

IV. This Account of the *Hottentot* Courts of Justice gives me a fair Opportunity, and I shall take it, to be a little more explicit than I have been upon the *Hottentot* Custom with Respect to Inheritances.

All Estates among the *Hottentots* descend to the Eldest Son, or, where a Son is wanting, to the next Male Relation. They are never divided, nor ever descend to a Female. Nor can a *Hottentot* Woman reap any Advantage in the World, by Way of Legacy, among her own People, but by the Consent of the Heir of him that bequeaths it her; for if a Bequest, to either Man or Woman, is made without his Consent, he may stop it, and No body will say Wrong he does. Proximity of Blood in the Male Line challenges every Head of Cattle, Great and Small, a *Hottentot* has at his Death. If a *Hottentot* has several Sons, he can, when he is on his Death Bed, leave the Younger Nothing without the Consent of the Eldest. If he makes any Provision out of his Herd or Flock for their Well Being when he is dead, he must do it while he is in his Vigour, before he is seiz'd by any mortal Wound or Sicknefs. But this is not often done; and when it is, it amounts not to much. A single Cow or Ewe to a Younger Son is generally the Most a *Hottentot* Father gives; and with this he sends him packing into the World. The *Hottentots* generally make all the Fortune they can for their Eldest Sons; and reckon it their principal Glory to leave 'em large Stocks of Cattle. The younger Sons of a *Hottentot*, at Home and unprovided for at the Death of their Father, are at the Courtesie of the Eldest both for their Fortunes and their Liberty,

ty. He may detain them about him as his Servants, if he pleases, all the Days of his Life, allowing 'em Nothing but a Sufenance from Day to Day. As the *Hottentots* have, all of 'em, the most vigorous Paffion for Liberty, an Elder Brother's detaining the Younger in Servitude is a most grievous Difpenfation. But fuch is the pious Regard the younger Brothers pay to Custom here, that they constantly submit to it, yielding, without Murmuring, till the Elder fhall give them their Liberty, to all his Pleafure. If an Elder Brother finds he has more younger Brothers on his Hands than he has Service for, or cares to maintain, he either gets Such as he would part with married; giving 'em each a Cow or an Ewe, or more, as he pleases, to begin the World with; or elfe he gives 'em Liberty to go and ferve the *Europeans*. And an Elder Brother, who has once given a Younger his Liberty, can never feize it again. A Younger Brother is then free for his whole Life after, owing his Elder Brother, from that Hour, not one Step or Stroke of Service but what he voluntarily contracts to render him. The fame Power has an Elder Brother, his Father dead, over his Sifters. They cannot marry or leave him lawfully without his Consent. He gives to each of 'em, when they marry, juft what he pleases; and is not oblig'd to give 'em any Thing at all. In this Account of the Defcent of the *Hottentot* Estates I am roundly fupported by Father *Tachart*. I only add, that the Eldeft Son, or whoever inherits the Cattle of a *Hottentot*, is oblig'd to take Care for the Wife or Wives of the Deceas'd, till they re-marry or die.

## C H A P. XXIII.

## Of the HOTTENTOT Practice of Physick and Surgery.

- I. *Their Manner of Cupping.* II. *Their Manner of Letting Blood.* III. *Their Manner of Curing a poison'd Wound.* IV. *Their Manner of Restoring a Dislocation.* V. *Their Manner of Shaving the Head.* VI. *Their Amputations.* VII. *How they cleanse a foul Stomach* VIII. *How the Noses of the Hottentots come to be flat.*

**T**H O' a great many very idle Whims and Superstitions enter into the *Hottentot* Practice of Physick and Surgery, yet is not the Practice in either Kind contemptible. On the Contrary, there are a great many valuable Things in Both. The *Hottentot* Doctors often succeed. Great Cures are perform'd by 'em, and such as, perhaps, could not be perform'd by the ablest Physicians or Surgeons in *Europe*. The *Hottentots* who give themselves to the Study of Medicine are generally well skill'd in the *Hottentot* Botany. They have some excellent Notions of the Virtues of a Multitude of Herbs and Roots that are produc'd in the *Hottentot* Countries; and often apply Herbs and Roots in very difficult and dangerous Cases with wonderful Success. The Two Professions of Physick and Surgery are united among the *Hottentots*. He who is a Physician is likewise a Surgeon: And all the *Hottentot* Doctors, tho' none of 'em, I believe, ever dissected or saw the Dissection of a Human Body, have pretty good Notions of the Human Anatomy. They bleed, cup, make an Amputation, restore a  
Dif-

Dislocation, and perform all the Manual Operations in their Practice with the most surprizing Dexterity: And yet there are no other Instruments in the whole Compass of the *Hottentot* Surgery than a common Knife, a Horn and the Bird's Bone I have so often mention'd.

*Boeving* says, " the *Hottentots*, in all their Ailments, both inward and outward, have Recourse " only to Cupping and Anointing the Body with " Fat." Cuppings and Anointings, according to him, make up the whole *Hottentot* Practice. How carelessly must he have look'd into it ! Or how was he impos'd on ! It is furnish'd with Salves and Poulitices, and with many Remedies to be taken inwardly ; but, indeed, many Thousands short of the Number of Salves and Remedies in the *European* Practice of Physick and Surgery. The *Hottentot Materia Medica* lies in a small Compass ; and their *Methodus Medendi* is the simplest in the World.

I. In Cholics and Pains of the Stomach they first seek Relief by Cupping. And the *Hottentot* Cupping is perform'd after the following Manner. \* The Cup is an Ox's Horn, the Brims of which are made very smooth. The Patient lying on his Back upon the Ground, the Doctor applies his Mouth to the Part where the Pain lies, and sucks, as it were, the Skin. He then claps the Cup on, as we do ; and having let it remain till such Time as he judges the Part under it is become insensible, he tears the Cup or Horn off ; and with his Knife makes Two or

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\* Vide Tab. XIII. Fig. 2.

Three Incisions of the Length of Half an Inch. He then claps the Horn on again ; and lets it remain till it falls off, which it does when 'tis full of Blood; and 'tis generally fill'd in a Couple of Hours. The Horn falling off, the Patient, who suffers no small Pain in the Operation, is left to rest. If the Pain flits to another Part, they rub that Part well with hot Fat : And if hot Fat does not put an End to the Pain, they go again to Cupping, not in the former Place, but on the Part where the Pain settles. If this Second Cupping sets not the Patient to Rights, they proceed to inward Remedies, giving him either Infusions or Powders of certain Roots or Herbs.

II. In Plethories, and in every Indisposition of that Kind, they let Blood. And their Manner of Letting Blood is this. The Operator is provided only with a common Knife and a Strap. The Strap he binds very tightly over the Vein he would open ; and opens the Vein with his Knife well sharpen'd. Having got, as he judges, a requisite Quantity of Blood, he loosens the Strap ; closes the Orifice with sweet Mutton Fat, and ties over it a Leaf of some salutary Herb. In Two Days Time the Orifice is heal'd up. If Bleeding sets not the Patient to Rights, they proceed to inward Remedies, as Infusions or Powders of certain Roots or Herbs.

III. A *Hottentot*, who had been wounded with a poison'd Arrow on the upper Part of his Foot, gave me the following Account of the *Hottentot* Method of Curing a Poison'd Wound. “ We rub, said he, “ the Venom of Snakes with our own Spittle between Two Stones ; and having mix'd them well,

“ well, we scratch upon the Pit of the Stomach till  
“ the Blood comes ; and to the Part so scratch’d  
“ we apply a small Part of the mix’d Venom and  
“ Spittle. The Rest we take inwardly. This ne-  
“ ver fails to expel the Poison in the Wound, or  
“ in any other Part to which it may have spread.  
“ When we judge the Poison to be expell’d, which it  
“ is in a few Days, we cleanse the Wound well, and  
“ apply to it the Leaves of *Buchu*, *Dacha*, and  
“ other salutiferous Herbs. We dress it every Day,  
“ applying fresh Leaves ; and by this Means ge-  
“ nerally make a perfect Cure in a Month’s Time at  
“ the Most. But the least Neglect of such a  
“ Wound is dangerous.

Of Setting a fractur’d Limb they know Little or Nothing. They had no Case of that Kind that I could hear of in all the Time I stay’d in the *Hottentot* Countries ; nor any Memory of a *Hottentot*’s breaking a Limb. And I took no little Pains to inform my self in the Matter.

IV. But Dislocations are now and then happening among ’em. And their Method of Restoring a dislocated Joint is, First, to rub the Joint vehemently with Fat ; and then to move the Limb briskly up and down, and press upon the Joint, till the Joint is restor’d to its proper Place. The vehement Rubbing of the Joint with Fat, and the brisk Moving of the suffering Limb, they say, is a mighty Torment.

V. In Head-Aches the *Hottentots* often shave their Heads. This they perform with a common Knife well sharpen’d. The Fat continually in a

*Hottentot's* Hair, which is short and woolly, serves, in Shaving, the Purposes of Soap in the *European* Way. But they never shave off all the Hair. They only make Furrows in it; leaving generally as much Hair on as they take off. As soon as the Operation is over, they powder the Furrows or Shav'd Parts with *Buchu*; which, they believe, does not a little contribute to remove the Pain.

But this Manner of Shaving the Head is likewise observ'd among the *Hottentots* upon another Account. If a *Hottentot* loses a Father, Mother, or any Relation or Friend whom he holds dear, and has not a Head of either Great or small Cattle to sacrifice, in Honour of their Memories, and in Testimony of his own Sorrow for the Death of 'em, he gets his Head shav'd in Furrows, as is done for the Head-Ach. But he is much nicer in the Matter upon such an Occasion than when he gets it done for a Pain in the Head. For great Care is taken that the Lifts (as I may call 'em) of the Hair remaining, after Shaving, be just of the same Breadth with the Furrows or shav'd Parts; and their Breadth is generally about an Inch. Till the Hair grows again, his Appearance puts every one in Mind of his Sorrow for the Loss of the Deceas'd. And this, where Cattle is wanting, is ever the *Hottentot* Badge of Mourning for the Dead.

VI. The *Hottentot* Amputations are only of Joints on the Fingers of Women. These they perform so nicely, that Nothing is ever hurt or disfigur'd beyond the Amputation. Their Method is This. The Head of the Joint, next below that which is to be cut off, they bind very tightly with  
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a dried Sinew. They then, with a common Knife, make the Amputation. To stop the Blood they apply to the End of the mutilated Finger, immediately after Amputation is made, the Juice of the Leaves of Myrrh-Trees, and wrap up the Finger in Leaves of salutiferous Herbs.

Authors upon the *Hottentots* are, many of 'em; strangely out in the Accounts they have given of the Reasons of these Amputations. *Boeving* says, “ There are Several (meaning *Hottentots*) who have “ mutilated Fingers; the Cause of which is said “ to be This. If a Mother loses her first Child by “ Death, she bites off a Joint of a Finger of her “ next born; superstitiously believing, that that “ Child becomes thereby more likely to live. This is a very strange Whim and as oddly worded in *Boeving*. He was impos'd on in the Matter, as I was for almost my two first Years Residence at the *Cape*, but in another Manner. The *Hottentots* about the *Cape* abus'd me into the Belief, and, for the Time I have mention'd, I continued in it very stedfastly, that those Amputations were made to denote the Pedigrees of the Women; that the greater or more illustrious the Family was from which a *Hottentot* Woman was descended, the more Joints were cut off from her Fingers: So that I look'd upon this Practice as the *Hottentot* Heraldry, and on the mutilated Fingers of the Women as *Coats of Arms* for the Honour and Distinction of Families; imagining that the Honour or Nobility of *Hottentot* Families went only with the Females; and that this was one Reason why so many *Hottentot* Women were no Fortunes; the Family Honours they deriv'd upon their Husbands being



deem'd, as I suppos'd, a Compensation for their Want of Portions. Into such Whims as these, not reasoning with my self much upon the Matter, was I abus'd by the *Hottentots* about the *Cape-Town*; who, under such able Masters as the *Europeans*, have made a fine Progress in the Art of Lying; which they exercise whenever they have a Mind to baffle the Curiosity of Strangers who would peep into *Hottentot* Matters. And this Faculty, detestable as it is, does, methinks, the *Hottentots* some Honour, since it certainly requires some Genius to tell an arch Lie, as, if I am not mistaken, is this they impos'd upon me. I was not undeceiv'd till I made a Sally up into the Country; which I did not till I had remain'd almost Two Years at the *Cape-Town*. The *Hottentots* who liv'd far from the *Cape*, and whose Simplicity had not been corrupted by vicious *European* Conversations, let me into the Truth of the Matter. And the Truth is, that a *Hottentot* Woman, for every Marriage after her First, loses the Joint of a Finger, beginning at one of the Little Fingers. The re-marrying Women are call'd so strictly to the Observance of this Custom, that there was not in my Time at the *Cape* any Memory I could meet with of its being evaded. After I had receiv'd this Account of the Matter, I examin'd from Time to Time the Hands of Abundance of *Hottentot* Women, and never found any mutilated Fingers but upon the Hands of Such as had married more than once. Not a mutilated Finger is to be found among the *Hottentot* Men; which must have been, were *Boeving's* Account here true. Father *Tachart* is the only Author that I know of who has hit upon the Truth of this Matter before me. A *Hottentot*

*tot* Woman, before she re-marries, is likewise oblig'd to perform *Anderfmaken*, as they term it, by Killing a Head of Great or Small Cattle, which is provided her by her last Husband's Heir, for the Entertainment of her female Neighbours. This, with the Execution of a Finger-Joint, makes her, in the Eyes of the *Hottentots*, a new Woman.

VII. For a foul Stomach, the *Hottentots* take the Juice of *Aloe-Leaves*. *Aloe-Trees* grow in Abundance in the *Hottentot* Countries. They take a few Drops in a little warm Broth, their constant Vehicle for this Juice. This is a good Cathartic, and at the same Time an excellent Stomachic. If the first Dose sets 'em not to Rights, they take, three or four Days after, another, sometimes Twice the Quantity of the First; and This rarely fails to work the desir'd Effect.

For most other inward Ailments, they take, according to All I could learn among 'em, the Powders or Infusions of but a very few Things; namely, *Wild Sage*, *Wild Figs* and *Fig-Leaves*, *Bucbu*, *Garlick*, *Fennel*, and a few other Herbs, which will be mention'd in the *Natural History*. But I must believe they have several other Remedies which they would not communicate to me.

I have heard from several *Europeans*, of the best Credit and Intelligence at the *Cape*, of a very idle and barbarous Piece of Divination among the *Hottentots*, which I never had an Opportunity of Seeing, for Discovering whether a Sick Party shall recover or die of the present Fit of Sicknes. The Magotry is this. They take a Sheep and flea it


alive, taking Care that the Creature loses not one Drop of Blood in the Operation. If, when the Skin is off, the Sheep, being untied, rises and runs, they look upon it as a sure Prognostic that the Party will recover. But if the Creature moves not from the Spot on which it was flead, they believe the Party will die of that Fit of Sicknes, spite of all the Means they can use for his Recovery. They therefore, when the Divination issues in what they term a Fatal Prefage, give the Party no more Physick, nor trouble their Heads any farther about his Recovery; but give him a little Sustenance from Day to Day till he dies, or recovers, *vi naturæ*, of himself. But they never perform this Divination till the Sick is brought extremely low, and the Doctor is at a Loss how to proceed. If the Sick recovers, after the fatal Prefage, then, say they, the Divination was not truly perform'd. 'Tis pretended the Sheep lost Blood; or some other Fault is found, in order to save the Credit of the Divination.

VIII. It has been reported by many Travellers, and is, I believe, little less than universally credited in every Part of *Europe* whither the Report has spread, that the *Hottentots* are born with flat Noses. There never was a greater Untruth. Here and there, as it happens among our Selves, a *Hottentot* is born, perhaps, with a flat Nose; but the Generality of 'em are born with Noses in every Respect like the Generality of our own. But the *Hottentots* look upon a Nose with a sharp Ridge, or where the Bridge is up, as a very ugly Feature. A *Hottentot* Woman therefore, soon after she is deliver'd of a Child, breaks down the Bridg<sup>e</sup> of its Nose with  
one

*the* CAPE of GOOD HOPE. 311

one of her Thumbs, and lays it, *à la Mode de son País*, all flat. I never knew but one Child that was born of a *Hottentot* Woman and was suffer'd to grow up with the Bridge of its Nose entire and in its natural Elevation: And the Reason of it was this: The Woman was married; and her Husband, suspecting the Child to have been begot by an *European*, would not allow it the Honour, as he deem'd it, of a flat Nose; but order'd it to be brought up with the Bridge of its Nose in its natural Situation, to denote its Mother's Infamy. He design'd likewise to have prosecuted his Wife in the *Kraal* Court for Adultery; but she fled, before she was apprehended, and was not, while I continued at the *Cape*, heard of after.

I have only to add here, that if a *Hottentot*, Man or Woman, recovers of a dangerous Fit of Sickness, *Anderfmaken* is perform'd by Killing, for the Entertainment of the *Kraal*, a Head of Great or Small Cattle, according to the Circumstances of the Family. If 'tis a Man who recovers, the Men devour the Meat, and send the Broth to the Women. If 'tis a Woman, the Women eat up all the Meat; and the Men are regal'd with the Broth only.

C H A P. XXVIII. 

*Of the Funeral Ceremonies of the HOTTENTOTS.*

**W**HEN a *Hottentot*, Man, Woman, or Child, is in the Agony, they are immedi-  
U 4 ately

ately encompass'd by a Number of their Relations and Friends, who set up such a terrible Howling as were enough, one would think, to fright the Soul out of the Body. But when the last Breath is given up, 'tis a thousand Times worse; for then they set up such an outrageous Screaming, Crying, Howling, Yelling and Roaring, and all the While clap their Hands with such a Fury, that at such a Time there is no Staying in a *Kraal* for an *European* with Safety to his Brains. The *Kraal* shakes under the raging Din: You hear 'em Miles off: And such a wild horrid racking Noise, I believe, was never heard but in the *Hottentot* Countries.

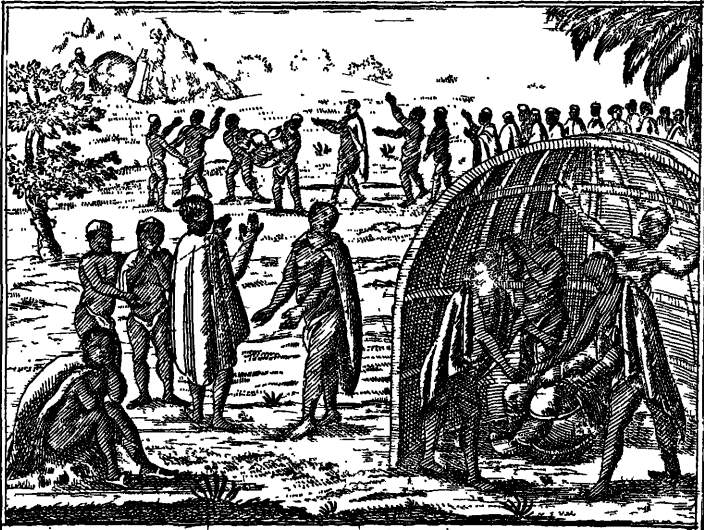
That the *Hottentots* believe the Immortality of the Soul, has been shewn in a foregoing Chapter. But they have no Notion, that ever I could gather, of Rewards and Punishments after Death. And the Behaviour of a Sick *Hottentot*, and of Those about him, are, I think, pretty round Proofs that they have none. For, whatever the Sick and Dying *Hottentots* may think, 'tis most certain, they neither pray to any one of their Deities, nor utter a Word to any Mortal concerning the Condition of their Souls or a Future Life. Nor do the *Hottentots*, any of 'em, say one Word to the Sick or Dying upon either of those Subjects. Preparation for Death, in a Spiritual Sense, is a Thing they never appear'd to me to have any Notion of.

The Breath is no sooner out of the Body than  
\* the Corpse is wrapt up, Neck and Heels together

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\* Vid- Tab. XIV. Fig 1:

*Tab. xiv. Fig. 1. P. 312.*



*The Funeral of the Hottentots Ceremonies.*

*Fig. 2. P. 315.*



(much in the Posture of a Human *Fetus*) in the *Krosse* of the Deceas'd. The Captain and the Ancient Men of the *Kraal* look immediately out for a Hole to bury it in. And the whole *Kraal* prepares to attend the Corpse to the Grave. The Corpse is wrapt up so close in the *Krosse* that not the least Part of it is to be seen. The Grave is almost always either a Cleft in a Rock, or a Hole, made by a Wild Beast, in the Ground. The *Hottentots* never dig one when either of These is to be found at any convenient Distance. There rarely pass more than Six Hours between the Death and the Burial of a *Hottentot*, Man, Woman or Child, unless Death happens in the Evening, and the Night is not very Moon-light. In such Case they bury not till the next Morning. But if they have a bright Moon, they bury in the Night Such as die in the Evening. From this Expedition of the *Hottentots* in Burying, it may reasonably be thought that they bury Many alive. When the Corpse is ready to be brought out, all the Men and Women of the *Kraal*, but such as are employ'd about the Corpse, assemble before the Door of the Hut; and squatting themselves in Two Circles, the Men in one, the Women in another, fall a clapping their Hands and crying *Bo, Bo, Bo*, (the *Hottentot* Term for *Father*) in very doleful Accents. This Noise is very grating to an *European*; at least, it was very grating to me: But the *Hottentots* aver 'tis a very moving melting melancholy Piece of Musick to them, and very suitable to the Occasion. A *Hottentot* Corpse is never brought out by the Door of a Hut; but the Mats on one Side, over against the Place where the Corpse lies in the Hut, being loosen'd, 'tis brought out that Way. I sought

very diligently among the *Hottentots* for the Reason of This ; but all the Reason I could meet with for it, was *Hottentot Custom*. Not a Word more upon the Matter could I fetch out from either Man or Woman of 'em ; and I tried a Multitude of both Sexes. The Bearers are nam'd by the Captain of the *Kraal*, or by the Relations of the Deceas'd, and carry the Corpse in their Arms. When the Corpse is brought out, the Circles before the Door of the Hut rise and follow it to the Grave, but in no Manner of Order, saving that the Men and Women generally march in separate Bodies. And all the Way both Men and Women make such a wretched Howling of *Bo, Bo, Bo*, wring their Hands in such a Manner, make such Grimaces, and put themselves into such odd ridiculous Postures, that the *Europeans* at the *Cape* ever repair to a *Hottentot* Funeral when they have a Mind to have their Bellies full of Laughing. And indeed I could never see a *Hottentot* Funeral without laughing very heartily. Being arriv'd at the Hole, they put the Corpse immediately into it, and fill it up with the Mould of Ant-Hills, with great Stones and Pieces of Wood. They cram Stones and Pieces of Wood into a Grave for the better Security of the Corpse from the Wild Beasts : And they fill up a considerable Part of the Grave, next the Corpse, with the Mould of Ant-Hills, in order that the Corpse may be consumed the sooner. The Grave being fill'd up, the whole Company immediately returns to the *Kraal*, and go again to the Hut of the Deceas'd, before the Door of which they again squat, the Men in one Circle, the Women in another, and again set up a terrible howling Lamentation ; frequently crying *Ba, Bo, Bo, Bororo, Rhodo atsche,*  
in



in most woful Accents, and yelling out other strange Terms I could not learn the Meaning of. They frequently call likewise upon the Deceas'd by his Name; frequently start up, and writhe their Bodies into a thousand ridiculous Postures; now and then clapping their Hands; and, throughout this whole Scene, which lasts about an Hour, grinning, staring, and making the most foolish or the most hideous Faces that ever were beheld.

When they have pass'd about an Hour in this Second Lamentation before the Hut of the Deceas'd, the Word is given for Silence, and the Circles squat close. \* Then step Two Old Fellows, Friends or Relations of the Deceas'd, one into the Circle of the Men, the other into the Circle of the Women, and piss each upon all the Company he has about him; pissing a little upon one, then a little upon another, quite round the Circle, till his whole Stock of Urine is exhausted. And all the Company receives it with the greatest Eagerness and Veneration. When the Old Fellows are at the End of their Waters, they step into the Hut of the Deceased by the Door; and having taken each a Handful of Ashes from the Hearth or Fire-Place, they come out by the Passage open'd for the Corpse; and stepping each into the Circle on which he piss'd, strew the Ashes, by Little and Little, upon the whole Company. The Ashes the Companies receive with the highest Veneration, and rub 'em with great Eagerness upon their Bodies. If the Circles on this Occasion are but small, the Office of Pissing and Scattering Ashes upon 'em is perform'd by one and

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\* Vide Tab. XIV. Fig 2.

the same Man. The Office perform'd, the Circles rise and retire. If the Deceas'd was a Person of Note, or well belov'd in the *Kraal*, they perform before his Hut a Lamentation of an Hour long, much after the Manner of this Second, for Three or Four Days, sometimes for Seven or Eight Days together.

I took Abundance of Pains, and spent not a little Money, to come at the Meaning of the Pissing and the Scattering of Ashes here, and at Length obtain'd the following Explanations from several *Hottentots*. “ As to the Pissing, said they, 'tis done “ by Way of Compliment. The Old Men there- “ by return Thanks to the Circles for the Ho- “ nour they have done the Deceas'd in Accompa- “ nying his Corpse to the Grave.” How! said I: The Thanks on this Occasion run in a Stream of Urine! Pray, Why so? Why is not the Compliment deliver'd by Word of Mouth? “ We know “ not that,” They replied. “ All we can say is, “ that such is the Custom; and 'tis always taken for a Compliment of Thanks.” Strange! The different Notions different Nations entertain of the same Thing! The Force, the Witchcraft of Custom! To be piss'd upon in *Europe* is a Token of the highest Contempt: To be piss'd on in the *Hottentot* Countries is a Token of the highest Honour. Pissing is the Glory of all the *Hottentot* Ceremonies. “ For Scattering the Ashes upon the Company, ” said they, “ 'tis done to put the Company in Mind of the State to which they themselves “ must quickly be reduc'd. 'Tis done to humble their “ Pride, to extinguish their Vanity, to banish all “ Distinctions from among 'em; and to shew 'em, that  
that

“ that Old and Young, the Strong and the Infirm,  
“ Rich and Poor, the Beautiful and the Ugly will  
“ All be presently alike ; All reduc’d to Dust and  
“ Ashes.” This Way of Talking surpris’d me ve-  
ry agreeably : For after a Multitude of Conversa-  
tions which I had had with a Multitude of *Hottentots*  
before, upon Religious Topicks, I conceiv’d, that  
as they did not trouble themselves about a Future  
State, so they had Nothing instructive among  
’em upon the Head of Mortality. They added,  
that while the Old Man scatter’d the Ashes, he gave  
his Blessing to the Company : And that his Blessing,  
on this Occasion, was esteem’d of great Force, and  
was not therefore a little welcome to every one.

I took Abundance of Pains both to reason and  
to ridicule the *Hottentots* out of their Veneration for  
the Ceremony of Pissing. But I could never do  
any Good in the Matter. They hold the Custom  
so dear and venerable, that they have hardly Pati-  
ence to hear a Word against it.

The Lamentations before the Hut of the Deceas’d  
being at an End, if the Deceas’d left any Cattle,  
his Heir kills a Sheep, and some of the nearest  
Relations of the Deceas’d, if they are able, do the  
same, by Way of *Andersmaken*, for the Entertain-  
ment of the *Kraal* before it breaks up. The Cawl  
of the Sheep, kill’d by the Heir, being well pow-  
der’d with *Buchu*, is put about the Heir’s Neck :  
And he is oblig’d to wear it there, be the Stench of  
it never so offensive, till it rots off, and not a Bit  
remains that can be tied on. The other Relations  
of the Deceas’d wear likewise about their Necks  
the Cawls of the Sheep they kill on this Occasion :  
and

and they wear 'em too while a Bit will hang to the Neck. These Cawls are the Mourning the Rich *Hottentots* put on for the Dead. If the Deceased left no Cattle, and his Relations are so poorly provided, that they cannot afford to kill any for the Entertainment of the *Kraal* before it breaks up, they get their Heads shav'd in the Manner describ'd in the foregoing Chapter ; a shav'd Head being in such Case, as has been said, the Badge of *Hottentot* Mourning for the Dead.

Such are the Customs and Ceremonies of the *Hottentots* at the Funerals of Such among 'em as die of Distemper. But they have a cruel Kind of Funeral Custom with Regard to Such, of both Sexes, as are so superannuated that they are not able to crawl or perform any useful Matter. So long as a Man is able to fetch in but one Stick a Day for Firing or any other Use, or is able to turn his Hand to serve the least good Occasion among 'em, he is very tenderly treated by his Family, his Relations and every one else; and his Life is made as easie to him as possible. 'Tis the same with a Woman. So long as she can crawl to fetch Home an Herb, Root, or Stick, or can be in the least Degree useful in Cooking or in any other Domestick Matter, she is treated with the utmost Tenderness on all Hands. But when they can no longer crawl, and no longer be of any Manner of Service in any Thing, they are thrust out of the Society, and confin'd to a solitary Hut at a considerable Distance from the *Kraal*, there, with a small Stock of Provisions, plac'd within their Reach, but without Any one to comfort or assist 'em, to die either of Age or Hunger, or be devour'd by some Wild Beast. When

a *Hottentot* Man is so superannuated as to be pass'd all Manner of useful Action, if he has any Cattle, he is oblig'd to make over the Whole to his Eldest Son, if he has Sons, or, in Default of Male Issue, to his next Male Relation. If the Heir has a Mind to be rid of the Old Fellow, he erects a Hut in some solitary Place, at a good Distance from the *Kraal*; and then, having assembled the Men of the *Kraal*, he acquaints 'em with the State of the Old Wretch, and with What he has done; and desires their Consent that the Old Fellow may be convey'd to the Hut. A *Kraal* never, on this Occasion, refuses its Consent; but the Formality of Asking it is indispensable. It rarely happens that an Heir suffers the superannuated Wretch he inherits from to languish out his Days in his Family. The Consent of the *Kraal* being obtain'd, a Day is fix'd for Conveying the Old Fellow; and the Heir kills an Ox, or Two or Three Sheep, for the Entertainment of the *Kraal*; when all the Inhabitants take their last Leave of the old Wretch. The Day being come, the Wretch is convey'd to the Hut upon a Carriage-Ox; and is accompanied by all or most of the Inhabitants of the *Kraal*. Being laid in the Middle of the Hut, and a small Stock of Provisions plac'd close by him, the Company returns and abandons him for ever; and not a *Hottentot*, from that Hour, once peeps in upon him or comes near the Hut. Their Manner of Conveying and Leaving a superannuated Woman is in every Particular the same.

If you represent to the *Hottentots*, as I have done very often, the Inhumanity of this Custom, they are astonish'd at the Representation, as proceeding, in their Opinion, from an Inhumanity of your own.

The

The Custom, in their Way of Thinking, is supported by very pious and very filial Considerations. “ Is it not a Cruelty, ” they ask you, “ to suffer  
 “ either Man or Woman to languish any considerable  
 “ Time under a heavy motionless Old Age?  
 “ Can you see a Parent or a Relation shaking and  
 “ freezing under a cold dreary heavy useless Old  
 “ Age, and not think, in Pity to ’em, of putting  
 “ an End to their Misery, by putting, which is the  
 “ only Means, an End to their Days? Why should  
 “ Life be prolong’d, that is wholly and remedilessly  
 “ miserable, and wholly useless? And where  
 “ lies the Humanity of Suffering the Prolongation?  
 “ For our own Parts, we see it not. But, on the  
 “ other Side, we think we see the greatest Humanity  
 “ in Hastening the Conclusion of such a Life. Such are the Things, but here a little meliorated, which the *Hottentots* urge when you attack ’em upon this Custom: And they defend it so obstinately that they are not, I conceive, to be driven from it by all the Reasoning and Address in the World.

*Boeving*, where he mentions the Cruelty of the *Hottentots* in *Exposing* Some of their Children, says, he heard there were Some among ’em who, in order to get rid of their Ancient Men and Women, famish’d ’em. But he fears, he says, he was not truly inform’d. Honest Man! I commend his Doubting, since he was not sure of the Goodness of his Information; but I blame him, while he had an Opportunity, for not informing himself better. Some of ’em only, quotha! I assure the Reader it is the general Practice throughout all the *Hottentot* Nations. If the Superannuated be the Captain of a *Kraal*, or the wealthiest Man in the Country, and his

his Heir (to whom, on the first Appearance of Superannuation, he is oblig'd to make over his whole Stock of Cattle) has a Mind he should be convey'd to the fatal Hut, and 'tis rarely he has not, away he is carried, without any Scruples of Respect to his Office or his Wealth, and *expos'd* in the same Manner as the obscurest Piece of Superannuation among 'em.

I leave the Reader to his own Reflections upon the Supposition that the like Custom was introduc'd in *Europe*.

C H A P. XXIX.

*A Review of the Vices and Virtues of the  
HOTTENTOTS.*

**I** shall close this History of the *Hottentots* with a Review of their Vices and Vertues. Such a Chapter I think is due to every Popular History. And I have several Particulars to add which will enter very naturally into it.

The Vice of the *Hottentots* that first strikes the Eye of an *European*, is their Laziness; than which there is certainly Nothing so shocking of the Kind under the Sun. Of this reigning Vice their Minds as well as their Bodies are the chain'd Slaves. Reasoning, with Them, is Working; and Working, the Capital Plague of Life. They abhor 'em both; and think Nothing so worthy of the Human Nature, Nothing so charming as Idleness; in which they pass Three Parts, at Least, in Four of their  
X Days

Days. They see, among the *Europeans*, and are as sensible as you are of the noble Fruits that are reap'd from Industry. But All that can be shewn 'em of this Kind and All you can say to 'em will not induce 'em to cultivate the same Vertue. No: Supinuity and *Reverie* are, with Them, the Top Enjoyments of Human Life; and they rarely suspend 'em but when Hunger growls or some other Necessity threatens. Agriculture, tho' an Art they knew not before they knew the *Europeans*, Multitudes of 'em understand to Perfection; in this Capacity frequently serving the *Europeans* at the *Cape*, and going in the same beyond all or most of the *Europeans* there; yet can you not persuade a *Hottentot* to give himself the Trouble of Sowing a Grain for himself; tho' they all of 'em love Bread, and will think themselves oblig'd to you for the mouldiest and the hardest Crust. What Prodigies of Laziness and Obstinacy! What, with so numerous and large Tracts of rich Lands as they are in Possession of, might they not do and be by the Help of a little Industry.

If you shake a Stick at a *Hottentot*, who is not in your Service, and threaten to compel him to work, he immediately takes to his Heels, and is immediately Miles out of your Reach. The *Hottentots* are the greatest Lovers of Liberty in the World. Compulsion is Death to 'em. For the Time they undertake to serve you, they are all Obedience to your Commands, and execute 'em with unparral-  
 lel'd Fidelity and Dispatch. But when that Time is out, they are generally deaf on that Ear towards which you talk to 'em of Working, and rarely recover their Hearing on that Side till their Hire is  
 all



all gone. I have known many a *Hottentot*, who has had but just his Regale for a Dozen Hours, refuse to go on an Errand for a very extraordinary Reward. He has had a little Brandy or Arack and a little Tobacco, or Money to buy 'em, sufficient perhaps for that Day; and This has render'd him insensible to all Overtures of Employment. The *Hottentots* say, as do often we, *Let to Morrow take Care for it Self*: And hardly One in Ten Thousand of 'em lays up for a Rainy Day. *Boeving* reflects with a great Deal of Justice and a very becoming Warmth upon the monstrous Laziness of this People.

The *Hottentot* Vice that comes next in View is Drunkenness. The *Hottentots* would doubtless be the drunkenest People on Earth, had they Liquor enough to be so. Supply 'em with any strong Liquor, and with Tobacco, and they will drink till they cannot stand, smook till they cannot see, and roar till they cannot hear. They will live and die by the Cask, while there is a Drop in it; and rarely cease Drinking, while they are able to carry the Cup to their Mouths. Yet, as I have already frequently observ'd, raging as is their Passion for Strong Liquors, they will not touch a Drop of any Sort that is committed to their Care. They are, for Liquors and every Thing else, the trustiest People in the World. And if they go Shares among Themselves in any Kind of Liquor, they will not one of 'em cheat another of his Due. But the Majority of the *Hottentots* can rarely come at any strong Liquor.

The Women, when they can, plunge as far into this Vice as the Men. Both Sexes are inexpressibly foolish and extravagant in their Liquor. While

they can stand, they caper and stamp and writhe themselves into a Thousand Postures of Buffoonery; most of which, I am apt to think, were never exhibited in *Europe*, and are of purely *Hottentot* Invention. And, up or down, they howl and roar and yell and scream and lose themselves in a Million of the wildest Distractions. But the Extravagancies of the Women in their Liquor, like the Extravagancies of our own drunken Females, are much more foolish and furious than those of the Men. Yet will both Sexes generally bear a considerable Quantity of any Sort of Liquor before they are drunk.

In the Family where I first lodg'd at the *Cape Town*, was a *Hottentot* Woman-Servant, extremely belov'd for her Fidelity, Diligence and Good Nature. Her Passion for Strong Liquors was, it seems, her greatest Infirmity. And a little too much always made a Sort of a Devil of her. The Family therefore took a great Deal of Care to keep her from Drinking any Strong Liquors to Excess. I was as yet unacquainted both with the Infirmity of this Woman and the Excesses of her Country-People, when one Evening, understanding that I had a Cask of Wine by me, she came to me in my Apartment, and earnestly besought me that I would give her a Little of it. "For," says she (speaking *Dutch*) "I have had for a mighty while a strange Longing to solace my self with a little good Liquor; which I have not tasted for a long Time past, and which, alas, I know not otherwise how to come by." Poor Woman, said I, 'Tis a hard Case indeed. What, No body take Pity on you! No body relieve your Longing!

No

No body give you now and then a comforting Glas! “ Alas, Sir, ” replied she, “ No. ’Tis a hard Matter for poor Folks to come by a little good Liquor. ” Ha ! say you so. Well, Good Woman, said I, I’ll be your Friend. Come, How much will do ? “ Do, Sir ? ” she return’d, “ What you please ; just What you please. Ah, you are a good Gentleman, so you are. ” And reaching a Quart-Pot the Baggage wheedled me so artfully that I gave it her Top full. But before I parted with it, tho’ at that Time I knew Nothing, as I have said, of the *Hottentot* Excesses, I advis’d her that she should on no Account drink it All up presently ; but that she should drink it by Little and Little, and make it serve a long Time. Promising me that she would follow my Advice, she tript away in a Transport of Joy ; and I thought I had perform’d a notable Deed of Charity. In a few Minutes she was with me again ; smiling, and swinging in her Hand the empty Quart. She had drank it all up. “ Look you, Sir, said she, (with a very surprizing Confidence, which she ow’d to the Liquor) “ I am come for more Wine. I am of Opinion, ’tis extremely delicious. But I am not sure of it : And I long to be sure. Now a little more will make me very sure. And I dare say you are so good a Gentleman that you will not deny it me. ” I now began to perceive my Mistake. Look you, said I, Good Woman, you have not kept your Promise with me to drink what I gave you, moderately ; and ’tis my Resolution to give you no more now, whatever I may do hereafter. I had no sooner said This than she fell into a loud Laughter ; and told me plainly that she would not leave me till I had given here more.

“ There is no Time, ” said she, “ like the Time  
 “ present. Another Time you may have no Wine,  
 “ or none so good. And I think, but I am not  
 “ sure, that this is the most delicious Wine that  
 “ ever I tasted. Now you *must* ; you *shall* make me  
 “ sure. You shall give me the other Quart, Sir ;  
 “ and that will make me very sure. ” I did what  
 I could by fair Words to put an End to her Impor-  
 tunity ; but they not effecting it, I threaten’d to  
 complain to her Master and Mistress ; and was just  
 stepping to call to one or other of ’em when they  
 both, having smelt out the Matter, stept in to us,  
 But without minding either one or other, she repea-  
 ted again and again her Requests for more Wine,  
 and that in so passionate and ridiculous a Manner,  
 that my Landlord and Landlady fell a laughing  
 very heartily ; and I could not help laughing as  
 heartily as they. “ Nay, says my Landlord, who  
 understood What I had done, “ since you have begun  
 “ the Work, you must go through Stitch with it.  
 “ Since you have blown her Half Seas over, you  
 “ must not chop the Wind in her Teeth till she is fair-  
 “ ly on the other Side. My Word for it she leaves  
 “ you not till you have given her the other Quart.”  
 This was giving me to understand that he had a  
 Mind I should quite fuddle her. He had been se-  
 veral Times diverted with her farciful Extravagan-  
 cies in Liquor, and was desirous I should be enter-  
 tain’d with the same Maggotries. I did not much  
 care for this Sport, but finding that he, in a Man-  
 ner, insisted on it, I gave her the other Quart of  
 Wine ; and she drank it off immediately before us.  
 Having emptied the Pot, she extended her Arms,  
 and told me, that in Return for my Kindness she  
 would entertain me with a *Hottentot* Dance. This

*Hottentot* Dance was a Jumble of Stamping, Capering and Wriggling the Body ; and she perform'd it with such a Fury of Action, that her Brains were quickly inflam'd, and she was under the most raging Intoxication. She stopt ; star'd wildly upon the Company ; and set her Tongue a going with the Fury of a Jack-Flyer, pouring out a Thousand of the maddest Conceits that ever were heard. She then fell into an outrageous Fit of Laughter, which lasted for a considerable Time, and shook her Sides very briskly. This was succeeded by such a horrid Howling and Screaming, that the Noise was hardly to be endur'd ; and you would not have imagin'd, had you heard it, and not at the same Time seen the Wretch, that it came from a Human Creature. After some Time had pass'd to the most woful Tune that ever was heard, the Scene chang'd its Face again. She resum'd her Speech, and reproach'd her self with a Thousand Vices and Follies which No body had ever dreamt she was to be charg'd with, and None could believe she had ever committed. At the End of these Reflections on her self, she became in Appearance very sober. She talk'd leisurely ; and blam'd me for giving her so much Liquor ; and said her Drunkenness was my Fault, for that I had press'd the Wine upon her against her Inclinations. But this Appearance of Sobriety quickly vanish'd ; and bounce she went into a Fit of Laughing ; and from thence into a Fit of Crying. Again she went the Rounds of Madness, now laughing, now crying, now capering, now stamping, now standing Stock still ; now chearful and chattering like a Magpie, now mute and melancholy ; now exclaiming against her self, now against others ; now howling and scream-

ing, and now laughing heartily again. Never was Imagination more shatter'd than hers. I could no longer endure the Spectacle. It grew late; and her Noise disturb'd the Neighbours: My Landlord therefore went up to her; and shaking his Cane over her, told her, that if she did not immediately cease her Noise and go to Bed, he would thrash her tightly; and charg'd her to give the Family no farther Disturbance. Upon this, whether the Words or the Sight of the Cane effected the Matter, or both had a Share in it, she retir'd immediately and silently to her Bed; and the Family heard no more of her till the next Morning; when the poor Creature, coming to her Work, appear'd in the greatest Confusion. She was All Melancholy and Shame. She had not the Courage to look up, and would have hid her Face from every one. Her Mistress coming up and rattling her upon her last Night's Extravagance, she turn'd from her and fell a crying bitterly, a Thing not usual among the *Hottentots*. She complain'd very piteously of the Head-Ach; and falling on her Knees, begg'd Pardon of the Family for the Disturbance she had given, and of the Gentleman (meaning me) for importuning him to give her that Wicked Liquor, as she term'd it; and promis'd never to be drunk again. Soon after, coming in my Way, she stopt me very respectfully, to ask Pardon for her Rudeness and Extravagance; and told me she would never drink more of that wicked Liquor. Why, said I, Good Woman, the Liquor is good Liquor, It has no Fault but when you drink too much of it. To which she return'd very discreetly, " But, Sir, since I have not the Command of my self in Drinking it, the best Way for me will be never to touch it again. "

And,

And, according to All I could hear of the Woman, and I heard of her frequently for several Years after, she follow'd her own Counsel exactly, and would no more on any Account touch a Drop of Wine or any other strong Liquor.

But Drunkenness, raging as she is when she appears among the *Hottentots*, is never seen among 'em with all the Vices in her Train that frequently follow her in *Europe*. Liquor was never known to put either Man or Woman of 'em upon Adultery or Fornication. The *Hottentots* have no Notion, when they are drunk, of Going a Whoring. All the Civil Disorders among 'em occasion'd by Drunkenness are Quarrelling and Fighting. And their drunken Quarrels sometimes issue fatally. Now and then one or other is slain. But this only among the Men. The Women rarely fight with one another; and their Battles never end in Slaughter. The *Hottentot* Women, like the Women of *Europe*, generally scold it out. Nor do the Quarrels among the Men ever issue fatally when the Women are near. For the Women if they see 'em, immediately interpose; and when the Women interpose, the Men fight no longer. Nay, the Women need only present themselves before the Men, without uttering a Word, in order to put an End to Fighting among 'em; for the Men will not fight in the Presence of the Women. As soon as they discover the Women running towards 'em, down go their Weapons to the Ground, and the Battle is at an End. They leave Blows for Debate; and only argue upon the Matter: And if the Matter be of no great Weight, they generally become in a Quarter of an Hour, the Women assisting, as good  
or

or better Friends than ever ; and down they squat and smoak out of the same Pipe; now one taking three or four Whiffs, now the other as many, and so on till the Pipe is out, in Testimony of their renew'd Friendship. But if the Matter of the Quarrel be very injurious, or the Parties are very stomachful, they make, indeed, a Shew of Peace for the Satisfaction of the Women, but 'tis only a Cessation of Arms; and they take the first Opportunity, when the Women are out of the Way, or suspect not their Design, to meet and fight again. The Women rarely trouble themselves to interpose when the Men fight only with *Kirri*-Sticks. This is but a Sort of Cudgel-Playing; and never ends in any Thing worse than a broken Head or a Rib-Sore. The Women interpose for the most Part, only when the Men betake themselves to their *Hassagayes*, the Men of a *Kraal* never fighting among themselves with Bows and Arrows. And with the *Hassagayes* the Men sometimes kill one another before the Women can come in View.

A flagrant Vice among the *Hottentots* is the Impiety of the Men to their Mothers. The Reader remembers What has been said upon it in a preceding Chapter. There certainly neither is nor ever was so vicious an Indulgence on the Side of the Fathers, and so barbarous a Custom on the Side of the Sons, among any other People: And the Men are, without Doubt, in these Respects the most brutish and abominable of all Human Creatures.

The *Exposing* of Children, a Cruelty among the *Hottentots* which has been describ'd in a former Chapter, is likewise a Custom that blackens the  
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*the CAPE of GOOD HOPE.* 331

Character of this People very frightfully. 'Tis true, the like Cruelty was frequently practis'd in several Nations of Old, of great Renown for Sense and Humanity ; and, according to some Histories, is practic'd in some other Nations, of no small Reputation for Ingenuity, at this Day, as much, or more, or more barbarously, than it is among the *Hottentots* : And, without Doubt, wherever it is set up as a Custom it is thought to be no Crime. 'Tis very certain, the *Hottentots* think it none. But Opinion or Belief does not alter the Nature of Things. The *Exposing* of Children, 'tis most certain, is a very great Crime against Nature ; and the Crime is the greater, the greater the Parts and Knowledge of the Criminals ; since the more Sense they have, the more able they are to discover the Laws of Nature, and the less to be excus'd for not doing it.

The Custom of the *Hottentots* to famish their Superannuated makes likewise a frightful Figure on the vicious Side of the *Hottentot* Character. Can any Thing be more shocking than to see a Son bury his Father or Mother alive ? For 'tis no better. Is not Piety to Parents one of the most glaring Natural Duties ? and Old Age the most naturally venerable of all Human Things ? Is not this Custom, then, the Sheathing of a Sword, as it were, in the very Heart of Nature, and Tearing out her noblest, her tenderest and most sensible Parts ? And can People reason more preposterously, more wretchedly, more infernally than Those who maintain it. In this horrid Custom the *Hottentots* are much of a Piece with the Old *Troglodytes* ; who, we are told, dealt with thir Superannuated in the  
fol-

following Manner. They tied 'em to the Tails of Oxen, in the Fields ; and so left 'em, either to be kick'd to Death by the Beasts, or to die of Hunger. And if their Old People, condemn'd for Superannuation, made any Resistance when they seiz'd 'em to carry 'em to the Ox's Tail, they slew 'em.

These Things make up the vicious or dark Side of the *Hottentot* Character. I shall now shew it on the vertuous or funny Side.

And the brightest Thing on the vertuous Side of the *Hottentot* Character, is their mutual Affection. They are certainly the most friendly, the most liberal, and the most benevolent People to one another that ever appear'd upon Earth. I am astonish'd how *Boeving* could leave the *Cape* with a Notion that they generally hate one another, as he says they do. He is in many Things a very exact Writer upon 'em ; but he is there in the greatest Mistake that ever Author was found in. A *Hottentot* can hardly enjoy himself in any Thing but his Wife, unless one or more of his Countrymen partake with him. Is there a good Meal provided at Home ? He will rarely fit down to it without the Company of Two or Three or more of his Neighbours. Has he a Dram of Brandy or Arack in his Hand ? His Countryman next at Hand, Acquaintance or Stranger, has generally Part of it. Is he smoaking ? He calls to his Countrymen who pass by him to stay and take Half a Dozen Whiffs with him. The *Hottentots* are all Kindness and Good Will to one another. I have seen their mutual Liberalities many a Time, and with the highest Pleasure ; and never saw any Thing like 'em in the

the Christian World. I have seen a *Hottentot* in as much Joy upon having regal'd a Number of his Countrymen with his own Pipe, as we are ordinarily upon a very notable Acquisition. They are charm'd with Opportunities of obliging one another. Is a *Hottentot's* Assistance requir'd by one of his Countrymen? He runs to give it. Is his Counsel ask'd? He gives it sincerely. Is his Countryman in Want? He relieves him, according to his Ability, with the utmost Readiness. One of the greatest Pleasures of the *Hottentots* certainly lies in their Gifts and Good Offices to one another.

I have already mention'd one Captain *Pegu*, as he was call'd, a *Hottentot* of Good Sense, with whom I was long and very intimately acquainted. This Man, upon a certain Time, having come a long Journey to the *Cape*, came and found me at my Lodgings, and with a very agreeable Familiarity told me he was very hungry, and should be very glad if I would provide him with a Little of Something or other to eat. I immediately set before him a good Quantity of both Victuals and Drink; telling him it was all his own. He fell to. The Place I entertain'd him in open'd into the Street. *Pegu*, while he was eating, seeing a *Hottentot* pass by, call'd to him, and invited him to come and fare as he did. The other took him at his Word; join'd him immediately; fell to, and eat very heartily. Being then but little better than a Stranger at the *Cape*, I was unacquainted with this generous Custom of the *Hottentots*; and was not therefore a little startled at this Behaviour of my Guest. And when the Fellow he had

had invited was gone, I told *Pegu*, that methought he had not done very wisely in the Matter : That I had given him such a Quantity of Victuals to serve him not only for the present but likewise for a Meal or Two to come; and that, as he was far from Home, I did not question but he would have had the same provident Thoughts for himself. To this *Pegu* surpris'd me with the following Reply, which I couch as nearly as I can in his own Manner. " This, " says he, " is the Custom of the *Hottentots*. I cannot regale my self upon any Thing but my Brother (so they call one another) if I see " him, must partake with me. If I go to Him, " he also makes me welcome to any Thing he " has. " The Memory of this Reply I shall never lose but in the Grave. It ever gives me a Mixture of Delight and Melancholy; Delight, as it shews a noble Remain of the Mutual Love and Hospitality of the Old World ; and Melancholy, that I met with it among Infidels, and cannot find the Like among Christians; that I found it in the Midst of the grossest Ignorance and Idolatry, and can meet with Nothing like it in the Regions of Light and Knowledge. To Old and Young, Rich and Poor, the Known and the Unknown *Hottentot* Hospitality is the same. I could never discover that Interest had any Share in it.

To *European* Strangers likewise, as far as I could ever see or learn, the *Hottentots* are generally extremely hospitable. They are generally mov'd at the Sight of Distress in Persons of every Complexion, and generally administer what Relief they can ; and this without any Manner of Stipulation. Capt. *Gerbrantz Van der Schelling*, after Two Months

Months Travelling from the Bay of *La Goa* (where he was shipwreck'd) towards the *Cape*, met with a *Hottentot* who spoke a little *Dutch*. The Captain in all that Time had fed only upon raw Muscles; and for Three Days before he saw this *Hottentot*, had met with no Sustenance at all; so that he was in a very weak Condition; and being at the same Time most grievously afflicted with the Bloody Flux, and in a Manner quite naked too, was a very moving Object of Compassion. This *Hottentot*, who had seen and entertain'd several *Europeans* before in a shipwreck'd Condition, took the Captain into his Hut, and bid him be of good Cheer; telling him he was welcome to any Thing he (the *Hottentot*) had or could do for him. And understanding how the Captain had fed upon his Journey; and that for the Three last Days he had eaten Nothing at all, he told him very discreetly, that it was not adviseable he should eat much or any heavy Victuals immediately; but that he should deal very gently with his Stomach by taking a little tender Bit now and then, till his Stomach had reover'd some of its former Strength. Come, repose your self, says he: I'll prepare the lightest Bits I can for you out of Hand. Accordingly he set the Pot upon the Fire, and boil'd some thin Slices of Mutton. While the Victuals were preparing over the Fire, he provided the Captain with a *Krosse* and what other Things he had to spare that were proper to cover his Nakedness. He then gave him a little of the Mutton Broth; which the Captain having supp'd up, he gave him one of the little Slices of Mutton, which the Captain eat; and about an Hour after, he gave him another; and so fed him from Time to Time by Little and Little till the Captain's Stomach had

re-

recover'd a good Deal of its former Strength. At that Time *Claas*, the worthy unfortunate *Hottentot*, whose Story is related in the IVth Chapter of this History, was about Twenty Miles from the Place, trafficking by Commission from the Government at the *Cape* for Cattle; which being known to the Captain's Host, he had no sooner heard the Captain's Story and taken him into his Hut than he dispatch'd a Messenger to *Claas* to acquaint him with What had happen'd, and to desire that he would take a Step to the Place and assist in administering Relief. *Claas* repair'd thither the Hour he had the News, carrying with him every Thing his Store furnish'd which he thought might be serviceable in the Case; particularly, some odd Things, much more handsome and commodious than What the Host could furnish, for Raiment; which, on his Arrival, he presented to the Captain, and the Captain put on. And *Claas* and the Host together, in a few Days, fet the Captain so well upon his Legs, that he was able to travel to the *Cape*; and thither *Claas* very safely escorted him.

The Integrity of the *Hottentots*, their Strictness and Celerity in the Execution of Justice, and their Chastity are Things in which they excell all or most other Nations in the World. A most beautiful Simplicity of Manners runs through All the Nations of 'em. And Numbers of 'em have told me, that the Vices they saw prevail among Christians; their Avarice, their Envy and Hatred of one another, their restless discontented Tempers, their Lasciviousness and Injustice were the Things that principally kept the *Hottentots* from Harkening to Christianity.



An Account of the DUTCH Government at the CAPE of GOOD HOPE; their Buildings, &c. together with an Account of the Author's Voyage Home.

**H**AVING dispatch'd the History of the *Hottentots*, I shall give the Publick an Account of the *Dutch* Government at the *Cape* of *Good Hope*. There are in it several good Institutions for the Preservation of Themselves and their Civil Rights, an Account of which must needs be agreeable to every intelligent Person.

The Memory of *Van Riebeck*, who made the first Settlement here for the *Dutch*, as has been related in the foregoing History, is in very high Esteem both at the *Cape* and in *Holland*. He had a wonderful Genius for the Undertaking, and was very successful. The *India* Company having given him, when he embark'd on the Expedition, full Powers to do in every Matter just What he should think fit for the Company's Interest, without setting up any One to be the least Check upon him, and to take to his Assistance whomsoever he should think proper ( who should be entertain'd by the Company as Officers under him,) his Genius had its full Play; and it shone with uncommon Brightness throughout the whole Labour. He had no sooner set Foot on the *Cape*, than he set up several notable Institutions for the Good Government of his People. As his People encreas'd, he set up others. His Successors in the Government, the People encreasing,

made Additions : And the Government now stands upon the Eight following Establishments; namely, a Grand Council, in which the Governour presides, for the Direction of all the Interests and Affairs of the Company at the *Cape* ; a Court or College, as it is call'd, of Justice ; a Petty Court for Assaults, Trespasses, and small Debts ; a Court of Marriages ; a Chamber of Orphans, an Ecclesiastical Council ; a Common Council ; and a Board of Militia. The Two last were instituted by the Governour *Simon Van der Stel*, upon the Arrival of a large Colony of French Refugees to settle under him.

The Grand Council, or, as it is sometimes term'd, The College of Policy, consists of the Governour and Eight others, who are generally the next Principal Officers in the Company's Service. The Governour is President with a Double Vote. This Council is the Company's Representative at the *Cape*, and a Sort of Representative too of the *States General*. It looks to Trade and Navigation ; makes Peace or declares War with the *Hottentots* ; and has the Management of every Thing that regards the Safety or Interest of the Settlement. 'Tis generally held on Mondays; assembles at Nine in the Morning, and generally sits till Noon. 'Tis summon'd by a Bell which hangs over the Gate of the Fort. This Council corresponds with the Court of Directors in *Holland*, with the *Dutch* Government at *Batavia*, and with That at *Ceylon*. And Registers of all Transactions in it, and Copies of all its Dispatches, together with all the Letters that are brought to it, are carefully laid up by the Secretary. When the Members enter or leave the Fort, the Garrison pays them the Martial Salute, an Honour done to no others



others at the *Cape*. And they are extremely reverenc'd too by all the *Europeans* in the Country.

The next is the Court, or, as it is term'd, the College of Justice. This generally consists of the same Members that compose the Grand Council. This Court hears and determines in all Civil and Criminal Cases of Moment that happen among the *Europeans* at the *Cape*. If an *European*, who is not in the Company's Service, is Plaintiff or Defendant, the Accuser or the Accused, in this Court, against One who is in that Service; or if his Slave is accus'd in this Court by one of the Company's Servants, the Three Regent Burgher-Masters, Magistrates at the *Cape*, chosen annually out of Such as are not in the Company's Service, come in and assist in the Tryal, carefully seeing that Judgment is not partial on the Side of the Company's Servant. Appeals lie from the Decrees of this Court Two Ways, either to the Supreme Court of Justice in *Batavia*, which is compos'd of Persons eminently learn'd in the Civil Laws, or to the Supreme Court of Justice in *Holland*. Sometimes, but very rarely, Appeals are carried from hence to the Supreme Court at *Batavia*, and from thence to the Supreme Court in *Holland*, which is the *Dernier* Resort. The Party who intends to appeal from the Judgment of this Court, must signify his Intention to the Court in Writing, in Ten Days after Judgment given, and deposit in the Court the Sum of One Hundred Florins, to remain in the Hands of a Person to be appointed by the Court, till final Judgment shall be obtain'd; and to be paid to the Respondent if Judgment shall be affirm'd, and return'd to the Appellant if Judgment shall be revers'd.

A Petty Court, dependent on This, but formerly not so, is One for Punishing for Assaults and Batteries, and other the like Breaches of the Peace, and for Determining Trespasses and small Debts. It consists of a Member of the Grand Council, or College of Policy, who presides in it, and reports to the Council the Proceedings; and of Three Burghers, and Four of the Company's immediate Servants, one of whom is Clerk of the Court. One of the Burghers is Vice President. No Action is to be brought into this Court for more than a Hundred Crowns. The President and other Members are chosen every Two Years. The Burghers and the Company's Servants prepare Lists of Double the Number of the Members, and present them to the Grand Council, in which, out of those Lists, lies the Choice. But in those Lists are always retain'd some of the Sitting Members; and Two or Three of 'em are always rechosen, in order to their informing the New-elected in the Method of Proceeding, and in the Proceedings on Matters not yet brought to an Issue.

Copies of all Proceedings in this Court and in the Court of Justice, and of all the Sentences and Decrees of the same, are from Time to Time, by the Grand Council, transmitted to *Holland*.

The Court of Marriages, as it is call'd, looks to the Lawfulness of all Marriage-Contracts, before the Celebration of Marriage. This Court sees, that all Contracts of Marriage among the *Europeans* at the *Cape* are allow'd by the Parents or Guardians on both Sides, if such there be; and that neither Party is under any Engagement or Promise  
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of Marriage to another. It consists of the same Members with the Petty Court for Punishing Assaults &c. and is held every Saturday in the Evening. This Court, upon Receiving Satisfaction in the Matters of its Enquiry, (the Parties and their Parents or Guardians, if such there be, appearing at the same Time before it) grants a Warrant of Marriage, directed to the Pastor of the Parish where the Parties live, authorising him to publish the Bans of Matrimony from his Pulpit on the Three following Sundays, and then to join the Parties in Marriage, if no Person has appear'd to forbid the Bans. If the Parties are of different Parishes, the Court orders the Bans to be publish'd in the Churches of both. And if any Person appears to forbid the Bans, he must shew Cause to the Court of Marriages on the next Court-Day; and if Cause be shewn to the Satisfaction of the Court, the Parties cannot join in Marriage at the *Cape*. But Nothing of this Kind happen'd during my Stay there,

'Tis the Custom for Men of Note, who are upon the Point of Marriage, to invite the Court to their Houses, there to make its Enquiries. The Court rarely refuses to go. 'Tis sure of a splendid Entertainment, and of a Present of Ten or Twenty Crowns into the Bargain. The Clerk, on those Occasions, has Two Crowns for his Trouble: Whereas at the Castle, where the Court is ordinarily held, he has but one, and the Court no Manner of Gratuity.

But before the Parties appear for Examination in the Court of Marriages, they must observe a Custom, first introduc'd by the Governour *Van*

*der Stel*, and continued without Breach or Dispensation ever since. The Man must present himself before the Governour with his intended Bride, and beg His Excellency's Consent to the Marriage, which being obtain'd, but 'tis always conditionally, that no good Cause shall appear to hinder, His Excellency gives the Man his Mandate, in Writing, to the Court of Marriages, directing the Court to make its Enquiries of and concerning the Parties, and, in the same Writing, signifying his Consent to the Marriage, provided the Court meets with no good Cause to the Contrary.

In the Chamber of Orphans sit Seven Persons for the Administration of the Affairs and Interests of that Chamber, viz. the Vice President of the Grand Council, or College of Policy, who presides here; Three of the Company's Servants, and Three Burghers, who are chosen every Two Years in the same Manner as are the Members of the Petty Court for Punishing Assaults &c. The Vice President of the Chamber is generally one of the Burghers. There is likewise a Secretary, who takes Minutes of Proceedings, and registers the Transactions of the Chamber. He is always one of the Company's Servants, and has an Allowance of Eighteen Florins a Month and certain Perquisites. An Orphan of Fortune cannot marry at the *Cape* before the Age of Twenty Five without the Consent of this Chamber. If the Chamber finds the Match to be suitable, he has a Certificate given him of the Chamber's Consent, to be deliver'd to the Court of Marriages, which, without such Certificate, will not proceed upon his Account before he is Twenty Five Years old.

The

*the CAPE of GOOD HOPE.* 343

The Ecclesiastical Council, or College as it is call'd, is for the good Government of the Reform'd Churches at the *Cape*, which are Three in Number; and for the proper Application of Money rais'd and given for the Maintenance of the Poor. It consists of the Three Pastors of those Churches, Six Elders, or Church-Wardens, each Church having Two, and of Twelve Overseers of the Poor, each Parish having Four. This General Council, as it may be call'd, decrees 'finally, not only upon the Temporal Matters of the Reform'd Churches at the *Cape*, but likewise on many Spiritual Concerns of the said Churches. The Offices and Ceremonies in the Worship of God in those Churches are alter'd, diminish'd or augmented by the Decrees of this Council. And so just and careful is this Council in the Application of the Charitable Collections to the Maintenance of the Poor, that not a Beggar is to be seen in all the Settlement. The Surplusage of those Collections is either put out to Interest, or applied to the Repairs of the Churches or the Maintenance of the Schools at the *Cape*. The Debates and Resolutions of this Council on all Matters are ever fairly register'd soon after it breaks up: And the Register-Books of the same are at all Times freely to be perus'd by any Person.

But there is likewise a Vestry, or Church-Council held from Time to Time in each Parish. This consists of an eminent Parishioner (generally the principal Merchant in the Parish) who is President; the Pastor, the Two Elders or Church-Wardens, and the Four Overseers of the Poor. Four of this Council (the Whole making Eight) are Burghers, and Four the Company's immediate Servants.

The Pastor is always reckon'd among the latter.

In each Colony at the *Cape* there is a Court of Common Council, consisting of a certain Number of the Burghers of each, chosen every Two Years by the Grand Council, out of Lists of Double the establish'd Number composing a Common Council, prepar'd by the Burghers of each Colony. These Establishments were made by the Governour, *Simon van der Stel*, upon the great Augmentation of the Colonies by the *French* Refugees. The Common Council at the *Cape-Town* does Little or Nothing, having little or no Authority. The Civil Courts or Colleges, already described, do all the Business of Justice there. All this Council does, is to propose Matters, in Favour of the Burghers of the *Cape-Town*, to the Grand Council, and to collect (which it does by its Seniors) the Taxes laid by the Grand Council upon the Burghers. Indeed the Three Regent Burgher-Masters, who are annually chosen by and out of the Burghers at the *Cape-Town*, are Magistrates of some Weight, since they frequently, upon the Occasions mention'd in my Account of the Court of Justice, join the said Court, and have not a little Sway in the same: And they are not a little reverenc'd by every one upon this Account.

But the Common Councils in the other Colonies are Courts of great Action and Authority. The *Land-Droft* or Lieutenant of each of those Colonies presides in each Council. Each Council has a stately Hall to assemble in, and a Prison for Delinquents. The Members of those Councils are call'd Home-Coun-

*the* CAPE of GOOD HOPE. 345

Councillors, an Appellation given them by the Governour, *Simon Van der Stel*, when he erected those Councils. They hear and determine upon all Debts Trespasses and other Matters not exceeding a Hundred and Fifty Florins; and try and punish for most Crimes committed within their Jurisdictions, and for all that are committed by the Slaves.

There are in the Settlement at the *Cape* Two Boards of Militia; one for the *Cape-Town*, which is held in the Town; the other for the Colonies of *Hellenbogisb* and *Drakenston*, which is held in the *Hellenbogisb* Colony. The Governour, *Simon Van der Stel*, upon the Arrival of the Refugees, set up a Militia in the Settlement, consisting of several Bodies of Horse and Foot; and at the same Time erected those Boards for its Government. There are Ten Persons commission'd to each Board. At the Board for the *Cape-Town* presides always a Member of the Grand Council. The other Members are the principal Military Officers in the *Cape-Colony*. At the other Board presides the *Land-Droft* of the *Hellenbogisb* Colony, over Nine of the principal Military Officers of the united Militia of that and the Colony of *Drakenston*. Each Board has a Secretary. Once a Year the whole Militia is muster'd; when come Deputies from the Grand Council to review it, who look into all Defects and Disorders, and order and reprove on the Same. There is a good Deal of Diversion at those Reviews: For as soon as the Exercise is over, the several Companies ground their Arms, and entertain the Deputies with several Feats of Dexterity and farciful Performances, for which they are ever rewarded with Abundance of Laughter and Applause.

When

When the Slaves at the *Cape* run away, Three or Four or more together, the Board of Militia for the Colony where live their Masters, fend out, upon Application, a Party of Horfe immediately in Pursuit of 'em. And on any hostile Appearance among the *Hottentots* against the Settlement, these Boards are to fend out Parties against them.

'Tis the enjoin'd Duty of the Burghers in the several Colonies to keep Watch by Night; but, as there is not much Occasion for it, they do it very carelessly.

I shall now give the Reader a Description of the *Cape-Town*, and of the Castle and other Buildings there belonging to the *India* Company, which I flatter my self will not be disagreeable to him,

The Town extends from the Sea-Shore to the Valley where lies a Noble Garden of the Company. 'Tis large and very regularly built, containing several spacious Streets, and upwards of Two Hundred handsome Houses, many of 'em very stately with large Courts before 'em, and large and beautiful Gardens behind 'em. The Streets, the Court Yards, the Houses and every Thing in 'em are kept (as is the Manner of the *Dutch*) extremely neat and clean. The Houses are of Stone; but most of 'em only of one Story; None are of more than Two; and This on Account of the Violence of the Easterly Winds, which now and then shake and damage the Houses as low as they are. The Town makes a very handsome Appearance, view'd from the Castle or the Sea. Most of the Houses are thatch'd. Few are cover'd with Slates or Tiles,  
for



for the Reason just mention'd. There were formerly Shelving Pent-Houses erected on both Sides the Streets, to shelter Passengers in rainy Weather; but these brought the Inhabitants under such Dangers and Inconveniences, that they were quickly, by Order of the Government, all pull'd down. Sailors and *Hottentots* were continually crowding and smoaking their Pipes under them, and sometimes, thro' Carelessness, set 'em on Fire. The Government very dexterously laid Hold of that Occasion to rid the Streets of the Crowds of those Fellows that were continually pestering them, by Publishing an Order, which is still kept up, and from Time to Time republish'd, that no *Hottentot* or Common Sailor should smoak in the Streets; with a Declaration, that the Sailor or *Hottentot* who should presume to do so, should be tied to the Whipping Post and severely lash'd, with a Rope-End, on his bare Posteriors. This clear'd the Streets at once, and keeps 'em clear to this Day, of all Sailors and *Hottentots* who have not Business in 'em; for 'tis with great Difficulty that either *Hottentot*, or *Dutch* Sailor, if they have Tobacco, and they are rarely without, can forbear Smoaking while they are awake. Yet now and then a Sailor or a *Hottentot* is seen smoaking in the Streets; and when they are so, there is no Lenity for 'em, if they are laid Hold of, but away they are hurried to the Post, and lash'd indeed very severely.

To Prevent the Firing of Houses by Soot in the Chimneys, there are certain salaried Officers, who, from Time to Time, inspect the Chimneys of the Town, and give Notice to get 'em swept where they judge 'em to have too much Soot. The Persons

sons neglecting this Notice are summon'd to the Castle, and, according to their Ability, fin'd. A double Neglect of the same Notice is sometimes punish'd by Fine and Imprisonment.

Building at the *Cape* is very much encourag'd by the Company. A Man who has a Mind to build a House, whether contiguous to the Town, or in the Country, has Ground allotted him *Gratis* for the same by the Government, together with Ground for a Court-Yard, for Out-Houses, and for a Garden, if he has a Mind for those Things. From those Grants of Ground for Houses the Government derives no Manner of Advantage till the Houses are sold; and then the Houses become charg'd with a Ground Rent to it. If a House is new, when 'tis first sold, it becomes charg'd with a Ground Rent of the 10th or 20th Penny of the Rent it is judg'd it would let for annually. If 'tis old, the 40th Penny of the Rent. For Corn Fields and Vineyards the Government has a Tenth of the Produce, or the Value in Money; For Meadow Grounds, a 10th of the real or suppos'd Rent.

I shall now give a Description of the Castle at the *Cape*. The Fortrefs built by *Van Reibeck* stood till pretty far in the Government of *M. Bax*. New Settlers flowing in abundantly at the *Cape* in the Time of *Bax's* Government, and Trade at the *Cape* encreasing very much at the same Time, *Bax* found the Company's Store-houses, which were within the Fort, would be quickly too small to receive all the Company's Merchandizes at the *Cape*. He judg'd likewise there was a Necessity for augmenting the Garrison, since as all the trading Nations

tions of *Europe* saw and began to envy the *Dutch* the Advantages they made of the *Cape*, it might justly be apprehended that one or other of those Nations would attempt to take it from 'em. But the Garrison was not to be augmented without an Augmentation of the Quarters; and there was not Room to augment 'em at all. *Bax* was dissatisfied too with the Situation of the Fort, the Fort standing, in his Opinion, in a very inconvenient Place for Covering the Harbour and making a good Defence. These Things *Bax* represented to the Court of Directors, and propos'd to 'em the Erecting of a new Fort in a more advantageous Situation; setting forth, that the Expences of Repairing and Enlarging the Fort they had, would not fall much short of the Expences of Erecting a new one; and undertaking to see a new one finish'd that should in all Points answer the Design, in the Space of Three Years. The Court of Directors being satisfied with *Bax's* Representation and Proposal, sent him full Powers to erect a new Fort in such Part, after such Model, and in such Manner, as he should judge most proper; and, upon the finishing thereof, to demolish the old one. *Bax*, upon the Receipt of those Powers, went immediately to Work; and he kept his Word; for at the End of Three Years, he had finish'd a spacious, commodious, strong, and beautiful Fortrefs. He then demolish'd the old one. By this new Fortrefs Governour *Bax* acquir'd a great Deal of Reputation. Governour *Adrian Van der Stel* made several Additions to the Work: And 'tis at this Day a very strong and stately Building, of a very large Compass, and provided with all Manner of Accommodations for a Garrison. It covers the Harbour roundly, and is of admirable Defence towards