

positions, and serve but to mislead those who, in search of such information, should draw conclusions from them.

The *superstition* of the Bachapins, for it cannot be called religion, is of the weakest and most absurd kind; and, as before remarked*, betrays the low state of their intellect. These people have no outward worship, nor, if one may judge from their never alluding to them, any private devotions; neither could it be discovered that they possessed any very defined or exalted notion of a supreme and beneficent Deity, or of a great and first Creator. Those whom I questioned, asserted that every thing made itself; and that trees and herbage grew by their own will. Although they do not worship a *good* Deity, they fear a *bad* one, whom they name *Mulimo* (Moolémo), a word which my interpreter translated by the Dutch word for *Devil*; and are ready to attribute to his evil disposition and power, all which happens contrary to their wishes or convenience.

How degraded a condition of the human heart, how deplorable a degree of ignorance of itself and of its final cause, does this picture exhibit! But it may, perhaps, be more common than we suspect. Instead of turning with cheerful gratitude towards the Author and Giver of all good, they forget to be thankful for what they receive, and think only of what is withheld; they consider Beneficence as dormant; and are insensible to the sun which daily shines upon them, while they behold no active spirit but Malignity, and feel only the passing storm.

The principal object of their superstition appeared to be this evil spirit; whose operations and influence they supposed themselves able to avert from their own persons and affairs or to direct toward their enemies, by the most childish observances or by the silliest beliefs. The representation of *an amulet* for this purpose to be worn round the neck, may be seen in the fifth figure of the 38th vignette. It is composed of four separate pieces of horn strung together; of these, the two on the outside are made from the hoofs of one of the

* At page 427.

smaller antelopes, cut to a triangular shape and scored with certain lines, and the two intermediate pieces which are flat bear on their edges several notches which are thought to contribute greatly to its protective and salutary power.

Many of these absurd *practices and observances* are connected with, or relate to, the growth of their *corn*, and are imagined to be strongly efficacious, in obtaining a plentiful harvest, and even necessary to promote the falling of a due quantity of rain, which otherwise would not visit their fields. The killing of certain animals during the time while their corn is growing or standing on the land, is strictly forbidden by a law which is scrupulously attended to by every one; and the trading in ivory is under the same restriction.*

The belief in lucky and unlucky omens, is of course, one of their follies; and witchcraft, or rather *sorcery*, (for in this country old women are not suspected of having any hand in such matters,) occupies a very considerable share of their attention, and forms the principal article of their creed. A reasonable person would not easily conceive the inconsistent notions which they entertain on this subject, or the foolish tales they relate as proofs of the important and serious part it plays in this land. The death of Mulihában their late chief, who, in the month of March had died in reality from the infirmities of age, was said to have been caused by the sorcery of his former friend, and late enemy, Makrákki; and so firmly was this believed by Mattivi and his friends, that it had been resolved to revenge it by warfare and plunder: the son thus pursuing with outrage the man whom his father had already injured. This threat, however, was not put in execution during the time of my travels in the Transgariépine. The oxen which the Nuakketsies, as already related, had sent as a present to the Chief, just before my arrival at Litakun, were found, according to their judgment, to be, by means of Mókka's sorcery, completely saturated with evil, for the purpose of causing the death of Mattivi. In order to frustrate the intentions of his adversary, one of these was given as food for my

* See page 481. of the first volume.

people, and the rest were sent to a distant cattle-station for the use only of his herdsmen.

Without bringing forward every foolish tale and absurd story which they thought proper to tell me, whether they seriously believed it or merely did it to amuse or deceive me, their *religion* may, in short, be characterized as an inconsistent jumble of superstition and ignorance, among which no signs were to be discovered of its having been ever derived from any purer source, or that it was aught else than the offspring of barbarous and uncultivated minds, in which some occasional traces of cunning might be perceived.

The *moral character* of the Bachapins, though in general lamentably debased, possesses, however, some *virtues*, and contains some points for which it may be admired and even held up for more general imitation. These people are, in common society, exceedingly well ordered, and conduct themselves with a remarkably careful attention to decorum in several respects. During the whole of my residence at their town and in my travels through their country, I never saw two men openly quarrelling, nor heard them using abusive language towards each other; neither have I witnessed any of that tribe in a state of intoxication from drinking. The former may fairly be viewed as a positive merit; for the observance of this rule, is, in their estimation, if we may depend on the character which they give of themselves, the highest proof of being a good man: the latter is but negative, as they are not sufficiently acquainted with the art of preparing spirituous liquors, to prove by experiment whether they can maintain their sobriety with more firmness, than the Hottentots have done since the introduction of brandy into their country. They are not altogether ignorant of the effects of fermented drink, as they, in common with the Hottentots, possess the art of making a beverage of this kind from honey and water put into a state of fermentation by the addition of a certain root or by the dregs of a former preparation. This beverage is called *boiálla* by the Bachapins, and is well known to the Hottentots by the Dutch name of *honing-bier* (honey-beer).

Although it has been stated that the Bachapins were never seen

quarrelling, it must from this not be inferred that they never disagree; for it appears that sometimes, though perhaps rarely, serious quarrels take place, and that these, not being on subjects personally affecting the Chief, are mostly terminated by fighting; as their laws allow the private wrongs of families or individuals to be settled by the parties themselves.*

Their *women* appeared to deserve the character of exemplary modesty and of the greatest propriety of conduct; as far at least as my own observation and the assurances of others, enable me to give an opinion. They are said to be almost universally faithful wives; and, that they shall be obedient ones, the men have taken sufficient precaution by establishing a law which permits a husband to put his wife to death for certain crimes or even for the offence of offering him personal violence, should he chuse to declare that she did so with murderous intention: while, at the same time, he retains for himself the privilege of committing those same misdemeanours with impunity. But no instance of such punishments ever came to my knowledge. To the ear of an Englishman, the assertion, that women are merely animals or beings of a rank much inferior to man, must sound truly savage: but this I have more than once heard asserted by Bachapins; and hope, for the character of the whole tribe and for their own character as men, that it was said merely as a joke or for the purpose of misleading me.

The great attention of the inhabitants of Litakun, to the removal of every thing unclean or dirty from their dwellings, constitutes a laudable part of their character, but is counterbalanced by a want of *personal cleanliness*: yet the necessity of greasing their bodies, to protect their skin from the effects of a parching air, may be admitted as some excuse; and the woolly and, if I may coin a word, uncombable nature of their hair renders it almost impossible, except by shaving their head, to free themselves from a disgusting nuisance which generally extends itself also to their clothing.

Among the *vices* of this people, a universal disregard for truth

* A similar case has been mentioned in the first volume at page 373.

stands high above the rest. Inferior only to this, is their want of honorable adherence to their promise. The consequence of this habitual practice of falsehood, is the absence of shame, even on being detected.

But the foulest blot on their character, is the indifference with which *murder* is viewed among them. It excites little sensation, excepting in the family of the person who has been murdered; and brings, it is said, no disgrace upon him who has committed it; nor uneasiness excepting the fear of their revenge. Shall we not hesitate to assert that human nature is superior to the brute creation, when we find among this people instances of the fact, that the shedding of human blood, without the pretext of provocation or offence, and even by the basest treachery, has fixed no infamy upon the perpetrator of so awful a crime; and rarely drawn upon him any punishment from the chief authority; an authority which the Giver of power entrusts to mortal hands, only for the protection of the weak and for the common good? Such, at least, are the sentiments which they express, and such were their replies to my questions on this subject. But I will be more careful of the character of this tribe, than they themselves appear to be: I will not add my own testimony against them; as I cannot give it from my own knowledge of any fact of this nature. And although I have heard tales, and have read similar accusations, yet I hope and believe there may be some foundation for a better opinion of this people, and that, with respect to murder, the Bachapins are not actually so depraved a race.

Selfishness and deceit are vices which thrive luxuriantly in this soil; and, like rank weeds, smother and destroy other qualities deserving of cultivation. Avarice has here also taken root, and grovels along the ground; but ambition of twofold nature, a virtue or a vice, a tree of lofty growth, is here unknown. In company with such characteristics, it cannot be expected that hospitality should exist, even in sentiment; for, some color of an excuse for neglecting it in practice, might occasionally be drawn from poverty or the want of means; but here the richest individuals use the same language to exonerate themselves from this duty, as the poorest; they all alike

say they are too poor to give. The owner of a hundred cows, after begging for, and obtaining, a present of tobacco, will, if asked for a little milk, answer either, *Ka kwóna maashe* (I have not got any milk), or *Maashi kãäio* (the milk is all gone).

Yet they have among them a custom, which at first sight has somewhat of a hospitable appearance; but which on nearer examination is discovered to be merely an affair of convenience, and much resembling in principle that of mercantile friendships, which end in an even balance of accounts. It obtains only, I believe, between them and the Klaarwater Hottentots, and consists in the selection of a particular person as the friend from whom they are to procure whatever they require. These favors are, either returned in kind, when the other party makes a journey into the country of him whom he has thus befriended, or they are repaid at the time with a present of equal value, if the Hottentot be the party who has received them. Thus, a Hottentot from that village, when he visits Litakun, which he never does but for the purpose of barter, goes directly to the house of his correspondent, whom he calls his *maat* (a Dutch word identical with, 'mate') who supplies him with milk and assists him in making his purchases of oxen or ivory, and even engages to secure, or collect for him, a quantity of these articles ready at the time of his next visit. From what has been stated of the selfish character of the Bachapins, it will readily be supposed that this generosity is not intended as gratuitous, and he does, in fact, receive in tobacco or other things, what in his estimation is quadruple the value of his trouble, for on their time, these people set no value. On the other hand, if the Bachapin visits the Hottentot village, he lives with his 'maat' at free quarters; besides the advantage of accompanying the latter from Litakun, on which occasions he himself takes no provisions for their journey. I am unable to say whether this be a general custom between all the Bichuana tribes; but even so far as it has already been traced, it is sufficiently interesting, as it exhibits the first dawn of one of the essential principles of *international traffic*, and shows us what mercantile agency is in its infancy, or at its birth.

The character of the Bachapins, as it relates to their *natural*

disposition and temper of mind, will leave on the traveller a less unpleasing impression than that which he must receive from it when viewed morally. They appeared to possess a remarkably even temper, or otherwise, an admirable command over their resentment. I rarely observed any other expression of displeasure, than a change of countenance, or a more silent manner, or a thoughtful reserve; and my own observation alone, would lead me to conclude that vehement anger is never to be found among them. This conclusion though not literally correct, may, confidently be taken as a general assertion very characteristic of the people. This quality cannot here, as in the Hottentot, be the mere negative effect of apathy; because these men are widely distinguished from him, by a great share of animation. A lively activity keeps them constantly in health, and subdues all tendency to a melancholic or phlegmatic habit.

Their pleasure and surprise are expressed without the least reserve; and perhaps if one of these natives were to be exhibited in the more polished society of our own country, he would be thought the most vulgar creature on earth, while the Hottentot would pass for a man of better breeding. But this part of their character must be defended from misinterpretation, and it must be declared that I never witnessed in their country, any of that low disrespectful boisterous freedom and rudeness which constitute *vulgarity*, according to the meaning which we attach to the term: as to the literal import of the word, no Bachapin is vulgar in manners, whatever some may be in rank, for as there is no perceptible difference between the address and behaviour of the Chief and of the lowest of his subjects, and as the highest personage in a country must be supposed to be so far remote from vulgarity as to be the best model of its opposite qualification; consequently none of this tribe can possibly be called vulgar in either sense of the word. This was, in reality, the idea which their presence and manners always gave me; and a manly confidence combined with respect untainted with servility, raised them equally in the scale of society, and in my opinion.

They possess a considerable share of *good-nature*, and a readiness to render any assistance which personal service can give. The former

I believe to be a genuine expression of their sentiments ; but I may not assert that the latter always proceeds from a disinterested motive.

They are fond of *conversation* ; and in this manner spend much of their time. They rarely meet each other without stopping to chat ; and in travelling about the country, they will go a long walk out of their way, to see another for the purpose of inquiring, and communicating, news. In listening to a person who is relating what he has seen or done, they attend to him without offering any interruption, unless it be to assent to his narration, by occasionally introducing the word *Eē* (āy), meaning ‘ yes,’ or by sometimes repeating the last word or two of a sentence. This is a natural mode of politely showing that they are listening to the speaker. Many facts may be noticed among wild unlettered nations, which prove that *true politeness* and complaisance are natural perfections, and not artificial acquirements ; and that rudeness and coarse behaviour are not necessarily the accompaniments of an uneducated mind, but rather the manifestations of a depraved one. The semblance of politeness is nothing more than a tribute which some men pay to the real image, as an acknowledgement to virtue.

The Bachapins are active, and, when occasion may require, never shrink from the fatigue of a long journey. They are far from being slothful, although they have in fact, allotted several of the more laborious duties to the women : but they have retained for themselves all those which are the most active. A man’s merit is estimated principally by his *industry*, and the words *múnōnā usināachā* (an industrious man) are an expression of high approbation and praise : while he who is seldom seen to hunt, to prepare skins for clothing, or to sew koboos, is accounted a worthless and disgraceful member of society. From their earliest youth, every individual in the nation, without distinction, is trained to all those occupations which are regarded as befitting a man ; and therefore, the business of tending their cattle, forms the usual duty of the boys, with the assistance, and under the superintendance, of a few men at each cattle-station. Filial obedience is strenuously enforced ; and fathers were said to take especial care that they would never spoil their sons by sparing the stick.

They are exceedingly careful to avoid exposing themselves to the *rain*; as wet injures the leather of their cloaks, and occasions them much additional trouble in rubbing it continually to prevent its becoming hard in drying. However desirous and anxious they may be for showers during the time while their corn is growing, they seemed to have a strong natural dislike to be themselves wetted by a shower: the sensation of rain beating on the skin, is said to be disagreeable, and this, added to the consideration that every part of their clothing is of leather, may be sufficient to explain the haste with which at such times they run to shelter, and the reluctance with which they quit it, excepting in dry weather. Some portion of this dislike may be attributable to constitutional feeling, which, in a country where the ordinary state of the atmosphere is excessive aridity, must be very different from that of the inhabitants of England, where it is exactly the reverse.

Considered generally, they are *a timid race* of men; but to remedy this defect, they adopt stratagem; yet no experience or knowledge of my own would justify me in giving them the character of being treacherous as a nation: I have not, however, equal hesitation in giving them that of gaining their private ends, by cunning and bad-faith. True courage, one may be inclined to believe, is but thinly sprinkled over this land; and the whole tribe would probably fly with precipitation, before a handful of brave and resolute men: or, if they ventured to attack these, it would only be by night, or from an ambuscade.

However defective or perverted their judgment may be on many subjects, they are to be admired for the candour with which they freely own that white-men are greatly their superiors, not only in arts and customs, but even in mental capacity: and we must confess that in this acknowledgment they are greatly our superiors in good-sense, and deserve in this particular point, to be respected and imitated by those European nations whose arrogance or blindness makes them imagine that the inhabitants of no other country are equal to themselves. Such Europeans who despise the humble example of these Africans, may yet be taught one lesson of humility;

and, by turning their view to some Asiatic nations, may be made to confess that in vanity and arrogance, they are there out-done.

White-men are called *mǎkwá mǎshū*; which appears to be a literal translation of the English word, if I may thus venture a conjectural explanation. The first man whom the Bachapins ever saw wearing the European dress, were some Colonial Hottentots, who about twenty years before the date of my visit, began to find their way into this country, and to whom the first discovery of the *Briquas* (Bachapīns) is attributed.* These latter, adopting then, according to this supposition, the Hottentot term *qua* or *kwa*, for 'men,' and adding their own prefix *mǎ*, called their new visitors *mǎkwá*: but afterwards, finding that another nation also wore the European clothing, who differed widely from these 'makwá' by the *white* color of their skin, they distinguished these second 'makwas' by the word *shu* (white), adding to this also, as the proper idiom of their language requires, the prefix *ma*; thus forming the term *mǎkwá-mashū*.

Of the *mental capacity* of the Bachapins, I have given an example when explaining my method of gaining some knowledge of their language †; but this is, perhaps, the most unfavorable specimen; and in many affairs, connected with their own mode of life, where necessity has gradually developed the faculty of reflection, they exhibit considerable shrewdness. In forming our judgment respecting the degree of intellectual power which may exist in men of uncivilized habits and untutored minds, we must not pronounce absolutely on the evidence before us, but must endeavour to imagine what it would be capable of effecting by due care and cultivation.

The Bachapins are unable, or seldom make an attempt by words, to numerate above ten, which they call *súmi* ‡ (soomy); and denomi-

* The name of *Briqua* occurring in Sparrman's map, proves that the existence of this tribe, was known at least by name, so early as forty years before; and the word Houswana in Le Vaillant's, ten years afterwards, is most probably intended for *Muchuána* or the same people (see the note at page 303.): but in both maps they are placed not far from the western coast, very distant from their true situation, and where, it is said, no Briquas or Muchuanas have ever resided.

† See page 295.

‡ Sometimes pronounced *shúmi*.

nate any greater number by the term *intzi-intzi* or *intsintsi*; or an unusually great number, by the expression *intsintsi lisum* (a great many tens). In reckoning the number of a large herd of cattle, they separate them into tens, and thus gain a more distinct notion: but in ascertaining whether any be missing from a herd with which they are acquainted, they depend, as they say, solely on their knowledge of the colors, particular spots, size and countenance, of each animal. This last method proves their great strength of memory *, as well as some mental perception, when necessity forces them to use it: and although this latter faculty may not be found equally strong when applied to other purposes more unusual in their mode of life, yet the fact plainly shows that it needs only a different education to bring it into action on many other occasions where at present it appears lamentably feeble.

There is little doubt that, small as this power may at present appear, it will admit of an extension much beyond its present bounds, although it be an experiment which hitherto has never been tried. With this view it would be highly interesting to make the trial, by bringing half a dozen, or more, boys of this nation, to England, to be educated in useful learning and instructed in those arts which might be most likely to contribute to the civilization or improvement of their countrymen at their return. In this manner they would by mutual conversation with each other while in Europe, preserve the knowledge of their own language while they were acquiring ours, and at the same time would give us a favorable opportunity of examining theirs, and of reducing it to a regular written form by which they might be enabled to record useful information and, under the care and assistance of some liberal-minded and sensible European, communicate to the youth of their own country the civilizing influence of letters.

When I speak of *civilizing* the native tribes of Southern Africa, I mean not to be understood as asserting that their minds are susceptible of a very high polish, or as being very confident that they are

* See page 373 of the present volume.



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

Portrait of Chaasi a Bachapin.

Published by Longman & Co. May 3. 1823.

naturally capable of the higher branches of human knowledge. For, without any example before us, of a nation of blacks who have risen to the higher degrees of civilization, such a presumption would be utterly groundless: it can therefore, at present, rest only on the wishes of the philanthropist. But, that they may be rendered better and more reasonable men, by the introduction of a purer system of morality than that which they are now following, is an assertion which may be made, without the least hesitation.

The Bachapins are men of well-proportioned *figure*, and generally of the height of six feet; but many are met with of shorter stature, and a considerable number are taller. Though they have the appearance of being robust, yet they possess much less muscular power than Europeans. As they always travel on foot, and thus increase the strength of those muscles which are used in walking, they are able to perform very long journeys with comparatively little fatigue; and from the same cause, they have acquired by constant practice, the power of throwing the *hassagay* with some force; but in all other modes of exertion they evince a weakness which the form of their limbs would not seem to indicate. To a traveller who has been first accustomed to see the small and delicate hands and feet of the Hottentots and Bushmen, those of the Bachapins appear to be large. Though the hand is nearly of European proportion, the feet are, from walking oftener without sandals than with them, larger and generally very coarse.

The Bachapin whose portrait is given in the tenth plate*, was

* The *tenth plate* is the portrait and figure of *Chaasi*, a Bachapin of the richer class. The whole of these portraits, as here engraved, were completed from the life, without presuming to embellish them by additional decoration; or improvement of any kind. This drawing was made at a place which I have distinguished on the map as my *Garden*, where *Chaasi* accidentally visited me. It was my custom, as before mentioned, to pay in tobacco, those who allowed me to draw their likeness; and as this man's *sibblata* (snuff-bag) was not large enough to hold the quantity given to him, he tied the remainder up in a knot at the corner of his *kobo*. It was necessary to mention this circumstance, in order that the knot might not be viewed as the usual form of the cloak. For the same reason, it must be explained that the *kobo* is not always worn in front, as it is here represented: but in walking, it is a very common practice to place it so that it may protect them either from the

selected from among his countrymen, as exhibiting a fair specimen of the national character, with respect to *figure and cast of features*. A number of other portraits, which were taken during my residence at Litákun, were drawn for the purpose of showing every variety of countenance and feature, and among them are several which differ much from that plate: some having more resemblance to the Guinea Negro, and others, on the contrary, to the Hottentot or Kora, with whom there frequently exists a real consanguinity; which latter resemblance may be seen in the eighth plate. The head of *Bðklóokwě* at page 433. shows the change which Bachapin features undergo from age: and the two at page 529. are given as a representation of a fanciful mode in which the young men often cut their hair. They have not the excessively flat and dilated nose and the very thick lips of the Negro of Guinea; although examples more or less approaching towards them, may often be seen: nor have they the remarkably pointed chin or narrowness of the lower part of the face, which distinguishes the Hottentot race. In figure they are much more robust than the latter.

While drawing many of these portraits, I was much struck with the little agreement which *their proportions* have with those of a European head. The relative position or distances of several features, differed often in a most remarkable degree; and the head of Molémme would set all the rules of the art at defiance. In this occupation it appeared that nothing could be done but most scrupulously to copy the subject, even in those parts which a portrait-painter does not consider necessary to be done from life: but a traveller must, whether he would copy figures or landscapes, adopt more rigid rules, and unless he throw aside all European 'manner,' and cease to indulge in those licences which custom seems sometimes to tolerate

sun or the wind. The stick or club in his hand is called in the Sichuana language, a *mullāmu*: by constant practice, these men have acquired the power of throwing it with great precision; and frequently kill the smaller animals, such as hares and weasels, which they occasionally surprise in the plains. The upper part of his head was thickly covered with *sibiilo*; but the lower hair was left in its natural state, and is here engraved in a manner which will give a correct idea of its short woolly appearance.

in the professed artist, it is impossible that his drawings can fulfil the purpose which he may be supposed to have in view ; that of bringing home faithful representations of what he has seen, whether as memorials for his own gratification, or for the information of his friends, or for the use of the public ; the object of the 'artist' being rather to display his talents in the art, by producing a pleasing picture. The former considers the art as the means of exhibiting nature, and of conveying information : the latter regards nature as the medium through which he may display his art, and afford amusement.

The *women* are in *figure* very different from the men, and exhibit little or no beauty of proportion or form. Besides their great inferiority in stature, the inelegant manner, excepting the kobo, in which they are clothed, adds much to the clumsiness of their shape ; and those of the shorter size, resemble a mere bundle of skins.

They wear the same *dress* as the Hottentots* ; but call the 'fore-apron,' by the names of *makkaabi* or *moteeno* (motáyno), and the 'hinder apron,' by that of *museesi* (moosáysy). Their legs, from the foot to calf, are most commonly covered with thick leathern rings, not indeed for ornament, as they give their legs a most clumsy appearance, but for defence against thorny bushes, and similar obstructions, which they almost every where meet with in walking over the plains.

They seemed to possess a full share of good-nature and a kind disposition. In their youth they are lively ; but as they advance in years, the laborious duties of their station, and the complete submission which it demands, render them sedate and careful. I remarked nothing in which theirs differed from the general *female character* of other nations ; a milder temper than the other sex, a greater inclination to domestic employment, and an affectionate care for their infants, were as visible here as in a civilized land. It would appear that the female character, independently of the influence of education, is less distinguished by national differences, than that of the male :

* The Hottentot dress has been described in the first volume, at page 395.

the range and variety of its occupations being naturally more circumscribed, it continues nearly in the same state, because the situations in which it is placed, have many circumstances in common with all the rest of the world. Often, when in the presence of a crowd of these poor African women, one might be led to fancy that they were not so very far below the uneducated peasantry of Europe, as the term 'savages' induces us to suppose; and this, certainly, would not altogether be an imaginary feeling: for, surrounded by a crowd of men, one could not, for a moment, forget that we were in the midst of a nation differing extremely from our own; but on turning to hear the conversation and remarks of the women, we might seem, in an instant, to have travelled several thousand miles nearer to Europe, and to feel less sensibly the impression of being in a strange land.

In public the women do not much associate with the other sex, their occupations being distinct: the *men* employing themselves in the chase; in warfare or plundering; preparing leather; sewing clothes, even those for the women; making various implements, such as hatchets, knives, and all similar articles; milking; in attending cattle; and in all work in which oxen are used:—while the *women* build the houses; plant and reap the corn; fetch water and fuel; and cook the food. It is very rarely that the men are seen helping the women, even in the most laborious work. It must not however be inferred from these remarks that they are deficient in mutual affection; that would be too unnatural to be probable; but their affection towards each other, if a stranger may give any opinion, appeared to possess little of a refined character.

Nor is this to be wondered at, when most of their *marriages* are formed without consulting the inclinations of the intended wife. In many cases the girls are betrothed while yet but children; the bargain is made with the parents, and to them the price is paid: for she is in reality sold; and on this account, the husband considers her generally as a servant whom he has bought to build his house and cook his food. There is little difference between such a wife and a domestic slave. Though the girl should have arrived at a marriageable age before a husband appear, yet even then she is purchased of

the parents ; whose consent or refusal is of more importance to the match, than the approbation or disapprobation of the daughter. Ten oxen is accounted a high price for a wife : but judging from the poverty of the greater number of Bachapins, the average value may be rated as below five ; and as there are few of the lower class who possess more than the cloak which covers them, their wife would be too dear, if she cost only a goat. According to the information I obtained, there were scarcely a dozen men among the whole tribe, who were not married : nor can this appear an extraordinary circumstance, but to those who have been born in a civilized country, where the artificial state of society renders that union an affair of the head rather than of the heart, and where calculating prudence often steps forward to forbid it altogether. Here the poorer class do not stop to consider whether their wages will enable them to support a wife and family ; nor does any of the richer wait till he have accumulated more property and increased the number of his herd to that of his neighbour's. On this point the savage stands superior, and here he seems, according to the law of Nature, wiser than the polished inhabitant of a more civilized land.

If the marriages of this tribe be attended with any special ceremony, this is altogether unknown to me : I never could learn that any particular form took place, as necessary to confirm the matrimonial contract, and render it legal ; nor do I believe that any further arrangements are required, than those which have just been stated.

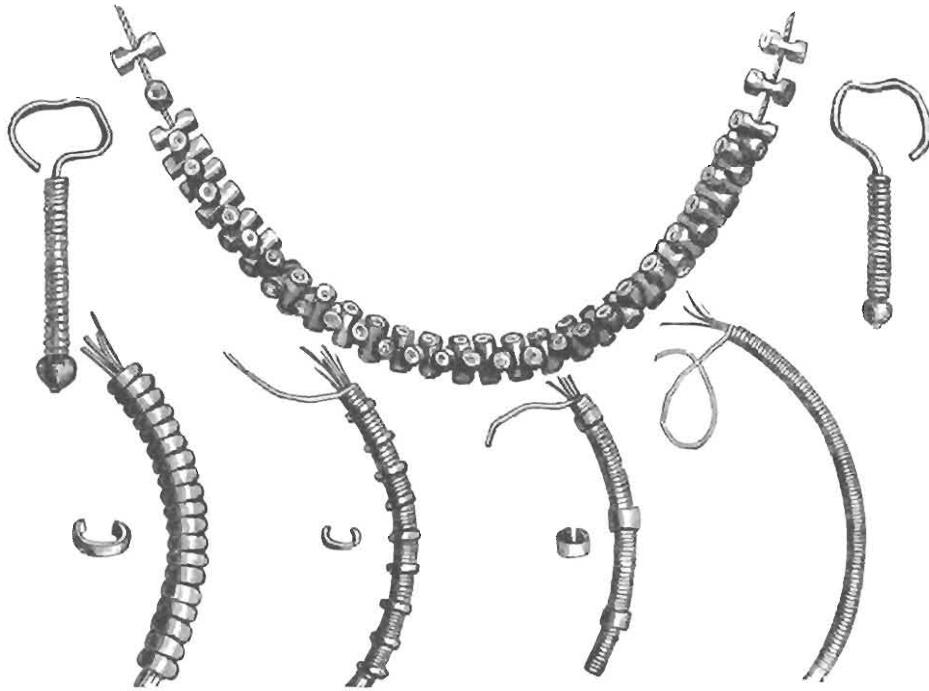
Those women who are of pure Bachapin descent, have very little *personal beauty* ; and all that can in general be said, is, that in their youth their features are not displeasing. Those of Kora descent might, perhaps, sometimes be thought tolerably pretty at that age ; and in more advanced years they often preserve a better appearance than the others ; as may be observed in the eighth plate. The number of Bachapins who have taken wives from among the Koras, is not small. This seems to be a prevailing custom, with that class who can afford to purchase them ; while at the same time the Kora

parents prefer foreign husbands for their daughters, because the Bachapins pay them ten oxen, which is more than they can obtain in their own tribe. On the other hand, the Koras, as if to counter-balance this irregularity, are equally unpatriotic in their choice, and often select their wives from among the Bachapins.

It may be said that *vanity* is to be found even at Litakun, and that it follows the same general rule as in other countries, and in most instances holds in direct proportion to the gifts of Nature in personal endowments. I have often been amused at the various effects produced on a party of young women, by my looking-glass; those who were pretty continued for some length of time viewing themselves with a smiling air, while those of a different complexion returned the glass after the first glance, and were unable to prevent their countenance from betraying disappointment.

But all feel that universal desire for *personal decoration*, which is not only natural to the sex, but the total absence of which, more especially in youth, may even be considered as an indication of a wandering from the usual track. They sometimes, when desirous of exhibiting their beauty in its most attractive light, adorn themselves on the cheeks, the forehead, or the nose, with streaks of red ochre mixed up with grease. This piece of coquetry may gain the admiration of their own countrymen; but it would have a very different effect upon a European, who would view it as the most absurd disfigurement which could be devised.

They are fond of wearing some ornament in their ears: that which is in most general use, is the *manjéna* (*manyána*) or ear-drop, a small pendant made of copper wire, and of the form and size represented on the opposite page, by the two outermost figures. It consists of a thin wire very neatly wound about another of larger dimensions and terminated by a small knob formed by a piece of copper hammered round the end; the upper part being bent into a ring by which it is fastened to the ear, in the manner shown by the 7th plate. They are not always worn in both ears at the same time: sometimes as many as six are appended; and most frequently more than one.



These and most other personal ornaments, excepting the ostrich-shell girdle* for the women, and the *lekáaka* for the men, are worn equally by both sexes.

The place of the *manjéna* is often supplied by a *tállámä* or button, either of metal or of wood; or even by a piece of stick or a reed.

The upper figure of the above engraving represents, in its proper size, part of a necklace formed of small bits of wood very neatly cut to fit and cross each other alternately.

Another very common ornament is the *liséeka* † (*lisáyka*) or copper bracelet; which exhibits considerable ingenuity, and skill in workmanship: but neither these, nor any other ornaments made of copper, are the work of the Bachapins. They are manufactured by some of the more northern tribes; particularly by the *Bamäkwĩns* (*Bamäkwéens*) and *Morútzis* (*Morootzies*), in whose country that

* Described in the first volume, at page 396.

† Or *māshéeka*.

metal is said to be so abundant that a sufficiency for their constant consumption may be collected on the surface without the labor of mining.*

These *bracelets* are perfectly pliable; and the manner in which they are rendered so, and the neatness of the work, prove that those tribes have attained some skill in the working of metals. They may be considered as a ring of hair covered with copper wire. This wire is of their own manufacture: the hair employed, is taken from the tails of the *kokūn*, of the giraffe, or of other animals affording thick and long hairs. The four lower figures of the engraving in the preceding page, represent, of their proper thickness, a part of four different bracelets; for the purpose of showing, not only their structure, but their different varieties. That on the right, is the plainest and most common sort: the two intermediate bracelets are made in the same manner, but with the addition of small rings, (such as are represented separately,) fixed on at intervals: the one on the left is the least common, as it evidently cost more trouble in making, being formed entirely of such rings fastened on separately. These rings are in fact but short bits of copper bent into that form, and the ends skilfully hammered together: from which it may be concluded that they are unacquainted with the art of soldering; nor did I ever see among the natives any example of this art. These bracelets are so favorite an ornament that the wrist is frequently covered with them. The same, but larger, are sometimes worn above the elbow; and by some they are worn under the knee.

Beads, which they call *sikháka*, are, it is scarcely necessary to repeat, worn in profusion by both sexes, in the manner either of

* To the mineralogist it may be interesting to remark that the *Bamákwiin* and *Morútzí* countries, and the *Koperbergen* in Little Namaqua-land, are the only places in the extratropical part of Southern Africa, where *copper* has, as yet, been found, although its existence in other places, is not improbable. It is said, perhaps with some exaggeration, to be so abundant about the *Koperbergen* (Copper-mountains), that it lies on the surface of the earth in the form of loose lumps of ore; and judging from a specimen in my possession, this ore appears to be sufficiently rich in metal to deserve more attention than it has hitherto received. The subject is, at least, worth some investigation.

bracelets, or of girdles, or of necklaces ; although a large proportion of the inhabitants are too poor to afford themselves this decoration ; which thus becomes in some degree a mark of distinction. The favorite colors at this time, were, as already noticed, black, white, and light-blue ; and the size, between an eighth and a quarter of an inch in diameter. Other colors and sizes, were also worn ; and a sort variegated with lines or spots of a different color, and but little less than half an inch in diameter, were much admired. Besides the common porcelain beads of European manufacture, iron or copper beads are much worn, though less esteemed. These are made by the same tribes and in the same manner, as the small rings just described. Plain rings of brass or copper, are frequently to be seen on their fingers : this ornament is called *mitsánna*.

But the most remarkable peculiarity of a Bachapin woman, is the mode in which she dresses her *hair*. The appearance and form of it, may be seen in the 7th and 8th plates. The hair in its natural state * is so excessively woolly that it never forms itself into locks, unless it be left to grow for a great length of time and clotted together with grease or dirt.† It can therefore be only by much pains and continual care, that the women bring their hair into so singular a state. They form it into innumerable threads of the size of thin twine, which, hanging in equal quantity all round the head, have the appearance of being fastened at their upper ends to the centre of the crown ; while their lower ends, being all of an even length, are never allowed to descend lower than the top of the ear. These threads, being well powdered with *sibilo* which adheres to them by the assistance of grease, continue perfectly loose and separate from each other. The weight which they derive from this mineral, keeps them always in a perpendicular position, and so exactly parallel, that the head seems to be covered, rather with something artificial in the form of a cap or small bonnet, than with any thing which naturally belongs to it. It is only when the wearer walks or makes a sudden

* Which may be seen in the portrait of *Chaasi* ; plate 10.

† Such as may be seen in the portrait of *Boklóokwe*, at page 433.

motion, that these threads are seen to separate; but on the person standing still, they immediately resume their proper place, and are hardly ever observed out of order. Women of the poorest class, or those who care little about personal decoration, do not wear their hair dressed in this manner; but all the rest follow this as the general fashion.

The usual *dress of the men* consists of no more than three articles — the *kóbo*, the *pūkóje*, and the *licháaku*: to which may sometimes be added, the *khúru*.

The *kobo*, or cloak, is of two sorts, which have already been generally described*; and a reference to the different plates of this volume, will give a complete idea of all its varieties: sometimes in very hot weather, a small leopard-skin is worn instead of the larger kinds. Some account of the various skins of which it is made, and of the mode of sewing them together, will be found in the following pages.

The *pūkójě* (*pookóye*) or, ‘jackal’ requires no further description in this place †, as its form or size never vary. Sometimes one of the corners by which it is tied, is lengthened by a cord which is allowed to hang over one hip as low as the knee and is ornamented at the end with a few large beads.

The *licháaku* (*lechárkoo*) or sandals, have been mentioned before ‡; and by the representation of them at page 380 §, it will not be difficult to comprehend the manner in which they are made. The soles consist of a single piece of thick hide, generally that of

* At page 350.

† The *pūkójě*, *pūkóli*, or *pūkoghě*, has been described at page 318.

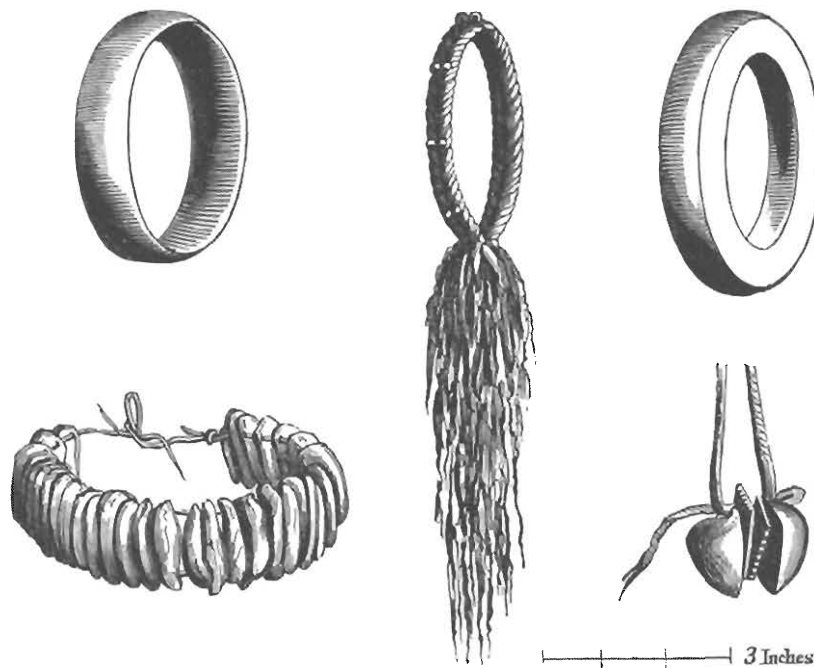
‡ At page 398. and in the note at page 459. of Vol. I.

§ That engraving shows the upper and under sides of two pairs of *sandals* of different makes. In the figure on the right, the leathern straps pass between the great toe and the next: in that on the left, they are intended to pass over all the toes. The two small intermediate figures are given for the purpose of showing the manner in which the strap, which is of a single piece, passes over the foot, (in the figure on the left), and is fastened to the two transverse straps which are fixed to the sole. The upper, of these two figures, shows the end of one of the transverse straps; and the lower, the form which the other strap takes when fixed into it. Their appearance on the foot may be seen in the engraving at page 291., and in the ninth plate of the first volume.

the ox; and the straps, of that of some antelope. These soles are always much larger than the feet, especially in the fore part, for the purpose of guarding them from the grass and bushes, or, perhaps, of giving a firmer step on loose sands. Unless when the nature of the ground or of the country require them to use such protection, these people more frequently go barefooted, even the chieftains, and the chief himself.

The *khúru* (khóoroo) is merely a cap of fur or leather, made to fit close to the head: it is of no constant or particular make; nor is it worn by the greater number.

Ivory rings, such as the two upper figures here represent, are worn round the wrist, or above the elbow, by men of the richer order:



sometimes more than one are seen; but whether these be any peculiar mark of rank or distinction, or whether the wearing of them depend only upon the persons ability to purchase them, is a question which my information does not enable me to determine; but there is little doubt that here, as in other countries, many signs by which the higher classes of society are distinguished at first sight, as dress or

equipage, are to be regarded merely as a display of their riches. The poorer Bachapins were more frequently without any personal decoration whatever.

Of these two rings, the figure on the right, was taken from one which was presented to me by *Mollemmi*, the last time I saw him, and two months after I finally left Litakun. He took it off his arm at the moment of parting, and delivered it to me as a proof of his friendship. It is the only thing of the kind which, during my travels among the Bichuanas, I ever received gratuitously.

The *platted bracelet*, shown by the middle figure, is made of the entrails and sinews of animals, or more rarely of bark. It is decorated with copper or porcelain beads, and, when new, has a large appendage formed by the loose ends of the plat hanging together in a long bunch which in time becomes much clotted by the accumulation of grease and red ochre, or sibilo.

Amulets of various forms hang constantly round the neck of those who have faith in them, or who feel a necessity for their protection; but many persons are seen without any thing of the kind. The lower figure on the right represents one which has already been described at page 550.

The opposite figure on the left is that of the *makkáe* (makków) or dancing-rattles, which are worn round the ankles during the time of dancing; but I never on any occasion saw them made use of: in their nature and effect they do not differ from those used by the Bushmen and described at page 65. Each separate pod, which appears to be formed of skin, contains usually a few small pieces of the shell of an ostrich-egg, or little pebbles.

The *lekáaka* (lakárkar) or ear-plate, is a thin plate of copper suspended from the ear in the manner shown by the engraving at page 433., where it is represented nearly of the largest proportion. Its weight is considerable, which, with its size, would render it a most inconvenient ornament to any person who had not been gradually accustomed to wear heavy substances in that part. It is suspended by means of a short piece of stick passing through the lobe of the ear, and to which stick it is fastened with strong gum or wax.

It is made of various sizes between two and five inches in length, and was observed to be worn only by men of the richer order; but never by women.

Tálläma or buttons, whether of European, or of Bichuana, manufacture, are much esteemed; and those which are quite plain, are preferred to such as bear any stamped figure. They are employed in a variety of ways, as ornaments; but never, as fastenings for their clothing: for this purpose, they find small thongs of goat-leather more useful, and more secure.

Various parts of animals are viewed as ornamental; and hares' tails appeared to be regarded as a great decoration to the head; and the bladder of that, or of some small quadruped was often to be seen affixed to the hair. Of these latter there were most commonly more than one; and sometimes six or more, were appended. Hair from the mane or the tail of the kokung, was often placed as a crest upon the crown of the head: and the tail of the *kaama*, or that of the Crescent-horned Antelope, with the hairs spread out and pressed flat, formed a very usual, and much admired, appendage to their leathern cloaks, in the manner shown by the engraving at page 529.; in which, and in plate 10., may be seen a very common practice of ornamenting the edge of such cloaks with small holes.

Young men, especially those of the richer class, are not without a desire of exhibiting themselves to the greatest advantage, and sometimes an affectation of peculiarity in dress or decoration, points out the aspiring youth of *haut-ton*. The two figures at the beginning of this chapter, represent the heads of two '*dandies*' of Litakun. Their hair had lately been cut, and doubtlessly in the newest and most admired fashion. In that on the right, the lower part of the back of the head had been shaved, or rather, scraped, bare; and two parallel and curved lines, also scraped bare, surrounded the head, and at their meeting behind, formed an angle: while the rest of the hair was left in its natural state, thick and woolly. They say that this operation of scraping is attended with pain, and I readily believed them when I saw the instrument with which it was performed; a small piece of iron sharpened at the end

like a chissel, but with an edge not keener than an ordinary knife. These bald lines, which might be compared to a path-way mowed through a field of corn, were sometimes single; and some of these fashionable young Africans were observed having the whole of the head scraped bald, excepting a small patch on the top. In the figure on the left, the lower part of the hair is also scraped away; but instead of those bare lines, the fancy of the wearer led him to distinguish himself in a manner which he thought more becoming, by allowing a tuft of hair at the back of the head, to grow as long as possible. This latter was a fashion followed also by Mattivi, who, in addition, covered the top of his head with a profusion of grease and sibilo. Some, instead of sibilo, protect their head by a *khúru* or cap either of fur or plain leather; but as this piece of dress is not common, there are very few who are not at all times both bareheaded and barefooted. Some of the young men display their taste by wearing very large ivory-beads round the ankle.

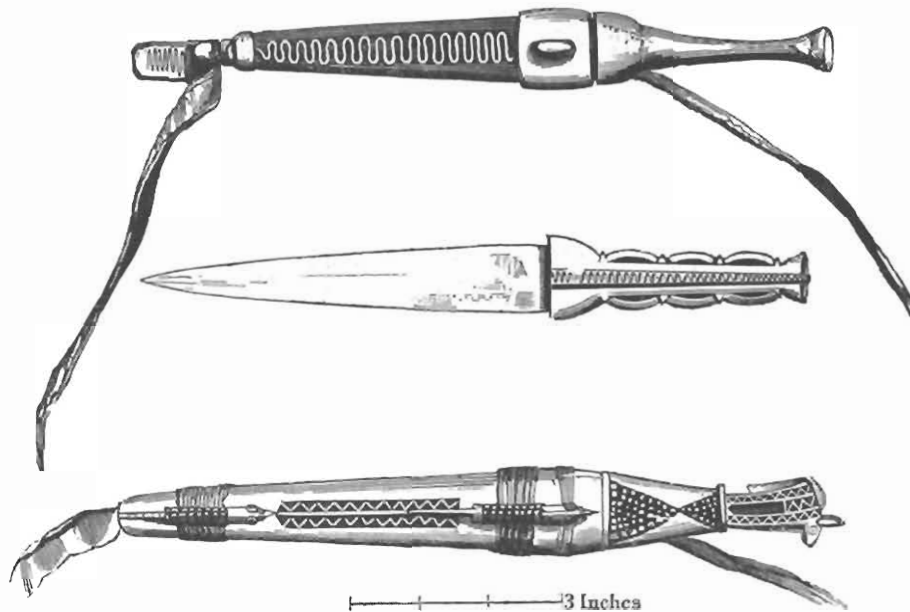
Many of the chieftains, and others of that class, when not armed, carry a stick about five feet long and of the same size as the shafts of their hassagays. This they call a *tsámmä**, which implies a 'walking-stick,' though it is merely carried in the hand, and never used as a support or assistance in walking: from being so much accustomed to the hassagay, they take the *tsámma* probably with no other view than to avoid being empty-handed.

The true color of their skin, which is black though considerably lighter than that of the Guinea negro, is so universally disguised by red ochre or sibilo, as more fully has been explained on a former occasion (page 256.), that a Bachapin in his natural color, is a rare sight. It is in the dry season of the year, that they most adorn themselves with sibilo, as rain is considered inimical to its beauty; though in reality this substance is used, but in a somewhat less quantity, at all seasons.

Several useful articles are carried about them as constant

* The word *tsámmä* means also 'to walk' 'to go away' or 'to depart.'

appendages, and are always hung round the neck. Of these the *tīpa* (téepar) or knife, is the most common and the most indispensable. The first or uppermost of these figures will convey an idea of the kind most frequently seen; the second represents one without its sheath and with a more ornamented handle; the third is one of the



most handsome, its handle and sheath being carved out of ivory. The blade, which is made with an edge on both sides, is mere iron: the Bachapins seemed to be unacquainted with the difference between that and steel.

Their knowledge of metals is very imperfect; and they were totally ignorant of their relative value according to the estimation of civilized nations. The word *tsiipi* or *tsīpi* (tseepy), used alone, signifies iron; *tsīpi ǝ kúbilu*, literally 'red iron,' expresses copper: *tsīpi ǝ tsēka*, 'yellow iron,' was the name for gold as well as brass; and silver was called *tsīpi ǝ chu* (or *shu*), or 'white iron.' It seems, therefore, that the word *tsiipi* may be taken as equivalent to that of 'metal.'

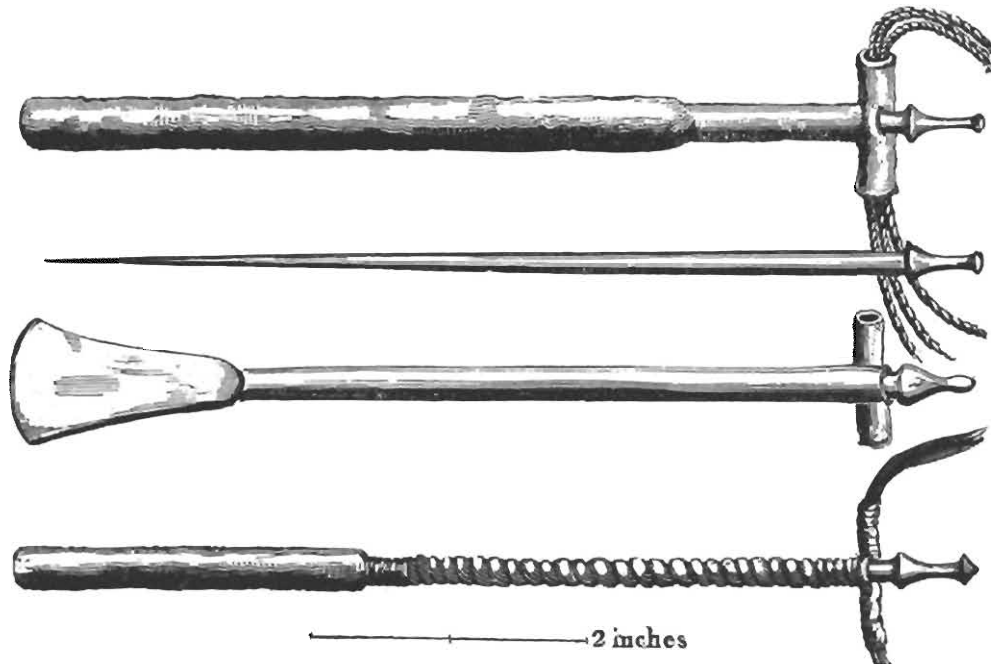
The handle and sheath are most commonly of horn or wood variously carved; the latter part consists of two flat pieces bound together with sinew: the front piece alone is ornamented. To the hinder

part is tied a thong by which it is fastened to a necklace, while the lower end of it is left hanging below the knife for the purpose of keeping it in a perpendicular position.

In the lower figure, the two weasels on the sheath are left in 'high relief;' and from this some idea may be formed of the patience of these people in *carving*. But all work of this kind is done, perhaps, merely for amusement; as it is generally carried about with them, and taken in hand only when they have nothing else to do: so that it proceeds in a very desultory manner, and a long time passes before it is finished. Those parts which are black, are cut into the ivory, and filled up with a dark gummy substance.

Suspended in the same manner as the knife, they frequently carry a *sibbáata*; which is a small bag for holding tobacco or snuff.

The *thūko* (tóoko) or needle, is a very usual appendage; it belongs exclusively to the men, and is one of which great use is made. It is always kept exceedingly sharp, and may more properly be named an awl. The figures here represent a *thūko*, and three varieties of



sheaths. These sheaths are varied merely according to the taste of the maker: they are made of leather, and at their upper end a

transverse tube of the same material is formed for the purpose of receiving the cord which goes round the neck, and perhaps also for keeping them in a perpendicular position.

The work which they perform with this instrument, although proceeding very slowly, is admirably neat and strong, two qualities in which it far excels all which I have seen of European sewing. Their thread is the divided sinew of animals*; than which, no fibre possesses greater strength. Their *manner of sewing* is; to place the two edges of the leather to be connected, close by the side of each other, and, if fur, to place the hairy sides together; a hole, barely large enough to admit the thread, is then, with the utmost precision, pierced with the thuko, and the sinew inserted with the hand. The durability of these seams consists not only in the strength of thread, but in each stitch being fastened; so that the breaking of one does not affect any of the others: they are also rendered impervious to the wind, by the care which they take to make the holes no larger than the thread. To this end the gradually tapering form of the thuko is especially adapted; for thus, with the same needle, holes of any size may be made with the greatest precision, by so placing the finger and thumb, that the instrument shall not penetrate beyond that part which is just of the thickness to make a hole of the size required; or, in other words, they place the finger at the part where it is of the same thickness as the thread. Although they admired the greater expedition with which my Hottentots worked with needles which drew the thread through by means of an 'eye,' yet they expressed not the least wish to possess any of these or to make use of them; and when some of my people employed them to assist in making their leathern trowsers, the natives always used the thuko. Their method was in reality the best in every respect excepting despatch; but as expedition in work, instead of being an advantage to people who have more time than employment, is rather a disadvantage, as it would often leave them without the means of amusing their otherwise vacant hours, they viewed our superiority

* See Vol. I. page 214.

in this and in many other things, as a matter of mere curiosity, but not of interest.

They frequently wear suspended from their necklace, a *whistle*; either of ivory, as the second of these figures; or of wood, as that on



the left, the string of which is decorated with iron beads. They are sounded in the same manner as the reed-pipe *, and give a shrill tone, well suited for the purpose of making signals to persons at a distance: they were said to be used also on their elephant-hunts. In short, whatever article is of frequent use and of light weight, is fastened to the neck.

The *ketsi* (káitsi) or bag, hangs by a long cord across one shoulder, and is usually taken with them when they leave home, or go on a journey: in this they carry any thing which cannot conveniently be slung about the neck; and as it hangs as low as the hip, and sometimes much lower, it is virtually the same as a pocket.

* Which has been already described at page 410.

In hot weather they sometimes carry an *umbrella* made with ostrich-plumes fixed round a small circular piece of stiff hide through the centre of which a long stick passes and forms the handle. The whole apparatus has precisely the form of our parasols, and differs only in its materials; but has an exceedingly elegant appearance.

The smaller black feathers which cover the wings and body of that bird, are applied to a very different, but equally useful, purpose. They are tied round a thin stick of the size of the shaft of a hassagay, which is thus covered for two or three feet along the upper part of its length; their points turning outwards. This *feather-stick* often renders the natives important service when hunting or attacking the larger and more ferocious wild animals. If in approaching too near, these creatures should suddenly turn upon them, their only chance of escaping, is by immediately fixing the feather-stick into the ground, and taking to flight. As this apparatus is always carried in a manner to be most conspicuous, the animal, seeing it standing up before him, mistakes it for the man himself, and vents his fury upon it: by which stratagem the man gains time, either to escape to a place of safety, or till his companions come up to his assistance. In this manner the life of one of my Hottentots was once saved from an enraged rhinoceros.

When they are on a journey, and often at other times, they carry suspended from their neck, a *lorúlo* or stick for procuring fire. Nothing can be more simple, as it consists only of two sticks about six inches long and not so thick as a finger. On the side of one of these, several round hollows, although one would be sufficient, have been cut out for the purpose of receiving the end of the other stick. When they have occasion for fire, either for cooking their food or for lighting their pipe, they place the hollowed stick on the ground and hold it steady by pressing the foot upon one end: some dry wood is then scraped into one of the holes, and the end of the other stick inserted or placed perpendicularly in it; while a small quantity of combustible matter, such as dry grass, is heaped close round the hole: the perpendicular stick is then twirled round between the palms of the hands, with as much velocity as possible; and by continuing this

motion, the violent friction upon the lower stick, in a short time causes the powder and the grass to take fire. The Bachapins were unacquainted with any other mode of obtaining fire, till the Hottentots taught them that of the flint and steel; but though a considerable number of small brass tinder-boxes and steels, made expressly for being carried in the pocket, have been from time to time brought to Litakun, yet these people were rarely seen to make use of them; and habit is still so powerful that they seem to think their own *lorúloes*, or fire-sticks, the most convenient.

Of the personal appearance, dress, and decorations, of the Bachapins, the foregoing descriptions may suffice for giving a general idea.

The aridity of their atmosphere, conjointly with a plain and simple diet, is the cause of the catalogue of their *disorders* being but short. The *small-pox* has, once or twice, as before stated, found its way into this country; and, besides carrying off great numbers of the inhabitants, has left on the faces of many whom it spared, lasting proofs of its visit; but I never saw among them any symptoms of *elephantiasis* or other variety of leprosy, nor of any other disease of that complexion; although indubitable proofs of these dreadful maladies may be observed among all the more southern tribes. Under these and so many other exemptions, therefore, it may be called a happy land. They are sometimes visited with *ophthalmia*; but a single case of blindness was all that came under my observation: nor did I any where see a cripple or a person of deformed figure.

There are men among them, who make a profession of curing disorders; but I had no opportunity of learning whether they really possessed any *medical knowledge*; as all the answers which could be obtained to numberless questions put at different times on this subject, only tended to show that the healing-art among them was nearly as low as their religion, both equally founded on the most absurd beliefs and mixed with the grossest ignorance. They seemed to rely more on charms and amulets, than on the properties of any drug; and those plants which were pointed out to me as medicinal, were most frequently directed to be used in a manner which, if they

had any efficacy, could hardly bring it into action. But as it is a well established fact, that the mind, through the medium of the innumerable nerves which pervade every part of the animal system, acts in many cases more powerfully upon the body than medicines, it is not improbable that these charms and amulets, however ridiculous they may appear in our better judgment, may have often a useful, and more than imaginary, effect on those who have faith in them. These pretended healers do not deserve even the name of *empirics*, since their practice does not appear to be guided even by observation or experience. For the cure of inflammatory affections of the eye, which at particular seasons are very prevalent, they are said to use no application whatever.

There are, however, some few rules which, though now followed as custom, may have formerly been the result of more observant men. Their mode of arresting the progress of the poison in *wounds* from the arrows of the Bushmen, as it was related to me, is not unreasonable, though rather rude: it consists in scarifying the flesh around the wound with long and deep gashes. It is evident, whether they know it or not, that by dividing the veins which lead from the wound, they intercept the circulation of the blood through that part, and, consequently, prevent the poison from spreading. It is probable that they also cut out the part immediately surrounding it; although this is merely surmise. But such a method can only be successful, where the arrow has not penetrated deeply. Neither the Bichuanas, nor the Bushmen, poison their *hassagays*, and therefore the wounds made by them are healed merely by the application of a salve compounded of grease, and charcoal reduced to powder.

Their *language*, so important and interesting a point in the investigation of man in an uncivilized state, so important to the philologist as an historical and geographical record, and so interesting to the philosopher as a picture of the art of speech in a state but little beyond its infancy, would seem to claim a more attentive examination than it would be convenient, in a work of this nature, to bestow on the subject. As far as my researches hitherto, have enabled me to make a comparison between the *Sichuana* and other

African languages, it may be said that some faint traces of it are to be seen over the whole of Southern Africa, but that, to the north of the equinoctial line, alluding to the western coast, not the least appearance of it is to be discovered in the vocabularies of any of those languages which have come within my reach. In that of the Caffres immediately adjoining the Cape Colony, many Sichuana words occur; but the dialects of the Hottentot language continue to this day, as distinct from those of the Bichuanas, as the two races themselves.

The *general tone* of the Sichuana language* is exceedingly soft to the ear, and, few syllables ending with a consonant, the remarkable abundance of vowels and liquid letters gives it a smoothness of sound in which it is not surpassed by any language of Europe; while the great number of double vowels † produce an easy flow which, in deliberate conversation, is most expressive and pleasing.

A proof that there exists in it a just and harmonious combination of vowels and consonants, is, the surprising *rapidity of utterance* which it admits of, whenever any animating subject excites the speaker to rise above the usual tone, and hurry beyond the usual rate; both which are moderate in all ordinary conversation. This extraordinary volubility of enunciation, not to be imitated in the Hottentot tongue, offers another confirmation, if it were necessary, of the widely distinct origins of these two races of men.

From the specimens of the Sichuana, which I have collected, it would appear, either that this people's love of *euphony* or smoothness of sound, induces them, as before noticed, very frequently to sacrifice grammatical precision; or that this language possesses a variety of inflections which follow perhaps no rule but that of present custom. Various unconnected particles, perhaps unexampled in other languages, intervene between words; if these particles are not

* For the pronunciation and orthography of this language, the note at page 296. must be consulted.

† These I have often written as single, with the mark of 'long quantity' over them.

to be considered either as terminations or as prefixes. The plural numbers of nouns are very frequently formed in a manner which appears reducible to no general form; and in substituting one letter for another, great licences are taken, instances of which have been given in many parts of the foregoing pages.

The following *specimen of the Sichuana language* will serve to exemplify the preceding remarks.

<i>Múndú</i>	- - - - -	A man.
<i>Móontu</i>	- - - - -	Men.
<i>Móóárrí</i>	- - - - -	A woman.
<i>Báóóárrí</i>	- - - - -	Women.
<i>Móóárrí o Muchúána</i>	- - - - -	A Bichuana woman.
<i>Báóóárrí ba-Bichúána</i>	- - - - -	Bichuana women.
<i>Móóárrí o múngkíje</i>	- - - - -	A handsome woman.
<i>Múnúna o máashue</i>	- - - - -	An ugly man.
<i>Shu</i>	- - - - -	White.
<i>Mákwáa máshú</i>	- - - - -	A white man.
<i>Síngkú kwá</i>	- - - - -	Look there.
<i>Unkú kwáanu or kwánu</i>	- - - - -	Come here.
<i>Lee kwánu</i>	- - - - -	Give it me: literally; Give here.
<i>Ee</i>	- - - - -	Yes.
<i>Níá or njá</i>	- - - - -	No.
<i>'Nchá</i>	- - - - -	A dog.
<i>Máncha</i>	- - - - -	Dogs.
<i>'Nchu</i>	- - - - -	Black.
<i>'Nché</i>	- - - - -	An ostrich.
<i>Njátu</i>	- - - - -	A cowry shell.
<i>Loháka</i>	- - - - -	A feather.
<i>Lípáka</i>	- - - - -	Feathers.
<i>'Nku</i>	- - - - -	A sheep.
<i>'Nko</i>	- - - - -	A house.
<i>'Nkó</i>	- - - - -	The nose.
<i>Klúú</i>	- - - - -	An elephant (and sometimes, by synecdoche, Ivory).
<i>Maklúú</i>	- - - - -	Elephants.
<i>Péeri</i>	- - - - -	Two.
<i>Cháanu</i>	- - - - -	Five.
<i>Klúú tsérrí péeri</i>	- - - - -	Two elephants.
<i>Ts or Táú</i>	- - - - -	A lion.
<i>E táú péeri</i>	- - - - -	Two lions.
<i>Táú tsháanu</i>	- - - - -	Five lions.
<i>Tsámmó úépa lichúsi</i>	- - - - -	Go and dig roots (small bulbs).
<i>Tsámmá</i>	- - - - -	Go away.
<i>Tsámmá</i>	- - - - -	A walking-stick.
<i>Tsámmá e teliili</i>	- - - - -	A long walking-stick.
<i>Tsámmá e kutsáali</i>	- - - - -	A short walking-stick.
<i>Mabháali or Mábbháani</i>	- - - - -	Yesterday.

<i>Tiipa i būkdali</i>	- - - - -	A sharp knife.
<i>Tiipa i būbāi</i>	- - - - -	A blunt knife.
<i>Litiipa</i>	- - - - -	Knives.
<i>Hārri</i>	- - - - -	Father.
<i>Na tiipa i ne hārri</i>	- - - - -	Give (the) knife to (my) father.
<i>Lee siháaka Mollémmi</i>	- - - - -	Give (the) beads (to) Mollémmi.
<i>'Mpá máashe</i>	- - - - -	Give (me some) milk.
<i>Lee kíghē</i>	- - - - -	Give (me something to) eat.
<i>Eēs</i>	- - - - -	(A Bachapin form of salutation.)
<i>Eē ē rumēela</i>	- - - - -	(The answer to it. See p. 431.)
<i>Mā</i>	- - - - -	Mother.
<i>Ma chun</i>	- - - - -	Our mother.
<i>Nuanjánna</i>	- - - - -	An infant.
<i>Nuenjání</i>	- - - - -	A bird.
<i>Linuenjání</i>	- - - - -	Birds.
<i>Ku e nuenjání, or Kúúku nuenjání</i>	- - - - -	A little (paululùm).
<i>Sicháka</i>	- - - - -	A bird's nest.
<i>Licháka</i>	- - - - -	Birds' nests.
<i>Sillépi</i>	- - - - -	A hatchet.
<i>Lilépi</i>	- - - - -	Hatchets.
<i>Biina</i>	- - - - -	To dance.
<i>Biitsa</i>	- - - - -	To beat.
<i>Biitsar ý kóbo</i>	- - - - -	To beat a cloak.
<i>Ke sarris</i>	- - - - -	I am busy.
<i>Méetsi achíli msháá</i>	- - - - -	The sand absorbs the water; or sand absorbs water: literally; Water, (<i>acc.</i>) drinks sand (<i>nom.</i>).
<i>Máashē achíli línshe, or 'ntsi</i>	- - - - -	The fly drinks the milk: literally; The milk, (<i>acc.</i>) drinks the fly (<i>nom.</i>).
<i>Ná ka si úkwá</i>	- - - - -	I do not understand (you).
<i>Búá kápi</i>	- - - - -	Say (it) again.
<i>* (ow) u úkwá</i>	- - - - -	Do you understand? or, hear?
<i>Tí á úkwá</i>	- - - - -	I understand (you): or; I hear.
<i>Ka ki úkwá Sichuána</i>	- - - - -	I do not understand Sichuána.
<i>Ka ti búá Sichuána</i>	- - - - -	I can not speak Sichuána.
<i>Mattívi o kíi</i>	- - - - -	Where is Mattívi?
<i>Mattívi búá Monárrí ý kwárrí</i>	- - - - -	Mattívi says (that) Monárrí (must) come (to) Litakun.
<i>Takóon</i>	- - - - -	
<i>Ki a kwárrí Takóon.</i>	- - - - -	I am going to Litakun.
<i>'A ki lítsi or 'A che éetsi or 'A ke si lítsi</i>	- - - - -	I do not know.
<i>Táata</i>	- - - - -	Strong.
<i>Múúú títúáyó</i>	- - - - -	He (is a) strong (man).
<i>Buklóoku</i>	- - - - -	Sick; unwell; bitter; sour; poisonous.
<i>Méetsi á buklóoku</i>	- - - - -	Brackish water.
<i>Mánina ý buklóoku</i>	- - - - -	A sick man.
<i>* (ow) u buklóoku</i>	- - - - -	Are you unwell?
<i>Mosárrí buklóoku táata</i>	- - - - -	My wife is very ill: literally; Wife ill very.
<i>Líiná já háaku ý máng</i>	- - - - -	What is your name? literally; Name your's, what?
<i>U</i>	- - - - -	Thou, ye, or you (<i>nom.</i>).

<i>Ueena</i>	- - - - -	Thee or you (<i>acc.</i>)
<i>Okáai</i>	- - - - -	Where?
<i>U e ákái</i>	- - - - -	Whither are you going?
<i>é (ow) káaka kantsintzi</i>	- - - - -	How long shall you be gone?
<i>Ki káaka koréli (or korri) péeri</i>	- - - - -	I shall be absent two months.
<i>U cho ékái</i>	- - - - -	Whence do you come?
<i>Ki chua ko Kriamáni</i>	- - - - -	I come from the Kruman.
<i>Tia bóona</i>	- - - - -	I see.
<i>Ke bóonje klu mabáali</i>	- - - - -	I saw an elephant yesterday.
<i>Ti sílú kó bóono úéna or úéla</i>	- - - - -	I am come to see you.
<i>Lée ki bóonji</i>	- - - - -	Let me see it: literally; Give (that) I (may) see.
<i>Rubéetsi</i>	- - - - -	He sleeps.
<i>Ba rubéetsi</i>	- - - - -	They sleep.
<i>Ki a káana</i>	- - - - -	I will not.
<i>Kómo</i>	- - - - -	An ox; or 'horned cattle' in general.
<i>Kómo é namákhári; or by syn-</i>		
<i>alopha, Kóme namákhári</i>	- - - - -	A cow; literally; a female 'komo.'
<i>Kóme 'nchú</i>	- - - - -	A black ox.
<i>Kómo tser 'nchú</i>	- - - - -	Black oxen.
<i>'Nchá é shiili mókácha</i>	- - - - -	The dog has burnt his tail.
<i>I káchuè písa</i>	- - - - -	Clean the pot.
<i>Písa é káchúla riili</i>	- - - - -	The pot is clean.
<i>Pállámú é kuchára siséeshi</i>	- - - - -	Climb (up the tree) and gather a flower.

In giving the preceding selection, as a specimen of the Sichuana language, my object here is merely to exhibit its structure and some of its peculiarities. This I have judged to be more interesting than a bare list of words, from which no insight into its nature or grammatical construction, could be obtained. Several examples of irregularities or, what I have supposed to be, incorrect pronunciation, may be seen. As the particular case which each phrase is intended to exemplify, may be discovered by inspection or by a little examination, I have, in order to confine the subject within the limits of a summary, abstained from critical remarks. With respect to the pronunciation of these words, and the marks here made use of, sufficient explanations have already been given on different occasions*; and to which a reference, if necessary, may now be made.

The Bachapins are a people who, in almost every thing they do,

* See pages 253, 254. 296. 303. 307, 308, and 309. of the present volume.

adhere to ancient customs ; but this character has nothing of peculiarity in it, as it belongs to that great mass of mankind who are too indolent in mind to think for themselves ; and for whom custom is, perhaps, the safest guide ; though one which never leads to improvement or discovery. From this cause, Bachapin *agriculture* is extremely simple, and artless ; it is, as before remarked, performed entirely by women. To prepare the ground for sowing, they peck it up to the depth of about four inches, with a kind of hoe, or mattock, which differs in nothing from the *pēeklo* or adze* excepting in its being two or three times larger.

The corn is put into the earth in the months of August or September, according to the earlier or later falling of the rains ; and is said to be reaped in April or about that time. It is of that kind which is known by the names of Indian Millet, and Guinea-Corn ; and is called in the Cape Colony, by that of *Caffre Corn* †, being of the same species as this last, yet differing somewhat from the others, although the difference is scarcely to be distinguished but by the botanist. The growth of the plant resembles that which is well known in English gardens under the name of Maize or Indian Corn ; and, vulgarly speaking, it may be said to differ from it only by producing a large upright bunch of small round grain, instead of a solid cylindrical ear. The Bichuanas call it *mábbèlè* (*mábbaly*) ‡ and are fond of chewing the stalk, or rather, cane, the juice of which they find agreeably sweet and refreshing.

This grain is most commonly eaten simply boiled ; but they sometimes pound it (having nothing that can be denominated a mill), and after boiling it with milk to a solid substance, leave it till it become very sour ; in which state they call it *bukóbi*, a name which my interpreter explained by the Dutch word *brood* (bread), a word which the Colonial Hottentots apply to any vegetable preparation of a similar consistence, however different in quality.

* Described in the first volume at page 406.

† *Holcus* (*Sorghum*) *Caffrorum*.

‡ Sometimes pronounced *mabbèli*.

They cultivate also a considerable quantity of *lin'ia* (lenówa), a small species of kidney-bean.* The seeds are, I believe, eaten only when ripe, and not in the state of green pods. These seeds are of scarcely half the size of the smallest beans of the English gardens, and like them, vary much in color; but the plants themselves are all of the same growth, being erect, about a foot and a half high, and showing no disposition to twine. Their flowers, in some varieties, were of the most beautiful blue; and in others, of a yellow color. The pods grew upwards and in pairs.

At the time of my residence at Litākun, it was not, what may be termed, their garden-season; and no where was the least appearance to be seen which could have induced me to believe that they practised *horticulture*, as all their crops had long been gathered, their land lay neglected and uninclosed, and they had not yet begun to plant the seeds for the next season. I obtained, however, seeds of various sorts with their names, and descriptions of the vegetables. They were principally varieties of a species of water-melon called *lekātāni*: one with yellow seeds was called *lekātāni leféeü*; another with red, *lekātāni nāhänä*; with green, *lekatāni kwóü*; and with black having a white margin, *lekatani 'nchü*. These were said to admit of being dried in the sun, for the purpose of being preserved as a store for winter; but whether they were at this season unusually scarce, or the natives were too greedy to part with their food, it is a remarkable fact, that I never once saw any of these latter, nor was I able to procure any by purchase. They have also another sort of water-melon named *leshuátze*, which is eaten boiled; and another called *lekhāpu*, which was said by my interpreter to be 'the Cape sort.' The *lepútzi* or pumpkin is equally common in their gardens; and the calabash gourd † is much cultivated for the sake of its shell or *síkko* which performs a very important part in their domestic economy, as it furnishes them with drinking vessels and milk-bowls, of all sizes.

* This corresponds with the description of *Dolichos Catiang*, a species which is also cultivated in the East Indies.

† *Cucurbita lagenaria*.

This is the extent of their horticulture: and, that it does not include the *tobacco plant*, is a circumstance greatly to be wondered at, when it is considered how excessively fond they are of smoking, and that the nations beyond them, as well as the Hottentots at Klaarwater, cultivate it with success; and where they have therefore seen, and become well acquainted with, the plant. But this is again a proof of the force of custom, and of the slowness with which uncivilized men admit improvement, when it combats ancient habits or prejudices; for, on being asked why they did not themselves grow tobacco instead of begging it from every stranger, who visited them, they replied, that they did not know the reason, but believed it was because it had never been their practice to plant it. Yet the cultivation of this, and of various useful vegetables which I mentioned to them, was confessed to be a desirable object; and it appeared from this acknowledgment that they were not absolutely averse to making the attempt. They were, on the contrary, exceedingly pleased and thankful, when I put it in their power to cultivate the *potato* and the *peach*, by giving them, as before related, a quantity of each.

The pursuit of agriculture, though deemed by them of high importance, is not, however, carried so far as to put the nation in a state of plenty; and it will have appeared in the course of the foregoing pages that *want of food* is sometimes the lot of many, and that abundance is the good fortune of comparatively only a few. To fill up this deficiency, and escape starvation, or at least to mitigate their daily hunger, they are reduced to the necessity of searching the plains for those *wild roots* which nature offers; the produce of the chase, though sometimes plentiful, being too precarious for their constant dependence; and *spontaneous fruits* of no kind, excepting the small berries of the *Guárrri** and the *Moréekwo* †, being any

* Different species of *Euclea* are, as before mentioned, called *Guárrri* by the Hottentots (See Vol. I. p. 387.); but that species which I met with most abundantly in the country of the Bachapins, is the

Euclea myrtina, B. Cat. Geogr. 2573. Frutex 4—5-pedalis, foliosus, ramosus, dioicus. Folia nuda plana lanceolata obtusa. Baccæ glabræ globosæ pisi magnitudine, nigrae, dulces et sub-astringentes.

† *Moréekwo* is the Sichuana name for the *Grewia flava*. See Vol. I. p. 364.

where to be found. The berries of the moreekwo bush, are of an agreeably sharp flavour.

Among their various eatable wild roots *, the most remarkable is the *Táma*, on account both of its enormous size, and of its being the only species of *Bauhinia* † hitherto discovered in Southern Africa. The plant consists of several long slender branches spreading on the ground to the distance of six or ten feet, furnished with round leaves which are nearly divided into two, and producing large yellow flowers, which are succeeded by a pod of considerable magnitude, containing several brown seeds or beans. It grows only in sandy plains, where the root attains the size of a foot and a half in length, and half a foot in diameter. It is of a reddish color when dried, and in appearance not much unlike the water-yam; but is of a very astringent taste, which the natives correct by boiling in milk. The seeds also,

* Of the *wild roots* which are more commonly eaten, a species of *Gladiolus* called *litúin* or *litúing*, and another of *Babiana* called *lichús*, which is the general name for bulbs of these genera, are met with very frequently in the Great Plains of Litakun: and besides these, there are various other species of *Ensata*, which the natives dig up for the same purpose. They have all, when slightly roasted, a sweet and agreeable taste, much like that of chesnuts.

Gladiolus edulis, B. Catal. Geogr. 2240.

Bulbus oblongus. Scapus simplex 1—1½-pedalis. Folia angustissima linearia glaucescentia trinervia (nervis duobus marginalibus elevatis) scapo duplò triplovè longiora. Flores dilutè purpurascens. Corollæ laciniæ, acuminatissimæ apicibus contortis, obovatæ; quarum superior erecta, et reliquæ 5 æquales patentes maculâ lanceolatâ saturatè purpureâ medio flavido notatæ. (Vide Bot. Reg. 169.)

Babiana hypogea, B. Catal. Geogr. 2241.

Folia linearia angustissima, et etiam ferè filiformia, (aliquando minùs angusta) villosa scapo (2—3 plovè) longiora (variat aliquando foliis glabris). Scapus subterraneus, ut quoquè tubus corollæ, et capsulæ. Flores purpurei breviter pedunculati, laciniis corollæ mucronulatis. Spatha bi-vel potius tri-valvis, valvis 2 coadunatis ad apices verò discretis.

Cyanella lineata, B. Catal. Geogr. 2256, 2.

Scapus spicatus subramosus. Pedunculi elongati, basi bracteâ lanceolato-lineari suffulti, medio aliam minorem gerentes. Petala ovato-lanceolata dilutè rosea, nervis 5 saturatoribus picta; 3 superiora reflexa intermedio recurvo, infimo cymbiforme. Anthera inferior reliquis major.

† *Bauhinia esculenta*, B. Catal. Geogr. 2414.

Radix ingens (sesquipedalis) esculenta. Caules humifusi 6—10-pedales subramosi, cirrati. Folia nuda orbiculata integerrima, ad basin ferè bipartita. Racemi laterales. Pedunculi elongati. Caules, folia nondum explicata, et calyx, rufo-pubescentia. Petala flava obcordata, et obovata. Germen pedicellatum. Semina magna subglobosa fusca glabra.

which are called *támmǎnǐ* or *litámmǎnǐ*, are much eaten; and are sometimes strung into necklaces.

The *Bachapins* may be said to be little acquainted with *arts*, and to *manufacture* only a few things of the simplest kind. I have given them due praise for their *architecture*, with regard to the neatness of their dwellings and the plan on which they are constructed; and for the perfection to which they have brought the art of *sewing leather*. But though in other works they possess, what may be termed, latent ingenuity, yet I could discover nothing, except these two, which could claim absolutely any admiration from a European. With reference, however, to the implements they make use of, several articles of their manufacturing deserve commendation, as exhibiting at least proofs of great patience.

The means by which they bring raw hides, and the skins of animals, into the state of leather, seemed to be principally mechanical, as they certainly do not at present practice the art of *tanning* by steeping the skin in any lixivium. They sometimes smear them with the brains of the animal, and say that this assists their other operations in rendering the skin more supple and soft: the *Hottentots* and *Bushmen* follow the same practice, but not always; nor is it an essential part of the process. They may possibly employ the juices of some plants containing the tanning property*; but this never came under my observation.

Their method therefore consists in loosening the texture of the skin by continued rubbing, stretching and scraping: this is performed in various ways. *Small skins* are prepared in the hand, and are frequently carried about with the person, that they may be thus rubbed whenever he may find leisure, or be in want of amusement.

The *larger skins* consume much labor and time before they are made fit for use. The manner in which these people usually work upon them, singular as it may appear to a stranger, is not unreasonable, as it seems to have been devised with a view to convert a laborious

* See page 243. of the first volume.

employment into an amusement. The skin being laid upon the ground, and having another skin stretched under it, several men, from two to as many as can sit round it, employ themselves upon it at the same time. The operation of bringing it into the state of leather consists in alternately pushing it together and distending it. If only two persons are at work, they sit or kneel opposite to each other, and at the same instant, push the skin forward, not only by the movement of their hands, but by that of their whole body; by which the operators are brought almost in contact with each other. Then quickly rising, they draw themselves backwards, and pull the skin open. Immediately they again drive it together, and again stretch it out; continuing all the while to keep time to these movements, by a strange savage noise more like that of dogs fighting over a bone, or of wild beasts growling and yelling over their prey, than of men singing for amusement; for such it is meant to be, although more properly described as a howling and grunting. If several persons engage in this employment, half their number at a time go through these motions; and on rising up, the other half fall forwards and push the skin into a heap in the centre: thus each party making their movements alternately in quick succession, the skin, to which they generally add grease to diminish its stiffness, is rendered, after a few days' work, exceedingly pliable, and perhaps much softer than it could have been made by the usual method of tanning in a ley of bark. Afterwards, those parts of the skin, which have not been sufficiently softened by this process, are rubbed together by the hand. The raw hide, previously to the above operation, undergoes much preparatory scraping, either with an adze or with a sharp piece of stone.

The form of the *kobo* differs a little in shape from the Hottentot *kaross*, by having the two upper corners, which meet over the breast, enlarged by a broad appendage for the purpose of more completely protecting that part of the body. The leathern cloaks are more commonly made of the skin of the *kaama* *, which is preferred as being

* Either the *Antilope Bubalis*, Linn. or the *Antilope lunata*.

the strongest; but that of the *kokoong*, the *kudu*, the *gemsbok*, and of other antelopes, as well as of the domestic goat, are frequently used. In those *fur koboes*, called *kóbo e kósi*, made of the skins of small animals, of which from sixty to eighty are required for a single cloak, the row which forms the upper edge, has the skin of the head and muzzle left on for ornament, and the lower edge shaped in scallops and strengthened on the inner side with a neat border of thin leather.

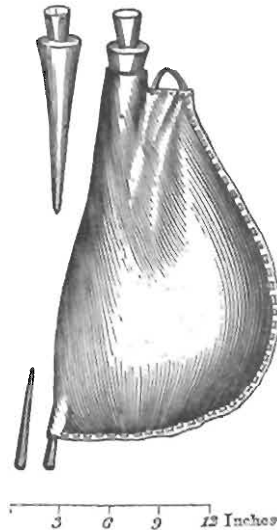
The animals, the skins of which were most usually employed for making these fur-cloaks, were four species of the weasel-tribe, which the natives call, *inghé*, (ing-háy) *kotókwi*, *khálu*, and *nakéeri*: of these, the first is the most common, and the last, which resembles the polecat, the least numerous.

The skin of a small animal of the cat-tribe, with a spotted fur, was frequently used for this purpose: it was named *kakikáan*, and appeared to be an undescribed species.* In size it is not larger than the domestic cat, as the skins measured from the point of the nose to the insertion of the tail, not more than from sixteen to eighteen inches. The general color of this animal is tawny, or that of the 'light brown-ochre' of painters; but fainter on the under parts of the body. It is entirely covered with black spots, rather long than round; neither annulated nor ocellated. A few of the spots on the back of the neck are sometimes elongated into stripes; while those on the fore part of the shoulders join and form very black transverse stripes or irregular bands, of which several surround both the fore and the hind legs. In some older individuals, the upper spots seemed faded nearly to a brown. All these marks on the lower part of the body are extremely black; and the under parts of the feet are the same. The tail is of the same color as the back, and confusedly spotted, at least to four inches from its base; but it was in no part annulated: its length cannot be stated with certainty, as, in all the skins, not less than fourteen, which I examined, a part of it had been cut off.

* *Felis nigripes*, B. Fulva. Tota nigro-maculata. Maculæ simplices magis elongatæ quàm rotundatæ; quædam in cervice virgatæ. Femora omnia, et humeri, fasciis irregularibus atris transversè notata. Cauda dorso concolor, indistinctè maculata. Auriculæ ovatæ obtusæ unicolorè fuscæ, pilis brevissimis adpressis; margine anteriore pilis prælongis albis prædito. Pili interscapulares reliquis plerumque longiores. Magnitudo *F. Cati*.

The top of the head is of a darker color than the body. The ears are ovate, obtuse and of a uniform grizzled dark-brown, covered with very short close hairs; the anterior edge being furnished with upright white hairs as long as the ear itself. The hair over the eyes is whiter; the cheeks are of the same color as the sides; and the whiskers are white. The general length of the hair on the body is one inch; but along the withers it is sometimes of double that length.

The following figure represents a Bachapin *milk-bag*. It is



formed from a single piece of raw ox-hide, sewed together in a manner which the engraving will best explain. The opening at the top is closed by a large wooden stopple, and at bottom there is always a small hole by which the *klówa*, the whey or thin part of the milk, is drawn off.

As these bags can never be cleaned so perfectly that all taint of former *sour-milk* is taken away, they, in a few hours, coagulate whatever milk is put into them; an effect which these people, are in general not desirous of preventing, as milk in that state is found to be much more refreshing and agreeable in hot weather, than when it is fresh or sweet. The little butter which they have, and which is generally used for greasing their skin, is made accidentally by the

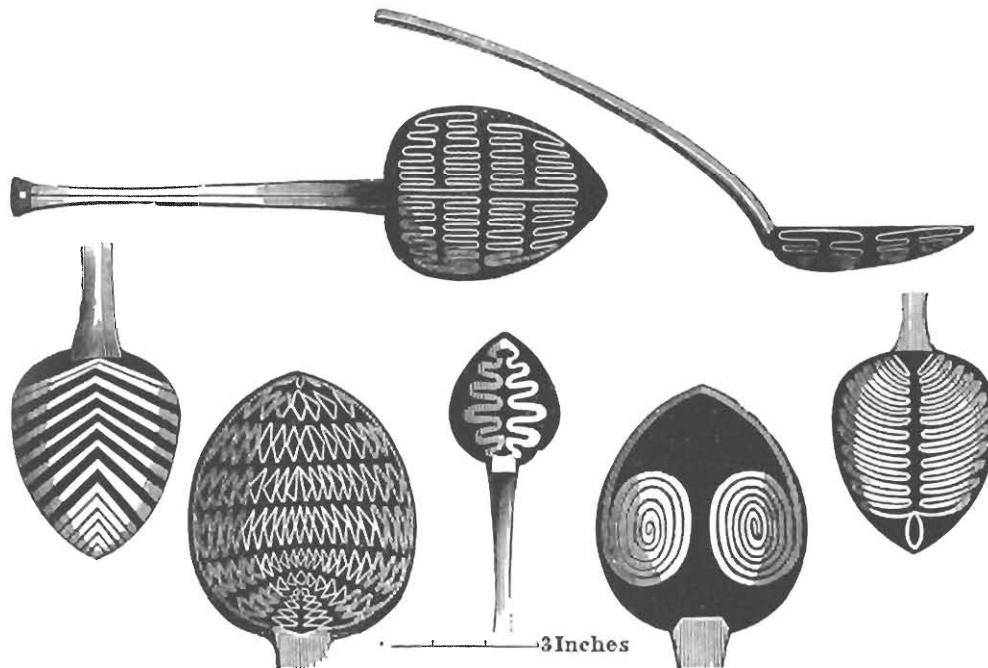
motion of the oxen in carrying the bags of milk to town. They give to butter the name of *mahúra* (which signifies 'fat,' in any form); to cream, that of *lobébi*; and to the curds, or the thick part of sour milk, that of *māshi a burila*.

Their manufacture of *earthen pots* is not despicable: they answer their purpose completely, and are neither clumsy nor illshapen. They are made of clay well kneaded, and mixed, as it was said, with ashes and chopped grass, and burnt hard, but not glazed or vitrified. Their shape, which is generally globular with a wide mouth, is not inelegant, and considering that they are moulded entirely by the hand, they may be admired for the exactness of their form. They are of various sizes; and some were seen which would hold more than two gallons.* As they have no knowledge whatever of any machinery to answer the purpose of a potter's wheel, nor of the method of burning and glazing their earthenware properly, it would be rendering an essential service and one which they would fully appreciate, to impart such to them. Instruction in arts of this kind would be the readiest means of gaining their good will, and, to a certain extent, of promoting their civilization.

Their *wooden spoons*, which they call *lúshua*, are carved out of the hard wood of the mokaala tree or camel-thorn. The two upper figures on the opposite page, are intended to give an idea of their shape; and from these we may observe the great similarity which in form and proportion, they have to spoons of European make. Their fashion has not however been received from the Colony, and very probably is entirely of Bachapin or Bichuana invention. They are carved out of a solid block of wood; and judging by the angle which the handle makes with the bowl, they must require no trifling degree of patience and labor; but this labor, as I have before mentioned, is generally considered as an amusement, because it is the means of passing away time which would otherwise perhaps be unoccupied. The

* The usual figure of their earthen pots for holding water or milk, may be seen in the 6th plate; and of those made more especially for boiling, the engraving at page 45. will give an idea.

work of these spoons proceeds in a very desultory manner, as they are usually carried about with them, that they may be always ready at hand to fill up a leisure hour; and as they were an utensil in which they abounded, this work would appear to be one of their favorite occupations.



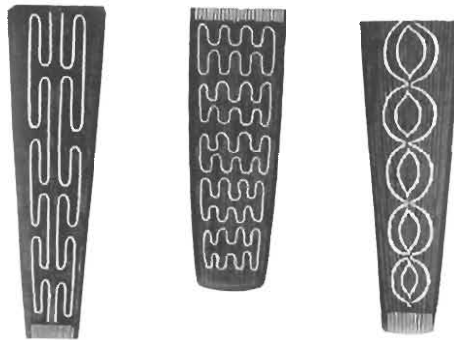
Among the above figures, may be seen all the different sizes. It has not been thought necessary to represent more than the bowls of the lower five, as they have been selected only for the purpose of showing the *carving*, upon their outside. This, to judge from appearance, is first cut in, and afterwards discoloured by burning the marks with a hot iron, leaving the white lines very slightly prominent, and of the natural color of the wood. The blackness of the parts which are burnt, renders the figure of the work very distinct. The instrument



with which some of these lines are cut, is of this form. The handle is made from the point of an antelope-horn.

The figures of the spoons are given principally with the view of

exhibiting in what degree the Bachapins are possessed of *ornamental taste*. The grace of these decorations is evident, and of some, the elegance of turn is not surpassed in the works of more polished nations. Of the three following figures, which have been copied from their *knife-sheaths*, the two first are remarkably beautiful : I do not recollect having seen elsewhere any thing exactly similar to that on the left.



In the *imitative arts*, the few attempts which came under my observation, were in the rudest style, and manifested little natural talent of this kind. I was once shown what was regarded by the natives as a superior effort in the art of *delineation*, and which was exhibited as one of their best specimens : it has been already noticed at page 453. It was nothing more than the outlines of some animals, daubed against the wall of their house ; but which were so ill drawn as barely to be recognised.

The carved figures in relief, which are sometimes seen ornamenting their knife-handles and a few other utensils, are the work of the *Bichuana nations* beyond them to the north-east, who appear, from various specimens of their *manufactures*, to be a much more ingenious people, and to have advanced in arts several degrees beyond the Bachapins ; a circumstance which seems clearly to indicate the quarter whence civilization, if it may be called so, has commenced its progress into the interior of Southern Africa. On the *western coast*, bounded by a wide and unfrequented ocean, there existed formerly no source from which a knowledge of arts could be derived ; and con-

sequently, in that portion of the continent, few traces of civilized notions are now discoverable: but on the *eastern*, the existence of nations, higher northward, among whom science and arts have flourished, may reasonably be considered as the remote cause that the state of society and arts among the northeastern tribes, was found, as Hottentots who have visited them reported to me, to be more advanced, in proportion as they travelled farther in that direction.

As a practical illustration of the extremely slow pace at which knowledge moves through these countries, it may be remarked that the Bachapins are now only first beginning to acquire the *art of working in iron*. The only blacksmith at this time at Litakun, was the man whom I have already mentioned*, and who had very lately learnt it by attentively watching the operations of the smiths at *Melitta* the chief-town of the *Nuakketsies*, where he had been on a visit to barter for iron goods of their manufacture: the Bachapins having been hitherto in the habit of obtaining all articles of that kind from these northeastern nations.

As a proof of the skill with which the *Nuakketsies* work in that metal, I subjoin at the end of the chapter, a representation of the head of a *kóveh*, a sort of hassagay which is distinguished from the *rúmo* or *lérúmo*, the ordinary sort †, by the barbed form of its blade, and its jagged stem. The upper figure shows the iron head with a part of the wooden shaft; the lower figures are given of the natural size, for the purpose of exhibiting more intelligibly both in front and in profile, the manner in which the stem is jagged. This stem appears to have been first forged plain, with squared corners; and these afterwards to have been cut into sharp points standing in opposite directions. These points are cut out from the corners, with an accuracy which many European workmen could not surpass, and which many others could not equal.

The *kóveh*, therefore, is far beyond the powers of the *Bachapin*

* At page 482.

† The *lérúmo* may be seen represented in the tenth plate of the first volume, and in the vignette at page 186. of the present volume.

blacksmith, who, as before stated, is barely able to hammer out a hatchet, a hoe, an adze, or a common hassagay: and his nation still continue to depend almost wholly on the north-eastern tribes for the supply of their wants in all articles manufactured from either iron or copper.

The *amusements* of the Bachapins appeared to consist only in dancing, if we except such employments as were sometimes to be viewed rather, as the means of passing away time, than as works of necessity. I have in the preceding pages described as much of their *dancing* * and *music* †, as came under my own observation; nor do my inquiries on these subjects authorize me to suppose that they have any other kind.

The *licháka* was the only *musical instrument* which I ever saw in the hands of any of the Bichuana tribes; and if they are no better instrumental musicians than my own experience would lead me to conclude, they are in this respect inferior to the Hottentot race, who can, as it has been shown, produce on their goráa some little variety of notes; while the Bachapin, with his reed-pipe, is unable to express more than a single tone.

But it is not from this to be inferred that the Bichúanas have not an ear susceptible both of melody and harmony: the specimen which I have given of their *singing* ‡, and the readiness with which they caught several European airs they had heard frequently played on the violin by my Hottentots, prove that there exists in them no natural inaptitude for either. The attention with which they listened to the flute, evinces that more varied music affords them pleasure, and renders it probable that he who should put into their hands the flageolet and teach them to play a few simple airs, or to combine together into one instrument, an octave of their reed pipes, would long be remembered among them.

Some airs which I have occasionally heard them singing, incline me to a belief that it would not be impossible to find in these

* See pages 411—413.

† See page 410.

‡ See page 438.

countries, some pleasing wild melodies worth the trouble of being put on paper; although I had little opportunity myself, of writing down more than two or three, merely as a specimen.

The seasons, as they informed me, in which they more especially indulge in singing, are, the time of the rains, and of the harvest; and although they give no other reason for this observance than that of its having always been their custom, yet it is clearly to be perceived that it must have had its origin in those feelings of gladness which would be so naturally excited by the fall of copious and frequent showers in a land where all hopes of an abundant crop of corn, depended wholly on the rains: nor would the fulfilment of their wishes by a plentiful harvest, be less a season of rejoicing.

The general description contained in this and the preceding chapter, though intended more specially as that of the tribe who distinguish themselves by the name of Bachapins, may, as far as my own knowledge of the surrounding people enables me to form an opinion, be in most cases generally applicable to the other Bichuana nations, and will not perhaps give a very incorrect idea of some of the principal features in the character of the whole Caffre Race. Of the Hottentot Race, including the Bushmen and Koras, the remarks which have been interspersed throughout the Narrative, and which are the result of the most impartial and unprejudiced observation, will place their character in its true light, and, combined with those which belong to the other tribes, will, it is believed, exhibit a faithful picture of the present state of the Aboriginal Inhabitants of the southern point of Africa.

