impossible to think of disarming my own men.

All these arguments, which they must have had discernment enough to think perfectly reasonable, appeared to have no effect in

inducing them to relinquish their demand. They continued to talk on the subject, with the same confidence as though they had not heard what I had said; and both Mattivi and Mollemmi were most importunate in urging their request. They declared that they intended to give me the value of it, and would to-morrow send to their cattle-stations for some fine oxen which they proposed offering to me, and were sure that I should not then, refuse to grant what they so much wished. I repeated over again all I had said, and ventured to assume a more positive tone. They continued, however, as much determined as before, not to desist from importuning; if so mild a term can express their manner of asking. Mattivi said; where was he to get a gun if I did not give them one? To this I replied, that a gun would be of little use to people who could not themselves make gunpowder and ball: but the moment these words had passed my lips I felt that I had used but a weak argument; as he quickly rejoined, that he expected that I should be friendly enough to supply him with those things also.

I found myself now so closely pressed by these two, for Molali said but little, that I thought it not prudent to venture farther in the subject, without taking some time for deliberation. I therefore declared that as I had already said so much, I found myself unable to talk more at present, and begged them to wait till the morning. Still, however, they both urged their argument, with the same perseverance; while I, remained obstinate in making the same replies: nor was it till past nine, and when they felt their legs becoming cold from sitting so long up in the waggon, that they left me and went to the fire in my men's house.

Thither I was also compelled by cold to follow them; for the whole day, and more especially the evening, had been rendered exceedingly chilly by a strong easterly wind. The chief with his two brothers, and Adam and Muchunka, went away together and without ceremony or distinction sat down by the side of my people, where they remained nearly an hour longer, warming themselves and smoking their pipes.

Every hour at Litakun presented some new and interesting fact

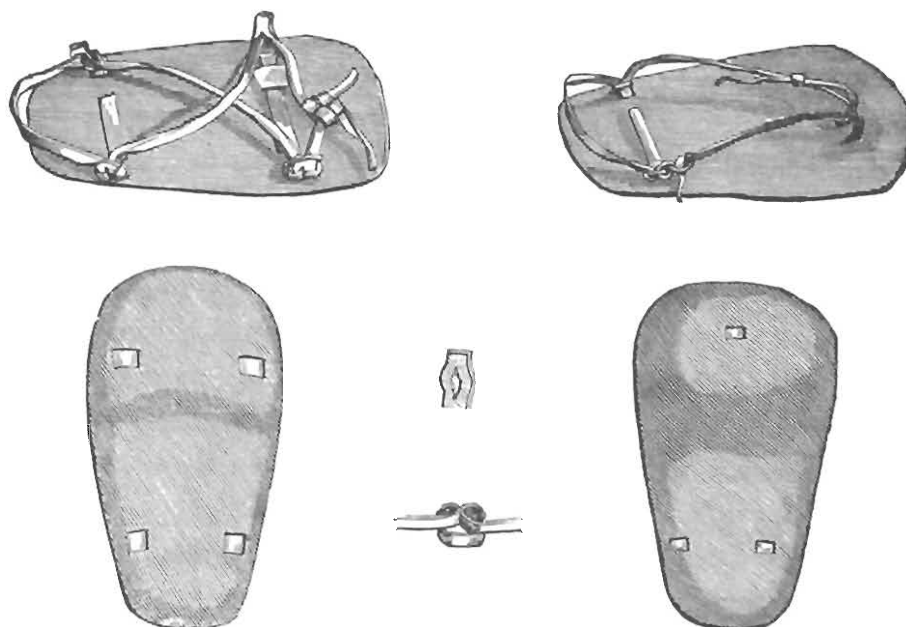
to my observation ; and, even in the midst of all the confusion of novelty, the care which my situation created and the watchfulness which it demanded could not prevent me from enjoying the contemplation of the strange scene to which this day's journey had brought me. I beheld every where, a harvest of new ideas, and lamented that I was working alone in so extensive a field, and where so many eyes were wanted to observe, and so many hands to record.

The existence of *supreme power* without the least distinction of ceremony or superiority of outward appearance in the possessor, was a combination of facts, quite new to me, and of which, the view of *Mattivi* as he was sitting at our fire, gave me an instructive proof. Every one who saw him, knew that he was the person who held that power ; and the consideration of this, seemed to satisfy all his ambition. He affected nothing different from those around him ; he squatted on the ground by their side, and sometimes took a whiff from Muchunka's pipe. He frequently on other evenings, took his seat amongst my Hottentots, and talked with them in very familiar terms, often asking them for their pipe ; which, there is little doubt, he did with a view to saving his own tobacco ; as I did not perceive that he was equally ready to return them the same favor.

After *Mattivi* and his party had retired, and we were left once more by ourselves, excepting two of the chief's servants who remained in the hut all night, I discovered, on inquiring where my men had secured the horses, that neither they, nor the sheep, nor *Andries*, nor *Stuurman*, had returned home that night ; nor had they been seen or heard of since the teams were loosed from the waggons and they had gone away to drive the cattle out of the town to pasture. These Hottentots, it now appeared, had again neglected their duty ; and thus, at a moment when so many other subjects demanded my attention, were my cares increased by their worthlessness ; nor could I, under the pressure of these feelings, scarcely avoid the wish that those who reduced me to the necessity of hiring such people, and those who prevented better from engaging in my service, might some day be placed in a situation to feel all those anxieties and difficulties which their ungenerous dealing caused me for so many months to

suffer. *Keyser* (*Kyser*) was also absent; and no one knew whither he was gone, nor for what reason he was thus away from us. The loss of the horses was, in some respects, a more serious misfortune than that of the men; who, by this conduct, proved that they would be of little value in time of danger. I felt the more persuaded that these things had not been occasioned by any treachery on the part of the natives, as they had so honorably brought home my oxen, which, to them, would have been a far more valuable prize than the horses and sheep. As nothing could be done this night, the rest of my Hottentots as well as myself, awaited in much uneasiness of mind, the result of the next morning's search.

I then retired to my waggon, not to sleep, as nature and past fatigues demanded, but to record as concisely as possible the numerous observations and transactions of the day, before an accession of fresh matter for my journal, should confuse my recollection of occurrences so numerous and so various. In this employment I suffered much inconvenience from the coldness of the night; as the mercury of the thermometer, at an hour and a half after midnight, was found to have sunk within three degrees of the freezing point.







## CHAPTER XV.

### RESIDENCE IN THE TOWN OF LITAKUN ; AND AFFAIR OF THE GUN.

*JULY 14th.* Early this morning, and before I had left my waggon, the Chief sent me, as a present, a fatted cow. This I would willingly have reserved for the sake of its milk during the following part of our journey, but knowing that it was given in the expectation of our making immediate use of it, and of distributing some of the meat among our Bachapin attendants and visitors, I was compelled to resign it for slaughter. This mark of hospitality is customary between all the Bichuana chiefs when they pay a visit to each other ; and as I was

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The above *engraving* represents the *Chief* and a small party of his friends, as they usually sit in the public enclosure, when engaged merely in desultory conversation. As he persisted in refusing to allow any drawing to be made of him, this sketch was taken unknown to him, as he sat in view from my waggon : the figure, of which only the back is seen, was drawn from him. The back-ground shows part of the outward fence of the enclosure.

considered in this light, the same custom, consequently, was followed on the present occasion. It seemed to be intended rather as the sign of friendly reception, than as a desire to furnish me with provisions during my residence with him; for it was never repeated but once afterwards. And although I daily obtained a supply of milk, this was always given in expectation of regular payment in tobacco, and required no thanks on either side; for different chieftains sent it by their servants, who took back the money, as the tobacco might very properly be termed, often without my knowing from whom the milk was received. Yet these supplies came more frequently from the chief or his relations, than from other persons; and who endeavoured to confine this trading to themselves. One of my Hottentots obtained this morning half a gallon for four inches of tobacco; and reported to me that Mattivi had scolded his servants for not bringing us the milk earlier.

On looking out of my waggon as soon as I rose, I found the Chief and his party, which consisted of about ten or twelve of his principal attendant chieftains, sitting in a part of the enclosure opposite to me, employed in scraping the hair off from a skin intended for a kobo. The instrument with which this was done, was a small adze of the form already described.\* The skin lay extended on the ground, and was occasionally sprinkled with water, to facilitate the removing of the hair. He was the only person at work upon it; the rest were doing nothing, except now and then for a minute or two conversing together.

I was allowed to take my breakfast undisturbed; for although they attentively watched all my motions, no one came to the waggon. I sent the Chief a pot of milk and rice, which he immediately ate, in a manner which showed that he considered it very palatable.

I soon after this, took my seat in the circle, and, informing him of the time when my dinner would be ready, invited him and as many as he thought proper to bring with him, or as my waggon could accommodate, to come and partake of the meal; telling him als

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\* In the first volume, at page 406.

that, as I had never admitted any one else to eat in my waggon, this *invitation* was intended as a mode of expressing my respect for him, and, at the same time, my friendly sentiments towards all his family. He listened to this with great gravity of countenance, but made no reply, as he was now sitting in public, and attended by his *council*; for in this light, it will be seen, these attendants are properly to be regarded.

Just at this moment, I had the pleasure of seeing Philip and the other two Hottentots whom I had sent out on search early in the morning, returning with the horses, and accompanied by *Stuurman*, one of the three men who had been missing. Philip reported that after he had left the town, and had been a long time seeking in vain, he met some Bachapins who, on his inquiring if they had seen either the horses or the Hottentots, gave him to understand, by signs and pointing to the place, and by a few words which he in part comprehended, that he would find them all in that direction. By following these instructions, he and his companions walked a mile or two farther and happily discovered the three lost Hottentots sitting together under a bush, with the horses near them.

*The explanation* of this affair as given by themselves, together with the particulars I afterwards learnt from the rest of my men, partly from *Keyser's* (Kyser) confession, was, that immediately on our arrival at Litakun and as soon as the teams were unyoked and sent to the outskirts of the town under the care of Andries and *Stuurman*, *Keyser* seeing me instantly surrounded and enclosed by so great a multitude of people, and not knowing what would be the result, actually lost his senses through fear: his mind became literally deranged and he knew not what he was doing. He flew to the baggage-waggon, into which he climbed with the utmost haste, and crept under the people's bedding to conceal himself and escape the cruel death which he supposed awaited him, and which he believed had already befallen me. Just at that moment, one of the natives happening to look into the waggon, merely from curiosity to know what it contained, this Hottentot scrambled with the greatest precipitation and terror to the other end; at the same time crying out, in the agony of fear, to *Speelman* who was a short distance off, that

the natives were going to murder us ; and with agitated voice, asking why we did not begin to defend ourselves and fire upon them. Speelman, whatever might have been his own fears at that moment, had not, most fortunately for all, so far lost his reason as to listen to Keyser's recommendation ; but, disregarding our terrified fellow-traveller, left him in that situation and took his station as near to me as the closeness of the crowd would allow him. In the meantime, the Hottentot, watching for a moment when the attention of all the natives was directed towards the circle where their Chief was sitting, slipped away unperceived, at least by any of my own people ; and, as fast as he could run, fled into the country under an impression that he had just escaped from death. When he came up to Stuurman and Andries, who were tending the cattle and horses, his mind was so utterly confused, that he fired off his musket, threw down his cartridge-box, and, with the vehemence of a madman, tore his hat from his head and dashed it on the ground, crying out to them to beat him, for he could not speak, he could not say what had happened. At length, he told them, that he was the only one remaining alive out of all the party ; the rest were all murdered : he had himself seen the natives run me through the body with their hassagays ; and to conclude, advised them to fly for their lives and make the best of their way back to Klaarwater. After this declaration, the truth of which, his great terror and agitation seemed to confirm, they all three instantly mounted the horses, and, leaving the oxen and sheep to their fate, rode off at full speed, till they had nearly reached our last station at Lobutsáni. There they passed the night, without fire, for they were afraid of being discovered and murdered ; and without food. In the morning, the other two were induced, by some inconsistency which they discovered in Keyser's story, to suspect that affairs had not proceeded to that extremity which his account had at first led them to believe. They had suffered much from cold during the night, and now began to feel the pains of hunger : they perceived, too, on reflection, that by separating themselves from me and the waggons, they were both defenceless and helpless, and were in the greatest danger of being cut off, in their way back, should they persist in retreating from us. So that on a cooler view of their case,

they considered, supposing I was not really murdered as Keyser had reported, that they were running into more certain danger by deserting me, than by returning to Litakun. They therefore refused any longer to follow Keyser's advice; especially as, on beginning to recover from his panic, he consented to go back with them to the town, or as near as they might venture with safety, in order to discover whether I, or any of the Hottentots, were still alive. On this, they came to within two miles of Litakun, when their fears or doubts prevented their advancing farther; and, as they knew nothing of the language, their difficulties were increased by not being able to ask any questions of the natives whom they met. Uncertain what step to take, they seated themselves under a bush, to consider how they were to act, and to watch for an opportunity of gaining some correct intelligence. In this situation they were fortunately seen by the natives, who afterwards met Philip.

In coming home with him, they met Platje, who was attending my oxen at the river; and Keyser's fears returning in proportion as he approached the town, he could by no argument be persuaded to proceed. Therefore he and Andries were left there, as they promised that they would come with the cattle in the dusk of the evening. This they afterwards did; but still continued penetrated with fear.

We had given up the sheep as utterly lost, but here again, contrary to my expectations, they were recovered; for a man, who also called himself a son-in-law of the Chief, having found them straying in the plains this morning, brought them safely home to the waggons, asking merely a piece of tobacco as payment for his trouble.

This affair, in spite of our wish to conceal it, was soon made known to the Chief and the whole town, who, most unfortunately for me, were now convinced that I was accompanied by men who would be ready to desert me on the first appearance of danger. These people were discerning enough to discover every symptom of fear, as soon as it appeared; and the opinion which they now formed, became daily more confirmed by the manners and behaviour of most of my Hottentots, whose unfounded timidity, added to the smallness of our number and the circumstance of my being the

only white person of the party, operated very quickly in emboldening the natives, and in encouraging them to take those liberties in their dealings with me, which, under other circumstances, they would not, there is little doubt, have ventured to take. The effect which the sight of our weak number had on their minds, was sufficiently manifest in the unhesitating manner in which they made so unreasonable a request as that of asking me to give up any of my arms.

The mootsi was, from the morning till night, crowded with people; most of whom appeared to belong to the richer, or upper, class of inhabitants. They came there evidently on my account; as so large an assemblage of visitors to their chief, is not usual, excepting on occasions of important debate. They were lounging about with no other view than to gratify their curiosity, and, more especially, to be ready to receive whatever might be given away from the waggons. In order to secure these gifts to themselves, they over-awed the lower class, and kept them without the hedge; where different parties were standing at a respectful distance, watching eagerly to get a sight of what was passing within. All their movements were conducted with perfect decorum, and though every one, even the lowest among them, enjoyed the most unrestrained liberty with the Chief, without manifesting the slightest symptoms of servility or restraint, there was a mutual respect, and a propriety of behaviour toward each other, which would not allow me, when viewing them in this light only, to consider them as savages or uncivilized men.

In a retired corner of the enclosure, stood a party of girls and young women, observing with the greatest attention every transaction at the waggon; yet too timid to approach near enough for having a full view. But I found that two words were sufficient to dispel all their timidity, and bring every one of them to me; for on calling out to them, *Bassárrri mùngklie!* \* (Pretty girls!) they imme-

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\* *Bassárrri* is the plural of *Mossárrri*, which signifies a woman of any age, or a girl who has attained her full growth. *Mùngklie* or *Múnklje* is a word, never, I believe, used but with reference to personal beauty. The Sichuana language possesses but one word for expressing both *woman* and *wife*; a remarkable defect, which, however, it has in common with several European languages.

diately advanced without waiting for a second invitation; and with a very lively and amusing manner, began to importune for snuff or tobacco. Notwithstanding my determination, not to make any public distribution before the Chief had received his presents, I could not remain so ungallant as to give them a refusal, when their request was urged with so much good-natured earnestness. They each in their turn, held out their hand; into which I put a small quantity of *snuff*. This trifling gift seemed to render them so happy, that no one could have witnessed it without partaking in their pleasure, nor without feeling convinced that to those who know no wants but of the simplest nature, the attainment of a trifle brings as much enjoyment, as others of more refined and multiplied desires, derive from the acquirement of more valuable objects. Even at so sparing a rate of distribution, the snuff-box which I now was obliged to carry always in my pocket for the use of my visitors, was not large enough to supply every hand which was held up; and, as I had also some loose tobacco in my pocket, I gave to some a share of this, with which they were equally pleased, since it was to them no difficulty, to manufacture it into snuff. The spirit of *begging* seemed in this people to be innate; for children of every age above that of four years, came to ask for tobacco or snuff. The number of this party had greatly increased since I began the distribution, and as soon as it was perceived that although I had persisted in withstanding the solicitations of the men, I did not refuse to give snuff to the girls, many of the chieftains sent their daughters and children to join the crowd.

Even the dignified Chief himself followed their example, and was so far overcome by a greedy desire for tobacco, that he brought his daughter to me, that he might use his influence in obtaining for her, or rather for himself, a larger share than the others. When she came up, I had in my hand as much tobacco as I intended for five, and was giving her rather a larger portion; but, as he stood by my side, he slyly took hold of my hand and turned all its contents into his daughter's. He then walked away with the very undignified satisfaction of having by these means gained a pipe more tobacco than would have fallen to her lot had he not practised this little trick.

In about half an hour after this, he came to ask me for snuff for himself; although he knew that he was to receive his presents at the first opportunity when it could be done privately. I gave him my box, which had been previously filled, and he took the half of it; being perhaps ashamed to betray so much covetousness as to take the whole, after having emptied my hand but a few minutes before.

During the whole of the day, the natives continued asking for tobacco, and I found myself at last obliged now and then to give a little. When I assured them I had no more left, they were so incredulous that they felt the outside of my coat-pocket to ascertain the truth; nor would they believe that its contents could be aught else, till I had taken every thing out to show them. All this was done with good humour; and I was sometimes able to stop their importunities by some joking remark.

Mattivi and Mollemmi now renewed their request for *one of the guns*; and as I was at this time prepared with a plan on my part, which should ultimately frustrate theirs, I had no objection to *the debate*; although I still wished to induce them to relinquish their object. I repeated the arguments I had before used, respecting the impossibility of disarming my own men, and of giving up my only means of procuring food or of obtaining those skins of animals, the hunting of which, I said, was one of the principal purposes of my journey into the Interior. I represented to them, that as *my* party was so small in number, I ought not to weaken it by giving up any part of our arms; while, on the other hand, *they* were so numerous and powerful a nation, that nothing could harm them; and that a musket in addition to their present means of defence, would add very little to their strength. But they immediately convinced me that 'e'en tho' vanquished, they could argue still,' and obstinately persisted in their demand. I asked Mattivi why his father had not, if a gun was so necessary to them, obtained one from other white men who had formerly visited him; to which he replied, that as he was at that time, only a young man, and under Mulihaban, he had no authority to act in such an affair, and could not presume to interfere in matters of business; otherwise the Bachapins would have been long before now



in possession of fire-arms: and that one of them had, indeed, made a promise of letting his father have a musket; although he had not performed it. I then explained to him that such instruments were very unsafe for every person excepting those who well understood how to use them: and, to impress this the more forcibly on his mind, I sent for Gert, and exhibited his mutilated hand as one of the distressing consequences to which he would be liable, if I were to consent to let him have one. But nothing which could be said, had the least effect in turning him from his determination: he replied, that weapons of every kind caused accidents to those who used them; that the Bachapins were sometimes, while running hastily, thrown down and pierced by their own hassagay, or even lost their lives by falling on their own knife.

When I reflected on my defenceless situation in the midst of a populous town, with a few Hottentots, on several of whom, I already knew, no dependence could be placed; and when I considered that it was in Mattivi's power, should he be so inclined, to take without my permission, not one gun only, but all, I judged it imprudent any longer to resist his wishes; more especially as I believed his only object to be that of gaining by such a weapon a superiority over the neighbouring tribes, whom he represented as incessantly harassing his people by irruptions into his country, and by robbing them frequently of large herds of cattle. Besides which, I judged that his having fire-arms in his possession, could not render him very formidable, or even obnoxious, to any one, as the extent of their power would be limited by the quantity of gunpowder which he might hereafter procure, and of which there was no prospect of his being able to obtain any, unless it should be given, or sold to him, from Klarwater. I also foresaw that if I persisted in my refusal, even should he preserve the good faith not to offer me open molestation, my stay at Litakun would be rendered unpleasant to myself and perhaps unwelcome to him; in which case I must have departed before I had completed my observations on its inhabitants and had acquired sufficient experience and knowledge of their manners and

customs to have been enabled with advantage to enter the next nation beyond. And besides this, I feared that he might give vent to his displeasure, by sending forward into those countries, some reports which might occasion to me an unfriendly reception.

I therefore told him that on one condition only, would I consent to let him have a musket; which was, that I should retain it till my return to Karrikamma, and that he might then send some trusty person thither to receive it; but that I would on no consideration give up any of my arms until I had arrived at that place.

I conceived that by this agreement I was dealing with him in his own way, by outwitting him; as it was of course not my intention to return to that village, but to proceed onwards farther into the Interior.

He appeared very satisfied with my answer and pleased at the success of his negotiation; and replied that he would send his brothers Mollemmi and Molaali to receive the gun. I then remarked that as I had done more for him than any other white-man who had visited his country, he ought to regard me as having proved my friendship for him by the strongest possible testimony.

Here the debate terminated, and thus was the affair concluded to the satisfaction of both parties. On this, they left the waggon and took their place in the circle of attendant chieftains, to communicate to them the result of our conversation.

When they left the waggon, others came and took their place, seating themselves by me in the manner in which they were accustomed to do, by their chief, and indulging their *inquisitiveness* in examining with their eyes every thing within my sitting-place. Every person in the enclosure seemed to have little or nothing to do; all sat or walked about as if their time was useless: but, for this apparent want of occupation, the presence of a white-man with his two waggons loaded with goods of the most extraordinary kind, was a full excuse; and it might be admitted, that in observing my person and in satisfying their curiosity on so great a variety of novel objects, their minds, at least, were actively employed. With this view

Mollemmi soon returned, with Molaali and several others ; and as I considered that whatever I did would amuse them, I took out my journal to record a few facts and occurrences as they passed. Whenever I wrote, the spectators watched the motion of my hand with great attentiveness, and several of them evidently comprehended the nature and intention of what I was doing.

When they had seen enough of writing to give them as clear a notion of it as they were capable of, several, and more particularly Mollemmi, became very desirous of knowing what was concealed behind the canvas partition which parted off the sleeping-place from that end of the waggon at which we were sitting ; and although it was explained to them that it was the place where I slept, and that there was nothing in it but my bedding, they would hardly believe me till some of them had taken a peep behind the curtain.

I had been previously aware that this place would be examined, and had taken care at night to put into the chests upon which my bedding lay, every thing which they were likely to covet, or which might excite particular attention. Little therefore was visible but such objects as were familiar, or well-known, to them ; unless it was some few articles of which I could not avoid making open use. Similar *precautions* are of the highest importance to a European traveller in these countries ; but they require at the same time, to be so managed as not to excite any suspicion of concealment ; as such suspicion might in some cases be more dangerous than an open exposure of every thing ; because, when once raised, it generally leads the natives to imagine more riches to be concealed, than there are in reality.

To pass away the time and give me opportunities of seeing more of their character, I exhibited some *drawings of animals*, which I had made on the journey. I found them quick of apprehension and far superior in this respect to the Bushmen : they instantly knew what objects my sketches were intended to resemble. One of these drawings represented a *Kanna* (Eland) and a Hottentot in the attitude of shooting it. With this subject they were excessively delighted ; and expressed their satisfaction by such loud laughter, that Mattivi

and his attendants came also to have a sight. He climbed up into the waggon, and my sitting-place was soon filled with men huddled and crowded together, so that neither he nor I could without difficulty find room for our feet. Every part of the waggon which they leaned against, was reddened with the ochre and *sibilo* from their *kóboes* and bodies; and my own clothes began to assume the color of theirs.

After having thus unexpectedly afforded by this exhibition, the highest gratification to the whole party, and to all who were in the enclosure, the crowd by degrees retired to their places, and the Chief and his brothers were glad to get their legs released from the cramped posture in which the contracted space in the waggon and the uncere- monious crowding of his people, had confined them. However inconvenient this want of accommodation might be to my visitors, it exactly suited my own wishes, as it prevented my having more at one time than I could watch and attend to.

An old chieftain named *Böklóokwě* was one of those who frequently paid me visits. His manners were always friendly, and he appeared to take pleasure in my society; though I did not flatter myself that his friendship or attentions were purely disinterested or merely personal, or that they were altogether unconnected with muchuko (tobacco). As the portrait of him, drawn several weeks after this date, presents a just specimen of *an old Bachapin kosi*, I have added it at the end of the chapter.\*

When my dinner was prepared, which was not till four in the afternoon, I sent Gert, whom I at this period generally employed as my personal servant, to inform *Mattivi* that the meal waited for him. He brought with him only his uncle *Serrakútu*, who appeared to share much of the supreme authority. I explained to him, that as I was at

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\* This engraving, though executed on wood and much reduced from the original drawing, preserves very correctly the character of countenance peculiar to the individual for whose portrait it is given. His hair was clotted by an accumulation of *sibilo* and grease: and, affixed to the top of his head, he wore as an ornament, some hair from a *kaama's* tail. From his ear was suspended a large plate of copper, called a *lekaaka*; more particularly described in the eighteenth chapter. His beard grew only on the upper lip, and but scantily on the point of the chin. His dress is the ordinary leathern *kobo* already described.

present unacquainted with the customs of the Bachapins, I had followed those of my own country, and hoped that he would be pleased with the manner in which I received him. There was little need for apology, as he appeared indifferent to ceremony of this kind, and regarded all my arrangements as perfectly correct and duly respectful.

*The dinner* consisted of all which it was in my power to set before him, a piece of boiled beef, part of the cow which he had given me in the morning, some boiled rice, some melted sheep-tail fat, and some salt. I gave to each a knife and fork; and they made use of them with tolerable facility, but more frequently put the meat into their mouth with their fingers. Mattivi ate heartily of every thing excepting the beef, and when he was invited to take more, he replied that his digestion was bad, and that beef always gave him a pain at his chest. This was however only a polite excuse; for the truth was, that the meat, being fresh-killed and perhaps old, was exceedingly hard; and I found some difficulty in practising myself what I was pressing him to do. But Serrakútu was not so fastidious: he feasted plentifully and made no complaint. Towards the end of this dinner, Mollémmi, Molaali, and Mahūra, joined us, and partook of the beef. My rice met the complete approbation of my guests; who did not desist from praising it, till the whole of it was eaten.

I thought it prudent not to produce any *brandy*: this I on all occasions carefully concealed from the natives, as I feared the consequences of allowing them to know that, excepting beads and tobacco, my waggon contained any thing which could be desirable for them. And I confess that it was principally a selfish feeling which prevented my offering them any *wine*:—there was but little remaining, and I had often experienced the beneficial effects of half a glass of this, the artificial stimulus of which lent considerable assistance in renovating bodily strength which had been too much exhausted by over-fatigue. Those who have never been deprived of the use of it, will not easily, without similar experience, form a just idea of the value it possesses on such occasions.

Instead of wine or brandy, I presented my guests with *tea*;

which they called *mëtsi-morrúka*, and with which they were as much pleased, as with the rice. We had no sugar, but as they had not seen me use any, they thought the tea equally pleasant without it; but without waiting to be guided by my example, they added to it a small quantity of milk as readily as if they had been accustomed to this beverage every day; and had probably seen it thus used at Klaarwater, or had been informed that such was the practice of white-people.

I considered that there were now sitting in my waggon, *the highest personages* at Litákun, and that I might view them as the most accomplished of their tribe. I watched their manners, and the workings of their mind, as far as they could be seen in the remarks they made; and though I felt much interested in tracing what I viewed as the first steps of civilization as compared with the tribes I had hitherto examined, yet the contemplation of these specimens served only to convince me how many degrees the untutored *Bachapin* stands below the cultivated *European*. This is, however, an assertion not to be made without some modification, nor without a fair exposition of the sense in which it ought to be taken, nor without some limitation to its extent: but these will be best explained, and exemplified, by the following pages. Conduct apparently contradictory in itself, and sentiments seemingly inconsistent with each other, will only be rendered intelligible by an unprejudiced, and abstract, consideration of the nature of man. It is the combination of a two-fold nature and of contending principles, which produces that diversity of feature and inconsistency of character, by which an observer may, unless with the utmost caution and attention, be confused in his judgment and misled in his conclusions. If then, there be some difficulty in obtaining at first, a clear view of this subject, there may be still more, in communicating it to others; and the safer mode of exhibiting general character, will perhaps be that of allowing it to declare itself through the means of numerous particular facts.

*Serrakútu*, who was extremely eager to have a sight of the various goods which I had brought with me, whispered, just loud

enough for the interpreter to understand, that, as soon as all these things could be laid out ready for inspection, I should close up the waggon, and privately give him and Mattivi notice, that they might come and see them before any one else should be admitted. It should here be remarked that this nation had never hitherto, excepting one or two instances, been visited by a white-person, or by the Hottentots, but for the purpose of bartering for cattle or ivory: and this they supposed to be one of the objects of my visit to Litákun.

*Mattivi*, who always assumed a more friendly and familiar tone when seated in my waggon, than when surrounded by his people, said that we, meaning himself and me, must not, while sitting in public, talk on business of this kind, but must keep it all to ourselves; and at the same time he gave me to understand, that it was the custom in these countries to let the Chief have the first sight of all *beads* which were brought for barter, that he might have the option of being the purchaser of them.

It is evident that their whole conduct and conversation were directed by the most selfish motives and gave the strongest proof of a total absence of the nobler sentiments of the mind; while they presented a picture of the most debasing covetousness and meanness, the contemplation of which distressed me the more, as it disappointed my expectations, or at least, my hopes. The feelings which had induced the Chief to desire that the presents should not be made to him in public, were of a nature so petty and unworthy, that one is inclined to think that even a savage would be ashamed to own them: he told me, that if his friends and attendants were to see how much he received, they would not cease begging from him, as long as they knew that he had any thing left. This confession and explanation portray one characteristic feature of this tribe:—they are all beggars of the meanest kind. Though, I am willing to admit in their favor, that I am judging rather severely, because I allow my judgement to be guided by the feelings of a European; while those of an African, would acquit them, perhaps entirely, and plead in extenuation, that the extraordinary rarity and value of the objects in question were a temptation which might naturally excite in the mind of a poor

Bachapin so strong a desire to possess them, that for such men to yield to it, would be at worst but a veniable fault.

When our meal was quite finished, Serrakútu expressed a wish that I would leave the waggon and sit on the ground, that Mattivi might have some further conversation. I therefore seated myself in the open area: when immediately the chieftains and all who were admitted within the mootsi, gathered round us. The Chief might now be considered as sitting in council: the favorite subject of *the gun* was then renewed, as being an affair of public importance, and one in which all the assembly were interested. He said that he had sent for the oxen, which he intended to give me; and wished me then to let him have possession of it, instead of obliging him to wait till the time agreed on. But to this I replied, in a more positive tone than I had hitherto used, that most certainly it should not go from my hands till I should be on my return; and that they ought to content themselves on the subject, with what I had already consented to do. The topic was then changed; and soon afterwards the party broke up, apparently well satisfied with having obtained on any terms the long-desired object.

By this time the evening had commenced: I retired to my waggon to relieve, by a few quiet moments, some symptoms of headache created by the wearying noise and debates of the day; while many of the Bachapins, among whom were Mollémmi and Molaali, took their place in the hut, where my Hottentots were dancing to the sound of Gert's fiddle.

*Gert* had now sufficiently regained the use of his hand; and could play with ease a variety of European country dances which he had learnt in the Colony. Of the same class, was the *music* of my other men; and I am inclined to believe that among the *Colonial Hottentots*, their aboriginal airs have given way to those of the Dutch and English. The music most congenial to a Hottentot ear, would seem to be, those lively tunes which are best adapted to *dancing*; at least, among all the musicians of this description who were at different times in my service, none ever played any other kind: nor did I ever hear a Hottentot performing a slow air,



or singing to his own performance. In the same manner the ancient Hottentot dance, which differed little from that of the Bushmen, has given way to others which have been adopted from the colonists. That which my own people at this time usually danced, resembled *the reel*, in every thing but the steps.

That they who, I knew, were not altogether at their ease, should now be engaged in this apparently happy manner, was a circumstance quite unexpected; but by a little observation, I learnt to consider it, during my residence among the Bachapins, as in reality nothing more than an outward manifestation of certain inward uneasy feelings which were closely connected with fear. This was almost always, I believe, the true interpretation of their dancing, whenever we were surrounded by the natives; although at all other times, this occupation was, as it ought to be, the genuine expression of a state of mind free from care.

I had scarcely been ten minutes in my waggon, before *Mollémmi* came and took his seat on the after-chest, with no other view than that of passing away time. Muchùka, who of course came with him, happened to have a lighted pipe in his hand, which the other took from him and began to smoke. This gave me the greatest uneasiness, as there was, unknown to him, a large quantity of gunpowder close to the place where he was sitting; a circumstance which I feared to mention, lest it should lead to a request for some. I hinted that as I did not smoke myself, the fumes of tobacco gave me a head-ache; but he paid no attention to me, and continued to please himself. At length the pipe being out, he began to talk, and I gave him a piece of tobacco, saying at the same time that it was for him to smoke when at home. Notwithstanding that this present was totally unexpected, he begged for a little more; and on complying with this, he seemed perfectly satisfied with the gift. His satisfaction arose principally from having gained by his begging, something over and above what had been intended for him. Among this people, *covetousness* is, as I have just explained, a vice of which even the highest personages are not ashamed; and, like the other *Caffres*, they seem never to think that they have received enough.

After the dancing in the hut was ended, Gert came to my waggon, where I desired him to remain, as I found him sometimes useful in explaining in the Kora language, some expressions which Muchùnka could not comprehend. *Mattivi* and *Mollémmi* being, as already stated, brothers by the same mother who was a *Kora*, were, from this circumstance, both well acquainted with that tongue: *Molaali* and *Mahúra*, in features and figure more resembled the true *Bichuana* or *Caffre*, and being the sons of another woman, were therefore but half-brothers to the other two. Now it happened, in this respect fortunately, that *Gert* by his long residence at *Klaarwater*, had acquired some proficiency in the Kora dialect, which was facilitated by his own knowledge of the Hottentot language; for he was thus enabled to rectify several of *Muchùnka's* interpretations, when the latter made use of that dialect in explaining what I had said. These mistakes of my interpreter arose, at this time, both from heedlessness and from an insufficient acquaintance with the Dutch. *Mollémmi*, who professed friendship towards me, declared on this occasion that he was truly glad that Gert had been able to explain my real meaning, as it caused him to feel still more my friend than before. He repeated the request, that I would allow him and his brothers to have the first choice of all the beads which I had brought for barter.

When I was again alone, *Mattivi* came with one of his wives, to bring me a pot of thick milk, and for which I paid her in tobacco. I then desired him to come into the waggon, and having sent for Gert and Muchùnka, I showed him the things which I had brought as a present for himself, independently of the rest of his family for whom I intended some other articles of less value.

The present which he received at this time, consisted of, a quantity of beads of the favorite colors, white, black, and light blue, and weighing all together nearly five pounds; a small roll of tobacco, of three pounds; a brass pocket-tinderbox and steel, made expressly for lighting a pipe; a sheath-knife; a cotton handkerchief; a snuff-box; and a gilt chain.

Both in the selection, and in the quantity, of these articles, I was guided by the advice of the *Klaarwater* people, who considered them

as forming a very handsome present. I should, otherwise, not have thought so, and without such advice, should certainly have given much more; which would have been not only useless generosity, but would have established a precedent which in time might become a heavy tax upon every individual who in future might make a journey into these countries; and those who, because the value is trifling, make in similar cases larger presents than would be looked for, are guilty of imprudence in themselves, and of injustice towards all of their own countrymen who may come after them, and from whom a tribute, gradually increasing in amount, will be expected, till at length in the course of years, it may form not so inconsiderable a part of the expence of a visit to the nations of the Interior, as it does at present.

With these things, Mattivi was much pleased, as they were all such, the use and value of which he understood: and it is this consideration which should guide those who wish their presents to be acceptable. It is certain that he would have preferred the brass tinderbox to a gold watch; and the sheath-knife, to a case of mathematical instruments. As the best mode of expressing his satisfaction and gratitude, if this latter word does not imply too much, he assured me that all the elephants' teeth which he could procure, should be reserved for me when I came again; that he should let nobody else have them, and that I might therefore depend on having an opportunity of purchasing as much ivory as my waggons could carry away.

His ideas respecting my object in coming to Litakun, were formed upon the visits of missionaries who had made journeys to this country, two of whom in particular, as I was informed at Klaarwater, had carried on this species of traffic for ivory with so much success that one was enabled to purchase a farm in the Colony; though the other, who had also made considerable profits, was unfortunately murdered near the source of the Kruman river.

It is remarkable that in the *Sichuana language* there is no word to express *thanks*; and whenever I desired my interpreter to say to any of the natives that I thanked them, I often heard him make use