

of the Dutch word, just as I had spoken it, and then explain what I meant to declare by it. It would not be an unreasonable supposition, were it to be concluded from this circumstance that gratitude is not of frequent occurrence among these nations; they have, however, a mode of making known the satisfaction they feel at receiving a gift, by telling the giver that he is *monáati* (good) or that *pélu i monáati* (the heart is good). But it is doubtful whether the latter expression mean the heart of the giver or of the receiver; as either may be supposed with equal propriety.

Mattivi said much more to me, expressive of his satisfaction and of his good-will towards me, but Muchúnka was too lazy, or too bungling, an interpreter to explain it. He mentioned, that if Gert, whom he looked upon as my upper-servant, should wish during my absence, to come back to Litákun to barter, he would always protect him, and let him have fine oxen, if he would bring his beads to nobody but himself or Serrakútu, whom the chief called his great friend.

This unexpected favor, though a mere promise, pleased the Hottentot so much, that he felt now warmed with gratitude, and thanked me for having brought him to a place where he met with so friendly a welcome; for, as he had intended ultimately to make Klaarwater his place of residence and take a new wife from there, and had heard the Hottentots of that village talk of the profits they made by trading at Litákun, he now began to think of doing the same; and his timidity actually left him for at least four-and-twenty hours.

I was given to understand, that it was expected I should barter my beads at this place, and that if I did not, the Chief would think that I intended taking them to some other town; an act which would be highly displeasing to him. I therefore desired the interpreter, and my own people, to impress the natives with the idea that I had but a small quantity of beads or tobacco in my waggon.

I therefore determined on satisfying them to a certain degree, as far as this *bartering* could be rendered useful to me on the journey. In my original plan it was thought necessary, in such an expedition, to have a double team; but by the purchase of a second waggon there

was now but a single team left for each, and this number was still further reduced by the loss of two oxen supposed to have been destroyed by the lions: so that we were obliged to put the same cattle into the yoke every day; and, should the country prove mountainous or very sandy, we should be reduced, by want of strength, to the alternative of proceeding at so slow a rate of travelling, that, in a region deficient in springs or rivers, we might perish before we could reach water: and, in addition to these unfavorable chances, we might occasionally lose an ox by accident or sickness. Another point was not to be overlooked in calculating the probability of events;—after the sheep, of which there were only three remaining, should be consumed, it might happen that we met with no game, or that our huntings were unsuccessful; in which case we should be driven to the necessity of occasionally killing one of our draught-oxen. In this view of our circumstances, I saw that prudence called upon me to provide against these chances and to secure the means of prosecuting the long and unknown journey before us.

Under these considerations I saw no objection to bartering away as much of my stock of beads, as would procure the number of oxen thus required; and I sat up till a late hour of the night, taking advantage of the time when all the natives were asleep, to arrange my beads and merchandise ready for commencing trade, after having first submitted them to the inspection of the Chief and his family.

15th. It was only by a *stratagem* that time could be found for writing my *journal*;—I ordered my people to keep all strangers away from my waggon, by telling them that I had been much fatigued, and that, until I made my appearance in public and the waggon was thrown open, they were always to suppose that I was then asleep and must not be disturbed. In the mean time, I was busily employed in writing in my sleeping-place, the only part where I could keep myself undiscovered. For, as I remained thus occupied till noon, Mattivi and several of the chieftains were cunning enough to suspect that it might be only a trick to keep myself alone; and they therefore, as they walked by the end of the waggon, peeped in to ascertain the truth: but when they saw that I was not in my

sitting-room, they concluded that I was still really asleep, especially as I took the utmost care not to make the least noise, nor by any movement, to cause the waggon to shake.

Having taken out as much of my beads and other goods, as I judged sufficient for the purpose, I sent for *Mattivi* and his brother. They admired every thing, but the beads pleased them most. After they had satisfied their curiosity, they sent many others to look at them.

Among these was *Adam*, the Bachapin, whose singular history has been mentioned, who as soon as we were alone, made me the offer of eight oxen for the purchase of a gun. This of course, I rejected at once; though I have little doubt that he would readily have given more. This price may, to a European, sound much above the value of the article for which it was proposed; but in reality it was otherwise in this town: because, with only moderate success in hunting, the owner would soon have repaid himself the quantity of meat which he had given for it; after which, supposing he could obtain a supply of ammunition, it would always provide more ready means of support than the rearing of cattle, as long as the country abounded in game. The money which a gun at that time cost in Cape Town, if employed there in the purchase of beads, would at the usual rate of barter in these countries, have obtained that number of oxen. These statements will serve to illustrate *Mattivi's* character as displayed in the following affair.

In the evening, at the time when all the numerous herds of the town return home from pasture, the Chief sent for me to come and sit with him in the circle of his brothers and attendant chieftains. Unsuspicious of his motive for desiring my presence, I immediately complied with his request; but when I had taken my seat, I found that it was for the purpose of seeing the oxen which he intended to give me for the gun. This step appeared to be very premature, as it had been agreed that they were to receive the piece, only after my arrival at *Klaarwater*, and I had no expectation that any further transaction was to take place till then. But I now concluded that their object was to bind me more surely to the performance of my promise, by

compelling me to accept, in consideration, something beforehand. I began to feel that it was likely they would outwit me, by thus forcing me, either to confess that I did not mean to return again to that village, or to complete my agreement by giving them the gun before I left the town.

Soon afterwards, several Bachapins entered the mootsi, driving before them two oxen, and followed by four men bearing two very large tusks of ivory. These tusks might probably have weighed about ninety pounds each, as they were too heavy to be carried by one man. Mattivi then asked me if I thought the two oxen and the teeth a satisfactory payment for the gun. I replied, that the ivory was of no use to me; and besides, that, if he set so little value on the gun, it would be better that he gave up the idea of having it, as at all events it would be a long time before I should reach Klaarwater. This reply caused much earnest consultation among the members of the council, the purport of which I could not learn. They broke up soon after this, and nothing further was said on the subject that evening.

16th. Early in the morning four oxen were produced for my acceptance. By their following up the affair so closely, and by their pertinaciously endeavouring to make me receive a payment beforehand, I perceived that their intention was to establish a claim to have immediate possession of their purchase. I had now put it out of my power to break off the negotiation by a peremptory refusal to part with any of my arms; because I had consented, though under a remote condition, to let them have a musket. There was no plea left, by which I could save my gun, but that of objecting to the price; and though it was barely probable that they would relinquish it on that account, I should at least gain, as some compensation, a greater strength in oxen, a point on which no small share of our future safety and success depended: for, to have hinted that it was intended as a present, would leave me no excuse for withholding it when it should be discovered that I was not returning to the place appointed for receiving it. This plea, they must have been well aware, might now be urged on reasonable grounds.

On my objecting therefore to the four oxen, as being but half its value, they replied that they had learnt from the people of Klaarwater that a musket might be purchased in the Colony for that price. They appeared however resolved to have it on their own terms; and there is little doubt that they were emboldened to act in this manner, by observing the symptoms of fear which the looks and behaviour of my own men, had, from the first hour of our arrival, but more especially during these transactions, too visibly betrayed.

Mattivi and his chieftains now appeared in serious debate; while I sat in the midst of them, totally ignorant of what resolutions they were forming. At this moment Speelman, Philip, and Gert, came, and in great trepidation, begged me to leave the circle. I saw so much alarm in their countenances, that I was led to suppose that they had overheard the council proposing violent measures; and I therefore rose and walked with them to the waggon. They entreated me to give up the point in dispute, as they saw clearly, they said, that it was bringing us into danger. Muchunka and Adam strongly advised that I should not reject what was offered, but rather let them have the gun at any price, as it was to be feared that otherwise bad consequences might ensue.

Whether this advice was well-founded or not, I had no time for examining; but as I perceived at this instant, reason for believing that my men would desert me if I increased their alarm by pushing the affair farther, I desired the interpreter to tell the assembly that although I considered the gun as worth much more than the price at which they had rated it, yet, as I desired nothing so much as their friendship, I should dispute with them no longer on the subject. To this, moved, as I supposed, by the conciliatory manner in which I spoke, they replied that six oxen should be given.

Immediately they all rose; and Mattivi then said, he should wish to see the gun fired off. This was a request which I could find no pretext for refusing, although I saw too clearly that all these transactions were tending towards a point which I was endeavouring to avoid; that of getting it into their possession before the time which had been agreed on.

We therefore proceeded to an open place on the outside of the town, attended by a numerous crowd of spectators. A part of my men being left to guard the waggons, I ordered the rest to follow me with their muskets loaded. When the gun in question was discharged, the Chief desired that the others might also be fired.

In complying with this request, the one which had been loaded by Stuurman, could not by any means be made to explode ; and on examination it was found that he had rammed in the cartridge with the ball downwards. A failure of this kind, while exhibiting to the natives the power of our arms, was the more unlucky, as it led them to believe that my party was not entirely composed of men who were properly skilled in the use of them ; for they watched all our motions with the most prying attention.

Mattivi then requested that Molaala might be allowed to fire off one of the guns. Neither could this be refused ; but as soon as he had discharged it, instead of returning it to the Hottentot, as it was not the musket which had been intended for him, he was ordered by the Chief to take it home to his house. At so flagrant an act of bad faith, I loudly expressed my dissatisfaction, as it was an open breach of our agreement ; but he, in his turn, pretended to be equally dissatisfied with me for wishing to detain what he had now bought and made his own ; the whole party at the same time crying out, that they ought not to give it out of their possession. At this moment I felt exceedingly irritated at their conduct, so deficient in honor and every just principle ; but I suppressed my feelings as well as I was able, since a glance at the crowd and at my own men, showed me too truly that I was completely in their power, and that my gun was irrecoverably gone. They must have read in my countenance, what I thought of their dealings ; but they walked away, exulting in the success of their cunning, and even, perhaps, inwardly proud of their superiority over a white-man in this essential qualification, the possession of which seems in their eyes, and, I am ashamed to confess, in the eyes of many Europeans, to constitute a man of talents.

Although the state of my feelings at this time rendered me but little disposed to have further dealings with them ; yet as the state

of theirs was of the opposite kind, and all were delighted at having at last obtained a 'gun, there was on their side no dissatisfaction or irritation against me. As it would have been useless, and, perhaps, not good policy, to have explained the true object of my visit to their country, they conceived that all business which now remained for me to do, was to proceed with *the bartering*; and as it was known that the beads had been exhibited with this view, they now called upon me to bring them forward.

In the mode of managing such business, I submitted to the instructions of Muchunka, who was acquainted with the practice usually adopted by the Klaarwater Hottentots, and who directed that the canvass covering of one of the waggons should be extended on the ground in the middle of the public enclosure, and the beads laid out upon it in parcels. I had, during my residence in the Transgariépine, learnt the usual relative value of beads at Litakun, and had taken care to expose no more than would be sufficient for the purchase of oxen enough for one team, which I judged would be as many as my present exigences required.

Neither the chief nor any of his brothers were inclined to barter, notwithstanding their eagerness to have the first sight of the beads. Serrakutu brought a large elephant's tusk for exchange, although I had expressly declared that it was oxen, and not ivory, which I wanted. He therefore took this home again; but brought nothing further to market. Adam, who knew the value of all my goods, took a quantity, for which he agreed to bring me six oxen on the following day; but when he showed the purchase to his father who had promised to give him the required oxen, he was ordered by him to demand more beads in addition to the quantity which had been bargained for. As such a mode of trading would, I foresaw, produce endless disputes, should this be taken as a precedent by the other inhabitants, I refused to make any alteration after an agreement had been made, and therefore took back the beads. The Chief and all his party, together with a crowd of lookers-on, were present the whole time. Mattivi begged for a knife, and Serrakutu did the same; but this was done privately. I afterwards complied with their wishes, but enjoined them

not to mention that it had been given to them. The former, seeing some loose beads lying on the canvass, greedily scraped them up and gave them to one of his sons.

This market lasted about an hour and a half, and though I offered at least twice as much beads for an ox, as were usually obtained from the Hottentots, yet not more than two oxen were actually purchased. This apparent disinclination to barter, did not arise from any deficiency of oxen among them, or from any want of desire to possess my beads; but, as I afterwards had reason for suspecting, from a hope of thus compelling me to part with fire-arms and ammunition, in return for oxen which they knew to be essentially necessary to my progress.

The remaining goods were then put again into the chest, and I retired to my waggon, where I was soon afterwards visited by the Chief. He brought with him a calabash of milk, intended, as I supposed, for a peace-offering, as he gave it me without demanding any thing in payment. I offered him, however, the usual piece of tobacco; which he very readily accepted. He, on his part, had no cause for being out of temper; but as he knew that I had, he seemed desirous of testifying his good-will towards me; and sat in the waggon above an hour, which he spent chiefly in teaching me Sichuana.

We were joined by other chieftains, who also took amusement in giving me lessons in their language. These people were always found to be very ready to render me service of this kind, and much pleased when they had taught me any new word or expression; but they never forgot at the end of it, to request a piece of tobacco. In begging for any trifling gift or remuneration, they never asked for *sikháka* (beads); these being considered more especially as *money*, to be employed only as the medium of trade with distant tribes, and for the purchase of the more expensive articles; while *muchúko* and *lishuéna* (tobacco and snuff) being consumable merchandise, are, though highly valued, regarded as a less important species of property.

I had sufficient reason for admiring one of the customs of the Bachapins; that, notwithstanding they never at any other time left

me alone, they always retired the moment my dinner or breakfast was brought to me. This gave me a few moments' relief from the fatigue of incessant conversation ; for, when one person was satisfied with seeing and hearing me, another came and took his place : and this routine, with scarcely any intervals, continued from the time I rose in the morning, till the hour at night when they retired to sleep.

In the evening Mollémmi wished me to see some oxen which he had brought for the purchase of another gun. I was now forced to declare most positively, that I would not give up any more arms ; and refused even to look at the oxen, though he entreated me in a submissive and friendly tone, to see what fine cattle he had selected for me. As I had experienced the unpleasant consequences of entering into any conversation on the subject, I resolved to make a trial of the efficacy of silence. After having once pronounced the refusal, I gave no further opinion ; I made not the least reply to his remarks. In this mode of treating the business, I persisted, with an unshaken obstinacy, in spite of the most teasing solicitation ; and was extremely happy to perceive that it produced the desired effect.

The chieftains who were now assembled as before, said nothing on this occasion ; and both Mattīvi and Mollémmi at length appeared to relinquish the demand. They even confessed that they were so much pleased at having obtained one, that they would not again make mention of another, as they saw that more could not be spared. *Mattīvi* now repeated, that other white-men had promised his father a gun, but that, as I was the only person who had let them have one, he by this could perceive that I was a very great chief ; and therefore, that he would in future trade with no one but me and my people ; that he would sell the ivory to nobody else ; but would save it all for me, when I came again. There then followed much more nonsense of this kind ; and after I had heard enough to convince me that it had no meaning, I rose and left the circle.

But the *piicho* or assembly remained sitting in easy conversation for nearly an hour longer. At these *assemblies* or councils, *Mattīvi*, *Serrakútu*, and *Mollémmi*, took their turns in presiding ; or rather in conducting, and more especially attending to, the debate : for the

chief himself must at all times have been the real president, though I am not able to state the rules by which the members of the *piicho*, and the officiating president, are guided in giving their opinions and in managing the business of the meeting.

Besides a *nightly watch* of six or seven Bachapins stationed round the outside of Mattivi's cattle-enclosure, four of his servants came every night to sleep in the Hottentots' hut; so that these poor fellows were as much tormented by company, as their master. No sooner had they filled a pipe and put it to their mouth, than one or other of the natives cried out, *Lee kǎ rōki!* * (Give me smoke!) to which I advised them to answer, *Bā-pélu* (Wait a little); an expression, of which I was myself obliged to make frequent use.

But they found it impossible, by any artifice, to save their tobacco; and at last, to conceal it, they resolved to leave off all smoking in their presence. This they mentioned to me as a most distressing grievance; and though I could not sympathize in these feelings, I pitied them for their sufferings under this privation, which, to a Hottentot, I knew could not be a trifling restraint.

In addition to this, I saw the necessity of imposing on them another restriction, by desiring them to be circumspect in what they said to each other; as it appeared to me that the four men, who slept in their hut, were placed there as *spies* upon us. One of them, named *Champáni*, had paid frequent visits to Klaarwater, and had lived among those Hottentots till he had acquired a knowledge of Dutch, sufficient to enable him to understand the general tenor of our conversation, and to express himself intelligibly.

But this restraint on their smoking was not their greatest inconvenience: their *fear* had been so strongly excited by the violent debates respecting the gun, that they all confessed themselves to feel very uneasy at this place and ardently to desire to return home. Some even ventured to hint, in an indirect manner, that they did not intend to go farther northwards. This confession, or the last part of

* The word *roki* is probably a corruption of the Dutch word *rooken*, 'to smoke,' which they may have learnt from the Hottentots.

it, I could not but consider as a circumstance of serious importance ; and although it made on me a deep impression, I affected not to heed or understand it. I took no other notice, than merely replying that, we had much farther to go before we should turn our faces towards the Cape.

Among the most timid of my men, was *Platje* : he was exceedingly anxious to quit this place. It was not, he said, fear, which made him so anxious, though his looks plainly proved the contrary ; but he felt his heart beat to see his wife and his dear children again, whom he had left in the Sneeuwbergen ; that after having been so long in a wild country, he thought it time to return home ; and that if we did not make haste to re-cross the Great-River, the *drooge-tyd* (dry season) would be gone by, and we should find that stream impassable for many months.

17th. The Chief, now considering that the important affair of the gun was brought to a conclusion, dedicated the whole of this day, from seven in the morning till five in the afternoon, to *dancing*. As no intimation had been given me, that such an amusement was about to take place, I was surprised when awakened by the sound of music ; and on looking out of my waggon I saw the Chief and a number of his party, standing together tuning their pipes ready for a concert.

These *pipes*, which they call *lichákä*, are simply reeds * of various sizes and lengths, tuned to concord generally by means of a small moveable plug in the lower end, and having their upper end, or mouth, cut transversely. This mouth is placed against the under lip, and the sound is produced by blowing into them, in the manner of a Pan's-reed. In order to keep the pipe steady, the forefinger rested above the upper lip, and the thumb against the cheek, while the other three fingers held the reed to its place. Each performer had but one pipe, and consequently was master of only one note of the scale ; although at the same time, there were among them, several pipes in unison ; and it seemed, that those notes of the gamut which

* From the common reed (*Arundo barbata*) which grows in their rivers.

were most likely to have produced discords, were rejected from this band. Between the highest and lowest pipe, there might, I imagined, be comprised an interval of twelve notes.

I saw no other instrument but the licháka; nor were these used by any but the dancers themselves, each of whom was furnished with one; and which he sounded frequently though irregularly. In this *music* I could discover no particular air; neither was it possible for me to write it down; as many notes were heard at the same time, joining in, perhaps merely accidentally, or without any preconcerted order. It must not, from these remarks, be concluded that this people are insensible to harmony and melody: a sufficient proof to the contrary will be found in another place. By the dancers keeping time in their movements, a certain cadence was now and then perceptible in their music; but, excepting this, no regularity could be distinguished in their performance; although I doubt not that their ear guided them in some manner, as the general effect of this music was pleasing and harmonious. It was not of a sprightly cast, nor noisy, neither was it sluggish or heavy; but possessed something agreeably soothing, which prevented it, though continued with little intermission for ten hours, from wearying the ear. As there was in it no particular tune to be listened to, it seldom obtruded itself with a force which could distract the attention from other subjects. The effect of this concert, considered abstractly as musical sound, was very similar to that which in England may be felt on hearing, while at a little distance, the country-waggons passing along the road with a full team of well-tuned 'latten bells;' than which, few mixtures of sounds not constituting regular music, can, I think, be more pleasing.

When *the dancers*, who were all men, had tuned their reeds, they formed themselves into a ring, which sometimes consisted of about thirty persons, and at others, of not more than ten or twelve, according to the inclination of those who joined or left the party; but without attention to any observable order, or to any pre-arranged figure. The ring was drawn as closely together as their number would conveniently allow; but each person danced separate without

any attempt at a particular step or acquired movement of the feet ; nor at any time did they join hands. In this form they moved round in a body, keeping time together, by the assistance of a small party of women and girls, who, without joining in the dance, followed them round, and regulated their steps by clapping hands in exact measure ; but without singing or any other noise.

The number of *women* engaged in this, was not more than six or seven. Neither these nor the dancers were ornamented or dressed in any manner different from that in which they usually appeared.

The most of the men wore their kobo, placed so as to cover only one shoulder, a style of wearing, usual in warm weather, and which their present exercise required. The grease and sibilo with which their heads were decorated, melted with the warmth, and frequently ran down their face in drops. Some of them carried in their hand a very long *Kaväklusi*, which they occasionally used to wipe off the moisture from their face or neck.

This *Kaväklusi* * is formed of two or three jackals' tails joined together in length, by a stick of about four feet long thrust through them in the place of the bone. This stick, which must cost much labor to form, is generally taken from the heart of the *Mokaala-tree* or camel-thorn, as that part of the wood is extremely hard and of a fine black color.

Although the dancers moved briskly, *the ring* itself turned but slowly ; so that it made not more than one round in a minute. Sometimes after a round or two, it moved back again with a contrary motion ; keeping, however, always on the same spot. A number of people, above a hundred besides women and children, were in the mootsi during this performance : some stood looking on ; but the greater part sat at a distance, or walked about.

* Sometimes pronounced *Käba-klusi* : it is also called *Kaava-puköli* (jackal's tail). The Bushmen, as already described (at page 57.), apply the tail of this animal to the same use. The *püköli* or *püköji* is the *Canis mesomelas* ; the *klusi* is another species which has a yellower or redder fur, and may probably be the *Canis aureus* ; but this I do not affirm, as the *klusi* was never shot by any of our party, during our travels in the Transgariepine.

Mattivi and Mollemmi were among the most constant dancers ; but the whole party rested themselves at frequent intervals of two or three minutes. In this manner, and without any variation, they continued the amusement during the whole day. The pleasure which they derived from it, seemed to have more the nature of soothing enjoyment, than of mirth. Laughter was rarely to be observed, and talking was as seldom heard among those who were engaged in the dance. The women and children seemed to take equal delight in the scene, though merely spectators.

Dancing appears to have been in all ages of the world, and perhaps in all nations, a custom so natural, so pleasing, and even useful, that we may readily conclude that it will continue to exist as long as mankind shall continue to people the earth. We see it practised as much by the savage as by the civilized; as much by the lowest as by the highest classes of society : and as it is a recreation purely corporeal, and perfectly independent of mental qualification or refinement, all are equally fitted for enjoying it : it is this, probably, which has occasioned it to become universal. All attempts therefore at rendering any exertion of the mind necessary to its performance, are an unnatural distortion of its proper and original features. Grace and ease of motion are the extent of its perfection ; because these are the natural perfections of the human body. Every circumstance and object by which man is surrounded may be viewed in a philosophic light ; and thus viewed, dancing appears to be a recreative mode of exercising the body and keeping it in health, the means of shaking off spleen, and of expanding one of the best characters of the heart, — the social feeling. Where it does not effect this, the fault is not in the dance, but in the dancer : a perverse mind makes all things like itself. Dancing and music, which appear to be of equal antiquity and equally general among mankind, are connected together only by a community of purpose : what one is for the body, the other is for the mind.

While affairs were thus going on smoothly, I took the opportunity of sending some of my men out to hunt, as our *provisions* were nearly exhausted, and no food of any kind was to be purchased

at Litákun. Having barely enough for their own necessities, the inhabitants were very unwilling to part with any; and the fact is remarkable that, during the whole of my residence at this town, and of my travels in the country of the Bichuanas, I never once could purchase of the natives, *corn* enough for my party, for a single meal. We could procure nothing but *milk*; and this not in so large a quantity as we required. The cow which was presented to me by Mattivi for slaughter, was totally eaten up in three days; the greater portion having been consumed by his own servants and other inhabitants, who, by incessant begging, compelled my men to give them meat, both for themselves while they sat with us, and for their families when they went home.

The hunters returned with a paala and a springbuck; a part of which was given to some natives who accompanied them. Juli had shot one paala and was pursuing another; but during the short time he was absent on this pursuit, and while employed in skinning and cutting up the second into loads for each of the Bachapins who attended them, the vultures, which were found to be excessively numerous about Litákun, had discovered the first, and had devoured all the best part of the meat and so much lacerated the rest, that nothing remained worth the trouble of bringing home.

Their attendants, when the animal was shot, were exceedingly delighted at seeing it fall: they admired the power of the musket, that it could bring down the game at so great a distance, when compared with their own hassagay; and expressed their pleasure in the most animated manner. On such occasions, these people were always most ready to lend their assistance; but it is to be regretted that their conduct would not suffer us to believe that they did so from the pure motive of obliging us: their willingness was far from being disinterested; for they often laid claim to a larger share of the game than we thought proper to allow them. They were, however, always so well paid for their trouble, that we were never in want of attendants.

At sunset when all the cattle of the town came home, the Chief called me to look at two oxen which he offered for the purchase of

ammunition. In his eagerness to get possession of the gun, he had quite forgotten the requisite accompaniments of powder and ball; and now, on reflection, found that he had been in too great a haste. On my part, I considered the result of my attempt to obtain oxen by barter with beads, to be a serious disappointment; as the prospect of my journey, showed me the necessity of recruiting my teams, before I advanced into countries where the means of obtaining any addition to them, might perhaps not be found. I had not been able to purchase more than two oxen; and under these circumstances I gave up all idea of making Mattivi a present of the gun, and which, indeed, he had, by his fraudulent conduct, so little deserved.

I therefore determined to accept his offer of oxen in payment; and, as I began to suspect, by his bringing these two oxen as a temptation to give him ammunition before he had produced the promised equivalent for the gun, that he meant to leave that subject at rest altogether, I now asked him where were those oxen. To this he replied, that they should be brought on the morrow: but, instead of the six which he had promised before he had the musket in his possession, it was now discovered that he intended me to have only four.

I saw that he was evidently taking advantage of the weakness of my party, and that he supposed I should on that account submit to any terms which he might propose. I foresaw, that if he succeeded in a first step, he would take a second, and thus advance till affairs became serious; and that, if a character of non-resistance preceded us in the journey, every petty chieftain we should meet would know that he might plunder us with safety. I considered, too, that as the Bachapins derived from direct and indirect communication with the Colony, great mercantile advantages over their more northern neighbours, they would not readily be induced to forfeit these, by proceeding to extremities with me and my party. These reasons convinced me that a resolute opposition to encroachment, and a determination not to be intimidated, were the safest and most prudent measures that could now be adopted.

I therefore gave the Chief and his council to understand what were my sentiments respecting their present mode of dealing with a

stranger who came in friendship to visit them ; and, without waiting till the interpreter had finished his duty, I rose from the circle and retired to my waggon, declaring, that as they had taken the gun from me against my consent, they might now keep it as their own ; but that, for myself, I should instantly quit their country. These words, which were understood by Champáni, and perhaps by several others who were present, were immediately communicated to them, and to all who were then in the enclosure, the number of which was about a hundred.

The whole mootsi was now a scene of debate ; and every countenance became serious. The assembly broke up ; and Mattivi seated himself with a small party in one corner of the enclosure. My own men, fearing the worst consequences, came round me, and earnestly entreated me rather to allow the affair to take any course which the natives might desire, than to irritate a people, who had it in their power to put us all to death before the morning. My interpreter anxiously begged me to desist from further contention, as he knew not what might be the result. Speelman, in the greatest trepidation, declared, that could he have foreseen that I should ever have brought my people into so dangerous a situation, he would never have engaged himself for the journey.

Mattivi's brothers and sons, with several others, continued passing to and fro before the waggon, anxiously looking in as they walked by, to discover what were my movements or what steps I appeared about to take ; as, it seems, they were apprehensive that I should give orders for leaving the town immediately. Had I done this, they would have been in a state of great hesitation, respecting the measures they were to adopt ; whether to detain me, which act they feared would put an end to all future confidence between them and the Colony ; or whether to allow me to depart, by which they would have lost all further advantages from my visit. As they passed, I could read disappointment and uncertainty in their countenances : but this, my men construed in a very different manner.

Gert, Speelman, and Muchunka were, in the greatest agitation, giving me their advice, when *Mollemmi*, having Champani with him,

came and seated himself on the after-chest of the waggon. He seemed dejected, and said nothing. I repeated, that he must be aware that taking advantage of a stranger who visited them as a friend, was not the way in which I ought to be received; and that they had not rested from their endeavours, till they had taken from me that which they knew I did not wish to give up. At last he replied, that Mattivi and all the people were much distressed at hearing that I thought they meant to take the gun from me in any unfriendly manner. They were yesterday rejoiced at finding that they had at length gotten into their possession, that which they had so much wished for; but now they were sad, because they saw me displeased. He had long meditated on accompanying me back to Cape Town; but now he felt great disappointment, as he feared that I should give our Chief an unfavorable opinion of his nation; which would prevent his intended journey.

So submissive and unexpected a confession, I looked upon as the termination of our dispute, since my only object in acting as I had done, was, not to recover my gun, nor to obtain a greater number of oxen, but to give a check to a growing spirit of intimidation and imposition, which I feared would, if not timely prevented, occasion us serious difficulties.

I replied; unless men acted according to their promise and agreement, it would be impossible for me ever to rely on their word; that as I came to Litákun as a friend, I wished, and hoped, to leave it as one; that I desired nothing more earnestly than to be on good terms with every body, and that I should be sorry if Mattivi did not feel equally friendly towards me: and to convince him that I still was desirous of his friendship, and ready to gratify his wishes as far as it was in my power, I would make him a present of as much powder and ball as I could safely spare; and that, with respect to the subject in dispute, I should leave him to his own conscience to do whatever he thought just and right, and should urge that affair no farther; for, if the Bachapins really cared for the good opinion of the white-people, I was certain that they would in every respect act fairly in their dealings with me.

Immediately Mollemmi went to the Chief, and communicated this to him. They both returned together, and took their seat in the waggon. *Mattivi* commenced the conversation by saying, that I had made him and his people exceedingly happy by letting them have a gun; that I had done more for him than any one had ever done before. He here repeated all the remarks which he had already made on this subject. He now said that he would give me the six oxen he had first promised; but, as if to excuse the unfairness of his conduct, he assured me that he was just at this time very poor in cattle, having given away a great number to Mássáo's son, who, having been lately robbed of all his own, had come to him in much distress to beg relief. I could not ascertain whether this act of generosity which he pleaded, were really a fact; but the matter is so improbable, that I always doubted the truth of this assertion; especially as the plea of poverty must have been totally unfounded, if one might rely on common report for the number of large herds which he possessed. He expressed thanks for the ammunition which I intended to give him; and wished to have it on the next morning, as his people, he said, had put off the grand hunt until they should have obtained the gun and powder. I again told him how desirous I was of being always on good terms with him and the Bachapins, whom I had come so far to see. He answered; that he should have felt very sorry if I had suddenly left his country, as he had hoped that I should remain a long time with them; that it gave him great pleasure to observe the friendly treatment which many of his people received from my men, in being allowed to sit at their fire and partake of their meat; that he would not have suffered them to importune us and trouble us as they did, but it was not in his power to keep them away. This last remark only served to convince me that the men who had fastened themselves upon us, and continued almost constantly day and night in the hut, were there not only by his permission, but by his orders. The white-men, he said, were great people, but he was only a Bachapin; and it would exceedingly distress him to have their displeasure. As he had a great number of servants, he would order some to remain in the mootsi to assist us in fetching water and to go out with my hunters

to carry home the game for 'them:' if he had here added 'selves' his meaning would have been better expressed; but he explained it sufficiently when he confessed that he was glad to see how kind we were to his people in giving them part of what we shot. He concluded by saying, that he would let his brothers accompany my Hottentots in their hunts, that they might learn rightly the use of the gun.

This conversation elucidates a prominent part of *Mattivi's character*: as far as it expressed promises beneficial to his visitors, it meant nothing; but where it implied any thing for his own benefit, it was sincere. He appeared to me to be selfish in a high degree, and cunning without sufficient depth of policy to conceal it: it required but little discernment to see the real meaning of all he said and did. Had he been a man of talent or reflection, he either, would not have given me palpable cause for complaint and remonstrance, or he would not have employed such weak arguments in defence of his conduct, or used so thin a veil to conceal his true motives.

This favorable turn of, what my men considered to be, the crisis of our fate, rendered them so happy, that they gave themselves up this evening to a greater share of cheerfulness, and even of mirth, than I had witnessed in them since we came among this nation. Till now, all of them had appeared full of thought and anxiety, talking no longer in their usual tone of voice, but speaking only in a low timid manner which betrayed how much they desired to be away from this people. In the hut, they passed the evening in friendly familiarity with those who came to sit by their fire. The sound of the fiddle was heard, but instead of dancing, laughter indicated more truly that their minds were at ease.

The natives, after having just beheld a storm gathering over themselves and us, were, I believe, not sorry at finding it disperse without harm. They seemed to associate with us in a more cordial manner; and even took one or two of the Hottentots, with whom they had formed a more particular acquaintance, to their houses, where they remained a great part of the evening. These, at their return, reported that they had been kindly treated, and had experienced, what must be considered as, great and unusual hospitality

among Bachapins, having been entertained with milk and corn. It could not, however, be said that more than the half of my party had thus banished their fears : the others, though less uneasy than before, were evidently not in a state of tranquillity.

18th. Early in the morning, before I had risen, the promised oxen were delivered over to my men ; and had been driven out to pasture along with my own cattle. Mattivi had, I found, now given me two more than I had expected ; one as a present, with the same intention with which he had at first given me the cow ; for slaughter : the other as a return for the gunpowder. I gave him to understand that the last was not due to me, as the powder was meant as a free gift ; but he replied, that what he had once given, he could never receive back again ; and that to return it to him, would be an affront.

The Chief had issued orders for about five hundred of his people to commence *the great hunt* early in the morning. These spread themselves over the plains to the distance of several miles, and by preconcerted arrangement according to their custom, encircled an extensive tract of country, driving all the wild animals which happened to be thus enclosed, towards the town.

These were but few, and consisted only of paalas, springbucks called *tsépi* in the Sichuana language, zebras, and buffaloes ; all which were thus made so exceedingly wild, that the Hottentots had no opportunity of shooting more than four springbucks ; and probably the natives did not kill so many.

My own men, of whom I allowed no more than Speelman, Philip, Juli, Gert, and Cornelis, to go, were looked up to as the principal hunters on this occasion, and were each attended by a separate party, one of whom was generally employed to carry their gun in order to save them that fatigue. From this, we may see the inconsistency and imprudence of these Hottentots : they, who at other times believed there was reason for dreading that these natives would murder them, were now so thoughtless as to put into their hands the power of accomplishing such a purpose, and voluntarily to give up the only means by which they might defend their lives.

Speelman was attended by *Mollemmi* with Mattivi's gun. The

former having with the same ball, as he said, killed one springbuck and wounded another, which also fell, Mollemmi immediately fired at it, and declared that it was he who had brought it down; although the other natives, who were of that party, honestly owned that the animal belonged to the Hottentot. But Speelman was wise enough to give up both the honor and his claim, when he found the other inclined so obstinately to persist in asserting that they were due to him.

The Bachapins proved on this occasion, that in any emergency they can run with great swiftness, or, as my men expressed it, like horses; but that they are unable to continue long at that pace, and are, in this qualification, perhaps, much inferior to the Bushmen, who have greatly the advantage by being lighter and smaller in person.

The field of their hunting was at a considerable distance eastward from the town, where the country was found to be a boundless grassy plain, which my men, who were separated from each other, traversed in different directions, and every where met with strong springs of water, one of which they reported to be nearly as copious as the Klibbolikhonni. This tract is still a continuation of the Great Plains before described, and extends, as I afterwards learnt, above a day's journey in this direction. The Hottentots saw grazing in different parts, innumerable herds of oxen, which were much larger and finer than any we had seen in the Chief's cattle-pound in the town; and they were inclined to believe that those which had been given to me in the morning, were some of the worst which he possessed.

Mattivi and his attendants, who had also been on the hunt, came home again at noon: he employed himself during the rest of the day, in making handles for hatchets, such as have been already represented. The main body of the hunters, many of whom were exceedingly fatigued, and my own men, did not return till the evening.

I was myself compelled to remain at home by the waggons; as it would have been highly imprudent to have laid temptation in the

way of the inhabitants, who finding them unguarded might not have been able to resist so favorable an opportunity for *purlouning* something: for, of the four men whom I kept in town, three were utterly incapable, through fear, of taking any charge; and so just were my suspicions, that it was discovered the next morning, that every button had been cut from off all the Hottentots' great-coats which were left in the hut under the care of Van Roye, Platje, Keyser, and Stuurman. This we supposed to have been done by women and children, as many of them had frequented the enclosure in the course of the day: but whether by women or by men, it was evident that they were tempted by the absence or carelessness of those who ought to have watched over them.

Did a Hottentot possess the notions of a European, I should not have been sorry at this robbery, because it would have made him more careful in future; and the inconvenience of a *buttonless coat* would have daily reminded him of his neglect, and have taught him a useful lesson. But his apathy gives him quite another character, and renders him insensible to any stimulus of this kind: what he has lost, he never thinks of afterwards; and rather than burden his mind with any new or additional care, he is content to take the chance of another loss, considering himself to be greatly the gainer if he escape robbery the next time.

Platje, Andries, and Keyser were so completely subdued by their fears, that they never spoke, not only to the natives, but even not to their companions. While at the town, they concealed themselves in the hut all day, and manifested so distressing a state of timidity that they attracted the notice of the inhabitants. Mollemmi asked us why they were so much afraid: They have not, said he, any occasion to be so; we shall do them no harm.

As soon as the hunters had set out this morning, the rest of my men whom I had ordered to remain with me at the waggons, deserted me; or at least, I found myself left the whole day in the town with no one near me but Stuurman and Andries, mere boys. On inquiring for the others, they informed me that *Platje* was so much in dread that the inhabitants, for the sake of plundering the

waggon, would come and murder the few who remained with them, that he had taken his musket and gone away, intending to pass the day out of the town, with Keyser, who was tending our cattle at pasture. *Van Roye* was not less penetrated with fear; as his looks too clearly betrayed: he had in the same manner absconded till the evening.

Such was the *state of the Hottentots*, at this time. In *Juli*, no undue, or unreasonable, fears had hitherto been observed; and I viewed his steadiness and general conduct, with a satisfaction which was increased by contrasting him with the others. In talking with him on this subject, he confessed that, on the first appearance of bad intentions towards us, on the part of the natives, it was much to be feared that every man of my party, excepting *Speelman* and *Philip*, would run away and leave us to defend ourselves. This was precisely my own opinion; and I derived, therefore, some pleasure from this proof of his discernment; and some consolation from the assurance that I had at least three men who would stand by the waggon in time of danger; for, although *Speelman* had once or twice shown some symptoms of timidity, I had sufficient confidence in his attachment, to believe that he would not desert me at such a time. Neither *Philip* nor *Juli* had betrayed any want of real courage.

I observed the skin of a very extraordinary animal lying on the hedge of *Mattivi's* cattle-enclosure, placed there, as I was told, to preserve the cattle from the evil effects of sorcery. The name of it was *khāakä*: it was of the genus *Manis*, but whether the *pentadactyla*, or a new species, I could not at that time determine; because the feet, head, and tail had been cut off, and the descriptions contained in the books of my travelling library, were too imperfect to assist in the decision. I neglected describing it from the mutilated skin, having no doubt of procuring afterwards the complete animal; but in this expectation I was disappointed, as it is not only a scarce creature, but one which it is very difficult to secure. This skin was two feet long, and covered with scales an inch and a half broad, of an obtuse or roundish form, the outward edge of which was very sharp.

The sum of all the information which I could obtain from the

natives respecting the *khāakā*, is, — that by day it lives generally in holes in the ground, in the same manner as the *Takkarú**, but does not burrow so deep, and is more easily unearthed. It has a long tail, and which it uses in digging its hole; (a fact so extraordinary, that it may, I think, be doubted: one person informed me that it does not dig its own burrow, but lives in that of another animal). It has a long snout, and a tongue which it can extend far out of its mouth. It lives upon ants; and on being alarmed or disturbed climbs up the nearest tree for refuge. When it comes out by day to feed, it is exceedingly cautious; and standing up on its hind legs, stretches out its neck to look around, and immediately on perceiving any person approaching, draws its head quickly back to its body. It walks on its heels to preserve its claws, and therefore, as it is said, imprints on the ground a foot-mark exactly like that of a rhinoceros in miniature. Whenever a recent track is met with, the animal is traced to its hole and dug out if possible, as the flesh, which is extremely fat, is esteemed so great a delicacy that the law requires that every *khaaka* which is killed shall be brought to the Chief.

When I requested Mattivi to order his people to procure for me a complete skin, he would not promise to do so, although I offered a great price in tobacco; and as Serrakutu was equally reluctant to comply with this request, it appeared not improbable that they were withheld by some superstitious belief relative to it: yet I was not more successful in my offer to purchase any other animals which the inhabitants would bring me.

In the evening the Chief came, and sat with me in the waggon for half an hour. Neither he, nor any of his brothers, ever approached me without asking for tobacco, notwithstanding the handsome present which I had made him. As he was so careful to conceal from his friends what he had received, he could not have much diminished this quantity; and his begging must therefore have proceeded from pure covetousness.

* The *Aard-vark* of the Dutch colonists; and *Myrmecophaga capensis*, Lin. — See Vol. I. p. 342.

As an experiment, I adopted his own style of solicitation, and complained that his servants had brought me no milk that day ; but he was not to be taken unawares, for his excuse lay ready-fabricated upon his tongue: he said, that this was the season when milk was scarce, and that he had really but few cows. My answer was not very ceremonious, but it was not against the rules of Bachapin politeness ; I replied, I could not believe that, while I knew him to be so rich that his cattle were grazing in every part of the country ; and therefore begged he would every day send me a large quantity. I was induced to make this demand, by having discovered that *the art of begging* follows one of the rules of an algebraic equation ; that, like-quantities on both sides, annul each other, and may be expunged, as not affecting the result. Whenever I began to beg of the Bachapins, their begging ceased immediately, and thus, neither party gained nor lost.

Mollemmi also came, to inform me of his feats in hunting, and to tell me of his having shot a *tsepi* with the new gun. He said he felt very tired ; and on my giving him some tobacco, seemed glad to leave me and go home. Muchunka was teaching him a few Dutch words, to prepare him for his intended visit to Cape Town, the real object of which, it was at last discovered, was to procure guns from the governor ; having been told at Klaarwater, that he was the only person from whom they could be obtained.

19th. This being *Sunday*, my flag was hoisted upon a tall bamboo-cane and fixed at the hinder part of my waggon, conformably to a regulation which we followed while beyond the boundary of the Cape colony. This practice was of considerable utility, in dividing our time, and in assisting the Hottentots in keeping an account of the days of the week. By having this object before their eyes for twelve hours, a connection of ideas was established between the flag and every occurrence which took place on that day, as well as between that and the station at which it was hoisted. We were thus enabled more easily to recollect the place at which, or the day when, it was Sunday, and consequently to keep a check upon mistakes in our reckoning.

That predilection for one's own country, which has been implanted by Nature in the human heart, and which, for a European in these wild regions, seemed to have acquired a more warm and powerful character, raised in me some agreeable feelings, on beholding *the English flag* waving above my head; in the middle of an African town. But it may be doubted whether such feelings, while coupled with a want of respect, or of philanthropic kindness, towards the other nations of the globe, can ever be pure as Nature intended them. This predilection, it must be confessed, is a virtue which some nations carry so far, or so much pervert, that it becomes almost their characteristic vice.

I wished, during my residence at Litákun more especially, to make this literally *a day of rest* as far as it regarded my intercourse with the natives; whose incessant conversation and wearying importunities, left me scarcely one moment to myself, from the time of my rising, till they retired to their homes at night. I therefore closed up my waggon, and desired Muchunka to let all the natives know that it was *Sondak* (Zondag, or Sunday); taking advantage of a word, the meaning of which they had learnt from those who had visited Klaarwater.

Thus relieved from the intrusion of strangers, I was left to my own occupations for the whole day, excepting *a visit from Mollémmi* with which I was more pleased than interrupted. He brought Muchunka, Champáni, and another Bachapín, with him; and when he first intruded himself under the canvass, and took his seat in the waggon, I felt somewhat vexed, and told him that I had given notice that it was Sunday, and wished to be left alone. Muchunka further explained to him that he knew it was the custom at Klaarwater to do nothing on that day, excepting to say prayers. He wished to know what prayers were; and I explained this to him in a manner suited to his intellect and adapted to make some useful impression on his mind. He replied very modestly, that he had come because he liked much to be with me and to talk to me; but, that it was good that I had now told him the custom of my country, and that in future he would not interrupt me.

In forming my opinion of *Mollémmi's character*, I was for

some time in uncertainty; as he appeared a different person under different circumstances. On some occasions he was obstinate and most vexatiously troublesome; on others, submissive and good-tempered: but, notwithstanding that I suffered much from the unpleasant part of his character during my stay at this town, I must do him the justice to believe that he was not without some share of goodness of heart, nor without a desire to oblige others, where his own interest was not in the way to prevent it. Although he plagued me even more than his brother Mattivi did, I must acknowledge that of the two, he was the better character; as he had much less of that mean insatiable covetousness, and was often more easily persuaded by reasonable argument.

He listened to the explanation which I gave him respecting prayers, with so much more attention than I should have supposed the subject could have awakened in him, that I pursued it farther, not only with a view to gratifying my own curiosity as to his knowledge and conceptions of the Divinity, but with a wish also of giving him some new and better ideas. I found no difficulty in making him sensible of a future state of existence, as the Bachapins seemed to possess some confused notions of this kind; but of their belief in retributive justice after death, I never could gain any clear account. Neither did it appear to me that they had any very sublime idea of the soul or of immortality. Of the worldly superintendence of a Supreme Power, they are not ignorant; but their knowledge is so mingled with superstition, that this can be of little practical benefit to their moral conduct or religious feelings. These superstitious notions could only have been the offsprings of the weakest mind; and the respect which continues to be paid to them, proves, better than any argument, how low is the state of intellect and reason among these people.

Yet, with an education so unfavorable to mental improvement, Mollemmi listened to me with an apparent desire of learning, and with a facility of assent, which I should not have expected. All which I told him, of our notions respecting the Deity; of the absolute necessity of a virtuous life; and of the preservation of good-

faith between man and man, and between nation and nation ; all, was received with an interest, and even eagerness, which increased the longer I continued the conversation. This enticed me to proceed in my exposition, to a considerable length ; and I felt a peculiar satisfaction in pouring into a mind apparently so open to receive it, some instruction which I hoped might contribute a ray of light towards showing him a better path to present and future happiness.

Champáni and the other native, listened to this discourse, with no less attention than Mollemmi. The former, by his knowledge of Dutch, comprehended more quickly and forcibly, than the others who heard only through an interpreter, the purport of what was told them ; and, as if convinced of the truth of my representations, spoke occasionally to the others to enforce or explain my meaning : while Muchunka, with the same view, frequently added much of his own over and above the proper interpretation.

After having endeavoured to give them some notions of the goodness of that Being by whose will, the existence of every thing around them was continued, Who beheld all they did, and to whom every word of untruth, and every act of injustice, was in the highest degree displeasing, I proceeded to show them the practical good which would surely result, not from merely *believing* in this, but from regulating their conduct conformably to such notions, and from restraining their evil propensities by those precepts which would naturally flow from such knowledge. I assured them that, if the Bachapins, the Nuákketsies, the Batámmakas, the Mäibues, and all the tribes of this land, did but know these things, and act in conformity with the will of the Deity, there would be no more fighting one against the other, or stealing cattle ; but that all would be at peace and would visit each other as friends and brethren.

As long as I continued speaking, there was the greatest attentiveness, and an evident wish to comprehend clearly all which was said : from their manner, it seemed that this mode of argument and explanation, was entirely new to them, and even to Muchunka though he had lived at Klaarwater. It appeared strongly to excite their curiosity ; and, had the object of my visit to Litákun been

such as it may be supposed that of a *missionary* would be, I think I should have found it not impossible to have gained over their minds an ascendancy, which, with a little management, might have been rendered useful in disposing them for the reception and adoption of the purer principles of religion. It is by making the untutored savage see and feel the advantage of a virtuous life, that he can be taught to submit to its rules. Where this is not done, the missionary will labour all his life, to no purpose but to cheat himself.

Having communicated to my visitors as much as they could be supposed able to remember, or capable of understanding without confusing one idea with another, I concluded by an assurance that they might rely on the truth of the facts which had been stated. Mollemmi replied, that it was very good that I had informed him of these things; that he was glad to hear them; and that, as he much wished to know more, he would often come to me when I was alone and had time to talk to him. It was no inconsiderable proof of the effect which my conversation had on him, that he never once begged for any thing. It would give me always, I said, great pleasure to tell him or any one else, all which I might know on this subject; and whenever he felt disposed to listen again, he would find me ready at any time to instruct him; as I felt sincerely desirous of doing him and his countrymen as much good as might lay in my power. He replied, that he would always listen with the greatest attention; that he would never forget what I had already told him, but would tell it also to the people, that they might know these things as well as himself.

The conversation having gradually changed to other subjects, it fell at last upon my *flag*; and his remark proved that he was not altogether wanting in the faculty of observation; he noticed that it was of the same kind as that which he had seen with the party who visited them in 1801, but different from that of 1805. In this he was quite correct; for the former was sent by the *English* government, and the latter, by the *Dutch*. This naturally led to an explanation that these were two different nations, and that they came to the Cape from different countries and spoke different languages: facts

of which he was totally ignorant; although Champani, who was regarded as a man of information, was aware that some white-men were distinguished as Dutch, and others, as English; which he might probably have learnt from the circumstance of there being missionaries of both nations at Klaarwater.

I mentioned to them, in as comprehensible a manner as possible, some particulars relative to my own country and Europe; all of which they seemed to think very wonderful and interesting. If any of the *Bachapins*, I said, would come to *England*, they should with their own eyes see the truth of all which I had told them, and that when they came back again, they would be able to instruct their countrymen respecting all the fine things which they had seen, and to tell them all the wonders of the other land. Mollémmi replied, that he was certain I was one of the greatest chiefs in that land; and when I endeavoured to assure him of the contrary, he said he never would believe that, because he could himself see how rich I was.

When they left me, their thoughts were so involved in the novelty of the information which they had received, that they never once mentioned the word *muchúko*.

Towards the evening, Mattivi came and sat with me a short time; I gave him a large piece of tobacco, thanking him for having prevented his people from disturbing me. He and his attendants had been passing their time as usual; nor could I discover during the whole of my residence at Litakun, or in any part of my travels among the Bichuanas, the least appearance of any regular day of rest, or worship. He and his friends, he told me, had been admiring my flag, which they thought exceedingly beautiful as it waved in the wind.

On my mentioning that I intended to send three of my men out to hunt on the morrow, he said he should let his brother Molaali go with them, to practise shooting and hunting according to our method. He did not intend going himself, because he must remain at home to take care of me and restrain his people from troubling me so much as they had lately done. His presence certainly had some effect in checking their importunities. Observing me writing

down some Sichuana words, he asked if I did it that I might learn them when I returned to my own country : and on being told that it was done that others might learn them also and come to Litákun to see him, he was much pleased. I could perceive that a week's acquaintance had worn off much of his reserve : he appeared sometimes in a more friendly light, and sufficiently familiar ; but he had not yet won my confidence and esteem. On taking leave of me at night, his usual word was, *Rumēela* ; a polite and friendly term of greeting, often used also at meeting, in answer to the word *Eēs*.

Mollémmi paid me a short visit in the evening, when I gave him some tobacco for Molaali whom I had not seen since the morning before. On asking why he had not been to visit me, he said that it was because he had had much business to attend to.

At this time, *Molaali's duty* in the Bachapin government, was to convey the Chief's orders wherever the case demanded, and to see them put in execution : he also was employed on those commissions for which the presence of a person of authority, was required in any distant part of the country within Mattivi's jurisdiction. It was he who was generally sent to inquire into crimes and misdemeanors, and bring the offender, if not too powerful, to town. A short time before my arrival he had been thus employed, in taking into custody a man who had stolen and killed one of the Chief's oxen, and who was afterwards punished with death. Such an offence may be commuted for a fine of three or four times the value, if the means of paying it can be found ; or it is visited by seizure, when the offender is of the higher class. During my stay at Litákun all business with the different cattle-stations appeared to be transacted by Molaali ; who was considered as the official messenger on all occasions of importance.

Molaali, as soon as he was told by his brother that I had been making inquiries after him, paid me a visit ; and seemed much pleased at my having noticed his absence. He sat with me about a quarter of an hour, and was entertained with a cup of tea. His behaviour was at all times modest and unpretending ; he was far less troublesome to me, than his elder brothers were ; but assumed somewhat more liberty than his brother *Mahúra*, whom I saw less fre-

quently, and who, I believe, was employed generally in the same manner, though in business of less consequence.

Neither the Chief, nor any of his family, considered it beneath their *rank* to pass their evenings at my Hottentots' fire, and smoke and talk with them as if they themselves had been Hottentots, or these had been chiefs. But their Colonial dress was in the eyes of the Bachapins a badge of the highest rank; and which caused them to be every where regarded as inferior to no one but myself.

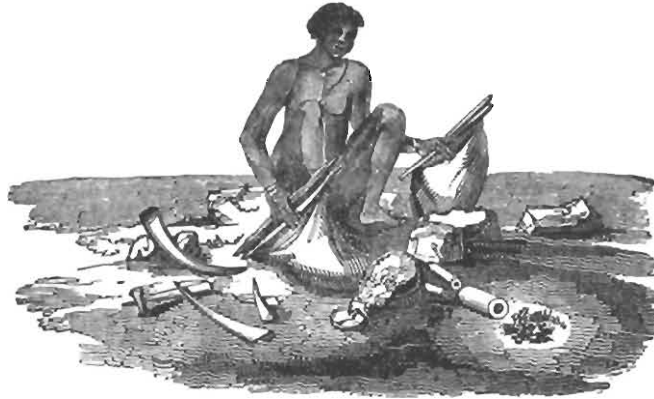
When all besides were asleep, I went into the hut to warm myself by the embers, and found two of the natives, who usually slept there and whom I have suspected of being spies upon us, *instructing Stuurman* in their language. This Hottentot knew nothing of it; nor was it likely that he ever could learn much, by such a mode of instruction as that which his two tutors had adopted. They were pronouncing various words or sentences, without giving any kind of explanation, and which they made him carefully repeat word for word after them. This, I found him doing very patiently, but without understanding a single word: and when he had with great pains and gravity pronounced what they told him, they burst into laughter at the end of every expression. This merriment I discovered to be occasioned, not, as he thought, by his ridiculous pronunciation, but by the improper meaning of that which they made him so innocently repeat.

This species of wit is much admired by most tribes of savages; and an inquisitive traveller is always liable to be thus imposed on. If his knowledge of the language should not be sufficient for affording him a clue by which he may trace and detect the imposition, he may attentively watch the countenance of his instructor, and should he observe the slightest symptoms of mirth, he may know that their instruction is not worth listening to. Jokes of this kind are more easily discovered in the presence of several natives, than when there is not a second to enjoy the imposition, and betray it by his laughing.

Most of my men had, however, picked up a few words, which they used upon almost every occasion, and managed by the help of these, and of signs, to make themselves in general to be understood. But

frequently for mere amusement, as I supposed, and to pass away the evening, they used to hold long conversations, if they can be called such, with the natives, each party using his own language and comprehending very little of what was said by the other; and talking probably on subjects widely different. One of these men made Stuurman repeat after him, an account of a warlike expedition which was sent against a neighbouring tribe: such being a favorite subject of conversation among these people, and one of the most important which the events of a Bachapin life can supply.





CHAPTER XVI.

TRANSACTIONS AND OCCURRENCES DURING THE FIRST RESIDENCE AT LITAKUN.

JULY 20th. While I was employed this morning in making a drawing of the *mootsi*, or public enclosure, in which my waggons were stationed, the Chief and his party remained sitting in their usual place near the hut, passing their time in desultory conversation, and occasionally in shaping handles for their *corn-hoes*, a kind of mattock, used by the women in digging or breaking up the land preparatively to sowing, as that season was now advancing. These handles were nearly in the form of the kirri, and about three feet long. The work now bestowed upon them, and which was performed with a common knife, was that of making them smooth and straight; but it proceeded at an extremely slow rate, which plainly showed how little they valued time, or how little work they had to do.

To make my sketch, I seated myself at the farthest part of the enclosure; and during this time no one molested me with begging;

nor did any person come near me, excepting two or three *children*. These were at first rather timid and shy ; but I soon found means of gaining their confidence. Their playmates, who were at a little distance, observing that I had no dislike to their company, added themselves to the party one by one, till at last I found myself surrounded by a crowd of little urchins, all desirous that I should take notice of them. The occasional society of such companions may often afford the greatest relaxation, and the attractive innocence and simplicity of youth contrasted with the repulsive duplicity of a more advanced age, possess a charm which may agreeably beguile an hour, and recreate a mind fatigued by graver cares. I left off my drawing, that I might thus amuse myself ; and it was not long before their shyness was converted into playful familiarity. They appeared delighted and happy that I thought them of so much importance as to spend my time in talking with them and in answering all their questions. One asked the name of my book, and on being told it, others came eagerly forward to know what I called the pencil, my boots, and the different parts of my dress. They repeated the name, several times over, at first very seriously ; and on communicating it to the rest, laughed as if highly pleased at having learnt something new, or, perhaps, at the strange sound of the word itself.

I enjoyed this amusement alone, as none of the men had curiosity enough, or thought it worth while, to take their seat by my side, to see what I was doing ; or probably Mattivi had ordered that I should not be interrupted while at work. But no sooner had I finished it, and returned to my waggon, than the men began as usual to torment me with *begging* for tobacco, or snuff. I found it impossible to get rid of them without giving some ; and I now saw the necessity of reducing the quantity as low as possible ; as my bestowing too liberally to so great a multitude, would before long have put it out of my power to give to any one. When one party, or as many as could stand on the step of the waggon, had gained the object of their visit, another immediately took their place. I hoped to avoid their importunities, by leaving the waggon ; as they supposed that I

was there seated in the midst of tobacco; but I no where found relief; I was assailed on all sides by, *Lee muchúko*:—'*Mpá muchúko, Monárri*:—*Muchúko okái?*' 'Give me tobacco:'—'Give me some tobacco, Sir:'—'Where's the tobacco?' To whatever spot I went, thither I was followed: and their incessant begging was all which I had to attend to during the rest of the forenoon.

By this time, I had acquired among the natives, the name of *Monár* or *Monárri*, which I suppose to be a corruption of the Dutch word *Mynheer* (Sir) used by the Hottentots; but my interpreter explained it as being a title which they frequently give when addressing their own chieftains. I was sometimes styled *Kaptéen* (Captain), a word well known to all the native tribes who have any connection with the Cape Colony, and understood by them in the sense of 'a chief,' or 'a chieftain;' this being the rank in which they thought proper to place me. My own men had little occasion to make use of my real name, as there was no other European in the party, to render such a distinction necessary: in speaking of me, they used the Dutch words *de Heer*, and in the distant parts of the Colony that of *de Engelsche Heer* was the more common designation, although my name was affixed to both the waggons.

In the afternoon, I walked to a little distance, to make a sketch of part of the town. I would not take any interpreter with me, that, by pretending not to understand what they said, I might escape the annoyance of beggars. Some of the inhabitants followed me, and others came and took their seat by my side while I was drawing. When they asked a question which I understood, I endeavoured, in the best manner in my power, to give them an answer; but when I heard the word *muchúko* or *lishuéena*, I affected not to comprehend their meaning; and, seeming to listen with great attention as if desirous of making out what they said, I tired them out by repeatedly saying, *Búä káapi* (Say it again); and at last declared, *Na ka si úklwa* (I don't understand you). Some of them, however, were shrewd enough to see through the trick; and on its detection, we laughed at each other:—but I gave no *muchúko*. This little *ruse* was so much in their own style, that they were far from being displeased at it: it rather,

I believe, gave them a higher opinion of the qualifications of white-men.

Mattivi's principal herdsman, who generally brought a small calabash of *milk*, said that he had received orders to supply me with some every day; adding, that he would always bring it himself, that he might be assured of its being regularly delivered to me. But the real cause of his punctuality, was the present or payment of a piece of tobacco, which he never failed to demand. And besides this, the Chief himself always expected a daily present of the same kind, in consideration of his 'royal bounty;' so that I generally paid twice over for what he often alluded to as a proof of his generous and friendly disposition towards me: and as a further proof of his friendship, he frequently, when thirsty, did me the favor to come to my waggon and, signifying his wishes with, '*Mpá maashe* (Give me some milk), drink up generally half of what he had sent me only an hour or two before. I soon discovered the truth of what the Hottentots had said at Klaarwater; when they told me in their Dutch, *In de Briqualand zal Mynheer nicks kryg voor nicks*; 'In Briqualand you will get nothing for nothing.'

While I was thus engaged in the town, some of my men were employed in hunting in the neighbouring plains; and in the evening two *paalas* and a stonebuck were brought home: others went to the river, and passed the day in that very unromantic occupation of washing our linen.

In the evening, when we were all reassembled round the fire, the sound of our *music* enlivened the *mootsi*, and attracted to our hut the great milk-giving Chief and his brothers. Several *boys*, when they had ended their daily business of attending the cattle, came and spent the remainder of their time with the Hottentots: they listened so attentively to the tunes which were played on our violin, that they soon learnt them perfectly, and often gave me the pleasure of hearing them sung with a readiness and correctness which surprised me; while I felt some gratification from the idea of our being most probably the first visitors who had actually introduced among them a *European air*.

One evening a party of about ten or twelve of these *boys* amused themselves in dancing. They formed themselves in a circle, in imitation of the dance used by the men, and appeared to follow the same rules; but, instead of the reed pipes, they substituted their voices. Sometimes one of them led the band, and the rest afterwards joined in at different intervals; and, guided only by the ear, attuned their notes in correct harmony. The elder boys, whose voices were of a lower pitch, sang the bass; while the younger, produced, in their turn, the higher tones of the treble. The sound of the various voices, was altogether extremely pleasing; and the natural manner in which the *dancing* and *singing* were performed, would, simply from the engaging manners of youth, have gratified even those who have enjoyed these arts in their more refined state. The words *Kána Kána*, which convey no meaning, were pronounced by each one in every bar, merely to assist in articulating the air. This dance was continued, with little intermission, for nearly an hour. The same tune was repeated during the whole time without variation; and occupied, in singing it once over, just twenty-two seconds: but it has not been thought necessary to write the different parts in score, separately as they were sung by each dancer; since they may be readily distinguished by mere inspection. The following notes will give some idea of them, and will also serve as *a specimen of Bachapin music*.



21st. During part of the forenoon, I was employed in my waggon in finishing my drawings; but at no hour of the day was I allowed to be there alone. Several natives were always sitting on the chest before me, and watching every motion; but I was mistaken in my first supposition that their curiosity might be the effect of a desire to learn the arts of white-men, and to improve their knowledge by conversing with strangers. It did not appear to have so useful an object: although I cannot but believe that the occasional *visits of Europeans*, must, at least insensibly and almost involuntarily, enlarge their notions and give them many new ideas which may ultimately raise the nation somewhat higher in the scale of intellect and civilization. The effects of such visits, have hitherto perhaps been fleeting; as no strangers of this description had passed a sufficient length of time among them, to communicate much information, or to make any permanent impression on the minds of the people in general.

A few days before we reached Litákun, a party of *Nuákketsies* had arrived there, with a present of oxen from their chief *Mókkaba*, as a testimony of his desire of being on peaceable terms with *Mattivi*. They had also brought a large quantity of *iron-ware* of their own manufacture, consisting of knives, hassagays, and hatchets; together with tobacco, copper and iron beads, copper bracelets, and ornaments for the ears; which were exchanged here for porcelain beads, and sibilo. They still remained at this town, not having yet disposed of all their merchandise. Two of them came this morning into the public enclosure: they appeared of a blacker color than the *Bachapins*; which might possibly be merely the consequence of their not being painted with red ochre or sibilo. They had thicker lips and more flattened noses; but I will not, from these few individuals, venture to assert that such are the national features: yet subsequent observation seemed to authorise the supposition that, by travelling farther northward, the tribes would be found gradually to approach in features and color, nearer to the negroes of the equinoctial part of the continent.

Serrakútu, whom I had not seen for the last two days, paid

me a visit, and sat for about half an hour with me. When I inquired why he had remained so long without coming to the waggons, he answered, that he had been very busy making a *kóbo*. On my remarking that I was always glad to see him ; he replied that he felt particularly desirous that we should become very intimate friends : and, to conclude these complimentary speeches, I rejoined that there was no doubt that such would be the case, as soon as we were a little more acquainted. In the mean time I would give him, I said, an opportunity of proving his sincerity by ordering some of his people to get me the skin of a *khaaka*, for which I offered him a foot and a half of tobacco. He made no promise that he would procure me the skin ; but wished that the offer should be made in beads instead of tobacco. This was a proposal which could not prudently be complied with, as it was now evident that no purchase could be made in the Interior without beads, and my teams were still incomplete. I invited him to make a journey to *Cape Town*, where he would, I assured him, not only get beads in abundance, but would behold so many extraordinary and handsome things, that he would never afterwards find time enough for relating to the people of Litakun all the wonders which he had seen. Yet all my representations seemed to have little effect in exciting any desire for such a journey : he replied ; ‘ At home I have two wives, who prepare for me every meal ; but if I go to the Cape, who will then cook my food, if I do not take them along with me ?’ He was, however, a man of as much quickness of understanding as any of his countrymen ; but, as he found his present situation and mode of life suit his habits better than those of the *makwá-mashú* (white-men), he seemed not much inclined to risk any experiment with a view to ameliorate his condition, or merely to acquire knowledge ; deeming, perhaps, all which white-men regarded as fine things and strong temptations, to be of little importance to him, excepting the beads. He ended these remarks by reminding me that I had a day or two before, promised him some tobacco. I gave him, therefore, a piece of three inches, but desired that he would let no one know of it. He was equally anxious himself to conceal it, fearing that his friends would

pursue him for a share of it, with as much ardor as they had pursued me; while it was his intention to take the smoking of it wholly into his own hands, disdaining all assistance in an affair, for the management of which he was so well qualified.

A chieftain whose name was *Krámörí*, and who resided in a distant quarter of the town, came to offer me an elephant's tusk in exchange for beads; and when told that it was oxen, and not ivory, which I wished to purchase, he replied, that the tooth was so large and heavy, that he had not been able to bring it to the waggons, but that if I would come and see it at his house, he was certain that I should immediately desire to purchase it. Without promising this, I consented to accompany him, in order to examine his house and take a view of a distant quarter of the town, which I had not yet seen.

I was attended by Muchùka and Champāni, and by a few natives who added themselves to our party. As we walked along, one of them amused himself in throwing his *tsámma* or walking-stick in the manner of a hassagay, the shaft of which it exactly resembles. He was careful to aim always in the direction in which we were going, that he might have no other trouble than to pick it up as he passed. This was, for a person who walks out merely for exercise, an excellent mode of beguiling the way, as it exerts the upper limbs equally with the lower, and thus gives employment to all the principal muscles of the body: though the object sought in the present case, was probably that of perfection in the art of using the hassagay, their usual warlike instrument.

In our way we passed through many *clusters of houses*; between which there were most frequently large spaces of unoccupied ground. Each of these clusters might generally be considered as the village of a different *kósi* or chieftain, and inhabited for the greater part, by his relations and connections; yet not necessarily, nor perhaps always, following this as a rule. The houses were all built in the neatest manner imaginable; but beyond the fence which encircled them, not the least labor had ever been bestowed; nor, in any part of this extensive town, did there exist works which might be considered as

being of a public nature: no care extended beyond private interest; and it may be doubted whether the Chiefs of these nations ever exert their authority for the general good of their subjects, by putting in requisition the labor of the community, for the accomplishment of any work of this kind.

The intervening ground remained in a state of nature, scattered over with bushes and here and there with a tuft of smaller plants or a patch of herbage, between which appeared the naked sandy soil of the same red color which had been remarked almost every where in the Plains of Litākun. The site of the town had formerly been occupied by a grove of acacias; mostly of those species which have hitherto been confounded under the name of 'camelthorn.' Among them was a new sort called by the inhabitants, *múkwi*, or *mókwí*, or *mokála-mókwí*, distinguishable by the unusual thickness of its branches and even of its youngest shoots. *

As I passed through the different clusters of dwellings, the inhabitants ran out to view me. The greater number were women and girls; the men being abroad in the plains, either hunting or attending their cattle. A white-man must have been a perfectly novel sight to the younger children; and, judging from the eager looks and surprise of many of the older people, this must have been the first time in their lives that they had beheld so extraordinary a phenomenon. They did not attempt to follow me, but continued standing without the door of their fence, gazing with fixed attention, till I had reached some distance from them. We passed a few of the houses before they knew that I was in that quarter; and, my visit being quite unexpected, the haste with which they scrambled out to the door to have a look at me before I had gone too far from their abode,

* *Acacia robusta*, B. Catal. Geogr. 2265. Arbor 20—30-pedalis, trunco robusto, ramis ramulisque robustissimis. Folia bipinnata, pinnis 3—4-jugis glandulâ solitariâ inter ultimis. Foliola 8—13-juga glabra, oblonga obtusa. Spinæ geminæ stipulares albæ rectæ, plerumque longæ, at sæpe aliæ breves in eodem ramulo videndæ. Flores odorati pallidè flavi, ex gemmis ramulorum anni præcedentis (in *A. Capensi*, ex ramulis anni instantis) proveniunt, in capitulis globosis pedunculatis pluribus (usque ad 10). Legumen nudum lato-lineare bivalve rectum, *Acaciæ Capensis* duplò majus. Habitus et facies arboris est *Acaciæ giraffæ*, at legumina diversissima.

was highly amusing. But the men were more moderate in their curiosity, as most of them had already had an opportunity of seeing me at my waggons: some joined our party, and all inquired, whither I was going.

The different engravings in this volume, will give some idea of the appearance of this strange and singular town; yet nothing but breathing the air of Africa, and actually walking through it and beholding its living inhabitants in all the peculiarities of their movements and manners, can communicate those gratifying, and literally indescribable, sensations, which every European traveller of feeling, will experience on finding himself in the midst of so interesting a scene:—a scene not merely amusing; but one which may be highly instructive, for a contemplative mind. Let us endeavour to imagine the contrast, and to conceive the full force of it, by supposing ourselves,—while occupied in the busy metropolis of our own country, with all its bustle, its refinements, its complicated affairs, its extended views, its luxuries, its learning, its arts, the ingenuity and perfection of its manufactures, its numerous and beautiful piles of masonry, its floating edifices those admirable efforts of human skill; in fine, its intellectual and exalted characters, and its pure knowledge of the Deity;—let us, by supposing ourselves instantaneously transported to the spot which I am now describing, the mental image of which is still before me as bright and glowing as the reality then was, endeavour to form in our mind the picture I would attempt to draw;—of a nation and a town whose secluded existence, deep in the interior of an unexplored quarter of the globe, was unknown to us a few years before, and whose names even, had not hitherto reached us correctly; of men who knew as little of the rest of the world, as the rest of the world knew of them, and whose personal appearance, dress, and customs, are so widely different from all which we have in our own country been used to behold; of manners of the simplest kind; of intellect unexpanded or in its weakest state; of a society without arts, without other occupation than that of providing for daily wants and for the support of mere animal existence; of minds insensible to the charms of exalted virtue, unconscious of the better destiny of

the soul, or of the glorious and beneficent nature of the Great First Cause, the Source of all which is good, the Divine Father of the universe. Let us, in short, contrast piety with atheism, the philosopher with the rude savage, the monarch with the Chief, luxury with want, philanthropy with lawless rapine : let us set before us in one view, the lofty cathedral and the straw-hut, the flowery garden and the stony waste, the verdant meadow and the arid sands. And when our imagination shall have completed the picture, and placed it in a light which may invite contemplation, it will, I think, be impossible not to derive from it instruction of the highest class. If that truly wise but difficult precept, *Know thyself*, has been judged so valuable and important, as to deserve being inscribed in letters of gold on one of the greatest temples in the world ; most certainly, a precept which should command men to seek wisdom by gaining a knowledge of human nature and of the globe which they inhabit, cannot be less important or less deserving of being inscribed on the tablet of the mind.

The extent of the town far exceeded the estimation which I had previously formed from a distant view of it ; and we walked more than a mile, in a direction northward from the Chief's *mootsi*, before we reached *Krámörř's residence*, although we were still at some distance from the farthest houses. In the direction from west to east the diameter of the town, or rather, of the ground over which it is scattered, is considerably more.

As soon as we entered the fence which encircled his habitation, the front court became crowded with neighbours, who ran in to get a sight of me and to witness what was going on. Every body seemed pleased at my paying a visit to their quarter of the town, and *Krámörř* was proud of showing me his dwelling.

It was one of the *largest houses* ; nor could it be excelled by any, in neatness and in the cleanliness and good order of every part. In the *back-yard*, were two others of smaller dimensions : one was a *store-house* ; the other, a sleeping place for his servants or attendants. The whole of these buildings and the outer fence, were circular. The engraving at the head of the 17th chapter, is the representation of

the front of the *principal dwelling-house* or that occupied by the chief-tain himself and his family. The inner apartment, which constituted the centre or main body of the building, was about nine feet high, and as much in diameter. The *roof*, thatched with long grass, projected four feet beyond the outer wall, and the eaves were supported five feet from the ground by unhewn posts of mokaala wood, but from which the bark had been entirely taken off. These posts were connected at bottom, in the manner best explained by the engraving, by a low wall six inches thick, and carefully plastered with a composition of sand or loam and the manure from the cattle-pounds. This formed, with the outer wall of the building, a kind of *veranda* about ten feet in length, in which the family usually sit in the day time, and generally the whole evening. Three girls were sitting here at this time, busy in grinding and preparing red ochre for painting their bodies. This substance, however, is used chiefly by the men. At one end of this veranda was a small and shallow bason hollowed out of the floor and rendered more capacious by an elevated margin, for the purpose of occasionally receiving a *fire* whenever the coldness of the air rendered it necessary. None of the houses had any window or aperture for giving light to the inner room: the *door*, which was scarcely eighteen inches wide and five feet high, was the only opening. The *outer fence*, which might better be named a wall than a hedge, enclosed the whole at a distance of seven feet, and was formed of straight sticks or long twigs of the *moháka* tree, (or *tarchonanthus*) compactly bound together. The *front-court*, in which we were assembled, was divided from the back yard by a transverse, and similar, wall. The back part of the house, which corresponded with the front veranda, was wholly filled with large *corn-jars* some four, and others five, feet high, and three in width, built of the same materials as the wall of the house, and raised six or twelve inches above the ground.

The bystanders appeared exceedingly pleased at my admiring and examining the buildings; and more especially, when I told them and Krámorŕy, that I should come again another day to learn

the manner of making such a house, that when I returned to my own country, I might build one exactly like it for myself. As I stood within this front-court, surrounded by the family and neighbours, all happy, as they really appeared to be, in being visited by a white-man who took an interest in the work of their hands and admired their ingenuity, I felt the secret influence of sympathy, and enjoyed the counterpart of their pleasure and gratification.

Kramori, who was a man of about forty years of age and of a fine well-proportioned figure, took much pains in showing me the different parts of his dwelling; and when I had sufficiently examined it, he brought me a gourd-shell full of thick-milk, a most agreeable refreshment after walking in the mid-day heat. When I had taken a small portion, I gave the rest to Muchunka and Champaani, who almost in an instant greedily devoured it up.

The *elephant's tusk* in question was dragged out of the store-house to tempt me, but I did not purchase it. I lifted it up in my arms, to enable me to form a guess at the weight of it, which I concluded to be between eighty and ninety pounds. When the natives saw me heaving it up and down with apparent ease, they seemed greatly surprised, and considered me to be a person of extraordinary strength; and to some of their friends, who came in afterwards I observed them explaining the circumstance by making the same motion with a *tsúmma* laid across their arms. This circumstance is mentioned for the purpose of proving a fact, which subsequent observation further confirmed, that the Bachapins are in general, men of little muscular strength, excepting, perhaps, in the Achilles-tendon and muscles connected with its use: at the same time, it showed that continual labor and bodily exertion, if not carried too far, will greatly increase that strength. Desirous of gaining, among these people, the character of being *múnǎnǎ tatááio* (a strong man), I confess that in this instance I exerted my utmost force with a view to induce them to suppose that the tusk was, to my hand, comparatively light; for as I knew that, guided by outward appearances, they judged themselves to be my superiors in muscular power, I regarded it as an

important point of prudence and policy, to give them the impression of my being personally able to defend myself against any attempt on their part, should they ever feel disposed to offer open violence.

On taking leave, I gave Kráměř four inches of tobacco for himself and his family, who, as it appeared to me, were almost as thankful as the Bushmen of Cigariepine would have been at receiving a similar present.

In the evening *Mollémmi* annoyed me by his importuning manners; begging for a number of different things, and asking, among many other requests, for the use of my own fowling-piece, as he was going out hunting, he said, on the next morning. To this I gave a direct refusal; but he was not at all abashed by it, for immediately, as if to sound my opinion, he told me that he had been bargaining with Cornelis for the purchase of his *gun*. This last remark was not merely a teasing solicitation: I considered such determined perseverance to get possession of our fire-arms, as a serious misfortune to us, and felt that I had some reason still for being uneasy at the renewal of this conversation. Instantly I answered in a peremptory manner, that I would certainly not permit any transaction of that kind; and asked him if he was not satisfied with the favor I had already done him and his brother, by allowing them to have one of my muskets, although it was, as they must know, exceedingly inconvenient to me to give it up at this time; and I concluded by requesting that he would talk no further on that subject. It seemed that my tone of voice gave a check to his importunities, at least for the present: for, on giving him some tobacco, he left me that he might light his pipe at my men's fire; and I was glad to find that he returned no more that night.

22nd. In the morning I took a walk, and ascended the rocky ridge of hills, which encloses the southern side of the town, for the purpose of drawing a *bird's-eye view of Litakun*, to give an idea of the plan and general appearance of a South-African town. I was accompanied by Mattivi and his attendants, who were mostly kosies; for he never walked out without a dozen of these in his train. He was much pleased when I explained to him what I was about to do, and

when I told him that it was in order to show his town to my friends at home in my own country, and to let them see how extensive it was. He took much interest in my operations, and conducted me to a spot whence I could have the best prospect.

His choice was just, and I made my drawing from the very point of view to which he brought me; but the numerous clusters of dwellings spread so far both to the right and to the left, that the laws of perspective would not allow me to include in my sketch more than a third of the town, without having recourse to the principle of a *cylindric medium*. * But as there was no variation in the

* The method of *drawing in perspective* on the principle of an imaginary *cylindric medium* not having hitherto, I believe, been noticed by any writer on this branch of optics, it becomes necessary to make the above allusion to it intelligible by a brief explanation. —

The usual method supposes this medium to be a transparent *plane* through which the objects are beheld; the ‘point of sight,’ to be that point in the plane, where a line from the eye, or visual ray, would strike it perpendicularly; the ‘point of distance,’ to be a point in the plane, at a distance from the point of sight, equal to that between the eye and the medium; and ‘accidental points’ to be those to which all lines not actually parallel to the medium, nor perpendicular to it, appear perspective to converge. This, at least, is the method usually taught, and is that which I acquired under the instruction of that excellent artist *Mr. Nattes*, whose works prove that he was truly a master in the art of perspective drawing. In putting this method into practice, the view seen through the medium, or rather the medium itself on which the objects are imagined as depicted, becomes the picture; which picture, to be strictly and optically correct, must represent these objects larger in proportion as their places on the medium may be farther from the point of sight; an enlargement similar to that which is required in the projection of extensive maps.

Until the extent of landscape exceed an angle of about fifty degrees, this enlargement will be inconsiderable in drawings of moderate size; but when it is much beyond that, the picture, if the correct principles of perspective be strictly adhered to, must become an *anamorphosis*, and will not admit of being viewed in any other position, than that in which the eye of the spectator is exactly opposite to the ‘point of sight,’ and at the same distance from it, as the ‘point of distance.’ This is, however, the position in which all perspectives ought to be viewed: notwithstanding a practice, too often seen in galleries, of hanging such pictures so that the visual ray cannot fall perpendicularly upon its proper point, nor even upon any part of the painting.

But by adopting that principle which supposes this medium to be the superficial concavity of a perpendicular *cylinder*, the eye being placed at any point in the axis, a method is found by which a landscape may be extended to any number of degrees, and by which every object on the same horizontal line may be delineated in the same proportion; which may be demonstrated geometrically by showing that all the visual rays from the axis of a cylinder, and falling on the same horizontal line, are equal; while all those which fall upon a plane, increase in length as they spread farther from the point of sight. In practice,

appearance of the different clusters, nor in that of the houses, a view of one-third would convey a complete and just idea of the whole.

The Chief and his party seated themselves around me, and watched my proceedings, not with that degree of curiosity which indicated a desire of learning the art, but merely with that which the novelty of the affair excited. Some, without much reflection, indeed, took their stand before me, and on my requesting them to move aside, Mattivi scolded them very unceremoniously, for obstructing my view : on which they laid themselves down on the rocks, or stationed themselves behind me.

The Chief's dinner-hour happened during my drawing; and, as he chose to remain with me till I had finished my work, his servants brought his dinner to him. He used most frequently, or when not

the *cylindric method* has several advantages and facilities, although it requires that very long horizontal right lines which are much above or below the 'horizontal line' properly so called, or that which passes through the point of sight, should be represented more or less curved; but this is a case which very rarely occurs. In landscape-pictures which comprehend a larger horizontal angle than the eye can clearly take in at one view, such as the cylindric principle admits of, it would be incorrect to enlarge the angle of altitude, or height of the picture, in the same proportion; although this precept, which naturally depends on the powers of vision, appears to be in general little attended to.

In the course of studying this art from nature, we may discover that all the rules which are usually given us for delineating the different parts of a view where a great number of 'accidental points' are required, may be reduced to *one*, and thus the theoretical difficulties of the art exceedingly simplified, if not altogether done away. The following *rule* will be found to be *universal*, and applicable to every possible case; The point to which any straight line in nature appears to tend, is that point in the medium, whether plane or cylindrical, where a visual ray parallel to that line would fall. And then, by corollary; All lines which are parallel in nature, must, in a drawing, be made to converge to the same point: and further; All lines which are horizontal in nature, must tend to some point in the 'horizontal line;' and those which actually incline downwards, must in a picture be drawn to some point below that line, and those upwards, to some point above.

It is not only in pictures of buildings, that a knowledge of the principles of *perspective* is necessary, although in such it is absolutely indispensable; but, in every branch of the art of drawing, it is eminently useful; a consideration which has occasioned the subject to be noticed in this place. In confining this explanation to the space of a note, many particulars must necessarily be omitted which might perhaps make the above remarks more available to those who are but little acquainted with the theory of the art; but this exposition of the principles which guided my own practice, will, it is hoped, be sufficiently intelligible to those who take any particular interest in the subject.