

giddy with Smoaking. Then the Father of the Lover, addressing himself to the Father of the Woman, opens the Business he comes on, and demands the Woman as a Match for his Son. The Father of the Woman generally leaves the Company upon this Overture, to consult his Wife on it; and quickly returns with a final Answer; which is rarely in the Negative, unless the Damfel demanded be already contracted to another. And when she is so, Marriage is only delay'd till the young Fellow she is contracted to is made a *Man*. If the Father of the Lover receives a Denial, he and his Son forthwith depart; and no more Words are had on any Side about the Matter. The Lover tears his Choice from his Heart at once, and looks out for another. If his Father is not living, he must have the Approbation of the next in Authority of his Kindred; who, in such Case, does All that has been said of the Father. And if the Father of the Woman be dead, the next in Authority of her Kindred has the Disposal of her.

If the Father of the Woman consents, then is she herself forthwith consulted. If she does not like the Match, she has but one Chance to avoid it; which, in such Case, she generally takes. She must lie down with her Lover on the Ground, and play with him a whole Night, unless the Game is sooner up, at Pinching, Tickling and Clap A—. If she conquers her Lover at this Sport, she is fairly rid of him; and he must never think of her again. But if he subdues her, which is generally the Event, willing or not willing she must marry him.

This

the CAPE of GOOD HOPE. 151

This Sport iffuing, if the Match is put upon this Ifsue, in Favour of the Lover, and the Lover being made a *Man*, he lofes no Time, but chufing two or three fat Oxen from his own Herd, if he has one, or his Father's, according to the Wealth and Figure of the Family, he drives 'em to the Houfe from whence he is to take his deftin'd Bride. All his Relations, Men and Women, that live near him, accompany him, be the Abode of his Miftrefs at what Diftance it may; and arriving before the Houfe, all the Kindred of the Woman thereabout immediately affemble and receive them with a Multitude of kind Greetings and Careffes. The Oxen are immediately flain, after the *Hottentot* Manner. With the Fat of 'em the whole Company, Men and Women, befmeare their Bodies; and then powder themfelves all over with *Buchu*. The more Fat and *Buchu* the *Hottentots* have upon their Bodies, the finer they reckon themfelves. They therefore, on fo joyful an Occafion, both Men and Women, bedaub and powder themfelves very lavifhly. And the Women, to appear ftill finer and more amiable, colour their Foreheads, Cheeks and Chins with a red Chalk-Stone, eafily found in the Fields. This Stone, among the *Hottentot* Women, has the Place of Paints and Wafhes among Multitudes of our own; and is judg'd to be the greateft Heightener of Beauty. But Nothing, I think, ever appear'd to me fo frightful as the Face of a *Hottentot* Woman fo colour'd.

II. Thefe Things done, they proceed to the Nuptial Ceremony, which is This: The Men ifquat themfelves on the Ground in a Ring; all but

the Bridegroom, who squats in the Center. The Women at some Distance, squat themselves likewise in a Ring, about the Bride, who likewise squats. * Then the Priest, or Master of the Religious Ceremonies, w^o is always that of the *Kraal* where lives the Bride, enters the Ring of the Men; and coming up to the Bridegroom, pisses upon him a little. The Bridegroom receives the Stream with a great deal of Eagerness, rubbing it briskly all over his Body, and with his long Nails (which, as I have observ'd already, the *Hottentots* never cut) making several deep Scratches in his Skin, that the Piss may penetrate and soak the farther. The Priest then goes to the Ring of Women, and coming up to the Bride, pisses a little upon Her; and she receives and rubs the Piss upon her Body with as much Eagerness as the Bridegroom. Then goes the Priest again to the Bridegroom; and having piss'd a little more upon him, away he goes again to the Bride, and again pisses upon Her. And so he goes from one to the other, till he has exhausted upon 'em his whole Stock of Urine, uttering, from Time to Time, to each of them, one of the following Good Wishes, till he has pronounced the Whole upon 'em both. *May you live long and happily together, or, as we say, I wish you much Joy. May you have a Son before the End of the Year. May this Son live to be a Comfort to you in your old Age. May this Son prove a Man of Courage and a good Huntsman.*

III. This is the Whole of the Nuptial Cere-

Vide Tab III. Fig 2.

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mony; which being over, the whole Company rise and join in preparing the Feast. The Oxen, kill'd on this Occasion, they cut into a great many Pieces, and dress 'em all at once. Some Pieces they boil; the Rest they roast. Their Method of Boiling is like that of the *Europeans*. But their Roasting is' quite another Thing; and deserves a particular Description. A large flat Stone is fasten'd in the Ground in the Manner of a Hearth. On all the Surface of this Stone they make a brisk Fire; and let it burn till such Time as they think the Stone thoroughly hot. They then remove the Fire; and having with a Handful of Grass wip'd the Ashes clean off from the Stone, they put the Meat upon it, and cover the Meat with a flat Stone as large as that it lies on. They then make a Fire round about the Meat, and another upon the Stone that covers it. And thus it remains till 'tis roasted. And, as the Reader will easily believe, it is not long a doing.

The Victuals being ready, the Men and Women seat themselves, the Men in one Circle, the Women in another, on the Ground; and the Meat is serv'd up to 'em in Pots that glister with Grease. Some carry Knives about 'em, which they have purchas'd of the *Europeans*, and cut their Meat with 'em. Others, who are not so provided, tear the Victuals with their Fingers: And every one eats with astonishing Rapacity. They use the Lappets of their *Krosses* or Mantles, as Plates; and their Spoons are Mother of Pearl and other Sea Shells; but they put no Handles to 'em.

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The *Hottentot* Custom, which forbids the Men to eat in Company of the Women, is for this Time dispens'd with in Favour of the Bridegroom, who sits and eats in Company of the Women, but touches none of the Victuals prepar'd for Them. He has a certain Portion, dress'd for himself only.

Dinner being over, What is left of the Victuals is set by for a second Entertainment to the Companies; who each, when the Ground they sit on is clear'd of the Pots and Offals, go to Smoaking of *Dacha* or Tobacco. Each Company has one Pipe. He or She that fills it, lights it; and having taken two or three Whiffs, gives it to his or her Neighbour, who having taken two or three Whiffs, gives it to a Third; and so the Pipe goes round till 'tis out; when 'tis fill'd again, and put about from Hand to Hand in the same Manner. Great Prating is maintain'd in both Companies. Every one's Tongue goes almost incessantly. They smoak till they are giddy. Some swallow the Smoak, it flies up into their Heads and turns 'em. As each Company grows intoxicated with Smoaking, the Noise in each encreases. They rave, some in Speeches and Stories to others; others in Soliloquy. In noise extravagant Prate they pass the best Part of the Night. Towards Morning the Bridegroom flies for the first Time to the Arms of his Bride; and the Companies separate to go to Sleep.

The next Day, by the Time their Heads are a little easie, they assemble, Men and Women, in separate Companies again. The Victuals they left the Day before are again set before 'em. They
cram

cram ravenously. What they leave is set by for a Meal to the same Mouths the next Day. They go again to the Smoaking of *Dacha* or Tobacco; and pass the Time till near the next Morning in the same incoherent Prate and Noise as before. This is the Life they lead from Day to Day, without minding any Business, or any other Pleasure, till they have fairly devour'd all the Victuals that were dress'd for 'em on the Day of Marriage. When that is done, the Nuptial Festivities are at an End.

IV. But 'tis very remarkable, that though the *Hottentots* are great Lovers of Musick and Dancing, they admit nor one nor the other into these Festivities. Eating, Drinking their ordinary Beverage, Water and Cows-Milk, Smoaking and immoderate Prating are the Sum Total of every Entertainment on Occasion of Marriage throughout all the *Hottentot* Nations. I have often besought 'em for a Reason why they banish Musick and Dancing from those Entertainments, but could never obtain a better than this, *That it is, and has been from all Time, the Custom of the Hottentots to do so.*

V. The *Hottentots* allow of Polygamy, up to any Number of Wives a Man shall chuse and is able to maintain.

Boeving says, this Custom obtains only among the Rich *Hottentots*. This is a Mistake; for I have often seen Polygamy among the Poor. Yet do we rarely find the Richest to have more than Three Wives.

VI. The *Hottentots* allow not Marriages between
First

First or Second Cousins. They have a Traditionary Law, which ordains, that both Man and Woman, so near to each other in Blood, who shall be convicted of joining together either in Marriage or Fornication, shall be cudgel'd to Death. This Law, they say, has prevail'd through all the Generations of 'em; and that they execute it at once, upon Conviction, without any Regard to Wealth, Title or Affinity.

VII. With Regard to the Portions on both Sides the *Hottentot*-Marriages, the Eldest Son inherits all the Estate the Father dies possess'd of. But if an Eldest Son marries, while his Father is living, he stands no better a Chance for a Fortune in Hand than his younger Brothers, who are all in that Article at the Courtship of the Father, if they marry in his Life-Time. And a Father seldom gives a Son for his Marriage Portion, tho' he gives him such a Feast, above a Couple of Cows, and a Couple of Sheep; with which he must shift in the World as well as he can. The Father dying, the younger Sons unmarried are, for their Fortunes, at the Courtship of the Eldest; who rarely does any Thing better for 'em than what has been said of the Father.

The Daughters have rarely any Portion at all. If they have, it is not above a Cow and Couple of Sheep: And these, or the like, must be return'd to the Family she came of, in Case she dies before she has a Child.

The Men look not for Fortunes or Great Alliances by Marriage. All they have their Eyes upon in the Choice of their Wives is Wit, Beauty or Agree-

Agreableneſs. So that it ſometimes happen the Daughter of a poor obſcure Fellow is married to the Captain of a *Kraal*, or the Chief of a Nation.

VIII. The *Hottentots* puniſh Adultery with Death. Father *Tachart* ſays well, “ The *Hottentots* look upon Adultery and Theft as moſt abominable Crimes, and ever put ſuch Criminals to Death.

They agree with the old *Troglodytes*, as has been formerly obſerv'd, in ſo many Cuſtoms, that One would think they fetch'd their Origin from Them. But in this Cuſtom of Punishing all Adultery they differ from 'em. For, as *Vellutellus* informs us, it was the Cuſtom of the *Troglodytes* to allow the Women to lie the Firſt Night, after Marriage, with what Man or Men of their own Kindred they pleas'd. After which they were to lie with no Man beſides their Husbands on Pain of Death. Of this Cuſtom there is not the leaſt Trace or Memory in all the *Hottentot* Nations.

Marriage, among the *Hottentots*, may be diſſolv'd. A Man may be divorc'd from his Wife, and a Woman from her Husband, upon ſhewing ſuch Cauſe as ſhall be ſatisfactory to the Men of the *Kraal* where they live ; who, upon Suit to 'em for Relief by Divorce, immediately aſſemble to hear and determine the Matter.

A Man, divorc'd from his Wife, may marry again when he pleaſes. But a Woman, divorc'd from her Husband, cannot marry again while He lives.

X. I cannot close this Chapter without observing upon two Mistakes of *Vogel* on the *Hottentot* Marriages. This Author says, “ The Bride, on the Nuptial Day, ties a Gut of an Ox or Sheep about the Neck of the Bridegroom ; who is oblig’d to wear it there till it rots off. ” I have been present at many *Hottentot* Marriages, and could never discover any Thing like this : Nor could I ever learn, that this, or any Thing like it, was the Practice at any of ’em.

He says farther : “ The Bride, on the Nuptial Day, cuts off a Joint of one of her little Fingers, and pretents it to the Bridegroom. ” The Bride cuts off no Joint of any of her Fingers, unless She is a Widow : And ’tis the Custom for a Woman , for every Husband she marries after her First, to cut off the Joint of a Finger , beginning at one of the little Fingers. Of this I shall speak in another Place.

C H A P. XIV.

Of the DOMESTICK OECONOMY of the *Hottentots.*

- I. *The Province of the Husband.* II. *The Province of the Wife.* III. *How they live together.* IV. *The Education of their Children.* V. *The Munificence and Hospitality of the Hottentots.*

I. **A** *Hottentot* never has a Hut of his own till he marries : Nor does he think of Erecting it till after his Marriage Feast. From his first

first Nuptial Day to the Time he shall have built him a Hut, which is ordinarily about Eight Days, he and his Bride are entertain'd and accommodated at the Hut of a Relation or Friend. His Bride assists him, not only in erecting the Hut, but in getting up the Materials ; every one of which are quite new. His Bride assists him likewise in providing the Furniture, which is all new.

The Hut finish'd, and He and his Bride settled in it, he troubles his Head no more about House or Household Matters. He abandons to her the Care and Toil of Seeking and Dressing Provisions for Both ; and devotes himself to Eating, Drinking, Smoaking, Idling and Sleeping ever after. Never does he think of furnishing any Thing towards the Sustenance of himself or Family but when he goes, with the Men of the *Kraal*, a hunting, or when, if he lives near the Sea, he takes it in his Head to go a Fishing. The Men of the *Kraal* sometimes call him out to go along with 'em a hunting the Elephant, the Rhinoceros, the Stag &c. And he generally returns from the Chace with some small Venison for his Family. When he goes a Fishing, Oh ! 'tis a mighty Job ! and his Wife is sure to hear of it for a Week. He generally brings home a good Dish of Fish : For the *Hottentots* are very expert Fishermen, notwithstanding what *Vogel* has said to the Contrary.

Yet the Reader must needs think, that, with all this Laziness of Disposition, a *Hottentot* has some Care for his Cattle. He does go from Time to Time to look after them ; but he makes his Wife, notwithstanding all her domestick Fatigues,

go as often. Rarely will he abate her any Thing of the Time and Trouble he bestows on 'em himself. Only She never meddles in the Sale of 'em. Oh! No: That's his grand Prerogative: He glories in it; and Wo be to her that invades it.

If he has a Son, he bestows the more Care in the Preservation and Encrease of his Cattle, that he may leave him well in the World. And if he is Master of any Handicraft he teaches it him. This is the whole Extent of his Private Life.

II. For the Wife, She, as has been said already, is doom'd to all the Toil of getting and dressing Provisions for him, her self, and Children, when they have any, and to all the Care and Drudgery within Doors, with a Share of the Fatigue in Tending the Cattle. Every Morning, excepting when her Husband goes a hunting or fishing, which happens not very often, she goes out to gather certain Roots, (to be describ'd hereafter) and milk the Cows, for the Sustenance of the Family. These Roots, which abound in the *Hottentot* Countries, and which are easily known by the Leafage they produce, she digs up with a Stick of Iron- or Olive-Wood, pointed. She washes them in fair Water, and boils or broils them. And either Way they make a pretty good Sort of Food. She cuts and brings home all the Wood for Firing; and her Drudgery is continual, excepting the little Respite she has when her Husband goes a hunting or fishing. Add to this, that the poor Wretch, as has been mention'd already, is expos'd, without any Relief, to the Insults of her own Children.

Such

the CAPE of GOOD HOPE. 161

Such is the miserable Life of the Wife of a *Hottentot* ; miserable to us, but not to her ; for, instead of Groaning, she smiles under it ; looking upon *Hottentot Custom* as a Sort of good Deity, whose Dispensations are all for the Best. Farther, (for the Misery of the Woman in some People's Way of Thinking)

III. She lies not every Night, nor any whole Night, with her Husband. They have always separate Beds. No Kissing, no soft, leering, languishing Looks do you see. Night and Day, for any Thing that appears, they are so cold and indifferent to one another, that you would think there was no such Thing as Love or conjugal Relation between 'em. If there are Twenty *Hottentots* with their Wives all in one Hut, 'tis impossible to discover, either by Words or Actions, who and who is together. If either of their Bosoms be warm'd with Love for the other, they dissemble it with more Address than ever Wit in *Europe* dissembled any Thing. And this Dissimulation, in the General, must needs be allow'd, since a Law against Adultery, which they have, and which they are very vigorous in the Execution of, can hardly be suppos'd to stand with Them, or indeed with any other People, upon any other Foundations than Love and Jealousie.

They neither of 'em meddle in the Province of the other, excepting the Tending of their Cattle, which is common to Both. She never sets Foot in his Apartment in the Hut. He never enters hers but by Stealth, for a little Dalliance. They rarely confabulate. He issues his Command, and she silently obeys. L It

It has been said, over and over in *Europe*, that the *Hottentots* cohabit promiscuously with their Women; and enjoy them, as Brutes do one another, openly, in the Presence of any one, without Fear or Shame. The Wantonness of the Tongue has no End. For the first Part of this idle Lie, That the *Hottentots* cohabit promiscuously with their Women, it stands sufficiently confounded already: And for the Other, That the *Hottentots* enjoy their Women openly, I could never see or hear of such a brutish shameless Action among 'em. On the Contrary, I have been told, over and over, by *Europeans* of the greatest Probity and Intelligence at the *Cape*, and assur'd again and again by some of the most sensible, knowing and honest *Hottentots*, that the *Hottentots*, not one of them, was ever, to their Knowledge, discover'd in the Feat of Love; but that, on the Contrary, the *Hottentots*, all of 'em, as far as they ever heard, always chuse the greatest Darkneſs and Retirement for the Scene of their Venereal Embraces. I never put a Question to the *Hottentots* upon the Matter, that was not receiv'd with Indignation. One of 'em, in particular, I question'd upon it, answer'd me in the following Manner. *What! People think we are like Brutes! What! be like Dogs! No, No. Decency. We are not so. We know better.* This was his Answer Word for Word. And I really believe, upon the Whole of What I have seen and heard of the *Hottentots*, that there is not, in the Business of Love, a modeſter People under the Heavens.

Another Immodeſty with which they are as idly branded, is, That they caſe their Bodies Any where, and before Any Perſons. Never was there

Banqua Indorum
b, the Kottentots call'd Dacha

Tab. IV. p 163



Cannabis minor & lignosior Banqua de la

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a greater Falshood. I firmly believe, that in the Case of Easing the Body, there is not a more shamefac'd People upon Earth. I have seen Thousands of 'em, and never saw One of 'em easing his Body : And I have been often assur'd, that they will by no Means do it in the Sight of Any one whatever. But doubtless, like other People, they cannot always, in the Case, guard against Surprise. They are so far from the Indecency here-mention'd, that they will not let a F- in the Presence either of *Europeans* or of One another. And when the *Europeans* take that Freedom among themselves, if a *Hottentot* be by, he is much displeas'd at it; and makes no Scruple to tell 'em, They ought to be asham'd.

IV. The Care and Education of their Children, till the Boys are made Men, and the Girls are married, is another heavy Burthen upon the Wife. Quickly after she is deliver'd of a Child, she takes and wraps it in a Piece of an old *Krosse*, the Head just peeping out ; and tying it on her Back, lugs it about from Day to Day, at Home and in the Fields, till 'tis able to crawl. † A very remarkable Thing is, that she can suckle it on her Back. Her Breasts are so long, that she can toss the Nipples to the Child over her Shoulders. When it cries on her Back, she gives one of 'em a Toss, and over it goes: The Child catches it in its Mouth, and sucks, without once losing Hold, till 'tis fill'd. This is a very odd Sight. She is generally smoaking *Dacha* while she has the Child at her Back.

† Vide Tab IV.

The Wind often carries over a great Deal of Smoak full in the Child's Face, sufficient, one would think, to stifle it. She minds not this. Nor, in a little Time, does the Child. 'Tis very diverting to see the Child, when 'tis Case-harden'd, envelop'd in a Cloud of Smoak. It shakes its Head and fights it very briskly while 'tis passing; and when 'tis gone, smiles, sneezes and stares very pleasantly. When the Child is about six Months old, she weans it, and begins to raise in it a Relish for *Dacha* or Tobacco, by putting her Pipe, when 'tis just or very near out, into the Child's Mouth, and holding it there from Time to Time till the Child's Palate is season'd to the Smoak, and it catches a Fondness for the Pipe, which it soon does, and never loses after.

The Children, both Sexes, when they find their Legs, run after their Mother wherever she goes, unless in very rainy or very windy Weather; for then they stay at Home with their Drone of a Father, who lies stretch'd at his Ease in a profound *Reverie*. The Daughters, when they are grown up, assist their Mother in the Gathering of Roots for Food, and the Cutting and Bringing Home Wood for Fuel. But the Mother, whatever be the Abilities of the Daughters in these Matters, is seldom or never excus'd from Going along with 'em. Tho' she has half a Dozen stout Girls about her, 'tis she must take the greatest Pains. The Boys eat and drink with their Mother, lie in the Nursery, and converse only with the Women, till as has been said, they are call'd into the Society of Men.

'Tis in the Nursery, and by the Women, that the Children are lectur'd upon the Traditions and Customs of the *Hottentots*. The Institutions and Opinions of the ancient *Hottentots*, of which the Women are the Grand Repositories, are there fasten'd upon their Memories, and recommended to all their Veneration and to all their Care. The *Hottentots* are wise in making the Nursery the School of their Traditions; since where Writing is not known, the best Way to preserve the Memory of Things is to commit it to the Keeping of the Sex whose Tongues lie never still.

V. In Munificence and Hospitality the *Hottentots*, perhaps, go beyond all the other Nations upon Earth. They love and pleasure and relieve One another with such a noble Simplicity and Largeness of Heart as I have never met with among all the other People I have seen, nor ever heard of but in Reports of the Old World. And the Hospitality they shew to Strangers of every Nation, who behave inoffensively, does not, in the General, fall short of the surprising Bounty and Benevolence they shew to One another. Father *Tachart* says well: "The *Hottentots* have more
" Honesty, Love and Liberality for One another
" than are almost any where seen among Christi-
" ans," Again. "The Munificence of a *Hot-*
" *tentot* leaves him hardly any Thing for himself.
" Does he receive a Present? If it be for Rega-
" ling, he bestows a Part of it upon the First of
" his Countrymen he meets; and continues giving
" to One and to Another till he has little or nothing
" of it left for himself." The Father does 'em but Justice. I have seen the very Thing he mentions,

in the Words last cited, again and again. And I know, that when a *Hottentot* does but catch a little Venison, or a Dish of Fish, he invites his Neighbours to dine with him upon it; and Every one is welcome as far as the Treat will go. A great many *Hottentot* Travellers are daily passing and repassing from one *Kraal* and Nation to another. When they are benighted, they repair to the nearest *Kraal*; and are entertain'd and accommodated all Night *Gratis* in the handsomest *Hottentot* Manner, either by their Acquaintance in the *Kraal*, or by the *Hottentot* before whose Hut they first present themselves.

CHAP. XV.

Of the HOTTENTOT MANAGEMENT with Regard to their CATTLE.

- I. *Methods the Poor Hottentots take to acquire Cattle.*
- II. *How the Hottentots tend their Cattle.*
- III. *They never separate the Bulls from the Cows, nor the Rams from the Ewes.*
- IV. *Their Method of Gelding a Bull.*
- V. *Their Method of Gelding a Ram.*
- VI. *Their Methods to bring a Refractory Cow to yield her Milk.*
- VII. *Their Nastiness with Regard to Milk.*
- VIII. *Their Method of Making Butter.*
- IX. *The Nastiness of their Butter.*
- X. *Yet the Europeans buy it both for Use and Sale.*
- XI. *The Hottentots give Butter-Milk to their Calves and Lambs.*
- XII. *Cows Milk to be drank by both Sexes of the Hottentots: Ewes Milk only by the Women.*
- XIII. *An Enquiry into the Reason of this Custom.*
- XIV. *After what Manner the Hottentots secure their Cattle*

tle in the Night. XV. Their Care of their Calves and Lambs till they are able to run with the Herds. XVI. Their Fighting-Oxen, for War, and for the Keeping their great Cattle together when at Pasture. XVII. Their Carriage-Oxen. XVIII. Their Cattle Doctors. XIX. No such Mortalities among the Hottentot Cattle, as among the European. XX. Remedies the Hottentots apply to their distemper'd Cattle. XXI. They feast upon their Cattle that die of Disease. XXII. When Wild Beasts carry off any of their Cattle, they go in Pursuit of 'em. XXIII. How they dispose of their Cattle when they encrease too fast.

I. I have already said Something, in a former Chapter, of the Methods the Poor *Hottentots* take to acquire Cattle. I shall here be more particular upon 'em. For as the Wealth of the *Hottentots* consists wholly in Cattle, it will not perhaps be thought an improper Introduction to an Account of their Management of this Wealth, to shew more fully the Methods by which they acquire it. The Vicissitudes of *Fortune*, from Riches to Poverty, and from Poverty to Riches again, are as frequent among the *Hottentots* as they are any where else; and the *Hottentots* are as sensible of her Caprices as any other People.

An old *Hottentot* who has lost his Substance, or a young One for whom his Friends cannot or will not provide, hires himself, either to one of his substantial Countrymen, or to an *European*. They serve for Cattle, more or less, of Great or Small, according to the Capacities they serve in, and the Time they agree to serve for. They prefer the

Serving of an *European* far before the Serving of one of their Countrymen, and look out sharp for such a Service, when they are out of Place, because it is attended with Perquisites and Advantages they never meet with in the Service of a *Hottentot*. Their constant Agreement with an *European*, is, to receive, as Part of their Wages, a daily Allowance of Tobacco and *Dacha*. These Commodities, which they thus receive, they husband with a deal of Care, laying up All they can pinch from themselves from Day to Day, in order to the Raising a good Stock of Both against the Time they go away. They have now and then in the Service of an *European* a *Dubblitie* given 'em, a two Penny Piece of *Dutch* Money. This Money too they carefully lay up till the Time they leave their Service; and, when that Time comes, purchase Cattle with it of the *Europeans*. The Cattle they serve for are Cattle of Encrease, to be chosen by themselves. The Cattle they buy with this Money are the same. They will on no Account meddle with a barren Cow or a barren Sheep; and they have very good Eyes at the Discovery, upon the very first Viewing of either Sheep or Cow. Arriving at Home with the Cattle they have got in Service, they lay out the Tobacco and *Dacha* they have sav'd, among their Countrymen, in the Purchase of more Cattle; and, setting up for themselves, lay, by Thrift and Good Management, the Foundations of rich and flourishing Families,

II. The Cattle of a *Kraal* run all together, the Great in one Herd, the small in another. The meanest Inhabitant, who has but a single Sheep, has the Privilege of turning it into the Flock; where

the CAPE of GOOD HOPE. 169

where it is tended and taken as much Care of, tho' he is not present, as the Sheep of the Richest and most Powerful of the *Kraal*. They have no particular Herdsmen, or Shepherds, for Driving their Cattle to Pasture and Tending and Guarding them from Wild Beasts. They take those Offices upon 'em by Turns, Three or Four or more together, according to the Number of the Men of the *Kraal*, and the Proportion of their Herds. They drive 'em to Pasture between 6 and 7 in the Morning; and back to the *Kraal* between 5 and 6 in the Evening. And Morning and Evening the Women milk the Cows.

III. They let the Bulls run with the Cows, and the Rams with the Ewes the Year round. By which Means their Herds encrease apace, their Ewes yielding them constantly Two Lambs in the Year. For this the *Europeans* at the *Cape*, whose Custom it is to separate at certain Times the Bulls from the Cows, and the Rams from the Ewes, blame them; maintaining, that those Lambs never *prove* well; that the continual Associating of the Rams with the Ewes, harrasses the latter too much, and tends to the Decay and Diminution of the Flock. The *Hottentots* maintain the Contrary to all This; alledging, that their Cattle do not only encrease the faster by the Bulls and the Rams running continually with the Cows and the Ewes, but are every Whit as good as Those of the *Europeans*, which the *Europeans* deny. I pretend not to be so skill'd in Cattle as to determine Who has most Reason here.

IV. As the Bulls and Rams encrease beyond the

the Proportion due to their Herds, they geld them. The Bulls they geld at the Age of One Year or thereabout. And their Method of Gelding a Bull is this :

Having fasten'd four strong Ropes, made of certain Weeds very nicely twisted, severally to his Feet, * they throw him upon his Back on the Ground; and fasten his Horns in it very tightly. They then extend his Legs to the full Stretch with the Ropes; and fasten the Ropes to Stakes driven into the Ground. In this Condition he can neither stir Head nor Foot. Then comes the Operator, and with a Thong of the Hide of an Ox or Stag, ties the Testicles up in the Bag as close and hard as he possibly can; stopping all Communication for ever with the Vessels above 'em. Then is the Bull set at Liberty, to run with his Testicles in that Condition till they rot off; which they do in some Time.

V. They generally geld their Rams at the Age of Half a Year. The Ram's Testicles are tied up in the Bag in the same Manner as the Bull's. But they let him not go, as they do the Bull, when this is done. For they then lay him on one Side, and putting a broad Stone under his Testicles so tied up, they take a round Stone and bruise them to Mash in the Bag. They then let him go. And in a little Time his Testicles rot off.

VI. Cows and Sheep are milk'd by the Women

* Vide Tab. V. Fig. 1.

Tab. v. fig. 1. p. 170.



The Hottentots Method of Gelding their Bulls and Rams.

Fig. 2. p. 171.



Their Method to bring a Refractory Cow to yield her Milk.

after the same Manner as they are in *Europe*. And it sometimes happens, that their Cows, like ours, are refractory, and will yield no Milk. Their first Expedient to bring a refractory Cow to yield it, is the same with that of the *Europeans*. They bring the Cows Calf to the Teats, and let it suck a little: The Cow readily yields; and they get by this Means a sufficient Quantity of Milk. But if the Calf be dead when the Cow refuses to give her Milk, they take the Calf's Skin, and putting it on a Calf of pretty near the same Size, Part answering to Part, and sewing it round, that it may resemble the dead Calf as much as possible, they bring this Counterfiet to the Teats, and sometimes gain their Point by it. But if the Cow is too cunning to be cozen'd that Way, their last Shift to make her yield her Milk is, after tying her Hind-Legs together to prevent her Kicking, to blow with all their Might into the *Vulva*. This is done by the Men as well as the Women. †

VII. They never pass the Milk through any Sort of Strainer, to clear it of Hair or other Filth; but drink it with all its Foulness, settled or unsettled, from the Vessel in which it was receiv'd from the Cow. In Milk, thus dirty, they boil the Roots they eat; making of the Whole a Kind of Pap. What Milk they get more than they shall have Occasion for at Home, they often sell, for a little *Dacha* or Tobacco, to *Europeans*; who take Care to purge it of its Filth before they use it.

† Vide Tab. V. Fig. 2.

VIII. For the Making of Butter, * they use, in the Place of a Churn, a Wild Beast's Skin, made up into a Sort of Sack, the hairy Side inward. Into this Sack they pour so much Milk as will about half fill it. They then tie up the Sack; and Two Persons, Men or Women, taking Hold of it, One at one End, the Other at the other, they toss the Milk briskly to and fro' till it becomes Butter. They then put it in Pots, either for Anointing their Bodies and *Krosses*, or for Sale to the *Europeans*; for the *Hottentots*, unless in the Service of *Europeans*, eat no Butter.

IX. But they never take any Manner of Care to clear it of the Hair or other Filth that sticks to it: And it contracts not a little Nastiness from the Grease and Dirt continually sticking to their own Paws. *Hottentot* Butter is certainly the filthiest upon Earth. The Sight of it is enough to make One sick, and to renounce the Eating of Butter for ever.

X. Yet, filthy and loathsome as it is, there are *Europeans* at the *Cape*, who buy it in large Quantities. They have the Art of Purging it of its Filth, and making it look pretty like the Butter of *Europe*. The greatest Part of it, so cleans'd, they sell to some Masters of Ships, and to others who know no better, for Butter of their own Milk, making great Profit. The Rest they eat themselves: A Thing so astonishing to me (that *Europeans* should eat this Butter, who know the

* Vide Tab. V. Fig. 2.

Making of it) that I should never, I think, have believ'd it, had I not seen it, unless in the Case of a Famine.

But these are not all the Advantages that are made of this Butter by the *Europeans* who buy it : For the Dregs and the filthy Parts of it they make their Servants and Slaves eat ; tho' there is an express Order to the Contrary, which the Governour of the *Cape* publishes from Time to Time, for the Security of the Common Health ; which, 'tis justly apprehended, is endanger'd by the Mingling of such foul unwholesome Butter in the ordinary Diet of the Servants,

XI. The Butter Milk, hairy and foul as it comes from the Sack, the *Hottentots* give to their Calves and Lambs. Sometimes they drink it themselves. They never strain it. And if any Sickness or Disorder seizes either Themselves or their Calves or Lambs, upon the Drinking of this Milk, all the Art of Man cannot persuade 'em, that it may be owing to the Filth they have swallow'd. No : 'Tis Witchcraft, they say ; Nothing but cursed Witchcraft : And the Doctor of the *Kraal* is call'd with his Amulet to remove it ; which tho' he cannot do, 'tis still Witchcraft, and is so call'd to the End of the Chapter.

XII. Cows Milk is drank by both Sexes of the *Hottentots* : Ewes Milk only by the Women. Where Cows Milk is scarce, the Women are oblig'd to keep to Ewes Milk or to Water. The Men will not by any Means in the World be induc'd to taste the Milk of the Ewe. Nor are the
Women

Women fond of it when they can get Cows Milk. The *Hottentot* Families, therefore, whose Cows are not numerous, keep all the Milk of 'em for their own Use, and offer only Ewes Milk to Sale.

XIII. I took uncommon Pains to come at the Reason of this *Hottentot* Custom, which ordains the Milk of Ewes to be drank by the Women only. Pound after Pound of Tobacco have I presented to many of both Sexes of the *Hottentots*, in order to win it from 'em if they knew it. But I could never discover that any of 'em did. The first Answer of all of 'em was, *Hottentot Custom*: Not a Syllable more. With this old Flail my Curiosity was kept at a Bay for a considerable Time by every One of 'em. At length several of 'em, wearied with my Importunities, told me, " They knew
 " not, for their Parts, nor, they believ'd, did Any
 " One in all the Nations of 'em, the Original Reason for this Custom. Nor had they any one
 " Reason to produce for its Support besides the
 " Example of their Ancestors. That they sometimes conjectur'd, indeed, their Ancestors might
 " think, that Ewes Milk was good for the Women but not for the Men. And beyond this Conjecture they could not go.

XIV. I shall now shew after what Manner the *Hottentots* secure their Cattle in the Night.* The Cots of a *Kraal*, as I have said already, are rang'd in a Circle, the Area of which is quite open. There is but one Entrance into a *Kraal* and that a

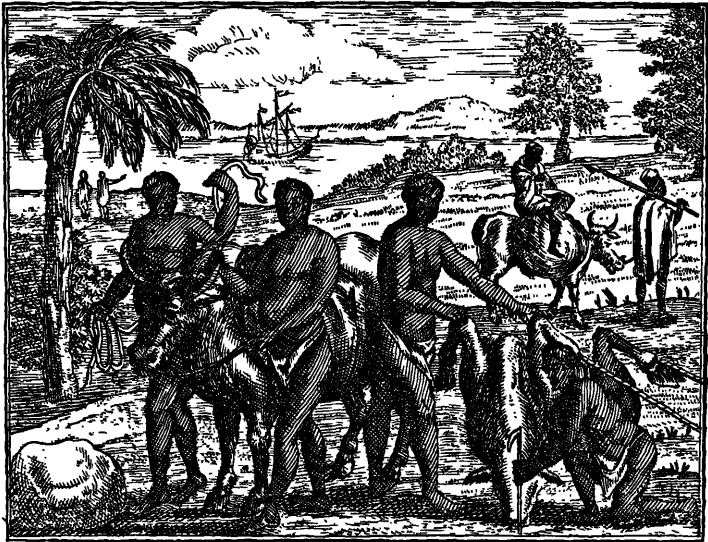
* Vide Tab. VI. Fig. 1.

Tab. VI. fig. 1. p. 174.



After what manner the Hottentots secure their Cattle in the Night.

Fig. 2. p. 179.



The Carriage - Oxen of the Hottentots.

the CAPE of GOOD HOPE. 175

arrow one. Between 5 and 6 in the Evening, as have said too, the *Hottentots* generally drive their Cattle from Pasture. It were highly unadvisable to let them stay till Night there in a Country, that bounds with Beasts of Prey. On the Area of the *Kraal* they lodge the Calves and all the small Cattle. And round the *Kraal*, on the Outside, they range the great Cattle, their Heads close up to the Cots. Their Great Cattle; so rang'd, they are, Two and Two together, by the Feet, to prevent their Straggling. They have no Shelter from the Weather for either Great or small Cattle, but the very young; of which I shall speak presently. If an Ox, Bull or Cow slips away from a *Hottentot*, while he is fixing 'em for the Night, 'tis incredible with what Speed and Dexterity he will fetch 'em up again. Run as fast as they can, he's a Head of 'em in the Twinkling of an Eye; and in a Trice reduces them to Discipline. If a Sheep scampers off, away he darts after him, and in an Instant has him by the Tail. The Heels of a *Hottentot*! They are my Wonder to this Hour.

No One stays without the *Kraal* to guard the great Cattle from the Wild Beasts. There's no Occasion for it. The Cattle give Notice of the Approach of the Enemy by a general Lowing Disorder; whencesoever the Cattle have their Intelligence; whether from the Eyes of a Lion, Tiger, Leopard &c. which flame like the Eyes of a Cat, and are seen a great Way in the Night; or from the Scent of those Creatures, or, according to some People's Philosophy, from some secret instinct in Themselves, which awakes on the Approach of 'em.

V. In

XV. In every *Kraal* there is an empty Hut, in which the young Calves and Lambs are kept Night and Day till they are able to endure the Inclemencies of the Weather, and to run with their Dams to Pasture. In the Morning, just before the Herds are driven to Pasture, and in the Evening, on their Return, these Striplings are carried to their Dams to be suckled. And between Whiles the *Hottentots* give 'em either old Milk or Butter Milk.

XVI. The *Hottentots* have a Sort of Oxen they call *Backeleyers*, or Fighting Oxen. They use 'em in their Wars, as some Nations do Elephants; of the Taming and Forming which Creatures upon the like Discipline the *Hottentots* as yet know Nothing. They are of great Use to 'em too in the Government of their Herds at Pasture; for, upon a Signal from their Commanders, they will fetch in Stragglers, and bring the Herds within Compass. They will likewise run very furiously at Strangers; and therefore are of Good Defence against the *Buschies* or Robbers, who steal Cattle. They are the stateliest Oxen of the Herd. Every *Kraal* has Half a Dozen of these Oxen at the least. When one of them dies, or grows so old, that, being unfit for Business, his Owner kills him, a young Ox is chosen out of the Herd to succeed him, by an ancient *Hottentot*, who is judg'd best able to discern his Capacity for Instruction. This young Ox is associated with an old *Backeleyer*, and taught, by Blows and other Means, to follow him. At Night they tie 'em together by the Horns; and for some Part of the Day they fasten 'em together in the same Manner, till at Length, by this and I know not

not what other Means, the young Ox is fully instructed, and becomes a watchful Guardian of the Herds, an able Auxiliary in Case of War.

The *Backeleyers* (so call'd from the *Hottentot* Word *Backeley* for War) know every Inhabitant of the *Kraal* they belong to, Men, Women and Children, and pay 'em all just the same Respect that is paid by a Dog to every Person who dwells in his Master's House. Any of the Inhabitants may therefore at any Time present themselves very safely on any Side of the Herds. The *Backeleyers* will in no wise offend 'em. But if a Stranger, especially an *European*, shall approach the Herds, without the Company of a *Hottentot* of the *Kraal* they belong to, he must look sharp to himself. For these *Backeleyers*, which generally feed at the Skirts of the Herds, quickly discover him, and make at him upon a full Gallop. And if he is not within Hearing of any of the *Hottentots* who keep the Herds, or has not a Fire-Arm, or a light Pair of Heels, or there is not a Tree at Hand, which he can immediately climb, he is certainly demolish'd. The *Backeleyers* mind not Sticks or the Throwing of Stones at 'em. This is one great Reason why the *Europeans* always travel the *Hottentot* Countries with Fire-Arms. But the first Thing an *European* does, upon the Appearance of such an Enemy, is to shout and call to the *Hottentots* that look to the Herds. The *Hottentot* that hears him, hastens to his Assistance, making all the Way a very shrill Whistling thro' his Fingers. The *Backeleyers* no sooner hear the Whistling of their Keepers, which they very well know, than they stop, turn about and return leisurely to the Herds.

M

But

But if an *European*, in Danger of the *Backeleyers*, does not, upon his Shouting and Calling to the Keepers, hear the Whistle, before the *Backeleyers* come up with him, he discharges his Fire-Arm; frighten'd with the Report of which, the *Backeleyers* run away.

I have been often run at by the *Backeleyers* myself. As soon as I saw 'em falling out upon me, I shouted and call'd to the Keepers. But I could not often make 'em hear before the *Backeleyers* came up with me; when I have ' been oblig'd to discharge my Fire-Arm (for I always carried one about with me) upon which, they always turn'd about and left me.

In the Wars of the *Hottentots* * with One another these *Backeleyers* make very terrible Impreffions. They gore and kick and trample to Death with incredible Fury. Each Army has a Drove of 'em, which they take their Opportunity to turn upon One another. And if an Army the *Backeleyers* are turn'd upon is not *alerte* and upon all its Guard, they quickly force their Way thro' it, tearing, shattering and confounding all the Troops that oppose 'em, and paving for their Masters an easie Way to Victory. The Courage of these Creatures is amazing; and the Discipline upon which they are form'd does not a little Honour to the *Hottentot* Genius and Dexterity.

XVII. The *Hottentots* have likewise great Num-

* Vide Tab. XIII. Fig. 1.

bers of Oxen for Carriage. These too are very strong and stately Creatures, chosen out of the Herds at about the Age of Two years, by old Men, well skill'd in Cattle. When they have destin'd an Ox to carry Burthens, they take and throw him on his Back on the Ground; * and fastening his Head and Feet, as they do those of a Bull when they geld him, they make a Hole with a sharp Knife through his upper Lip, between his Noftrils. Into this Hole they put a Stick, about half an Inch thick, and a Foot and a Half long, with a Hook at Top to prevent its falling through. By this hook'd Stick they break him to Obedience and Good Behaviour: For if he refuses to be govern'd, and to carry the Burthens they lay upon him, they fix his Nose by this hook'd Stick to the Ground; and there hold it till he comes to a better Temper.

'Tis an exquisite Torture to an Ox to be fasten'd to the Ground by the Nose with this hook'd Stick. He is not therefore long exercis'd this Way before he gets a Notion of his Duty and becomes tractable. After which, the very Sight alone of the Stick, when he is wanton or refractory, will humble and reduce him to the Will of his Driver. The Terror of this Stick too makes the Carriage Oxen so attentive to the Words of Command the *Hottentots* use to 'em, that they quickly conceive, and ever while they live afterwards retain, the Intention of 'em. I have a thousand Times been surpris'd at the ready Obedience the Carriage Ox-

en have paid to a *Hottentot's* bare Words. They are as quick at apprehending and as exact in performing the Orders of their Driver, as is any taught Dog in *Europe* at conceiving and accomplishing the Orders of his Master. The Stick, the terrible Stick makes 'em all Attention and Diligence.

When the *Hottentots* remove their *Kraals*, the Materials of their Huts, with their Furniture, are convey'd upon these Oxen. Upon these Oxen likewise, at those Times, are convey'd the Aged, the Sick and the Infirm, on a Sort of Bier the *Hottentots* make, and which they fix very cleverly and commodiously on the Backs of the Oxen.

When the *Hottentots* come to the *Cape* (the Town so call'd) to purchase Wine, Brandy, Tobacco, Iron-Ware, or the like, they always bring Carriage-Oxen with 'em to convey those Commodities Home. A *Hottentot* that has a Carriage-Ox, will carry Nothing himself. The Carriage Oxen are, in all the *Hottentot* Nations, by far more numerous than the *Backeleyers*, or Fighting Oxen.

XVIII. In every *Kraal* there is a Cattle-Doctor, or, as we call him, a Cow-Doctor, appointed to watch over the Health of the Cattle. He passes from Time to Time through the Herds, narrowly considering every individual Head; and, as he sees Occasion, administers the Lancet, the Cathartic, or the Cordial. He devotes the best Part of his Time to the Study of the Disorders incident to Cattle, and the Improvement of the *Hottentot* Medicine for the same.

XIX. When

XIX. When a Distemper gets among the Cattle, the *Hottentots* are very careful to conceal it from the *Europeans*. They know as well as other People, that a Discovery of that Kind never fails to bring a Damp upon the Market; that People are very cautious of buying any Thing out of a Herd that has an ill Report upon it, and are not quickly satisfied that All is well again. But the *Hottentot* Cattle are subject to Nothing like the Rots and Mortalities which are often seen among the Cattle of *Europe*. Nor was the Cough, an Obstruction to which our Cattle are very liable, ever known among 'em. The only fatal Distemper, in a Manner, among the *Hottentot* Cattle, is one they contract from long and heavy Rains. Having, as I have observ'd already, no Manner of Shelter from the Rain, they feel the Weight of every Shower that falls. And it sometimes, but not often, rains continually for 3 or 4 Days and Nights together. These excessive Rains strike many of the Cattle, both Great and Small, with a Disease, which is often too hard for the Doctors, and is, in a Manner, the only one which carries the Cattle off. But 'tis Nothing like a Rot. Distempers among 'em proceeding from any other Cause (and they are very rare) the Doctors generally cure with a great deal of Ease.

XX. The *Hottentots* take not a little Pains to conceal from the *Europeans* their Methods of Curing their distemper'd Cattle. All I have been able, after the most solicitous Enquiries, to learn of 'em is, that upon the Discovery of the least Symptom of any Disease, either in their Great or Small Cattle, they let 'em Blood. In which Ope-

ration their Lancet is either the Point of a Knife, well sharpen'd, or such a Bone of a Bird, sharpen'd to a Point, as I have said they use as an 'Awl in the Sewing up of a Wound. After this they give 'em wild Garlick, whole or bruise'd. And when any of the Cattle labour under a Stoppage of Urine, they give 'em Water, in which Garlick has been infus'd, to open the Passages. I could never learn any Thing more of the Methods the *Hottentots* take to restore their distemper'd Cattle.

But the *Hottentots* never give their Cattle, either Great or Small, as we do often ours by Way of Precaution, any Salt to lick. Abundance of Salt, as I have already observ'd, is produc'd among 'em; but they look upon it as neither good for Man nor Beast, nor of any Manner of Use.

XXI. When any of the Cattle recover of any Distemper, the *Hottentots* are Top full of Joy: And they make themselves some Amends, when any of the Cattle die, by feasting upon the Carcasses: And these Carcasses are not destin'd to the Mouths of the Owners and their Friends only, or whom they shall please to invite. Every Inhabitant of the *Kraal* has a Right to partake of the Feast. And not one of 'em will waive this Right who has a Tongue to claim it. They are astonish'd when they are told, the *Europeans* throw to the Dogs the Carcasses of such Cattle as die naturally. They look upon 'em as much finer Eating than the Carcasses of Cattle that are slain.

XXII. The Hearts of the *Hottentots* are, in a Manner, set wholly upon their Cattle. Cattle is
their

their Wealth, their only Wealth. And Nothing affects 'em like the flourishing or decaying Condition of their Herds. Of all the Misfortunes that befall the Cattle, hardly any afflict and enrage the *Hottentots* so much as when any of 'em are devour'd by Wild Beasts. 'Tis impossible to describe the Sorrow in which the Women are drown'd, and the Spirit of Revenge that fires the Bosoms and flames in the Eyes of the Men upon such a Depredation. Notice of the Misfortune is immediately given to all their Neighbours. The Men up and down fly to their Arms; and are immediately in Chace of the Enemy. They scour the Fields in little Troops; beat every Bush, and examine every Hole and Corner. Heavens! how they run! They wheel and dart from one Part to another like Flights of Birds; and have quickly view'd all the Ground, beat all the Thickets, and search'd all the Coverts for many Miles about. If they meet with any Beasts of Prey at those Times, they strive who shall be first in Assailing 'em. Their Passion for Revenge shuts out Fear from every Heart of 'em: And every one encounters every Danger with an astonishing Intrepidity. They clear all the neighbouring Country of those ravenous Creatures: And such of 'em as they take alive they put to the most cruel lingering Death they can invent.

XXIII. Notwithstanding the great Numbers of Cattle that are slain by the *Hottentots* at their Legitimations, Marriages, and other *Andersmakens* (as they call all their Solemnities) their Herds often encrease too fast, and are greater than they can conveniently tend or find Pasture for. When

his is the Case, they have three or four Methods of disposing of the Excesses so as to find their Account in 'em. They endeavour all they can, the Reduction may fall on their Oxen and Rams, of both which they have great Numbers. They part not willingly with their Cows or Ewes, but at a very good Price. The first Thing they do then, is to enquire whether the Government at the *Cape*, which has often Occasion for Oxen for Carriage is in any Want of such Cattle. And if it is, they very obligingly supply it at an Under Rate. If the Government wants not Oxen, nor will purchase any of their other Cattle at a Price, to content 'em they make a Present to the Governour of a Number of Oxen and Rams for his own Use. They are sure of handsome Presents in Return, of Wine, Brandy, Tobacco, Coral, Cutlery-Ware, &c. If they reduce not their Herds sufficiently by this Means, they offer what remains of the Excesses secretly to the *Europeans*, at an Under Rate, who hardly ever fail to strike a Bargain with 'em. If still, after their Presents to the Governour, and Sales to the *Europeans*, there remains an Excess, they look out for Such of their Countrymen as want Cattle, and have Tobacco, *Dacha*, or some other wanted Commodities to give in Exchange, and sell 'em the Cattle they want for Half the Value they would insist on at another Time, or perhaps much less. And if yet there remains an Excess, they charitably and very chearfully distribute it among their own Poor.

These Things are the Whole of What I have learnt of the *Hottentot* Management with Regard to their Cattle.



The Apparel of the Hottentot Men.

CHAP. XVI.

Of the APPAREL of the HOTTENTOTS.

- I. *The Apparel of the Men.* II. *The Apparel of the Women.* III. *Trinkets worn by both Sexes by Way of Ornament.*

ENough has been said in the foregoing Pages concerning the Custom of the *Hottentots*, Men, Women, and Children, to besmear their Bodies, from their Heads to their Feet, with Fat or Butter, mix'd with Soot they gather from their Boiling Pots, in order to make 'em look black, being naturally, all of 'em, of a Nut- or Olive-Colour. The Reader too has been pretty well inform'd already concerning their *Krosses* or Mantles, of Sheep- or Wild Beast-Skins, which they wear Cloak-wise, over their Shoulders; and which they likewise besmear with Fat or Butter all over. But these are not all the Things that enter into the ordinary Dress and Equipage of the *Hottentots*; of which designing here to give a particular Account, I shall trace What is done by both Sexes, for the ordinary Defence and Ornament of the Body, from the Crown of the Head to the Sole of the Foot.

I. I shall begin with the Fashions of the Men. Their Hair, as has been said, is like that of *Negroes*, short, woolly, and black as Jet. But they loaden it from Day to Day with such a Quantity of Soot and Fat, and it gathers so much Dust and ether Filth, which they leave to clot and harden in

in it, for they never cleanse it, that it looks like a Crust or Cap of Black Mortar; and you would think there was no Hair, nor any Thing like it, upon their Heads.

I must here observe upon an Error of Father *Tachart*. This Author says, that the *Attaquas* are distinguish'd from all the other *Hottentot* Nations by their long Hair, which falls gracefully down upon their Shoulders. He was impos'd on. I have travel'd up and down among the *Attaquas*, and never met with one of 'em whose Hair differ'd from that of the *Hottentots* of other Nations.

In the hot Seasons, the *Hottentot* Men go continually without any other Covering on their Heads, than this Composition of Fat, Soot and Dirt. They say the Fat keeps their Heads cool under the most raging Sun. In the cold Seasons they wear Caps, made of Cat or Lamb Skins. These Caps they tie on with Two Strings. One, a very short one, is fix'd at one Ear; the other, a long One, is fix'd at the other Ear. The long One they carry under the Chin quite round the Head, and bringing it again under the Chin, tie it there with the short one. These Caps they likewise wear in the wet Seasons.

The Face and the Forepart of the Neck of a *Hottentot* Man are ever uncover'd. About his Neck hangs a little greasie Bag, in which he carries his Knife, if he has one, his Pipe, Tobacco and *Dacha*, with a little Piece of Wood burnt at both Ends, and of the Length of a Finger, as an Amulet against Witchcraft. Many of these little
Pou-

Pouches are made of old Gloves, which they have procur'd from *Europeans*.

Their *Krosses* (as the *Hottentots* term 'em) or Mantles cover the Trunks of their Bodies; and are worn open or clos'd, according to the Season. The *Krosses* of the Chiefs of Nations, the Captains of *Kraals*, and the Wealthy and Eminent, are of Tiger- or Wild Cat-Skins. The *Krosses* of the Commonalty are Sheep-Skins. They wear 'em the Year round; in Winter turning the hairy Side inward; in Summer turning it outward. They lie upon 'em at Nights. And, when they die, they are tied up and interr'd in 'em.

The Cut and Make of these *Krosses* are not easie to be describ'd. The *Krosses* of some reach down to their Knees. Those of the *Attaquas* generally reach down to their Heels. But the Generality of the *Hottentots* have 'em not to reach much below the Trunk of the Body.

They generally wear three Rings of Ivory upon their left Arms. Some Elephants Teeth they find in the Woods; and some they take from Elephants they hunt down. Out of these they cut the Rings; which they finish with so much Art and Exactness, as would surprize the ablest Turner in *Europe*. These Rings serve as Guards for their left Arms when they are engag'd with an Enemy. To these Rings on their left Arms they fasten, when they travel, a Bag for the Conveyance of their *Viaticum*. And they fix it so cleverly, that 'tis hardly perceiv'd, and is little or no Incumbrance to 'em in their Journeys.

In their Right Hands, when they go abroad, they generally carry Two Sticks of Iron- or Olive-Wood. One they call *Kirri*; the other *Rackum*. The *Kirri* is about Three Foot long; and about an Inch thick. The *Rackum* is of the same Thickness, but not much above a Foot long. The *Kirri* is blunt at both Ends. The *Rackum* is pointed at one End; and is a Sort of Dart, which they throw at an Enemy, a Wild Beast, or any Mark whatever, tho' at a considerable Distance, with so sure a Hand, that they hardly ever miss. When a *Hottentot* goes out with the *Rackum* in his Hand, 'tis pretty certain he's either going a Hunting or to engage an Adversary.

In their left Hands they carry another small Stick, of about a Foot long; at one End of which is fasten'd the Tail of a Wild Cat, Fox, or other Wild Beast, whose Tail is bushy. This Tail they use, in the Place of a Handkerchief, to rub the Sweat off their Faces; to wipe their Noses, and clear away the Dust and Dirt that gather about their Eyes. When this Tail is loaden'd with Sweat and Filth, they plunge and tosse it about in Water, till all is wash'd off. Then taking it out, they twirl the Stick about very quick between their Hands, till the Tail, which twirls with it, is so rid of the Water it took, that the Sun quickly dries it.

Wearing their *Krosses* generally open, you see a'l the Fore Parts of their Bodies naked, down to the *Verenda*, which they cover with what they call a *Kull Krosse*, a square Piece of the Skin of a Wild Beast, generally of a Wild Cat; tied at
 Top

Top, the hairy Side outward, by Two Strings, one at each Corner, going round the Waste. The Corners at the Bottom are stitch'd together, the hairy Side outward, making a kind of Funnel, in which the *Verenda* hang.

From the Hips, if their *Krosses* or Mantles reach so far, down to the Soles of their Feet, they are quite naked, excepting when they drive the Herds to Pasture (an Office which, as I have said, they take in Turn) or when they pass over Rocks or Sands. When they drive the Herds to Pasture, they put on, as do the *European* Herdsmen, a Sort of Leather-Stockings, to guard their Legs from Briers and Thorns, and their Feet from the sharp Stones. When they are to pass over Rocks or Sands, they accoutre their Feet with a Sort of Sandals. These Sandals are cut out of the raw Hide of an Ox or Elephant; and consist each of one Piece only, fitted to the Sole of the Foot, and turning up about Half an Inch quite round it, the hairy Side outward. They are fasten'd to the Feet by Strings passing through Holes made in the Turnings up at the Toes and the Heels.

So much for the Apparel of the Men. I shall now describe the Dress of the Women.

II. Whereas the Men, as I have said, only wear Caps in cold and wet Weather: The Women wear Caps the Year round, Night and Day, and are never seen without 'em. The Caps of the Women, which, like those of the Men, are cut out of the Skins of Wild Beasts, are made to point up from the Crown of the Head; whereas
the

the Caps of the Men fit round and close to their Heads, like Skull-Caps. To the Caps of the Women are fix'd Two Strings, one at each Ear, which they tie under the Chin.

The Women wearing their Caps continually, their Hair is very rarely seen ; which has sometimes occasion'd Uncertainties among *Europeans* concerning the Kind of it. I can assure the Reader, that the Hair of the Women is, in all Respects, like that of the Men, short, woolly, and black as Jet.

The Women generally wear Two *Krosses*, a lesser under a greater, fashion'd like those of the Men. And wearing them, as the Men do, generally open, you see the Fore Parts of their Bodies naked, down to the *Pudenda*. Nothing hinders but a leather-Bag, hanging by a String about their Necks ; in which they carry daily, from Morning to Night, at Home as well as abroad, some Sort of Victuals or other, together with their *Dacha*, Tobacco and Pipe. This Bag they let sometimes hang in Sight, and sometimes conceal it between their *Krosses*. If they have sucking Children they let the Bag rest on one Side. They cannot at such Times do otherwise ; for the Children are fasten'd on the Womens Backs between the *Krosses*, with their Heads, as has been said, just peeping out over the Womens Shoulders. The Women wear the Under *Krosse* to prevent their Bodies being hurt by the Children at their Backs, or by the Bags.

The same Emulation to excell in D:efs and
Equi-



The Apparel of the Hottentot Women.

Equipage, which we see among the Women of *Europe*, is found among the *Hottentot* Women. They strive, according to the Wealth and Figure of their Families, to surpass One another in the Beauty of their *Krosses* and the Furniture of the Bag. On these Things turn all the Envy and Contentions of the *Hottentot* Women. She is a poor D—l indeed, who has not an Under *Krosse* of some Sort, and who has Nothing good in the Bag. The Wives of the Wealthy are known by the Beauty of their *Krosses*, and the Plenty that swells the Bags. Such Women are sure to display all the Gaiety of their *Krosses*, and carry their Bags open, to shew you, they neither want for Provisions nor Apparel of the best Kind, in their Way of Thinking. Their Upper *Krosses*, which they throw pretty much behind, generally reach down to their Hams. Their Under *Krosses*, are Something shorter.

They cover their Posteriors with a small *Krosse*, fasten'd by two Strings going round the Waste. This *Krosse* generally reaches below the Hams.

They cover their *Pudenda* with What they call a *Kut-Krosse*. This is always of Sheep-Skin, stript of the Wool or Hair; and is at least Three Times bigger than the *Kull Krosse* of the Men. 'Tis tied on, like the *Kull Krosse*, with two Strings going round the Waste.

The Girls, from their Infancy to about Twelve Years of Age, wear Bulrushes, tied in Rings about their Legs, from their Knees down to their Ankles. At or about the Age of Twelve
Years

Years these Bulrush-Rings are thrown aside and the Girls cover their Legs, from their Knees to their Ankles, with Rings, of the Thickness of a little Finger, made of Slips of Sheep- or Calf-Skin. They singe off the Hair of a Skin destin'd to this Use (for there grows not on the *Hottentot* Sheep any Thing that can justly be call'd Wool) and when they make the Rings, turn the Side, on which the Hair grew, inwards. Some of the grown Women have above a Hundred of those Rings upon each Leg, lying several-fold one upon another : And they are so curiously tied, and so nicely fitted to the Leg and to one another, that they look like one smooth continued Swathe ; and you do not easily discover where join the Ends of the Slips. These Rings become in Time as hard as Wood.

The *Attaquas* vary in several Parts of their Dress from the other *Hottentot* Nations, excepting a few, living upon the Borders, who follow the general Fashion. Particularly, there are but few of the *Attaqua* Women who wear Rings of any Sort upon their Legs.

Almost all the Authors who have treated of the *Hottentots*, have roundly affirm'd, that these Rings upon the Legs of the *Hottentot* Women were made of Sheep-Guts, or the Guts of other tame or wild Beasts, altogether as the Women were able to provide themselves.

In this Mistake the greatest Part of *Europe*, I believe, remains at this Day. For the Reader's Amusement I will quote some of those hasty Writers upon the Point *Saar*

the CAPE of GOOD HOPE 193

Saar says, “ the Guts of Sheep serve the Women
“ to wrap about their Legs.

Vogel says, “ the Women wind about their Legs
“ a great Number of the Guts of Sheep and Oxen ;
“ which, when dry, make a very odd Rattling.

But *Dapper* has fallen into a greater Mistake here than any other Writer. He says, that the
“ Men, as well as the Women, wear Guts about
“ their Legs ; and assigns two Reasons for it : The
“ first is, to guard their Legs from Thorns, Bri-
“ ers &c: The other, to make a clattering Noise
“ in Dancing.

In all the Time I resided at the *Cape*, I never met with a *Hottentot* Man with Rings of any Sort upon his Legs ; nor could I ever hear, that the Men put Rings upon their Legs on any Occasion whatever.

Father *Tachart* assigns both Guts and Leather for this Use. He says, “ The Women wind
“ about their Legs the Guts of Sheep, or small
“ Slips of Leather.

But *Boeving* has hit upon all the Truth in this Matter. He says, “ The Legs of the Women are
“ encircled with Slips of Leather, and not with
“ Sheep-Guts, as has been falsely publish'd by
“ Many. And these Rings are put on in such
“ Numbers, that they are of no inconsiderable
“ Weight, and not a little Embarrassment to the
“ Women in Walking. Young Girls are there-
“ fore introduc'd into this Fashion by Degrees,
N put,

“ putting on at first, when they are about 2 or 3
 “ Years of Age, a small Number of Rings made
 “ of small Rushes only.

Travellers, who have fallen into the Mistake we are observing on, were defective in Point of Reflection as well as Enquiry. They did not consider, that if these Rings were made of Guts (and, which is worse for 'em, they generally affirm, they are made of Guts retaining all their Filth and Ordure) they would rot off, and never get, as they do, the Firmness of Wood, and make such a loud rattling Noise, as these Travellers have own'd they do. They are so firm, and so smooth, and the Joinings are so nicely conceal'd, that you would take 'em for no other than very curious Pieces of Turnery.

What is said in Authors concerning the *Hottentots*' eating those Rings, when they are very hungry and have not other Food at Hand, is true enough. I have seen 'em do it often. They bruise 'em between two Stones, and then devour 'em with a great Deal of Eagerness and Satisfaction.

For the Reasons of this Fashion of the *Hottentot* Women to wear those Rings upon their Legs, the principal one that appears is, that they do it to guard their Legs from Thorns and Briers. They go every Day into the Fields to gather Roots and other Things for Food, and are often oblig'd to seek for 'em among Bushes and Brambles, where, without those Rings or some such Guard, there would be no passing for 'em without scratching and tearing the Flesh off their Legs. In the next Place, those Rings are one great Distinction of the Sex,
 and

and are consider'd as very ornamental. The more Rings the Women have upon their Legs, the finer they are reckon'd. Lastly, they are Provisions against an Hour of Hunger and Scarcity. They are kept from falling upon the Womens' Heels by large Wrappers of Leather or Rushes about their Ankles. So much for the ordinary Dress and Equipage of the Women.

III. I shall now give an Account of the Trinkets worn by both Sexes of the *Hottentots*, by Way of Ornament.

They are very fond of any Ornament for the Head. They had not been long acquainted with *Europeans* before they took a Fancy to Bras-Buttons, and to little thin Plates of that Metal; which, as they were able to procure 'em, they polish'd and fasten'd to the Hair of their Heads. The *Dutch*, observing this Humour, brought great Quantities of those Buttons and Plates to the *Cape*. Those Commodities were quickly dispos'd of. The Humour spread through all or most of the *Hottentot* Nations; where it remains a Fashion, the *Dutch* continuing to supply it, to this Day. They polish those Buttons and Plates to an amazing Lustre; and strut about with 'em, dangling on their Hair, with a great Deal of Parade and Vanity. They are strangely smitten too with Bits of Looking Glafs; which, as they get 'em, they fasten likewise, as very splendid Ornaments, to their Hair. Diamonds are not more admir'd in *Europe* than are those Trinkets in the *Hottentot* Nations.

To their Commerce with the *Europeans* they

owe likewise several other Ornaments for the Body; particularly, Ear-Rings, and Beads of Brass and Glass. Their Ear-Rings are small, made of Brass-Wire (no better Metal.) After they have polish'd them, at which they are wonderfully skilful, they bore Holes in the lower Parts of the Ears with the Bird's Bone already mention'd; and by those Holes hang the Rings. To these Rings on their Ears the Wealthy and Eminent hang Bits of Mother of Pearl, to which they have the Art of giving a very curious Shape and Polishing. These are Advantages in Point of Ornament of which they are excessively proud; and which, they imagine, give 'em very illustrious Distinctions among their Neighbours, and draw upon 'em the Admiration of all that behold 'em.

The *Hottentots*, when they serve the *Europeans*, always stipulate for some of those Rings, if they are not already provided.

Vogel says, the *Hottentots*, both Men and Women, wear Brass- and Glass-Beads on their Ears. This is a Mistake. The *Hottentots*, nor Man nor Woman of 'em, that I could ever see or hear of, wearing any Beads hanging to their Ears. They wear 'em sometimes hanging to their Hair. And this, I suppose, is what led *Vogel* into the Mistake here. The Women tie the Beads and other Trinkets, with which they adorn their Heads, only to the Hair bordering on their Ears; and the Edges of their Caps being constantly pull'd down so far as to touch those Trinkets, you would think indeed the Trinkets were fasten'd to the Caps or to the Ears, the Hair being generally quite out of Sight. But

the CAPE of GOOD HOPE. 197

But Nothing makes such a Figure in the Ornamental Part of the Dress of both Sexes, as Brass- or Glass-Beads. These are Fineries of which they are extravagantly fond. Hardly a *Hottentot*, Man or Woman, is to be met with, who is not adorn'd with more or less of one Sort or other of 'em. But the Preference is universally given to Beads of Brass, because they are not so liable to break as those of Glass. They wear 'em in Necklaces, Bracelets and Girdles; of which every one has more or less, according to their Ability. They chuse the smallest Beads they can meet with for the Neck and Arms. The large ones they wear about their Wastes. Some wear Half a Dozen Necklaces together, some more, so large that they fall down gracefully to their Navels. Such likewise cover their Arms with Bracelets from their Elbows to their Wrists; and wear Half a Dozen Strings of Beads or more about their Wastes. The more Necklaces, Bracelets and Girdles they put on, the finer they reckon themselves; and the more Respect they look for from their Neighbours.

The large Beads for the Waste are generally stain'd with various Colours. And as the smallest Beads are the Top of the Fashion for the Neck, the large and most variegated are the Height of the Mode for the Waste. These, at the *Cape*, are running Commodities, for which the *Hottentots* part with their Cattle very freely.

A *Hottentot*, who serves an *European*, tho' he does it but for a Week or a Day, hardly ever fails to make one Article in the Stipulation for Beads.

It is a Custom among the Men, never neglected, to distinguish themselves by the Bladders of the Wild Beasts they have kill'd. They blow 'em up, and fasten 'em to their Hair ; where they wear 'em ever after as the Trophies of those Atchievements.

The Men of the lesser *Namaqua* have an Ornament of Dress peculiar to Themselves. It is a small Plate of polish'd Iron, in the Shape of a Half Moon, which they fasten on one Side to their Foreheads. With this Ornament on their Foreheads came the Deputies of that Nation to the *Cape* in the Year 1708, to complement the new Governour, *M. van Assenbourg*, on his Arrival, and to pray his Protection.

I have now finish'd my Account of the Trinkets that are seen upon the *Hottentots* by Way of Ornament. But there are other Things with which they adorn the Body, that fall under other Denominations ; particularly, Powder for both Sexes, and Paint for the Women only.

With all their other Finery the Men do not reckon themselves fully set out, unless at the same Time, they powder their Hair very lavishly with pulveriz'd *Bucku*. When this is done, they are Beaus and Grandees; and you see 'em in all the Magnificence and Finery of their Apparel.

Nor, without this Powder, do the Women think themselves compleatly adorn'd. But they lay it not on their Hair, because there it would not be seen, it being their Custom to hide their Hair continually under their Caps. They lay it as thick as
they

they can upon their Foreheads, where, by Vertue of the Greafe upon 'em, it cakes and sticks very firmly, as, by the fame Means, it does upon the Hair of the Men. This Powder the *Hottentots* look upon not only as very ornamental, but as very falutiferous into the Bargain.

The Women, like Multitudes of the Sex in *Europe*, are seiz'd with the Vanity of Painting their Faces. This they perform with the Red Stone I have once or twice mention'd, which they esteem the greatest Beautifier of the Face in the World. With this Red Stone, which is moisten'd by the Greafe upon 'em, they make Spots, one over each Eye, one upon the Nose, one upon each Cheek, and one upon the Chin, which they look upon as very smiting Beauties. And this is constantly the Practice when they are call'd to Mirthful Assemblies, or intend a Conquest. But whatever the *Hottentot* Men may think of their Women so painted as lovely and beautiful, never, in my Opinion, did the Imagination of a Painter teem with Devils so frightful.

I have Nothing to add to this Account of the *Hottentot* Dress, save that the better Sort, of both Sexes, often border their *Krosses* with a Sort of Fringe, which they make of *Hottentot* Leather, and which they look upon as a very distinguishing Piece of Finery.

