

well powder'd with *Buchu*, and twisted like a Rope, is put, Collar-wise, about his Neck: And there he is to wear it Day and Night, till it rots off, or till the Insect, at another Visit, alights upon another Inhabitant of the *Kraal*; when he is at Liberty to remove it. If this happens not, he must wear it through all the Stages of Putrefaction, and while a Bit remains. He feasts alone on the Entrails, which are boil'd; while the Men devour the Meat, prepar'd the same Way; and the Women are regal'd with the Broth. Of the Fat he is oblig'd to be very careful; and to anoint his Body and Apparel with That only, while any of it remains, without rejecting the least Bit of it.

The Case, in every Respect, is the same, if the Insect alights upon a Woman. She commences a Saint, with the same Solemnities; only here the Women feast upon the Meat, while the Men are regal'd with the Broth.

This Insect I have often seen, and beheld the *Hottentots* more than once at these Solemnities.

The *Hottentots* will run every Hazard to procure the Safety of this Animal; and are cautious to the last Degree of giving it the least Annoyance. A *German*, who had a Country-Seat, about Six Miles from the Fort, having given Leave to some *Hottentots* to turn their Cattle for a While upon his Land there, they remov'd to the Place with their *Kraal*. A Son of this *German*, a brisk young Fellow, was amusing himself in this *Kraal*, when the deified Insect appear'd. The *Hottentots*, upon Sight, ran tumultuously to adore it; while the young Fellow

low ran to catch it, in order to see the Effect such a Capture would produce among 'em. He seiz'd it in the Midst of 'em. But how great was the general Cry and Agony, when they saw it in his Hands! They star'd, with Distraction in their Eyes, at him, and at one another. " See, See, See, said they, Ah! " What is he going to do? Will he kill it? Will " he kill it? " every Limb of 'em shaking through Apprehensions for its Fate. "Why" said the young Fellow, who very well understood 'em, " do you " make such a hideous Noise? And Why such Agonies for this paltry Animal? "Ah, Sir," they replied, with the utmost Concern " 'Tis a Divinity. " 'Tis come from Heaven. 'Tis come for a Gracious " End? Ah! Do not hurt it: Do not offend it. We " are the most miserable Wretches upon Earth if " you do. This Ground will lie under an eternal " Curse; and the Crime will never be forgiven." This was not enough for the young *German*. He had a Mind to carry the Experiment a little farther. He seem'd not therefore to be mov'd with their Petitions and Remonstrances, but made as if he intended to maim or destroy it. On this Appearance of Cruelty they started, and ran to and again like People frantick; ask'd him Where and What his Conscience was? And how he durst think of perpetrating a Crime, which would bring upon his Head all the Curses and Thunders of Heaven. But this not prevailing, they fell all prostrate on the Ground before the young Fellow, and, with streaming Eyes and the most moving Cries, besought him to spare the Creature and give it its Liberty. The young *German* now yielded; and having let the Insect fly, the *Hottentots* jump'd and caper'd and shouted in all the Transports of Joy; and running after the Animal,

nimal, render'd the customary Divine Honours. But the Creature settling upon none of 'em, there was not One fainted upon this Occasion.

Discourfing upon this Matter my felf with the *Hottentots* of this very *Kraal*, they declar'd to me, that if this deified Infeét had been kill'd, all their Cattle would certainly have been destroy'd by Wild Beasts; and they themfelves, every Man, Woman and Child of 'em, brought to a miserable End. They believe the *Kraal* to be of evil Deftiny, where this Infeét is rarely feen. And to reafon with 'em againft thefe Infatuations, is to talk to the Wind. They would fooner give up their Lives than renounce the leaft of 'em.

V. The *Hottentots* likewise pay a Religious Veneration to their Saints and Men of Renown departed. They honour 'em not with Tombs, Statues or Infcriptions; but confecrate Woods, Mountains, Fields and Rivers to their Memory. When they are paffing by one of thofe Places, they ftop to contemplate the Vertues of the Deceased, to whofe Memory it is dedicated, and to implore his Protection for them and their Cattle. In this Meditation and Worfhip they ftand with their Heads muffled up in their Mantles. Sometimes they dance round thofe Places, finging and clapping their Hands.

If you find 'em at this Devotion, and ask the Meaning of it, they only laugh, with an Air that informs you, You are to guefs it, and not ask them. And if you urge them to an Explanation, they grow angry, and anfwer very fhort, " Why, this is the Custom of the *Hottentots*. " But for a Pipe
of

of Tobacco, or a Dram of Brandy, you will now and then find One who will give you an Account of the Matter, and tell you a long Story of the Virtues and Atchievements of those Ancestors of the *Hottentots* to whom those Dedications are made; concluding with Eulogies on the Worship and Gratitude that are paid to those excellent Persons.

I once found a *Hottentot* singing and dancing upon a Hillock with a great Deal of Fervency in this Sort of Devotion. And having entituled my self to his Favour by a Present of Tobacco, I ask'd him for Something of the History of the Saint to whom he paid those religious Devoirs. He answer'd, that he had never heard that the Hillock he was on was dedicated to any Saint; but he did not question but some Great Saint dwelt there. For that once upon a Time, as he was travelling this Way, being seiz'd with a strong Inclination to sleep, and having a great Way home, he laid himself down upon this Hillock, and enjoy'd himself all Night in the sweetest Slumbers he ever knew. In the Morning, when he was getting up to proceed on his Way, he discover'd a great Lion, within Twenty Paces of him; which let him pass without taking any Notice of him; but which, he said, would have certainly devour'd him, if some Saint, inhabiting the Hillock, had not protected him.

I endeavour'd to root out this foolish Conceit, and to implant in him proper Notions of God and his Providence; but in vain. He grew weary of my Instructions; rose on a Sudden, and shaking his Head, said, "I can understand Nothing of

“ all you have said to me, ” and departed out of Humour

VI. I have now gone through all the Idolatries of the *Hottentots* on the Gracious Side of their Faith. They have but one upon the Reverse ; and that is the Worship of an Evil Deity, whom they look upon as the Father of Mischief, and the Source of all their Plagues. They call him *Touqúoa*; and say, He is a little, crabb'd, inferiour Captain, whose Malice against the *Hottentots* will seldom let him rest ; and who never did, nor has it in his Nature to do, any Good to Any body. They worship him therefore, say they, in order to sweeten him and avert his Malice.

'Tis this *Touqúoa*, say they, who stirs up Enemies against them. 'Tis He who frustrates all their Good Designs. 'Tis He who sends all Pain and Vexation. 'Tis He who afflicts them and their Cattle with Diseases, and sets on the Wild Beasts to devour 'em. 'Tis He who is the Author of all Ill Luck. And 'tis He, say they, who teaches the Wicked *Hottentots* the cursed Art of Witchcraft; by which, they believe, innumerable Mischiefs are done to the Persons and Cattle of the Good. They therefore coaks him, upon any Apprehension of Danger or Misfortune, with the Offering of an Ox, or a Sheep; and, at other Times, perform divers Ceremonies of Worship, to wheedle and keep him quiet.

Boering says, he heard some *Hottentots* solemnly declare, They had often seen this *Touqúoa* ; and that they describ'd him as an ugly, deform'd, rough,
hairy

hairy, frightful Monster, with Head and Feet resembling a Horse, and dress'd in White.

I took a World of Pains among the *Hottentots* to discover whether any of 'em had pretended to have seen this *Touquoa*, but could never be inform'd among them, that any of 'em had. I am persuaded, therefore, *Boeving* forgot himself, and receiv'd this Account of the Devil of the *Hottentots* only from *Europeans*.

VII. I have now given the Whole System of the *Hottentot* Religion; every Tenet of which, tho' labouring with the wildest Absurdities, they embrace so heartily, and hold so dear, that I look upon it, with a great many others, as next to an Impossibility to ravish one of 'em out of a *Hottentot's* Bosom. Reason against them, and they wrap themselves up in a fullen Silence, or run away. And 'tis very rare that you can get them to hear you upon any religious Topick. Never certainly were there, in Matters of Religion, so obstinate and so infatuated a People. Stiff as are the *Jews*, many of 'em have submitted to the Yoke of *Christ* and died under it: But I never heard of a *Hottentot* that died a Christian. Some *Hottentots*, in the Hands of *Europeans*, have disssembled a Profession of Christianity for a While; but have ever renounc'd it for their native Idolatries, as soon as they could get out of their Hands.

The *Dutch East-India* Company has shewn a noble Zeal for the Honour of *Christ*, and the tenderest Compassion and Sollicitude for the *Hottentots*, in their Endeavours to procure the Planting of the *Christ*-

Christian Faith in the *Hottentot*-Nations. In this Glorious Work they have spar'd neither Pains nor Expence. Many learned and pious Missionaries, sent by them to the *Cape*, have undergone numberless Dangers and Fatigues, and taken the greatest Pains to make Profelytes among the *Hottentots*, but without any Effect. Neither the Force of their Reasonings, nor the Charms of their Addrefs, made any Impression. They were compell'd, with Sorrow, to abandon the generous Design, without leaving the least Trace of it on the Minds of the *Hottentots*. And I'll venture to prophesie, that, for this Age at least, it will not be attended with better Success.

M. *van der Stel*, Governour of the *Cape*, took a *Hottentot* in his Infancy, and bred him up in the Christian Religion, and in all the proper and genteel Manners, Fashions and Customs of the *Europeans* about him; allowing him little or no Conversation or Intercourse with *Hottentots*. He became well skill'd in the Mysteries of the Faith, and in several Languages; was always sumptuously clad; and his Manners were very justly form'd after the best *European* Models at the *Cape*. The Governour, seeing him so qualified, entertain'd great Hopes of him; and design'd very noble Things in his Favour. He sent him, with a Commissary General, to the *Indies*; where he remain'd, employ'd in the Commissary's Affairs, till the Death of that Gentleman; when he return'd to the *Cape*. A few Days after, at a Visit among his Relations, he stript himself of his *European* Apparel, and equipp'd himself, *à la Mode de son País*, in a Sheep-Skin. This done, he pack'd up his Cast off-Cloaths; and ran with 'em
to.

to the Governour's ; and presenting himself before His Patron, he lay the Bundle at his Feet, and address'd His Excellency to the following Effect.
“ Be pleas'd, Sir, to take Notice, that I for ever
“ renounce this Apparel. I do likewise for ever re-
“ nounce the Christian Religion. It is my Design
“ to live and die in the Religion, Manners and Cus-
“ toms of my Ancestors. I shall only beg you
“ will grant me (and I am persuaded you will
“ grant me) the Collar and the Hanger I wear. I
“ will keep 'em for your Sake”. He added not ;
but turning his Back at once, fled swiftly away,
and was never seen in that Quarter again.

I met with this Spark several Times up in the Country, and had a great deal of Talk with him. I was surpris'd to find him Master of such a Stock of Christian Knowledge. He went through, upon my Request, the whole System of Faith, in which he had been bred, with surprising Facility, Clearness and Connection. Why, how can you, says I, abandon the Christian Faith, who, with such a Number of Lights, must needs behold it in all its Reasonableness and Beauty ? His Reply was, that it was impossible for him, and, he believ'd too, for any one of his Nation, to observe exactly the Christian Precepts. I represented to him the tender Mercies of God, and his Compassion and Forbearance for Sins of Infirmary. I represented to him likewise, in the warmest Terms I could summon together, the terrible Guilt of his Apostacy; and call'd him back into the Fold of *Christ* with every Endearment I could think of. But he was, in a Manner, deaf to all my Reasonings and Remonstrances, and insensible to all my Caresses, for his Return: And so he remain'd till I saw him no more, A

A German Divine, sometime a Preacher at the *Cape*, took with him, in his Return to *Germany*, a *Hottentot*, whom he instructed in the Principles and Duties of Christianity, and there baptiz'd. This *Hottentot*, being return'd to the *Cape*, became the greatest Reprobate in all the Country; and was upon the Point of returning to his native Residence and Idolatries, when he was sent away to the *Robben* Island, where he died an Infidel.

Boeving says, “ These Infidels (meaning the *Hottentots*) shew the utmost Reluctance when they are call'd upon to reason on Matters of Religion. How often, says he, have I admonish'd them to adore *Gounja Gounja*, as they call Almighty God, and to give him Thanks for the Benefits they daily receive at his Hands! They neglected not among Themselves to return one Present or kind Office for another; and bow'd their Bodies when they receiv'd a Gift from a Parent, Friend or Stranger. How therefore, I ask'd them, could they neglect to pay the Gratitude that was due to God, the Father of all Mercies, and the Giver of every Good Thing? They replied, They did thank *Gounja Gounja*. But how, demanded I? Pray let me have the Particulars. But they not being able or willing to proceed, I went on, and endeavour'd to instruct them After what Manner they ought to pay their Acknowledgements to the God of Gods, and to make 'em sensible of the Homage and Veneration that were due to Him who is the Faithful Rewarder of all that diligently seek him. But, alas! they grew uneasy before I had enter'd far into these Matters; and, at Length, had not Patience to
hear

“ hear me, but retir’d, some frowning, others laugh-
“ ing and flouting at me; so that I could not so
“ much as pave a Way towards instructing them
“ in the great Points of Christianity.

I wonder not at the fruitless Endeavours of this pious learned and laborious Missionary. I have experienc’d enough of the Obstinacy of the *Hottentots*. They seem born with a mortal Antipathy to every Religion but their own.

Many a Time have I allur’d them in small Companies, with Tobacco, Wine, Brandy, and other Things, to Places of Retirement, in order to eradicate their nonsensical idolatrous Whimsies, and instruct ’em in the pure Worship of God. As long as my Store lasted, I had my Company, who seem’d to attend with a Design to learn, but only listen’d as Spungers, in order to be treated with the other Bottle, and laugh at me when I was gone. At this Bite they are as arch as other People. When my Store was spent, they immediately call’d out for more Hire; and, without it, would not stay to hear a Word more.

But the loose immoral Lives of Multitudes of *Europeans* at the *Cape*, I apprehend, do not a little contribute to the Rending the *Hottentots* such Haters of Instruction and Admonition in Matters of Religion. This Contradiction between Profession and Practice has been fatal to most Designs of propagating the Faith. The *Hottentots* see when Principles and Practices are dissimilar as well as other People. And as they discover so many and so wide Differences between ’em at the *Cape*, it is not to be doub-

doubted but that they, with other Infidel Nations, make this a mighty Prejudice against every Attempt to convert or enlighten them.

How have I labour'd to bring 'em to a Sense of their Duty to Almighty God! How have I plied 'em upon the Absurdity of acknowledging his Superiority to all other Gods, and yet refusing him any Act of Worship. And how disappointed were all my Endeavours! I was still answer'd (when I could get an Answer) with the Tradition of the Offence of their First Parents, and the Blindness and Hardness of Heart with which they were all curs'd for it. From which when I had taken all the Advantages I could to inform and awaken them, and press'd them hard upon the Matter, their Refuge was in this Contradiction, that *Gounja Gounja*, or the God of Gods, was a Good Man, who neither did, nor had it in his Power to do any one any Hurt. When we had got so far, and I had follow'd my Blow upon their Absurdities and Contradictions, they would often in a Rage deny all they had own'd; and, flying from me, say, they neither believ'd in God, nor would hear a Word more about him.

I must not omit the Account they sometimes give themselves of the Worship of their *Touqloa*, or Devil. Father *Tachart* has deliver'd it very well in the following Words. “ We honour *Touqloa* at
 “ Times, say the *Hottentots*, by killing a fat Ox
 “ or a Sheep, according to our Apprehensions of
 “ his Designs to plague us. With the Fat we
 “ anoint our Bodies, and with the Flesh we regale
 “ one another; this being the Way to please or re-
 “ concile him to us if we have offended; tho' we
 “ know

the CAPE of GOOD HOPE. III

“ know not how we have offended. He reckons
“ what he pleases an Offence, and plagues us
“ when he pleases. And it has been always a Cuf-
“ tom among us thus to appease him.

It is a Custom of the *Hottentots*, of a religious Kind without Doubt, that when they are to pass over a rapid River, they first sprinkle some of the Water upon their Bodies, and daub their Foreheads with a little of the Mud. This Ceremony they perform with great Sedateness and Composure of Mind, sighing now and then, and muttering Something to themselves. At this I have seen them many a Time. But whatever Pains I took to know the Reason of it, I could never draw any Thing from them but this, “ Do not you see the Current is strong and dangerous?

C H A P. IX.

Certain Principal Customs of the *Hottentots*, and the Ceremonies with which they are observ'd.

- I. Of their adopting a Dutch Term as a common Appellation for all their Solemnities.
- II. Of the Custom of Depriving the Males of one Testicle.
- III. Reasons for this Custom.
- IV. Of a strange Excrescence over the Pudenda of the *Hottentot* Women.
- V. Of the Custom of Confining their Children, till they arrive at Maturity, to the Care and Conversation of the Women, and the Ceremonies with which the young Males are receiv'd into the Society of the Men.
- VI. Of their Publick Rejoicings.

joicings. VII. *Of their Custom of Removing their Kraals.* VIII. *Of their Offerings on Occasion of Diseases among their Cattle.* IX. *Of the Custom of Driving their Cattle through the Fire.* X. *Reasons for this Custom.*

I. **E**Very Change of Abode and Condition, and every signal Event of Life, the *Hottentots* accompany with Offerings or Festivities; and never undertake any Thing they conceive to be of Importance without the previous Celebration of certain Solemnities. For these Ceremonious Acts, all of which I take to be of a religious Nature, the *Hottentots*, soon after the Settling of the *Dutch* among them, adopted the *Dutch* Term, *Andersmaken*, i. e. *To alter for the better*; and have ever since call'd 'em all by that Name. They either cannot, or will not, give you any Terms they affix'd to those Acts antiently, or still retain for 'em privately. Every Solemnity, they tell you, is *Andersmaken*; and if you are not content with that, you may, for them, remain dissatisfied for ever. They seem to intimate a Change of Life by it; or, as we say, the Turning over a new Leaf.

II. It is a Custom among the *Hottentots* to deprive the Males of one Testicle. This, which they tell you is *Andersmaken*, is most religiously observ'd throughout all the *Hottentot* Nations, and with a great Deal of Ceremony. This Operation is generally made at Eight or Nine Years of Age: And if it is deferr'd beyond that Time, it is always on Account of extreme Poverty, the Matter being a little expensive. I have seen it perform'd upon One of near Eighteen Years of Age. I will describe it with all its Ceremony. The

the CAPE of GOOD HOPE. 113

The Patient being first besmear'd all over with the Fat of the Entrails of a Sheep newly kill'd, lies on his Back, at full Length, on the Ground. His Hands are tied together; as are his Feet. On each Leg and Arm kneels a Friend, and on his Breast lies another, to keep him down and deprive him of all Motion. Then advances the Operator, with a common Case- or Table-Knife, well sharpen'd, (They have no better Instrument,) and laying Hold of the left Testicle, makes an Orifice in the *Scrotum* of an Inch and a Half long, and squeezes out the Testicle and cuts and ties up the Vessels in a Trice. This he performs, notwithstanding the Clumfiness of the Instrument, with such Dexterity, as would amaze the ablest Artist in *Europe*. Then taking a little Ball, which he has at Hand, of Sheep's Fat, mix'd with the Powders of salutary Herbs, particularly of *Buchu*, and of the Bigness of the outed Testicle, he crams it into the *Scrotum* to fill up the Vacancy. This Fat must be of the Sheep, kill'd by the Parents for this Occasion. And they are oblig'd to kill the fattest one of their Flock. He then sews up the Wound; in which Work he uses a certain Bone belonging to a small Bird, as an Awl; and his Thread is a fine Slip of a Sheep's Sinew. The Bone is shap'd like an Awl, and grinded to a Point. At this too he is surprisingly dexterous. And I cannot help thinking that this Needle and Thread are preferable, for the Sewing up of a Wound, to any Materials we make use of for the like Purpose. For this Sort of Stitching was never known to be attended with any ill Consequence; and the Wound heals quickly with little more Ado.

The Wound being sew'd up, the Friends of th
H Patient^c

Patient, who were severally planted on his Legs, his Arms, and his Breaſt, riſe; and his Bands are loos'd. But before he offers to crawl away, Mr. Operator, with the ſtill warm and ſmoaking Fat of the Kidneys and Entrails of the Sheep, kill'd on this Occaſion, anoints him again all over, turning him, now on his Back, now on his Belly, and rubbing him on every Part, with a very rude regardleſs Hand; by this rough Action, without Doubt, adding freſh Flame to the already raging Torments of his Patient, who drops and ſmoaks under it like a Pig a roaſting.

But we have not done yet. The Glory of the Ceremony is ſtill behind. When the Patient is ſufficiently beſmear'd at this Second Unction, the Operator makes Furrows with his long Nails in the Fat upon him, and adminiſters the laſt Comfort by Piſſing all over him. This he does with a plentiful Stream. He lays up for the Occaſion. When he has dribbled the laſt Drop, he rubs his Patient again all over with his Hand, cloſing the Furrows in the Fat. The Ceremony being now at an End, the Patient, trembling and ſprawling on the Ground, as in the Agony, is abandon'd of every one, and left, without farther Remedy, to periſh or recover by himſelf. Near the Place where the Operation is perform'd they previouſly erect a little Hut, as a Sort of Infirmary. Into this he crawls as ſoon as he can; and There remains for a Couple of Days or ſo; all the while alone, and without any Refreshment beſides the Fat upon his Body, which he may lick if he pleaſes. In ſome ſuch Time, without any freſh Application, the Wound is finely heal'd, and his Vigour return'd; when he ſallies out, and runs,
with

the CAPE of GOOD HOPE. 115

with the Speed of the Wing, o'er the neighbouring Plains, in Testimony of his Recovery.

The Patience of a *Hottentot* under this Operation is wonderful. He struggles but little; and but rarely groans. I have been a Witness to the Performance many a Time; and can never enough admire the Resolution with which I saw it constantly endur'd. The younger Fry, who have not yet been under the Knife, are never permitted to see the Operation.

When the Operator and Assistants abandon the Patient, they repair to the House of his Parents, where assemble immediately all the Men of the *Kraal*, to felicitate the Parents, and to feast with 'em on the Sheep that was kill'd on this Occasion. They boil and devour the Meat, and send the Broth to their Wives. Nor Bit nor Drop is sent to the Infirmary. The Remainder of the Day and all the next Night are spent in Smoaking, Singing and Dancing; and the *Kraal* shakes and rings through the Impetuosity of their Mirth and Rejoicings.

The next Morning they dust their Heads with powder'd *Bucbu*, and anoint their Bodies with the remaining Fat of the Sheep; and then depart to their several Homes; the Operator then receiving a Present of a Calf or Lamb for his Trouble, if the Parents of the Patient are able and willing to make him one.

I have frequently examin'd the *Scrota* of the *Hottentots* after the Exection of a Testicle, and always found the Performance wonderfully exact. It

would surprife any Man living to fee how nicely the Wound is fow'd up. If the Exection is made at Eight or Nine Years of Age, the Seam vanifhes by the Time they come to Maturity, and you fee no Trace of the Operation.

III. The *Hottentots* vary themfelves in affigning the Reafons of this Custom of depriving the Males of one Tefticle. No Wonder, therefore, Authors vary upon the Matter.

Saar is of Opinion, they do it to acquire a greater Swiftnefs of Foot; a Faculty the Men enjoy in Common in fo high a Degree, that they have ran, fays he, many of 'em, with nimble Horfes, mounded by *Europeans*, and out ftript 'em.

Vogel, *Tachart*, and feveral others were led into the fame Opinion by the Declarations of many *Hottentots*, who affirm'd to 'em, fay they, that this Custom of depriving the Males of one Tefticle was observ'd for no other End than to make 'em run the fwifter.

Boeving refers the wonderful Agility of the Men to Three Caufes. The principal one, fays he, is the Exection of a Tefticle. The next, the Anointing their Bodies. And the laft, the Freedom of their Limbs from every Incumbrance of Apparel.

All Writers, I think, agree, that the Agility of the Men is principally owing to the Lofs of a Tefticle. 'Tis certain, many *Hottentots* afcribe it to the fame Caufe; and fome of 'em affirm, the Custom of Cutting out a Tefticle is observ'd on
that

that Account only. And 'tis certain too, however strange it may seem, that many swift Horfes, under expert Riders, have been distanc'd again and again by *Hottentots*.

But how far soever the Exection of a Testicle may contribute to the Agility of the Body, this Custom owes not its Original to any such Matter; nor is it observ'd now a days on such Account only. For the intelligent *Hottentots*, when they are earnestly question'd upon the Point, will be plain, and tell you, that it is a Law, which has prevail'd. through all the Generations of 'em, *That no Man shall have Carnal Knowledge of a Woman before he is depriv'd of his left Testicle.*

To secure the Observance of this Law, the Time of Exection is fix'd, as I have said, to about Eight or Nine Years of Age. 'Tis very rare that it is delay'd beyond; and 'tis ever delay'd through Indulgence, on the Score, as has been said, of Poverty. The poor *Hottentots* consider, that their Sons may die before they arrive at the Age of Eighteen Years, which is the usual Time of Marriage. They have a Chance then by this Delay to save Charges: And by this they are wholly govern'd in the Matter.

They have no Memory of the Breach of this Law. But if a Marriage should be consummated without the Exection of a Testicle, both Man and Woman would lie at the Mercy of the Rulers, and the Woman perhaps be torn to Pieces by her own Sex.

But these are not all the Securities of this
H 3 Law.

Law. It is strongly guarded too by a prevailing Opinion among the Women, *That a Man with two Testicles constantly begets Twins.* They therefore, upon Treaties of Marriage, generally call upon the Friends of the Party to aver the Execution, Modesty forbidding them to examine the Parts previously themselves. Yet do the Women sometimes bear Twins.

The Origin of this Custom I am not able to trace. There is Nothing like it that I know of in any other Part of the known World. May one suppose, that the Original Practice was the *Jewish* Circumcision; and that in some Popular Revolution the Thing was laid aside and forgot, and the Execution of a Testicle afterwards mistaken for the Cutting off the Fore Skin? Derive it how they will, it is apparently of a Religious Nature.

IV. I must here mention (what I omitted under the General Description of the *Hottentots*, where it would have stood much better) a strange Excrecence upon all the *Hottentot* Women. This is a broad callous Part, growing just above the *Pudenda*, and flapping over and hiding them. It seems intended by Nature for the Concealment of those Parts; and is, in some, so large that it can hardly be cover'd by the *Kutt Krosse*, as they call it, (a Piece of Sheep-Skin the Women wear for the Concealment of those Parts) but is often seen below it.

Whatever the Reader may think of this Excrecence upon the *Hottentot* Women as a Deformity,
the

the *Hottentots*, nor Men nor Women, regard it as any. But, through their Nastiness and Anoin-tings, it is always in such a Pickle as to make an *European* loath the Sight of it. They will let you, for a little Tobacco or so, handle and examine it.

Thevenot, in his Account of his *East India* Voyage, says, the *Negro-* and *Egyptian* Women, and the Women of other Nations, were subject to the like Excrecence; but that they stopt the Growth of it very early by Searing it. This he looks upon as an Act of the Superstition of those Nations; I, only as a Fashion to root out what they look'd upon as a Deformity

V. The Exection of a Testicle is one Act of Legitimation for the Marriage of the Males. But before they marry, there is another Thing to be done, as a second Act of Legitimation for the same Purpose. This, which they likewise call *Anderfmaken*, is the Receiving them, with a great Deal of odd Ceremony, into the Society of the *Men*.

The Boobies, from their Infancy up to the Time when this Ceremony is perform'd, which is generally about the Eighteenth Year, are confin'd to the Tuition of their Mothers, and live and ramble about constantly with 'em. Before this second Act of Legitimation they are not allow'd to set up for *Men*. Nor dare they offer to converse with such as are call'd *Men*, not even with their own Fathers. But upon this Act they are discharg'd from their Mothers, and banish'd their Conversation for ever.

When a Father, or the Generality of the *Men* of a *Kraal*, resolves to call a young Fellow into the Society of *Men*, all the Inhabitants assemble in the Middle of the *Kraal*; *and all the *Men* sit down on the Ground in a Circle. The young Fellow to be admitted, being without the Circle, is order'd to squat down upon his Hams or Heels, so as not touch the Ground by at least Three Inches. This done, the oldest *Man*, whether he be the Captain of the *Kraal* or not, rises, and asks the Pleasure of the Circle, "Whether the Youth without shall be admitted into their Society and made a *Man*." To this All answering *jô jô i. e. Yes, Yes*, he leaves the Circle; and stepping up to the Youth, informs him, "That the *Men* having thought him worthy to be admitted into their Society, he was now to take an eternal Farewel of his Mother and the Nursery, and of all his Boy's Tricks and Gewgaws. That if he is but once seen again to chat with his Mother, and does not always carefully avoid her Company, he will be look'd upon as a Babe, and as altogether unworthy of the Conversation of the *Men*, and will be banish'd the same, and must again undergo the *Anderfmaken* to repofsess himself of that Honour. That all his Thoughts, Words and Actions are from that Time forward to be *Manly*; and that he is never to admit the least Effeminacy or Tarnish of the Nursery into any of 'em". Over this the Old Sage goes again and again, and ceases not till, by frequent Repetitions, he judges he has fasten'd upon him the whole Matter of his Admonition.

* Vide Tab. II Fig 1.



The young Males received into the Society of Men.



The Hottentots drive their Sheep through the Fire.

the CAPE of GOOD HOPE. 121

The Youth beforehand being roundly bedaub'd with Fat and Soot, the old Declaimer has no sooner finish'd his Harangue, than he draws out his T—, and pisses with great Vigour all over him. He stops his Waters for some Time before, in order to provide him with a plentiful Stream. The Youth, who can hardly be seen under the smoaking Inundation, receives the Stream with an eager Care; and making Furrows, with his long Nails, in the Fat upon his Body, rubs and mixes the Piss with the Fat with the quickest Action. The Old Fellow puts not up his T— till he has carefully dribbled upon him to the last Drop; when he felicitates him upon the Honour that is done him; and crowns him with the following Benedictions; which he utters aloud: *t'kamma. Good Fortune attend Thee. Dida Atze. Live to Old Age. Quoa quá. Encrease and multiply. t'Kumi. May thy Beard grow soon.* Then is the young Fellow solemnly proclaim'd a Man.

This done, the *Men* go all to Feasting upon a Sheep, Part roasted and Part boil'd, prepar'd by the Friends of the young Fellow, now admitted a *Man*. But the young Fellow himself is not permitted to join the Company till near the End of the Feast; when he comes in for Scraps, and is confirm'd in the Privileges of Associating, Eating and Drinking with the *Men*, provided he avoids Eating and Drinking with the Women and Joining in any of their Entertainments.

I may observe here, that the Words *t'Kamma* and *Dida Atze*, made Use of in this Ceremony, are us'd also among the *Hottentots*, by Way of Salutation,

tion, when they sneeze; just as the Salutation, *God blefs you*, is us'd on the like Occasion by many among Our selves.

A young Fellow, remaining in the Tuition of his Mother after having arriv'd at the Age of Admission into the Society of the *Men*, the young Fellows already admitted, call in Derision, *Kutfire* i. e. *Milk-Sop*; and employ all their Wit in his Ridicule and Mortification.

This Word *Kutfire* is, in all the Nations, a dreadful Term of Reproach. When it falls on a *Hottentot* with any Manner of Justice, it strikes his Name with the Fury of a Thunderbolt, and lays all his Trophies and Honours even with the Ground. It sweeps down his Years, be the Number as great as it may; *unmans* him at once; and makes an arrant Boy of him. He is banish'd the Society of the *Men*, as a silly raw young Puppy, unworthy of their Company. All his old Friends laugh at and avoid him: And he is the common Butt of all the Wits of the *Kraal*. In short, he is treated by all that know him as little better than an Ideot till he undergoes the *Anderfmaken* afresh; which repairs the Damage at once; restores him to his Years and Discretion, and again makes a *Man* of him.

When this reproachful dreaded Term is fasten'd upon a *Hottentot*, 'tis examin'd in a Circle of the *Men* of his *Kraal*, Whether he has deserv'd it. The Matter is soon decided, but rarely with Impartiality, for the Appetites of his Judges give'em a strong Bias against him. Their Mouths water for the
Feast

Feast at a new *Andersmaken* ; and the Feast is all that is requir'd on such an Occasion, besides the solemn Anointing of him that makes it ; the pissing and every other Ceremony of the first *Andersmaken* being constantly dispens'd with. The *Hottentot* once admitted a Man, and afterwards reduc'd to the Condition of a Boy by the Word *Kutsire*, must treat all the *Men* of his *Kraal* with a Sheep, as at his first *Andersmaken*, in order to be readmitted a *Man*. He is not to sit down with the Company, nor touch a Bit of the Carcase ; but must plant himself at a Distance, and feast himself, if he pleases, upon the Entrails ; with the Fat of which he is solemnly anointed, and, by that Ceremony, made a *Managain*.

But no Penalty is laid on the *Hottentot* that shall call Another *Kutsire* unjustly ; which shews this whole Matter to be mostly set up in order to promote the Common Entertainment and Diversion of the *Men*.

I must not dismiss the Ceremony of *Andersmaken* for admitting young Fellows into the Society of *Men*, without some Account of its Consequences as they regard the Women. A *Hottentot*, thus discharged from the Tuition of his Mother, may insult her when he will with Impunity. He may cudgel her, if he pleases, only for his Humour, without any Danger of being call'd to an Account for it. And these Things I have often known done. Nor are those unnatural Extravagancies attended with the least Scandal. On the Contrary, they are esteem'd as Tokens of a Manly Temper and Bravery ; and the Authors of 'em miss not now and then of Applause. Immediately after the Induction of a
young

young Fellow into the Society of the *Men*, it is an ordinary Thing for him to go and abuse his Mother, and make a reproachful Triumph upon his being discharg'd from her Tuition, in Testimony of the Sincerity of his Intentions to follow the Admonitions of the Declaimer at his Induction.

When the Old Fellows are admonish'd (and very often have I admonish'd them) against this horridly unnatural Practice of leading their Sons into Cruelty and Neglect for their Mothers, not a Word will they hear with Patience ; nor can any Answer be obtain'd from 'em besides the darling One of the *Hottentots*, whenever they are heated and confus'd by any Enquiry into their own Matters, *'Tis Hottentot Custom, and ever was so.* And with this, they think, you ought to be satisfi'd.

Nay, even the Women, who have suffer'd by the Insolence of their Children, will, when the Pain of the Blows, or their first Resentment, is vanish'd, excuse 'em, and apologize for the wild Impiety with the same Answer as the Men, when an *European* shall represent to 'em the Barbarity of the Custom under which they suffer. *Hottentot Custom* is a Salve for all their Sores. This is extremely unaccountable.

VI. I have gone through such *Anderfakens* as are of a Private Nature. I now come to such as are of a Publick one. And these are observ'd upon various Occasions ; particularly upon the Overthrow of an Enemy ; some great Destruction of Wild Beasts that devour their Cattle ; the Recovery of some eminent *Hottentot* from a dangerous Fit of Sick-

Sickness, and the like. On such Occasions they make Publick Entertainments and Rejoicings, in which every Inhabitant of a *Kraal* has a Share.

The Cots or Dwellings in a *Kraal* are rang'd in a Circle, the Area of which is quite open. When they design a publick Entertainment, they erect in the Center of the *Kraal* a Sort of Booth or Arbour, large enough to entertain commodiously all the *Men*. *This Booth is made of Materials quite new, alluding to their Design of beginning on such Occasions a New Life. The Morning of the Day design'd for the Solemnity, the Women and Children of the *Kraal* go all into the Valleys to gather several Sorts of odoriferous Herbs and beautiful Flowers, with small Branches of gay Trees, with which they adorn and perfume the Booth very charmingly. The Men take the fattest Ox, sometimes the fattest Bullock; and fastening four Ropes, made of small Weeds very nicely twisted, severally to his Feet, some seize him by the Horns and struggle with him that Way, while others, on one Side, pull with the Ropes, till down they throw him on the Ground; when they extend him to his full Stretch on his Back, and fasten the Ropes to Stakes driven into the Ground. † They then kill him, but after such a Method that he is half an Hour a dying. This Method, which shall be describ'd hereafter, is a very peculiar one, and wholly unknown in *Europe*. Part of him they roast, and Part they boil. The Men sit down in the Booth to the Whole, and devour it with a great Deal of Mirth. The Wo-

* Vide Tab. II. Fig. 1. † Vide Tab. I. Fig 2

men are put off, as usual, with the Broth only. The Men in a *Kraal* are generally sufficient to devour an Ox at one Entertainment. But they are generally a good While about it. They then go to Smoaking and Drinking. There is among them a Band of Musick, which strikes up between Whiles, and awakens the Dancers. Some sing; others crack Jokes and tell merry Tales. Mirth triumphs in Storms of Laughter; and the whole Company is dissolv'd in Pleasure. In these Diversions they continue the Remainder of the Day and all the next Night.

Tho' they love strong Liquors immoderately, and purchase them whenever they conveniently can, yet little or none of any Sort is seen in these Solemnities. They never pollute them with Drunkenness, or any Degree of Intoxication but what arises from Tobacco or *Dacha*, and from the Transports of Mirth. They can sing and dance and confabulate with all imaginable Gaiety for Twenty Hours together by the Help only of their ordinary Beverage, Water and Cows-Milk; Vivacities in which, spite of all the Sarcasms with which they have been pelted for Stupidity, they excel the *Europeans*; who cannot, forsooth, maintain their Mirth for an Hour without the Help of strong Liquors.

VII. The *Hottentots* observe an *Anderfnaken*, when they remove their *Kraals*. And they remove a *Kraal*, for the most Part, on one of the following Accounts: Either when the Pasture about it becomes too bare for the Subsistence of their Cattle; or when an Inhabitant dies in it, whether violently or naturally. When

When they have resolv'd to remove a *Kraal* on Account of the Barrenness of the Pasture, they kill a fat Sheep. Part they roast, and Part they boil. Upon this the Men of the *Kraal* feast with a great Deal of Mirth and Good Humour, sending to the Women the usual Regale of Broth. With the Fat they anoint their *Krosses* (as they call them) or Mantles. This is a Thank-Offering for the Bounties of Nature enjoy'd in that Place. When they have done, they demolish their Cots, pack up their Furniture, and remove at once, the Men in one Body, the Women and Children in another, to the Place destin'd for a new Settlement. Where being arriv'd, their first Work is to erect the *Kraal* and dispose their Furniture. This never costs them much above a Couple of Hours. Then a Sheep is kill'd for the Women. Part they roast, and Part they boil : And devouring the Whole among themselves, they send their Husbands a Regale of Broth ; which is all they are to have for that Time. With the Fat the Women anoint their *Krosses*, or Mantles. Then powdering their Hair with *Buchu*, they go to several Diversions among themselves ; in which they continue the Rest of the Day and till pretty far in the Night, their Husbands, in all the Time, not once intruding or coming near them. The Sheep is here a Sacrifice, and the Unctions and Powderings are Religious Formalities, for the Prosperity of the *Kraal*, and the Continuance of Plenty in that Neighbourhood.

VIII. When the Sheep of a *Kraal* are seiz'd with the *Megrims* (the *Hottentots* call the Distemper by the *Dutch* Terms, *Mall-Koppen* i. e. *disorder'd in the Head*) the Inhabitants make propitiatory

tory Sacrifices, and feast solemnly upon 'em for three Days successively. The Sacrifice on each Day is a sound fat Sheep, and the Sacrificer an elderly *Hottentot* of distinguish'd Sense and Gravity, who is judg'd the ablest for chusing the best and fittest Sheep for those Sacrifices (for they reckon a great Deal upon That) and the best skill'd in the Ordinances relating to the same. The Old Men assemble by themselves, and feast each Day upon the Carcase of the Sacrifice. The young Men assemble at a Distance, and devour the Entrails; and the Women and Children are each Day regal'd with the Broth only which is made with the boil'd Parts of the Sacrifice. After the Feast, they spend, each Company apart, the Remainder of each Day and the following Night in Singing and Dancing. These are Acts of Attonement for their Offences against *Gounja*; and which they trust will render *Gounja*, propitious to them and their Cattle.

If, upon these Offerings, the Distemper ceases among the Sheep, they grow wild with Joy, and there is no End of their Feasts and Rejoicings. 'Tis a Matter certain among 'em, that *Gounja* is delighted with their Offerings; and the Sense of having pleas'd him; hurries them out of themselves, and furnishes such Scenes of Mirth and Extasie as are, perhaps, no where else to be met with. But if, upon these Offerings, the Distemper does not immediately abate, they suppose the Offerings were not Good enough; and that the Old *Hottentot*, appointed for the Election of 'em, did not chuse the Best. Upon which Supposition they appoint another ancient experienc'd Person to mark out new Sacrifices; and three Days

the CAPE of GOOD HOPE. 129

Days more are spent in the same Solemnities: Or else they imagine, the Sheep have caught their Distemper from some ill Quality of the Pasture, And if this shall be the prevailing Opinion, they forthwith perform the *Anderfmaken* usual on the Removal of a *Kraal*, and depart with their Cattle to another Quarter.

IX. Another Grand Custom of the *Hottentots*, which they likewise term *Anderfmaken*, * is the Driving their Sheep at certain Times through the Fire. Early in the Day, destin'd by a *Kraal* for the Observance of this Custom, the Women milk all their Cows, and set the whole Produce before their Husbands. 'Tis a strict Ordinance at those Times, that the Women neither taste, nor suffer their Children to touch, a Drop of it. The whole Quantity is sacred to the Men, who drink it all up before they address themselves to the Business of the Fire. Having consum'd the Milk, some go and bring the Sheep together to the Place where the Fire is to be lighted, while others repair to the Place to light it. The Fire is made of Chips and dry Twigs, and thinly spread into the Figure of an Oblong. Upon the Coming up of the Sheep, the Fire, scatter'd into this Figure, is cover'd with green Twigs, to raise a great Smoak; and a Number of Men range themselves closely on both Sides of it, making a Lane for the Sheep to pass through, and extending themselves to a good Distance beyond the Fire on the Side where the Sheep are to enter. Things being in this Posture,

* Vide Tab. II. Fig. 2.

the Sheep are driven into the Lane close up to the Fire, which now smoaks in the thickest Clouds. The Foremost boggle; and being forc'd forward by the Prefs behind, seek their Escape by attempting Breaches in the Ranks. The Men stand close and firm, and whoop and goad them forward; when a few Hands, planted at the Front of the Fire, catch three or four of the foremost Sheep by the Head, and drag 'em through, and bring 'em round into the Sight of the Rest; which sometimes upon this, the Whooping and Goading continuing, follow with a Tantivy, jumping and pouring themselves through the Fire and Smoak with a mighty Clattering and Fury. At other Times they are not so tractable, but put the *Hottentots* to the Trouble of Dragging Numbers of 'em through: And sometimes, in a great Prefs and Fright, sturdily attacking the Ranks, they make a Breach and escape. This is a very mortifying Event at all Times, the *Hottentots*, upon whatever Account, looking upon it as a heavy Disgrace, and a very ill Omen into the Bargain.

But when their Labours here are attended with such Success, that the Sheep pass readily through or over the Fire, 'tis hardly in the Power of Language to describe them in all the Sallies of their Joy. Heavens! What a distracted Scene! What Shouting, Singing and Screaming! What Bouncing and Scampering! What Laughing, Grinning and Staring! What Stamping, Capering and Tumbling! What Clapping of Hands and Shaking of Heels! What Twistings and Wrigglings of the Body! What Raptures and Uproars! They are mad (in all Appearance) stark staring mad; and the'r Extravagancies know no End. X. I

X. I was no sooner acquainted with this Custom than I had a mighty Itch to know the Meaning of it; with Regard to which I found the *Europeans* at the *Cape* utterly in the Dark. I therefore persecuted the *Hottentots* incessantly with my Enquiries till I had obtain'd some Satisfaction. But it was a long Time ere I was so lucky. My Curiosity receiv'd a thousand Bangs with the Flail of *Hottentot Custom*. A Thousand answer'd me, "Our Ancestors did so; therefore so do we," and, either could not, or would not, enter farther into the Matter. I grew tir'd in the Chace of this Mystery; and, despairing of Success, was giving it up for ever; when I stumbled on a *Hottentot*, a sensible good natur'd Fellow, who, for a small Gratuity in Brandy and Tobacco, gave me the following Account, as one genuine Branch, at least, of the Matter I was in Pursuit of. The Ideas were, every One of 'em, his: I only vary from him in the Points of Drefs and Modification.

" We know not, says he, when to date the Introduction of this Custom among us. We suppose it has prevail'd through all or most Generations. Nor are we assur'd, any of us, that I know of, of the Solidity of the Reason upon which it stands, any other wise than by the Authority of our Ancestors, who, we conceive, were wise, and set up Nothing as a Rule to Posterity but on solid Grounds.

" This Country, as without Doubt You know, is infested in every Part of it with wild Dogs; which keep together, and scour the Fields in large Troops, and sometimes make terrible Ha-

“ vock among our Cattle. We dread those Crea-
 “ tures more among our Sheep, than we do Li-
 “ ons or Tigers, or any other ravenous Beasts in
 “ the whole Region. For when Lions, Tigers,
 “ or any other Wild Beasts about us, but wild
 “ Dogs, invade a Flock, they only slay for pre-
 “ sent Appetite and a Meal or two beyond.
 “ Whereas when Wild Dogs set upon a Flock,
 “ they make their Appetites no Rules for Slaugh-
 “ ter, but, if they are not prevented, worry the
 “ Whole. Now we have it from our Ancestors,
 “ that if Sheep are driven through the Fire, as we
 “ term it, that is, through a thick Smoak, the
 “ Wild Dogs will not be fond of attacking them
 “ while the Scent of the Smoak remains upon their
 “ Fleeces. We therefore from Time to Time,
 “ for the Security of our Flocks, perform this
 “ *Anderfmaken*. And this is all I know of the
 Matter.

I can say Nothing for the Strength of this Rea-
 son. I am only pretty confident it was not Mat-
 ter of Invention. Yet, allowing it to be sufficient
 to support the Custom we are speaking of, I must
 needs be of Opinion there are others, and those of
 a religious Nature, for the Maintenance of this
 Custom, which the *Hottentots* I convers'd with, ei-
 ther knew not, or would not communicate to me.

Other *Anderfmakens* will be describ'd hereafter
 under the Heads to which they respectively be-
 long.



the CAPE of GOOD HOPE. 133
CHAP. X.

I. *The Notions of the Hottentots concerning Witchcraft.* II. *An Argument to prove, that the Hottentots believe the Immortality of the Soul.*

I. **A**LL sudden inward Pain ; All Sickneſſes that baſtle their Phyſicians, and cut off before Old Age ; All ſudden croſs Accidents ; and Every artificial Performance that is above their Comprehention, the *Hottentots* aſcribe to Witchcraft ; an Art which they believe is taught by their *Touquoa*, or Devil ; and under the Imputation of which their Old Women, like ours, ſuffer more than any others.

When a *Hottentot* is ſeiz'd with a Pain, which he believes is cauſ'd by Witchcraft, he ſends for the Phyſician of his *Kraal*, who is believ'd to be Maſter of an Amulet that will ſometimes diſſolve the *Charms* of the Witches. On his Arrival, and before he utters a Syllable to the Patient, a ſound fat Sheep being kill'd at the Inſtant, he takes and carefully views the Caul all over ; and having powder'd it with *Buchu*, twiſts it in the Manner of a Rope, and hangs it about the Patients Neck, to whom, while he is doing this, he generally ſays, " You will ſoon be better. The Witchcraft is " not ſtrong upon you" This Caul the Patient is oblig'd to wear while a Bit of it will hang about the Neck. If the Patient be a Man, the Men of the *Kraal* feaſt upon the Carcaſe of the Sheep : If a Woman, the Women ; If a Child, the Carcaſe of the Sheep is ſerv'd up to the Children of the *Kraal* only ; and none elſe taſte a Bit of it.

If, upon this, the Patient does not grow better, the Doctor thinks no more of an Amulet, but gives Physick. And be the Distemper, or the Course of it, what it may, the Doctor first call'd in, and no other, must be retain'd quite through, till the Patient recovers or dies. If the Event is Death, the Doctor affirms it was occasion'd by Witchcraft; and that the *Charms* of the Witch or Wizzard were too strong for him or any else to break. And for this he always finds Faith enough.

I know but one Instance, and I am apt to think there never was another, of a *Hottentot's* departing from his Faith in the Affirmation of a Physician, that a Disease was inflicted and render'd incurable by Witchcraft. The Instance is This: A *Hottentot* Fisherman, being struck with a Sort of Leprosie all over his Body, applied to an eminent *Hottentot* Physician for Relief. The Physician having kept him in Hand a considerable Time, and found he could do him no Good, abandon'd him as a Man bewitch'd and incurable. Soon after, the poor Fellow, in a most piteous Condition, and his Heart sinking to Rights under the melancholy Notion he had of it, coming to the House of a *Dutchman*, to whom he sometimes sold his Fish, the *Dutchman's* Wife persuaded him to submit his Distemper to her Skill; and giving him some *Roman* Vitriol, order'd him to lay it for about half a Quarter of an Hour in a small Quantity of Water, and with this Water, impregnated with the Vitriol, to wash his Sores from Time to Time. He follow'd her Orders, and they prov'd fortunate Ones; for in a Fortnight's Time, by this Water only, he was perfectly cur'd. Whereupon he repair'd to the

Hot-

Hottentot Phyfician who had had him in Hand, and with the higheft Indignation, on the one Hand, for the Ignorance of the Quack, and the higheft Esteem, on the other, for the Skill of the *Dutch*-woman, he loaded Him with Reproaches, and Her with Encomiums, and run down the Reputation of the *Hottentot* Phyficians with infinite Contempt and Ridicule.

Boeving fays, the *Hottentots* wear, hanging to their Necks, a little Piece of a Sort of Wood they call *Suza*, as an Amulet againft Witchcraft. They put this Piece of Wood, with other Things, in a Pouch they wear hanging to their Necks.

I have often been look'd upon by the *Hottentots* as a Wizzard my felf. My Magic Lanthorn, Burning Glafs, and other Inftruments, producing Effects which aftonish'd 'em, and which they could not account for, were Pieces of Witchcraft. Once, being furrounded by a good Number of 'em, I pour'd a little Brandy into a Cup and fir'd it, and ask'd 'em if they would drink of it: They were aftonish'd at the Propofal; and when they faw me drink it my felf, betook themfelves to their Heels in a Fright, and ever after dreaded me as a great and dangerous Conjuror. They have vanish'd out of my Sight in an Infant upon my holding up a Stick and threatening to bewitch 'em with it.

II. It does not at all appear, however, and I believe it is not, that the *Hottentots* have any Notion of their Wizzards or Witches entering into any Compact with the Devil, whom they call *Tou-quoa*; or that their Souls go to Him at Death,

as have many among Our selves of such whether real or inaginary Wretches. They conceive, according to all the Intelligence I could get upon the Matter, that the Malice of *Touquoa* is confin'd to this World, and cannot act beyond it. Nor could I ever catch the least Hint among 'em to think, that any of 'em believe, that either the Good, at Death, go to any certain Place of Bliss, or the Bad to any Place of Torment. Yet do they certainly believe the Immortality of the Soul. And I wonder some Authors could not see This.

Father *Tachart* plainly asserts " the *Hottentots* do not expect a Life after this ; for which Reason , " says he, " they strive to make their Lives-as easie as they possibly can." The Reasoning here I take to be just as sound as the Assertion.

Boeving says, " 'Tis certain the *Hottentots* do not believe the Resurrection of the Dead ; but That they and Brutes, at Death, perish alike. Talking once to a *Hottentot* concerning the Resurrection , he said : *Only here : Hereafter Nothing.* " *The Dead come to Life again ! How can that be ?*

As to the Resurrection, I do not see how the *Hottentots*, or any other People, should have any Notion of it but from Christians. That great Doctrine certainly was never discover'd only by the Light of Nature. And the Ignorance or Denial of it argues Nothing against the Belief of the Soul's Immortality. If the *Hottentots* believe not, and I know not that any of them do, that any Thing
in

the CAPE of GOOD HOPE. 137

in Brutes survives the Death of 'em, then has this Gentleman argued to some Purpose against their Belief of the Soul's Immortality. Otherwise his Argument does not affect it; the Words *Hereafter Nothing*, in the Mouth of the *Hottentot*, clashing with the pure and manifest Sense of several universal Customs among the *Hottentots*, as will appear presently.

Just as insufficient as the Denial of the Resurrection, against the *Hottentots* believing the Immortality of the Soul, is the Instance he introduces here, by Way of Illustration. "A *Hottentot*, says he, " who had murder'd a Christian, being deliver'd " to his own Nation to be cudgel'd to Death, according to *Hottentot* Law, was exhorted " by a Christian Preacher to repent; and told of " the Eternal Felicity he would thereupon enjoy " in Heaven. The Criminal ask'd him, If there " were Cattle in Heaven? Which Question putting, it seems, the Preacher out of all Hope of " Converting him, he left him without a Reply." Now I can see Nothing here, that shews, the Criminal did not believe the Immortality of the Soul. All that appears is, that he had no Notion of such a Place of Bliss as the Preacher describ'd to him.

Now though the Immortality of the Soul is an Article that enters not into the Religion of the *Hottentots*, and which, for that Reason, I mention'd not in my Account of their Religion; and though they say Nothing at any Time concerning it, and perhaps never think of it with Regard to themselves, yet does it appear very plainly; that they believe it, from the following Particulars.

1. They offer Prayers and Praises to the Good *Hottentots* departed,
2. They

2. They are apprehensive the Dead should return to molest them. They therefore upon the Death of any Man, Women or Child of 'em, remove with their *Kraals*, Bag and Baggage to a new Settlement; believing that the Dead never haunt any Places but those they died in; unless any Thing that belong'd to 'em is carried out of those Places; for then they apprehend they will follow a *Kraal* and be very troublesome. They therefore, for the Quiet of the Dead, and their Accommodation if they have a Mind to return, leave the Huts they died in, standing, and in them all the Apparel and Implements that belong'd to the Deceas'd, and never more lay Hands upon 'em.

3. They believe that it is in the Power of their Wizzards or Witches to *lay* a Spirit, and for ever prevent its Appearing or being troublesome.

Is it to be question'd then, Whether the *Hottentots* believe the Immortality of the Soul?

M. *Ziegenbalg* is clearly on my Side the Question. Yet if I wanted Evidence upon the Point, I could not with a good Conscience set up Him. The credulous good Man, as 'tis pretty well known, was often impos'd on at the *Cape*, and most of all with Regard to the Religion and Opinions of the *Hottentots*. Besides, he proves too much by Half.

I'll give the Reader a Taste of him upon those Matters. "Asking," says he, "a *Hottentot*, "Where he thought he should go when he died, "whether to Heaven or Hell? the *Hottentot* replied, *I know not: God, who is merciful, only knows.*" Again "Asking", says he, "a *Hottentot*

the CAPE of GOOD HOPE. 139

“ *tentot* (the same) Whether he believ'd there was
“ a God, he nimbly replied, *Let him, who believes*
“ *there is no God, look upwards and downwards and*
“ *round about him ; and then let him continue in his*
“ *Opinion if he dares.*” Wonderful ! Could the
Wiseſt among Our ſelves have answer'd better ! The
Answers are very ingenious : Ay. But are they
genuine ? No. 'Tis pretty well known, as well in
Europe as at the *Cape*, that this *Hottentot* was leſ-
ſon'd and prompted into thoſe Answers on Purpoſe
to deceive *Zeigenbalg* ; who, from this Cheat, has
infern'd a great many Things in Favour of the
Hottentot Senſe and Religion that reach as far be-
yond the Truth as the Inferences of other Authors
come ſhort of it.

As to the *Hottentot* Notions of the State of Departed Souls, it appears they conceive thoſe Beings, Good and Bad, remain in or about the Places they inhabited in the Body. But to What End they conceive Souls exiſt out of the Body, or whether they trouble their Heads at all about it, I know not. I am only pretty certain they have no Notion of a Heaven for the Good, or of a Hell for the Wicked.

C H A P. XI.

*Caſtoms of the Hottentots on the Delivery of
the Women.*

IN every *Kraal* there is a Midwife, who is choſen
by the Women of the *Kraal* out of the ableſt
for Midwifry among themſelves, and holds her Office
for

for Life. A Present now and then, on the Delivery of a Child, is All she gets by it.

When a *Hottentot* Woman is near her Time, she is generally join'd by two or three Women of her Kindred or Acquaintance, * who attend her till she is deliver'd. When the Pains are upon her, the Midwife arrives, and *lays* her upon a *Krosse* or Mantle on the Ground. Her Husband, if he is at Home, gets him out of Door, and puts not his Head into the Hut again till she is deliver'd, without being reckon'd Unclean, and Forfieting, as a cleansing *Andersmaken*, a Sheep, in some Places the Forfiet is Two, to the Men of the *Kraal*; who devour the Meat, and send the Broth to their Wives.

When the Birth is slow, they make a Decoction of Tobacco and Milk, whether of a Sheep or a Cow; and having strain'd off the Milk and let it cool, give it the Woman; who generally no sooner drinks it than the Birth comes on: Before Tobacco was brought to 'em, they made Use of *Dacha* on this Occasion. Tobacco, they find, has a speedier and kinder Effect. It must be left to the *European* Women to determine, whether such a Decoction would have the same good Effect upon themselves.

If a Child is still born, both Father and Mother weep and take on mightily, especially if 'tis a Boy. However, 'tis buried without Loss of Time, and the *Kraal* removes.

Tab. III. fig. 1. p. 140.



The Delivery of a Hottentot Woman.

Fig. 2. p. 152.



The Hottentot Marriage.

If a Child is born alive, the First Thing they do is to rub it gently all over with fresh Cow-Dung. They say, 'tis dangerous to wash it with warm Water. In this Pickle they lay it upon a *Krosse* or Mantle, either before the Fire or in the Sunshine or the Wind, till the Dung becomes so dry that it may easily be rubb'd quite off without hurting the Child.

While this is doing, some Women go into the Fields to gather the Stalks of What they call *Hot-tentot-Figs*. With the Juice of these Stalks, which they get by bruising them to Mash between two Stones, and which comes plentifully, they wash the Child all over, immediately after they have rubb'd off the Cow-Dung. This Juice, they say, promotes the Strength and Activity of the Body.

This done, the Child is laid again on the *Krosse* before the Fire, or in the Wind or Sun-Shine, till the Juice upon its Body is dried up; when they besmear it with Sheep's Fat, or with Butter, melted. And from this Time begins the Custom of besmearing the Body with Fat or Butter as the Sun or Wind dries it up, to divert from their Spirits, as has been formerly observ'd, the devouring Heat of the Climate they live in.

The Child, besmear'd with Sheep's Fat, or Butter, melted, is laid again on the *Krosse*; where it continues till such Time as they suppose the Fat or Butter has soak'd well into the Pores; when they take it up and powder it from Head to Foot with *Buchu*, which sticks upon the greasie Body, as the Reader will imagine, like a Cruft, all over it.

it. This they look upon at all Times as a very salutiferous Application.

On every Birth, excepting Still ones, the Parents observe an *Anderfmake*n or solemn Feast by Way of Thanksgiving, in which all the Inhabitants of the *Kraal* they live in have a Share. Yet do they often give the Lie to those Thanksgivings by a cruel Custom, practis'd, indeed, by some other Nations, but, to Bosoms replenish'd with Reason and Humanity, the most shocking One in the World. And this on the Birth of Twins.

If the Twins are Boys, the Parents observe an *Anderfmake*n by killing Two fat Bulls for the Entertainment of the whole *Kraal*, Men, Women and Children, who all, with the Parents, rejoice at the Birth as a mighty Blessing. The Mother only is excluded this Entertainment, so far, that she has only some of the Fat of the Bulls sent her, with which to anoint her self and the Newborn.

But if the Twins are Girls, Things take quite another Face. There is little or no Rejoicing: And all the Sacrifice that goes to the *Anderfmake*n on such an Occasion is a Couple of Sheep at the Most. But they cannot often resolve to rear both Twins. If the Parents are rich, and the Mother has, or pretends she has, not Supplies of Milk for their Nourishment, the whole *Kraal*, which is consulted, forsooth, in Form on this Occasion, easily admitting this Plea, the worst featur'd of the Two is buried alive, or *expos'd* on the Bough of a Tree, or among Bushes.

If

If the Parents of Twin Girls are poor, their Poverty is their Plea for *Exposing* or Making away with one of 'em. They make this Plea before the whole *Kraal*, which generally allows it without taking much Pains to look into it,

The Case is the same, when the Twins are a Boy and a Girl, and the Parents have a Mind to be rid of one of them. Only here they are not govern'd by the Features, in Choice of the Child to be buried alive or *expos'd*. For the Girl is certainly condemn'd, if either Scarcity of the Mother's Milk, or Poverty, be alledg'd against breeding up Both. But great Rejoicings are made for the Boy.

If the Twins are a Boy and a Girl, and the Girl is still born, before they break up in order to seek a new Settlement, they observe a solemn Feast for the Birth of the Boy; and after that, the *Anderfmaken* usual on the Removal of a *Kraal*.

Upon the Birth of the first Child, if 'tis a Boy, the Rejoicings in a *Kraal* are far superior to those attending any other Birth. The Parents slay Cattle very liberally for the Entertainment of their Neighbours; and every one is particularly zealous on such an Occasion to congratulate them on the Obtaining of an Heir. The Eldest Son has, in a Manner, an absolute Authority over all his Brothers and Sisters.

The Boys are always preserv'd, be the Circumstances of the Father or the Case of the Mother
never

never so bad; the barbarous Custom of *Exposing* or Burying alive being only set up against the Girls. And when they resolve to rid themselves of One, they carry the Babe a considerable Distance from the *Kraal*, and look for a Hole in the Earth, made by a Hedge Hog, Wolf, Tiger, or other wild Creature. In such a Hole, if they find one, they lay the Babe alive; then stopping up the Mouth of the Hole with Earth and Stones, forsake it for ever. If they find not such a Sepulchre presently, they tie the Babe, stretch'd on his Back, to a nether Bough of the next Tree, and leave it to starve or be devour'd by Birds or Beasts of Prey. Sometimes they leave the Cast-Away among Bushes.

Whence this abominable Custom had its Rise among them, whether from their own Invention, or from Example, is a Matter in the Dark. They will tell you it has been the Practice of the *Hottentots* from the Beginning. But they are no Authority. If they derive this Custom from any other Nation, 'tis not improbable they owe it to the *Chinese*, among whom, we are told, it has been always the Practice to thrust out of the World by Drowning and other Methods every Child that is born to 'em above the Number they can decently maintain. Embracing the Doctrine of *Transmigration*, they believe the Soul of a Child will have a better Chance for Happiness by being sent to animate another Body than by remaining in one that is expos'd to Want. But the *Japanese*, if we are truly inform'd, are crueller still. It seems, they slay every one that is born to 'em after the First Two. They look upon Two as sufficient for
Pro

Propagation, and upon Death as vastly preferable to a needy Life. They take the Overplus Children, as soon as they are born, and wrenching and fastening their Feet upon their Necks, keep 'em in that Posture till they expire. This is Barbarity with a Vengeance. But to return.

The *Europeans* at the *Cape* sometimes find an *expos'd* Infant. If they find it dead, they generally stay to inter it. If 'tis alive, they always take it Home ; and if the Finder is not able or willing to breed it up, he soon meets with Others that are: And the Child has infallibly tender Treatment, and, if it lives, a good Education. Great Care is always taken to give the Minds of those Foundlings a strong Seasoning of Christianity. And every Thing is done which, 'tis thought, may contribute to secure them from Falling off to the *Hottentot* Nastiness and Idolatries. But not once hitherto have these generous Labours produc'd any lasting Effect. Not once has it appear'd, that a *Hottentot's* Mind is to be depriv'd of its native Bias. Those unhappy Females (and, as has been said already, none but Females are *expos'd*) when they have come to Years of Maturity, have constantly renounc'd their Education, the *European* Apparel, and the Christian Religion, all at once ; and embracing the Religion and Customs of their own People, staid to and remain'd among 'em ever after.

Sometimes the *Europeans* take an *expos'd* Infant they find dead, and dissect it. This, when the *Hottentots* know it, gives 'em infinite Terror. For, however they came by the Notion, they think,

like many weak People among Our selves , that Dead Bodies are of Use in Witchcraft; and think too, that the *Europeans* apply them to Nothing else. They would not part with one of their dead Bodies to be dissected, upon any Account in the World. They are as careful too to watch that their own Conjurers come not at the Corpse of one of their Relations or Friends.

The *Krosse*, or Mantle, on which the Woman is laid, together with the After-Burthen, are forthwith, after the Delivery, interr'd together in some secret Place , for Fear the *Hottentot* Conjurers should lay hold of any Part of either, in order to work some Enchantment on the Mother or the Child.

The Child's Navel String is tied with a Sheep's Sinew, so long that it hangs down a considerable Length below the Knot : And there it is to remain till it rots off. The Belly-Band for the Keeping down of the Navel is a narrow Piece of Sheep-Skin.

C H A P. XII.

- I. *Of the Naming of the Hottentot Children.* II. *Times when the Men are oblig'd to withdraw from their Wives.* III. *Ceremonies previous to their Cobabiting again.* IV. *Correction of a Mistake of Boeving.*

I. **P**Resently after the Cleansing of the Child with Cow-Dung, Anointing it with Sheep's Fat, or Butter, melted, and Powdering it with *Buchu,*

chu, in the Manner that has been related, the Child is nam'd. The Name is given it by the Mother, unless the Disorder which sometimes follows the Drinking of the Decoction I have mention'd for Forwarding the Birth, renders her incapable of that Office; and then 'tis done by the Father. And here, as I have already observ'd in another Place, they imitate the old *Troglodytes*, by giving their Children the Names of Favourite Beasts. Some are call'd *Hacqua*, i. e. Horse; others *Gamman*, i. e. Lion; others *Ghoudie*, i. e. Sheep; others *Guacha*, i. e. Ass; others *i'kamma*, i. e. Hart, &c,

II. The Men are not only oblig'd to retire out of the Sight of their Wives in *Labour*, but likewise to withdraw from 'em, and not partake with them in any one Thing, while the *Menses* are upon them. He that comes near his Wife, or partakes with her in any Thing at those Times is look'd upon as unclean, and is oblig'd to purifie himself by offering a Fat Ox. This is not unlike the Law enjoin'd the *Jews* LEVIT. XII. Before this Purification he is distinguish'd among his Neighbours by a Term, which I have often heard, but which I neither know how to render nor reduce to any syllabical Form.

III. When a Woman, after *Labour* or the *Menses*, is fit for the Company of her Husband, before they meet, the Woman rubs her Body all over with Cow-Dung by Way of Purification. The Dung being rubb'd off when 'tis dry, she besmears her self all over with Fat; and then powdering herself all over with *Buchu*, waits within to receive her Husband. The Husband, having without besmear'd

smear'd himself with Fat, and dusted himself all over with *Buchu*, enters the House; and sitting down, puts many loving Questions to his Spouse, concerning her Welfare, and the Manner in which she has pass'd her Time in his Absence; makes fresh Professions of Conjugal Love, and entertains her with all the pleasing sprightly Things he is able to utter. While he is doing this, he smoaks *Dacha* or Tobacco: And the Custom is for him to smoak and talk till his Head turns round; he raves and drops asleep.

I have been often assur'd by both Sexes of the *Hottentots*, that they differ in their Veneral Embraces from *Europeans*.

IV. *Boeving* says, the Inland *Hottentots* destroy, as soon as it is born, every Child begot by an *European* on a *Hottentot* Woman. This, according to the best Accounts I could get, is no where true throughout all the *Hottentot* Nations, but in the Case of Twins, when One of Them is a Girl; for then they destroy the Girl. The Boys they cherish with as much Fondness, if not more, than they do any of their own.

C H A P. XIII.

Of the Marriages of the *Hottentots*.

- I. *Their Manner of Wooing.* II. *Their Marriage Ceremony.* III. *Their Marriage Feast.* IV. *No Musick or Dancing There.* V. *Polygamy lawful among the Hottentots.* VI. *Marriages between First or Second Cousins unlawful.* VII. *Their Mar-*

Marriage Portions. VIII. *Adultery punish'd with Death.* IX. *Marriages to be dissolv'd.* X. *Mistakes of Vogel.*

THE Cruel Customs of the *Hottentots*, just describ'd, make but a gloomy Entertainment. Without Doubt, they strike the Bosom of the Reader with Horrour; and he desires to be reliev'd with Somthing generous and chearful. The best Thing I can do for him then is to describe a *Hottentot* making Love; with the Ceremony and Feast of a *Hottentot* Wedding. Cruelty, indeed, has Nothing to do here; but Nastiness will appear as much as ever; and with that the Reader, as often as he may have been disgusted by it, must be content to bear.

I. If a Batchelor or Widower has a Mind to marry, he does not forthwith break his Mind to the Maid or Widow that has won his Heart. His first Business is to discover the Matter to his Father, if his Father is living, and get him to approve his Love. If his Father consents, he goes along with him to the House of the Father of the Woman with whom he is smitten, in order to demand her for him in Marriage.

The Lover and his Father, waiting on the Friends of the Woman, the Lover employs himself in preparing and presenting the Company with *Dacha* or Tobacco. They all smoak; and the Conversation turns upon indifferent Things; the Visitors seeming to have forgot the Business they come about, and none else seeming to apprehend it, till the Heads of the whole Company are