

wages, etc., and for some trifles to the interpreter Makauta for his return.

The account of loss charged with Rds. 25½ for the gain upon the goods delivered in lieu of money at the Koubahas kraal.

The Government charged with Rds. 763,14½ for the amount of all the expenses of the expedition, and

On the other hand credited by balance with Rds., 2309 for the gain, after deduction of the losses sustained, and also the cash for the delivered balance in ready money with Rds. 744-4-3, and the other debtors all charged, to close by balance.

The undersigned thankfully expressing their feelings for the generous manner in which your Honor has been pleased to reward their trouble and labor, and that of the secretaries and overseer of the expedition, which by far exceeded their expectation, presume from this omen to believe that their transactions will be favored with your approval, of which they humbly beg to offer your Honor this report. We have etc.

(Signed) P. J. TRUTER,
W. SOMERVILLE.

Cape of Good Hope, August 31st 1802.

LETTER WRITTEN BY PETRUS BORCHARDUS BORCHERDS TO HIS FATHER REV. MEENT BORCHERDS (Undated).

Translated from the Nederlands

Note: The original punctuation has been retained and only altered where strictly necessary.

Dear Father,

When I reflect on the course of my boyhood years, I feel that there were periods and events which were important to you, therefore I believe it my duty to inform you of these – the journey to the interior from this Southerly point of Africa, commenced on the 1st October 1801 and completed on the 26th April 1802, under the direction of Mr. Truter and Dr. Somerville I trust may also be included. Scanty experience in the sciences necessary for a traveller, added to my youthful age, will, I hope, pardon me for any inaccuracies I commit in reviewing these matters and experiences. Encouraged by this trust, and depending on my manuscripts and memory, I shall begin this tale. O, may the feelings of gratitude to God, which arose in surviving the dangers of this journey, shine through this, more and more they will convince me, and make me conscious that as a Providence watches over us, no fear need exist and . . . we are safe.

When in the year 1801, the need for bread for the inhabitants of Cape Town and the strong garrison stationed there became pressing, as well as the necessity to cultivate and transport wheat, the preparation of relief measures became necessary. Amongst the plans, submitted to the Government, the one judged most suitable to be adopted was that commercial relations should be initiated with the neighbouring tribes on the borders of this Colony – the Betsiquas, a nation rumoured to be wealthy in cattle stocks, were earmarked as the most important of these neighbours. As a result a Commission was equipped consisting of the following gentlemen:

Messrs. Somerville

P. J. Truter Sr. as Commissioner

S. Daniell as Secretary, and myself as

the assistant secretary, as well as I. C. Schulz as the superintendent of wagons. Later a broader and more detailed account of the retinue will be given. Myself excluded, these gentlemen received similar credentials from the Governor of this Colony, at that time the Lieutenant-General Francis Dundas, and on the 1st October 1801 we started on our way. Good fortune has granted dear father, that on my safe return I dedicate the fruit of my labour to you. For much I must thank you, for the opportunity you arranged, for me to accompany this commission and also very much to him who motivated me; but much more to God who protected me on it – uncertain yes, even dangerous were the prospects I held at the beginning of my journey, great weariness

and dangers accompanied us, yes there were even moments when I doubted if ever I would have the good fortune that I should see the land of the Christians again, an All-powerful hand often guided my ways, without which, it might not have been my destiny, to see you again.

On my journey I met many people among the Christians, who were truly pleasant, generous and hospitable. Many proved on our arrival at their farms that the hospitality ascribed to them by some travellers through South Africa, was not unjustified; they have settled as far as the furthest parts of the "Bokkeveld", a land, very fertile in some areas, yes, even surpassing many others. By not undertaking more than is required some neglect many duties, which could have been of great service to the community; some live in a state of great poverty, while others are able to obtain everything from their farms, that the soil can produce, and live in their homes like small-scale kings - lucky is the man who cultivates his farm, and owns all the implements without having any debts, this man, has for his entire life, if no great misfortune befalls him, like the loss of his slaves . . . or something similar, a decent living, where he lacks no comforts or anything that humanity may desire to obtain outside a city. They labour in the Koeberg and Swartland districts as far as the Roodezand, mostly in the cultivation of wheat in the latter town and in many farms in that district one sees the planting of vines - over the Witzenberg and the Hex River there is more cattle breeding to be seen and in some districts of the Bokkeveld, European fruit e.g. cherries and other juicy fruit grows very well although the cold prevents the grapes from reaching the maturity required for wine making, therefore they are used to distil Brandy - further, near the Hex River was a very famous stud farm, the present owner is named Wouter de Vos. There too, one finds many beautiful farms which are very fertile.

Whereupon one arrives at a tract of land generally known as the Carro, it is very waste, dry and arid and is criss-crossed by many rivers which are in flood in the winter season and in summer leave nothing but brackish and sour mud patches. Among these the Grootrivier, Doorn, Oliphants, and Tanquas are considered the most important. The banks are usually overgrown with thorn trees called *Mimosa Nigolita* which grow abundantly through the entire Carro; vegetation is mostly thorny and of little use, except one thorn tree, a certain shrub generally known as a *Kannabos* from which a clear, pure gum flows which is burnt and the ashes are used in the manufacture of soap. The same land is used by the inhabitants of the Roggeveld and Bokkeveld in winter for the grazing of cattle, but these latter areas become much too cold with frequent snowfalls and this forces the farmer, if he wants to prevent his cattle from dying (during the warm months of the year they make use of their farms in the Roggeveld) to travel thither with his entire household. This is a great discomfort as thus always for half the year one of his farms remains uninhabited, also all their furniture must be movable. We discovered many farms entirely empty; these usually consisted of a very small room placed in the middle of the kraal for the sheep; this way of building, customary here, is used because every corner of the kraal can be reached with a gun if they should be raided by Bushmen, and so that wolves and other beasts of prey cannot reach the sheep at night and they are able to protect their animals without endangering their lives; the Hottentots are increasingly of very great service to the farmers, the soil consists in some areas of a light red, fine sand, in summer being so fine that it penetrates one's clothes to the skin, in other places again of many small red-brown stones, all overgrown with a multitude of small dry shrubs and other plants, among which the *Jispant* is found in great numbers - the mountains which are passed were mainly the Koedoetsbergen, Paardeberg, Goudsbloemkloof and Windheuvell;

the country is almost entirely flat, nothing else but a small hillock here and there preventing an unobstructed view, all these mountains are dry and arid, mostly their stones are of a dark-brown colour, amongst some of these there is a great variety of plants to be found. Quaggas, ostriches, wild hares and partridges are here, and sometimes all the grass is devoured by locusts. Furthermore I must add that this is one of the wildest countrysides that I saw during the entire journey.

Next we passed the Roggeveldein. I had heard much said about this mountain, it is very steep and in some places even very dangerous to pass with wagons, one of the small hills in the centre of the steep part of this mountain distinguishes itself by its steepness and height, it is called . . . Bank. I imagined that I would see a better view and more fertile lands from this mountain, but was wrong in my opinion - after I had viewed the Carroo Country from there, I saw (. . . at my feet) a vastness of several hours, criss-crossed by many paths and roads, leading to the top of the mountain, and resembling a great plain with little of the dry wildness of the Carro, the further I looked the less the land dropped and eventually I was convinced that the land was only raised several thousand feet by this mountain and then it was easy to understand the reason why it was so bitterly cold, not only logic convinced me but after being there for only a short time my senses removed all doubts. I found little variety among the vegetation none but a single shrub, known by the name of *harpuisboschjien*, among the local inhabitants, and very moist in its inner parts and filled with a tough sticky fluid, the smell being very similar to resin. The life-style of the inhabitants here varies very little with that being led in the Carro, except that some of them are very often without wheat and this forces them to eat dried meat instead of bread; generally speaking the people here are not as cultured as in the Bokkeveld, an important reason for this is the lack of educational facilities. Some of them are not even able to write their names. For the rest, many are very good-natured and hospitable and their morals are very similar to those of the inhabitants of the Bokkeveld. Some of them are very rough through lack of association with the more civilised sections of the Colonists.

One of their greatest pleasures is to own a gun, he who can shoot accurately, has already come far.

A wagon for the household and an ox to transport his possessions is the least of the farmer's necessities here, added to this good grazing land in the Carro with thick grass and plenty of Gannabosjes to continue his soap making in winter, is also not a minor desire, plus a number of strong horses for hunting and an impressive flock of sheep - that, briefly, is what an inhabitant of the Roggeveld regards as the greatest happiness for his household, the owner of this is able within a few years and with no extraordinary mishaps to support a wife and 8 to 10 children.

On an average the families here are large, and one seldom sees a physically-handicapped child, one never learns of any debilitating diseases, the youth here is strong and rosy-cheeked, very many when they reach a certain number of years get very fat and have a body that is strong and healthy by nature, medicines are seldom used here and every father and mother knows many home remedies by heart to be used for ordinary sicknesses, some are very religious but others lack the opportunities to practise their religion, a general rule is to sing before dawn and in the evening before retiring, from one hymn book or another, often from the Psalms and sometimes from the hymns of . . .

The missionaries among the Bushmen contribute much hereto by settling among the aborigines, and gave these people under the title *Oeffening* much instruction in religion. Every farmer is obliged to go to the Cape once a year to auction his crops, this annual

journey renders no small costs, these trips are often accompanied by death to their animals and damage to their products caused by the weather; the whole Roggeveld is divided into separate parts; each of which is under one control of a Veldcornet, who is chosen for this post from among the burgers by the Landdrost, and is obliged to inform the Landdrost of Stellenbosch immediately of everything that happens in his district, every burger must also be prepared when called up for the defence of the borders to be ready to defend himself against the aborigines, this expedition is known as *Commando gaan*. On an average their clothes are very simple, a wide-brimmed hat worn to prevent the heat of the sun and with a funnel in it covers the head, a short jacket in winter and in summer a shirt serves as a top garment, leather pants, made from the leather of ox-hides covers the lower parts of their bodies, and a pair of shoes which they made themselves serves to walk on.

Venerable Father

I have briefly touched on the customs of my countrymen, and the land they inhabit. I could say much more, but the great number of descriptions of their morals and habits prohibits me - and the proverb *to discuss a matter too much makes it boring* would then be applicable to me.

Some are happy with their simple life but others suffer the misfortune of poverty and discontent. Many are deprived of basic education and others, on the other hand, of the desire of discovery, as they have been indoctrinated since their childhood not to aspire to new ways, but to remain with that which has been tried and trusted from generation to generation.

Many of them are honest and good-natured, but I must declare to my sorrow, that others convinced me too much by their obvious actions, not to count them among the ranks of the honest, but the latter, I must also admit, were very few in number. Dangerous, lonely and boring are many of their homes on the borders, these people are exposed every day to an attack by the Bushmen; the only improvements they make on their farms are those that increase the breeding of cattle, and no trees please the eye except the small thorn shrubs I saw there - no beautiful rivers irrigate this land - nothing but a spring does one see here and there, with very brackish and unpleasant-tasting water which provides the unseasoned traveller with disagreeable sensations, and only too often lets him suffer a similar outcome as that of a strong purgative. Happy is he who is used to these conditions, as for me, I prefer to live in a community of people rather than of animals; Providence has fortunately decreed that man's ideal of happiness is not always the same. However, I believe were one to offer some of them the choice of leaving their homes and settling in a community of people they would prefer their former state.

How terrible it seems to me to be an inhabitant of these parts of the land of my birth, where nothing but the products of a dry country must sustain one, let others envy the happiness of these people, believe me, nothing but ignorance of other ways makes this lifestyle desirable.

Cattle is sold in the following way, a type of person generally known as butchers' assistants come from the towns to buy their cattle and give receipts as evidence that they have received the cattle and for how much it was sold, these letters entitle the owner of the sheep to exchange them for cash at the Butchers in Cape Town - this is the easiest way in which they can trade cattle, sometimes it happens that crooks defraud someone or other by giving false signatures, but this occurs very seldom, or the good faith of the people would be totally destroyed.

Now I shall proceed to mention what else I saw and experienced, after passing through the centre of the Roggeveld we reached the Kuyjlenburgs river. There is nothing noteworthy about this river, the banks are overgrown in some areas with thin reeds but the water seemed to me to taste better than what we found at the Fountains, wherafter we arrived, first at the Great and then at the small Rietrivier. Both these rivers far surpassed the former in pleasantness, both had three varieties of fish very fine and agreeable to taste though full of bones, a more detailed description of this, dear Sir, you will find in my Journal; then we found ourselves on the Carroo. Hereabouts was the country where several lions could be found, Eland, quaggas and ostriches became more prevalent here; the last of these rivers has been designated as the division between the Colony and the boundaries of the Bushman. Now we arrived at the Sakrivier, where the missionaries Kicherer and Edwards had their settlement. These consisted of a large hut and several smaller ones with a garden in which we found several remnants of vegetables which we collected for ourselves. It was here that, for the first time since we left the domain of the Christians, we ate something besides meat and bread. The appearance of their settlement indicated only too clearly that the former occupants did not own an abundance of anything and that the life of a missionary was not as pleasant as one often imagined, at least I can assure you that I had expected a different settlement for them, the land there differed very little to that which we saw in the Roggeveld, at the homes of the aforementioned Mr. Kicherer we saw two Bushmen for the first time, these people are too well-known in the *Beschrijvingen van het zuidelijk part van Africa* for me to devote more time to them. I shall proceed to mention briefly that which befell me, and what was noteworthy about their customs, morals and habits, their clothes, weaponry and all other matters which I deem to have been of interest. Dear Father pardon me if I lack the perception which you certainly ascribed to me at the beginning of this manuscript I must admit that many details, deemed necessary in an accurate study of these people, may have been viewed too hastily by me, this is due to my youth and lack of human experience which often prevents me from giving attention to those matters which anyone who knows human nature must keep in mind should he wish to derive any benefit from his labours. After these initial warnings, dear Father I hope that you will view these few pages, which are not exempted from inaccuracies, with a benevolent eye.

Firstly, these people are very poor, largely due to lack of foresight or planning for the future so naturally prevalent among all similar peoples, and which in them seems to be totally lacking. Most of these people possess *nothing* to live on, often they live by poaching the cattle of the Christians as well as providing food by *hunting*, with some, their *weaponry* consists of an *Arsegai* or *Spear* which is brought to them by neighbouring tribes, though one finds this type of weapon very rarely. I believe that, on a rough estimate, one out of fifteen men can be seen to be thus provided. More common and seen with everyone is a bow and arrow, some have bows four feet long and others two feet or thereabouts, the string they use is made by themselves from the tendons that are above the back vertebrae . . . of animals and which are as long as the animal itself. The wood of the bow itself is made of a type of tree, commonly known as *Caree Boomen*, which is very tough and pliable. The arrows are made of a type of reed fairly common along all springs and rivers flowing here, and known amongst the farmers as *Fluitjes riet*, being about 1½ or even 2 feet long, at the lower end of each arrow a feather has been tied, apparently experience has taught them that similar arrows travel faster and more directly, at the point a small area is wound about with the tendons of an ox, Eland or other animal, to prevent that it being broken by the penetration

to collect their food, at night they set fire to the denuded bushes covered in locusts, and in the morning they collect all the burnt insects lying beneath these, dry them for several days on leather skins in the sun and then pound them into a fine powder from which a soup is prepared. Others leave the locusts as they are and fry them in fat.

Honey is also part of their diet, I assure you, Sir, that I have never tasted this so sweet or seen it as clear as with them, they have two kinds of honey, the one as I have mentioned is very pleasant. There is another kind, known by the name of poisonous honey; I had the misfortune of tasting a little of this but the terrible suffering I felt afterwards is almost indescribable.

The first among them to discover a bees' nest marks it with a distinctive sign and immediately claims it, and so obtains the right of ownership. We have been told that it has often happened that one Bushman will kill another when he finds that the other has been stealing from his bees' nest.

Another part of their food consists of a type of small bulb, not unpleasant in taste and most nutritious, these bulbs are usually the size of small marbles and are commonly called . . . *mans nijijjer* by the Hottentots.

Those of them who inhabit the banks of the Orange River can find plenty of food fishing in the river; they look for a small side-stream on the river and pack a bank of stones so close together that the water, but not the fish propelled towards it by the current, can pass through it. In this wall are several openings in which traps are placed that are made of thin sticks, tied together to form a circle and placed at a narrow point at the back of the funnel. Fish can easily swim into the hole, but once in the funnel it is impossible to escape as the hole at the back is provided with sharp, pointed pens, in this way many fish are caught by some of them; of a fishhook or barb they have no notion at all. I hope to give you a better description of the shape of the fish in my treatise of the Orange River.

The gum of the *ibornree* also serves them as food.

Now I have briefly mentioned their general diet and from this you can surmise how wide-spread poverty is among them.

Six to eight days without any nourishment is of no consequence to them, when they tie a belt or rope around their bodies and tighten it as their hunger increases. Their clothing is poor and simple. A man is dressed from neck to knee by a skin, reddish-brown in colour, which serves as a covering for arms [?] legs and the back of the body. These skins are not worn as those of the Hottentots with the hairy side inwards but are commonly shaved smooth. Some wear small rings of copper in their ears though this is very unusual. Generally they wear a leather hat on their heads especially those living in the vicinity of the Carreebergen. Others wear one or two copper or iron rings around their arms, though the latter is not usual. The little skin used to cover the private parts greatly resembles that of the Hottentots; they generally have plaited Elands intestines around their legs as well as strings on their bows, under their feet they also wear soles, cut bigger than their feet from the skin of an Eland, quagga or any other animal with skin of the necessary thickness to serve this purpose.

The clothing of the women worn above the waist differs very little from that of the men; except that the kaross is larger and broader so that a child can be bound onto the back of his mother - the top part of the hips is covered with many chains of small circular-cut pieces of ostrich bones having the form commonly used by us on our clothes, these chains are so long that they can encircle the body 6 to 10 times, their ears are decorated with several small copper or iron rings or also a small type of ivory [?] earrings which neighbouring tribes have given them although the latter are rare.

of the poisonous shaft, the shaft has been sharpened very finely at the point and is made from ostrich bones which are about $\frac{1}{2}$ foot long, about 2-3 inches of this is smeared with poison extracted from several poisonous plants and from the fangs of the most poisonous snakes. The arrow can, according to its exterior, be best compared to the iron [?] used by carpenters.

Another type of arrow is provided at the top end with an iron point shaped like a very finely sharpened triangle of which the arrow is provided with a similar type of poison. On both sides below the poison are two small hooks made of bone, which prevent the shot arrow from slipping out of a wildly moving animal.

The poison on the arrows is not as potent as rumoured, the effect is no more than that the struck animal swells and is prevented from moving on by the swelling. We did a test on a small buck, in which with an arrow chosen by them, a wound was made and smeared with poison yet it did not die.

Some are also provided with a club or kjerie with which they can throw most proficently from a certain distance and which is used by them to kill small game e.g. hares, partridge, etc. I have now given a brief description of their bows and arrows; I shall now proceed to describe what else they use to catch game, nearly everywhere along the banks of the Orange River one finds a plant, described by M. Vaillant, with the name *Euphorbia*. This plant is very juicy, this juice greatly resembles milk but is sticky when it dries, a strong poisonous effect has been ascribed to it - indeed so strong that when small slices of it are thrown into a pool of water, animals that come and drink the water, fall dead to the ground within the passing of a few minutes. I have recorded this detail which I heard various people tell and because it confirms what the abovementioned author alleged about it.

Another way of catching game also used by them is that they dig some holes along the banks of the rivers and springs and plant in the middle of these a vertical pen of very hard wood that has been sharpened very well at the point. These pens are 2 to 2 $\frac{1}{2}$ foot long and they cover the hole with thin grass so that a buck can easily fall into it.

Then they make a hedge or fence of thorn branches in a straight line on both sides of the holes, which are mostly also made in a straight line opposite each other, so high that the wild animals cannot vault it, it is then natural for an animal that meets such a fence to search for an opening to pass through the hedge, going along it they find it at the holes over which the fence does not pass, then wanting to go through they suddenly fall into the hole with their chest on one point of the sharp pen. I saw these holes along the Orange River, they are dangerous for horse riders, who stand a good chance of falling into similar holes with his horse while hunting.

One seldom sees them [?] chasing game, usually they stalk the animals until they are near enough to hit their target with their arrows and when the animal has been wounded they follow its tracks until they find it dead or in such a state that it can no longer move because of the strong poison, in which case it is immediately killed and one or two families eat the meat for one or two days until they are satiated, to them it matters very little whether the meat smells or not. I have seen animals already so . . . that the meat was almost rotten yet consumed by them with the greatest relish in the world, a sure sign that poverty rules among them in no small measure.

The locusts which are found in great numbers and for hours at an end at certain times of the year in the regions they inhabit, also serve in no small measure as part of their subsistence, during the seasons that these insects migrate across the land - all the shrubs across which they fly are bereft of leaves, and the veld is destroyed to such an extent that no blade of grass is to be found in some areas. They use this opportunity

Many have a hole in the skin of the lower part of the nose that separates the two nostrils from each other, through which a small pen is thrust - for what purpose this is done I have found incomprehensible. Around their arms are bands of the strings used by the men for their bows, also a few copper or iron rings, and some have decorated these with an ivory circle.

The covering of the parts which differentiates men from women, which in the case of a woman should always remain hidden, appears "tatty" with them. It is crescent-shaped with small leather strips and consists of a small skin tied in front. Around the legs are the same type of rings they have around their arms, some are provided with soles under their feet; generally the women are supplied with a sharply pointed stick and knob [?] to dig out *unijies* for their meals. Moreover, I have already written about the mothers, whose children and babies are on their backs, therefore I shall no longer tarry here but continue to describe some of their customs.

Firstly one should not neglect to mention the common and for every Bushman most cherished custom namely *smoking*. Tobacco is something for which a Bushman in some cases will even endanger his life. He will walk for at least 6 to 8 hours to obtain a small piece. On their first arrival we were immediately given a sign to bring them a piece of tobacco and some food, actually some seemed to derive much more pleasure from the piece of tobacco than from the food. It is incredible that these aborigines are so addicted to the use of a plant which, viewed dispassionately, causes a beginner a very bad smell and an unpleasant taste. I know that many lovers of smoking will condemn me in my judgment of this plant, but they should investigate if their taste has not become accustomed to it simply by frequent use, and *habits becomes second nature in man* says the proverb.

From childhood this plant is praised so much that when they begin to use it the illusion causes them more pleasure than the actual taste. Their pipes are made of stone [?] generally found in Namaqualand, green [?] in colour, transparent and with white spots. Being no expert of minerals, I, unfortunately could not determine to which stone these belong, but one of the gentlemen on our Commission believed them to be a type of *marble*. The shape of the pipes was unusual. At a guess they were 2-6 inches long [?] and about 1 inch in diameter in the front and $\frac{1}{2}$ inch in diameter at the end. A large hole was drilled in the wide part of the pipes and the other half contained a hole the size of a thin pipe stem. Another type of pipe of the same shape but made of wood is also used by them - a Bushman knows no greater pleasure than rubbing himself [?] with fat, we often saw examples of this when we served them meat, they removed the fat from it, melted it and drank some of it and the rest they used to rub on their bodies. This custom also seems to serve a purpose, as I noticed that those who had the opportunity to massage more often with fat had a much smoother skin and a better appearance than the poor section of the nation. Of the latter, a man or woman of 25 years was often as wrinkled as one of our old men or women of 60 to 70 years. The reason for this is obvious when one considers that these people go about almost totally naked and that their bodies are exposed daily to the searing heat of the sun as well as rain and cold.

It is also a custom when someone approaches them, to lift a jackal tail tied to a stick, which they always carry with them, up in the air, as a sign of peace.

They make a type of music with a pot over which is drawn a skin on which they thump with their hands to this music, sometimes accompanied by a voice or a song which from afar seems no more than wild shouting, many people jump and dance.

One seldom sees them sitting flat on the ground as they usually crouch on their haunches.

This is briefly what I saw and noticed about the Bushmen on my journey, for the rest they are poor but loyal. Those who have gained their trust are seldom betrayed not even when it endangers their life. Their need and poverty sometimes forces them to steal but I may add that they never took anything from us. It also causes them to beg a lot and they will not neglect to ask when the possibility exists that their request may be granted. Amongst themselves they share everything as we often witnessed when we gave them tobacco and each one in their company had one or two puffs, with the food we supplied, as well, they were no less open-handed amongst each other.

Towards their enemies they are cruel and most bitter when fighting, there are instances of them having lost their hands and still trying to fight their enemies with their feet - but loyal to their benefactors of which we saw examples and experienced ourselves at the Orange River when many of them risked their lives in an attempt to rescue one of our spans of oxen - lazy, idle, and never conscious of the future are three very important characteristics in the make-up of the Bushman, he will, when he can enjoy it again tomorrow, rather live happily on it for a day, than worry, how he can provide for the future - he is a glutton when eating and does not care whether the meat he is consuming is raw or of an animal that has died through disease, so *he is totally thoughtless about the future*.

No religion is practised amongst them, never have I detected any thought of a Superior Being, on the contrary, once we saw, when arriving at a small gathering, that they were busy, in the midst of the heaviest thunder and rain storms, enjoying themselves, dancing and playing on their musical pots, so little were they concerned about it; surely every human being who has a grain of feeling when hearing thunder imagines an omnipotence far superior to humanity, and feels deep veneration for it - they are far removed from the cruelties ascribed to the Hottentots of whom they form a part. The latter have a tradition of bullying their children in a cruel fashion which is derived from force of habit, and of leaving their aged to starve. On the contrary I have seen many ancients among them who did not have enough strength to walk.

Their children, from the day of their birth, go almost totally naked in good, as well as bad weather. I saw an example of this on my return journey at a spring called the *Buffels Zout* where a mother with a baby barely older than a month, spent an entire night under the stars in the strongest rain storms, her bed being no more than the earth and her pillow a tuft of grass twisted together. I compared this way of bringing up children with that of ours, and was truly amazed to see how healthy they remained, and these examples convinced me that necessity had forced them to make the endurance of warm or cold weather a habit.

The land they inhabit is very dry and has no rivers worth mentioning. The mountains are wild and arid, seldom if ever does one see a tree growing on it except the aloe plant, which grows very tall, according to my estimate, about 20 feet, most unusual and noteworthy. Among these mountains are the ranges of the *Carreberggen*, they are almost all shaped like a triangle which has been cut through the middle with a straight line, because of this that the Bushmen see to it that the colour of their karosses is such that seen from afar when they sit still they are indistinguishable from these stones.

Ostriches, quaggas, eland, hartebees, springbuck and other small buck are found

there in great numbers, but more rare is the elephant, rhinoceros and buffalo south of the Orange River.

I trust I have now given you a short sketch of the Bushmen, the land they inhabit and some of their morals and customs. This was all I managed to observe while travelling through that part of the country. I suppose that perhaps there are still many noteworthy matters which have been omitted, which failed to come to my notice; the speed with which we travelled prevented this, nothing but that which I saw, or learnt from a reliable source, from some of them themselves, have I written down here, therefore I hope that I have done everything in my power to quench your thirst for knowledge; and if there is anything of which your son did not have a clear enough perception while describing it, he subjects himself gladly to the wiser judgment of his father and shall accept the improvement which you wish to make, with gratitude.

Now I have tried to give you as far as I could, an image of the country and the different parts stretching from behind the middle of the Roggeveld to the banks of the Orange River.

I now proceed to mention something about this very famous river.

After having travelled for a month we arrived at this river, which is called the Gariep by the local population. It flows almost from East to West, straight across the country, and is probably not very large at its source as several other rivers discharge themselves into it, according to the explanation given us by the inhabitants on the banks, who had been higher than we were; a quiet stream flows in it, several large islands overgrown with trees are situated in it, most of them are oblong-shaped and are often inhabited by wild birds, e.g. pheasant and guinea fowl and sometimes . . . often the foliage of the trees there form a safe hiding place for the "zeekoe" or hippopotamus in the middle of the day against the burning heat of the sun.

The most important trees along the banks are the weeping willow, known everywhere and the thorn-tree, *Mimosa Nilotica*, the Camel thorn-tree or *Mimosa Giraffe*, the wild apricot tree being a tree whose leaves greatly resemble those of the ordinary apricot tree, but which has a very crooked trunk, and another tree which is smaller than the aforementioned trees, the latter is covered in very curved thorns so sharp and tenacious that when a sheep's fleece is caught in these, one has the greatest difficulty in rescuing it. The leaves are small, almost oval in shape and doubled on top of each other, the seedpods are also doubled on top of each other and white in colour, the seeds are very similar to those of the lentil tree. These are most useful for constructing a hedge or fence to prevent animals from penetrating. A certain tree also grows here known among the local inhabitants as the *Rarimijer boom*, this bears a small bunch which when dried, greatly resembles the *currant grape*, but is slightly paler in colour, and, very pleasant in taste.

There are many other small shrubs, e.g. the *Ganna Bosch* and the *Kareboosch* may be found there in great numbers.

Many varieties of wild animals exist along these banks, amongst others I saw a *Kudu* which is an animal I had never seen prior to my arrival there - the "zeekoc" or Hippopotamus is not rare here. Too much has already been written about this animal and is generally known for me to say too much about it, however, I must confess to you that it is truly amazing, to see an animal which lives in water, and forages for his food on land. I must also mention a peculiarity to you, namely that while opening its mouth in the water, the animal only opens the top half of his mouth while the lower half remains on the surface of the water without moving itself. He is also forced to place his nose above water every 5 minutes to gasp for air - they love playing with each

other. Mr. Daniell and myself witnessed this once when they amused themselves in the water by biting each other's mouths and rolling over each other. Nothing resembles this more than the playing of puppies when they lie on the ground and bite each other.

Three types of fish are found in the river. The one variety, the largest of those I saw, had a length of about 2½ feet, and a thickness in circumference around the stomach of 1 foot, a flat head with barbs, the top of the back coloured as an eel and under the belly white, no scales, very palatable in taste, extra fine, few bones and greatly resembling a fish that is known in Cape Town as *Bogger* [?].

Another variety is similar in shape to the, in the Cape very well-known, fish the *springer*, the back is of a dark olive colour, and pale yellow under the belly, very fine meat, but bony, the largest of these was about 2½ feet in length.

The third variety slightly resembles a fish well-known in the Cape and called *harder*, its back is of a pale blue-greyish colour and white under the belly, and is about 1 foot in length.

Many kinds of stones are to be found there, amongst other, the agate and marble. Ores are also present and in some places . . . or . . . may be found.

The banks are arid and dry and consist mainly of small, low hills which are so arid and dry that when one is on one bank it is often unbelievable that a river is on the other bank.

A very high waterfall, which was described to us as being 200 [?] high prevents one from sailing the whole river with a vessel, the small . . . in it would in shallow areas be a hindrance of no small measure; the inhabitants of these . . . are Bushmen and certain people known as Bastards.

Many of these people are descendants of Europeans and Hottentots whereby they have acquired this appellation, this is easily discernible by the whiteness of their colour, the length of their hair, which makes them very different to the Hottentots, who, as is known, have very short hair curling into itself. They are more cultured and have in their methods of cattle-breeding copied extensively from the farmers who live on the borders; their clothes are similar in taste to those of the farmers except that they are not in a position to provide themselves with a large quantity, often they are forced to dress themselves according to the style of the Hottentots, but in such a way that they are easily distinguishable, and for someone who knows them the signs are always clearly apparent that they have more in common with the qualities of the European than the Hottentots.

Their huts resemble those of the Hottentots but are slightly larger and easily distinguishable by the provisions which they always own above the Hottentots with whom it is a well-known fault of character never to provide for the future.

Many of these have some Corannas in service who . . . the sum of 4-5 . . . for a whole year's service, and are mostly used as herdsmen of their cattle.

The wealthiest own ox-wagons which they repair themselves when something breaks; not as neatly but just as well as the smith in Cape Town would do it.

They are not actually lazy like the Hottentots, but should their survival depend on their diligence and labour, they certainly would not last for long but nature in breeding cattle also stretches out her bountiful hand over that part, and few people have to do more for maintaining life than know how to guard their cattle.

Knowing little of abundance, they enjoy a quiet and peaceful life which is disturbed by few of the events from which humanity will never be released. Ignorant of wealth, the care to which we are addicted falls away and they taste the same joy in

peace and the vagueness of desires, sometimes deeper than we can be surrounded by plenty. Possessing nothing but a few oxen and sheep which multiply with little care, these animals are the centre of their concern and the well-established Bastard has to do no more, when his oxen and sheep return towards evening from their grazing lands, but count them.

A few own blunderbusses, and many are very good hunters - however, they are very timid of which we had a clear example when we stayed with a certain group when news arrived that an outlaw known as Africaander was preparing to attack them, everyone, men as well as women became utterly afraid by this rumour and their only refuge [?] at that moment was to hide in all the holes and bushes in the vicinity, however, useless or unsuitable these means were at that moment, their fear prevented them from planning other precautions.

A certain Bastard known by the name of Cornelis Kok carried a certain authority among them, because he had mixed frequently with the farmers and some inhabitants of the Cape and had mastered reading and writing. He had gained great prestige amongst them and with their help he increased his possessions which consisted of sheep so remarkably that when he had recently counted his flock of sheep, according to the testimony of his son, they amounted to about 25 000.

This man used the poverty of the Bushmen and the Corannas in a most unusual way to his own advantage, he had namely, after first having gained the confidence of these people, given them half the lambs born during the year for looking after a certain number of sheep of which he always remained the owner, thus enjoying an annual addition of half the new-born lambs without spending any trouble or money towards their keep.

In this manner he, not only provided sustenance for many poor people, but won their affection and insured himself against any theft from them who otherwise might have been forced through poverty to steal his sheep.

He lived perfectly in every way very much in accordance with the lifestyle of the farms on the furthest borders of the Colony and thus served as an example to many of his subordinates who saw the advantages of civilized people and did not hesitate to provide themselves as far as possible with all the allied commodities which the farms on the borders enjoyed and which they deemed to be profitable.

Being much more knowledgeable and realizing the worth of a reasonable religion he had already begun to spread the first basic principles among the Bastards and with this did not only make them more civilized but also stopped many wild customs which were still in use, and as a result prevented the incalculable harm which stemmed from these - with this he won the esteem of many, and gained an authority which was never contradicted.

Through his general association with them his orders carried weight without the necessity of forcing them through fear and the practical results taught them frequently never to act against these gentle laws - the interest with which his prosperity seemed bound to those of his inferiors, always kept his authority balanced, and he was unable to give orders to his advantage or disadvantage without also including those under his protection, disobeying his order to their detriment, and by balanced authority both he and the people became tied to each other and these were the best means with which to keep his unmarked dominion in existence.

Most probably it would have been possible for me to obtain more particulars about the circumstances of this man, if he had not been absent at the time when we arrived at his settlement. However, the above information I gathered from the general cir-

cumstances as well as from the universal esteem in which he was held and from the many reliable tales or stories given without self-interest, which confirmed my opinion and left no doubt that my few remarks about him were well-founded.

These are the people who mainly occupy the land between the Roggeveld and the banks of the Orange River, many travellers, more perceptive and experienced than myself would have gained infinitely more material to satisfy the curious, however, I am convinced that I have acted according to my modest ability and do not doubt that my omission of many doubtful tales will be pardoned - these would be of no other value than to bore you and keep you unoccupied in tiresome hours and mood and at the end probably sew doubts in your mind whether these corresponded to the truth, even though I had faithfully written it down according to the story.

Now I shall continue to see what is left in my memory, and mention the Corannas whom we found to be the first inhabitants of the northern Bank of the Orange River.

A nation, very similar to the Hottentots, of medium posture, slightly slender and pale yellow in colour, their speech being like that of the Hottentots, their clothing the same, and in their ways of living similar to the Hottentots, the same carelessness, and . . . is evident [?] main respect so that many of them are forced by poverty to work as herdsmen of cattle for the Bastards, hence they are very timid and subjective to all neighbouring nations, they are good-natured, though [?] trustful of the Christians and cruel to prisoners-of-war, these are punished by death or decline into the lowest form of slavery.

Their weapons are cudgels, assegais and choppers, for the rest they often trap game in holes which are dug round springs or on the banks of rivers, a pointed stick is placed in the centre on which the animal falls, a more detailed description can be read in my notes on the banks of the Orange River.

No religion was practised by them before the arrival of the missionaries, however, since then, some superficial conceptions of Christianity has been adopted and we saw for ourselves that those of them who had received the most instruction went to great trouble to give their compatriots some knowledge as well.

They practise no trades, each one knows how to provide that which is absolutely necessary for their life, owning no wealth, they take no trouble to acquire objects which would feed this desire.

Their homes are globular-shaped huts, about 8-10 feet in diameter at a rough estimate, consisting of a few laths bent to that shape, covered with mats made of a certain type of reed. In the middle of every home, a fire is usually made, around which the father and his entire family relax in the evening - the filth and stuffiness caused by the smoke in the huts one can hardly comprehend. I was often amazed that people, in all respects concerned about their comfort, could not realize that smoke was a great inconvenience in their huts.

From all the aforementioned, one can obviously conclude that their chief characteristic is laziness and anything that can remotely bring this inclination to fruition is pleasant and acceptable - and so it is that nothing but time and a great deal of effort will enable one to cultivate among them a religion which can only be understood truly after tireless and thorough contemplation; the only way to accomplish this is to train them in the basic laws of an organised society and on that basis with the principles of religion, educate them to work and in time make them a contented people who will always remember with pleasure the first propagations of such a community.

The country they inhabit differs from that on the Southern banks of the Orange River; grass starts growing there lushly, springs with much more pleasant water and

stretches of land where fertility are left in no doubt by the great variety of luxuriant vegetation, makes me believe that if industrious men lived here, the earth would not be thankless towards their labours.

Some of them own cattle while others are in service and for a very low remuneration they prefer to be compelled to engage in servile labour than to take the effort of considering their lifestyle.

Their supply of choppers is obtained from the Beriquas and other neighbouring tribes by barter or in another way - mostly ornate, and very seldom have I seen any other metal objects shaped in this fashion but those which I later discovered among the Beriquas - the general custom among the South African aborigines of rubbing themselves with fat also exists here and one detects in them the same desires as I have already described to you in my notes on the Bushmen when they can satisfy their need, some living in the proximity of certain mines where iron ore is found and of which I hope to give you an idea before my arrival at the Beriquas, have the custom of using this as powder after they have rubbed themselves with fat.

The form of government adopted by them is one whereby every group or kraal, usually consisting of closely-knit family groups, who may take in a stray traveller from time to time, is ruled by a leader known as the Captain, mostly chosen from amongst the elders. Among a good-hearted, lazy people who make few attempts to work either for the improvement or to the detriment of the commonwealth and who have little to win or lose, a strong police force is unnecessary, and it seemed to me they seldom needed more discipline than a paternal warning; no primitive principles of an archaic religion were known there, and probably the missionaries initiated among them the first conceptions of a superior being. They make no effort to cultivate or plant the soil, a few small bulbs or roots are the only fruits they use from the soil and never do they trouble themselves to improve it by transplantation, a small berry the size of a current grape, pale red in colour, with a small pip and a bitter-sweet taste, and growing on a shrub, gathered and dried by them and stored in great quantities for winter - wild honey, locusts, milk, gum, and trapped game killed by them, are the main ingredients of their sustenance, the few animals they possess they dare not slaughter for fear of losing their milk supply; the women are of the same shape as those of the Hottentots and are mostly similar in their characteristics and are not good-looking. Every man is allowed to have more than one or as many as he desires to set up home; their duties consist mainly of making clothes for the men, milking the cows and other insignificant domestic chores; their children are carried on their backs and are supported by two cushions created by nature in a slanting position for this purpose; namely the buttocks of the Hottentot women, which through a natural hollowiness of the back makes a greater show than they sometimes would do if they were next to a straight back, their breasts are not generally as long as I had imagined before my arrival here, but it is a living fact that some are so long that they pass the children bound on their backs, their food over their shoulder, but one realizes that a child must have reached the age of a few months to have a mouth strong enough to hold such a heavy breast slung over a shoulder - furthermore it seems to me by the resemblance which they have to the Hottentots in their most important attributes, that this nation was an offshoot of the Hottentot tribe who were the first inhabitants of the most southern part of this remote corner in the past and who were forced to move into the interior. This feeling is strengthened because they have the symptoms of a migrant people who after they have wandered for so many centuries, one concludes by the size of their numbers, remained in a district longer and thus carry the usual signs of a settled people.

Another task completed, about which, had I had more experience or years, I would have been able to inform you much more.

I shall now continue to tell you about the animals, some of which I found to be totally new and of which I had never had any experience, and which consequently were very important to me.

I shall commence with the largest; after first having stated that the elephant is not found here, but at this time of the year has moved further westwards, and thus was not seen by us, and gradually moving down towards the smallest, thereupon indicating the areas where we found them to be most abundant, and any other circumstances I consider note-worthy.

The giraffe was seen between the springs *Cosje* and *Klaboeliganj*, on the 20th November. The first sight of them on a wide plain and at a great distance resembled a dry slanted tree; their speedy flight prevented me from making a detailed description, I guess they were 1 000 paces away from me, Messrs. Somerville and Daniell were luckier and were about 100 from them, the head of the largest was about 18-20 feet high from the ground, a neck as long as the lower body and ending with a low shoulder which [?] gives it the appearance of having longer front legs than back legs, two horns 6 inches long, overgrown with hair and a mane like that of a horse cut short, and a body short in comparison to the neck, lower at the back than in the front, equal in length at the beginning of the legs from the body, their colour white-grey with large brown spots, in proportion to the animal with a clumsy gait and one notices that for the size of the animal both its movement and its shape was very imperfect. I consider the most accurate, without becoming long-winded, description and drawing of Mr. Vaillant, to be the best.

It was also on this day that we saw through the binoculars an antelope, named by the Boeshoana *Tageetse*. At a great distance, it seemed to us to have the size of a tame buck and to be of a grey colour. It was strange that not one of our Commando, which included several famous hunters, had ever seen or heard of this animal.

The food of this creature consists mainly of the leaves and pods of a thorn tree known as *Mimosa Giraffe*, I saw one of these trees, which are 9 feet and 7 inches in circumference, the leaves resemble those of the *Mimosa Nilotica*, dark-green in colour the wood is of a dark-red mixed with yellow and when cut open there is nothing that resembles the smell of garlic more - the thorns when young are usually red and in the fruit is a beanpod 3 inches long and $1\frac{1}{2}$ inches wide, the outside is covered with a silvery [?] pale-grey fluff. Cut open the inside is filled with a pale-yellow spongy substance and there are up to three rows of beans in it adding up to 36 in one pod - this bean when green and broken open gives off the aroma of an unripe peach, one seldom sees these animals drink water, some people believe that it lives without water, but to serve this as the truth, I shall prefer not to undertake. I regretted it very much that distance prevented me from noting more detail, especially as this was the only time I saw these animals.

The *Rhinoceros* was the animal I saw most frequently after the giraffe. There are 3 kinds of which I saw two and which I shall describe to you. The first was shot by a certain Jacob Krüger on the 24th December between the *Cosje* Fontijn and *Klaboeliganj* Fontejn. We ascertained that it belonged to the male sex and to the so-called black variety called *Sekloa* by the Boeshoana. He was unusually large, the . . . of the shoulders to the . . . the back was curved, from the ears to the shoulders the neck was inclined upwards, resembling an ox, the neck short, hunched and broad, the shoulders thick, the ears like those of an ox though slightly more slanting and very stiff; two

horns close one behind the other, one above the nose and the other above the eyes . . . 7 inches below the smaller but placed more to the front than the back of the head, it is unusual that these are secured to the skin by a . . . substance but are very flexible - the nostrils are almost totally round - the upper lip more pointed than the lower and therefore longer causing it to hang over the lower lip, very wrinkled, and greatly resembling that of tortoises, the tongue was very small in relation to the body, no front teeth but 2 molars provide food, half in the top and the other in the bottom part, the colour of the hide dark ash-grey, rough as the bark of a tree - when mature mostly resembling that of a toad - the front feet thicker than the back, the claws in one, at the ends of these, in the middle 1 large and at the sides 2 small nails in the form of small claws were situated, the feet are short and clumsy - deprived of the general adornment of four-footed beasts, namely hair on its hide, except for a few of a . . . colour on the eyelids, . . . of the ears, and at the end of the tail, one need not see this animal to judge his . . . nakedness.

The length of the head to the end of the tail was 10 feet length of ears . . . length of front horn 1 foot, length of back horn . . . tail 2 feet, length of head 2 feet, circumference of the body 9 feet.

On the 31st of the following month one of our men succeeded in killing a female rhinoceros at the Lizer Fonteijn. She was of the type known to us as the *White Rhinoceros* and known to the Boeshoena by the name *Megveve*. I expected this animal to be entirely white according to its name, but I found that she was paler ash-grey than the black, I suppose that when rain falls this animal is cleansed of mud and other impurities, and will appear lighter at a distance, and put the derivation of its name down to that - her appearance was not as clumsy as that of the black, the upper lip flatter - the horns longer and more pointed more curved, and narrow and bent more to the back - the ears larger and very sparsely covered with hair, also of a black colour - two nipples were on the udder - the legs longer and thinner, the tail very short - this made us guess that some or other accident had deprived her of it - her length was 7 feet from the nose to the tail from the ears to the nose 2 feet, length of the front horn on the nose 1 foot, length of the back horn on the eyes 1 foot, ears . . . height of the ball of the foot to the shoulderblade 5 feet, height of the front legs 2 feet, thickness of the knees 1 foot. Circumference of the body 10 feet.

Of a third variety known to the Boeshoena as *Kina* . . . our interpreter gave us . . . explanation - according to him it was smaller than the two other varieties, and kept to the mountains, more irritable by nature so that they were more dangerous when followed than the others, supplied with two horns, placed us with the aforementioned, one behind the other.

Our request to search for this variety described to us by other travellers with a . . . was answered everywhere with ignorance, never had one been seen by the eldest of the nation. However, these gentlemen might in good faith have wandered in their imagination. I surmised that by the loose way in which the horns were attached to the skin they could easily be bumping or fighting (the latter they often do, and my confirmation is this that in the first rhinoceros I saw an abscess which seemed to have been caused by the bumping of a horn), lose one of these and maybe thus some of these animals fell into the hands of the travellers. The clumsiness and disproportion is not difficult to ascertain when one compares the measurement of one limb with the other. At first, curiosity made me view these animals with amusement but this soon disappeared . . . with the killing . . . in the Carreebergen . . . not considered worth the trouble to see this revolting animal; the hide of the ribs . . . is used by some folks in

the manufacture of whips, *sjambokéén*. After being dried in the sun it gets a transparency, and with fat it acquires the suppleness of elasticity which a riding crop requires; the meat we found extremely . . . though not unpleasant in taste . . . One must surmise that much more is told of the ferociousness of this animal than is actually in his nature, because I have heard no example being given whereby this animal did any harm without first having harm done to it. The "zeekoe" - otherwise *Hippopotamus* I am unable to describe in detail, as I did not see any close-up - this I know, it is short, hunched-up, very thick in body, short legs, of the colour of the Black Rhinoceros, is unable to stay under water without gasping for breath, which is the moment the hunter looks for to hit the animal. Something peculiar and remarkable distinguishes this animal in that it lives in the water during the day and at night forages on land for her food, this being also one of the most opportune occasions to obtain this game by full-moon; it was on a night like this when I tried with Mr. Daniell to kill one of these animals, that I nearly lost my life, and had the help of Providence not supported my strength I would never have seen you or my relatives, it is too important for me to omit this adventure and (although I deviate slightly from the description of the animals), leave you totally ignorant of it but please remember that I could have acted more cautiously. To leave the Orange River, where we found ourselves at that moment, without killing one hippopotamus was a thought that milled in our heads and seemed unforgivable for a traveller who was in such a fortunate position, but this had to be . . . within a few days. Mr. Daniell whose especial purpose it was to see the animal from near by . . . to copy, used everything in his power to reach his aim coupled to my wish to obtain a clear impression of the same, made us decide on the 22nd March 1802, to make our last attempt. A bright moon encouraged us and camping along a mountain which sloped into a river and behind a few ranges as mentioned before, prevented the wagon from following its old course namely along the river. On the contrary it was forced to circumvent the mountain and towards the next morning the arrival of the wagons was expected on the other side of the mountain on the bank of the river, thus between the camp of the next day and that of today was in a straight line, a space of several hours, which in our imagination could not be traversed without meeting a hippopotamus - consequently with these motives our draught-oxen were saddled in the manner of the Hottentots and prepared, because the horses had come, through the dryness of the land and much travelling, to a condition where their own bodies had already become a notable burden, three Hottentots . . . of whom one declared to be vaguely familiar there, formed our hunting party, and in the afternoon we commenced our journey full of expectations, everything seemed in our favour bright moonlight - a quiet day, no wind, the slightest noise could certainly be heard by us, all this encouraged us onwards, we continued our journey without adversity until evening, beautiful views of the river, greenery bordered it, luscious willows on its banks, the meandering course, and its islands had cheered up our spirits, with our arrival at a place where the mountain was situated short distance away from the river, we stopped and the whole area was fine-combed where one could in the least expect a hippopotamus to come grazing as the sleeping place; up to now everything was as desired, but we had entrusted our provisions consisting of some meat and griddle-cakes to the care of one of the Hottentots, and in the evening when we asked him where this was, everything had disappeared except for one small cake, let it not be a surprise that this suffering angered us somewhat. At that moment when the journey had increased our hunger considerably we shared this last cake and having made a fire we lay down on a sheepskin,

reminded of his promises. He complied, followed . . . about a quarter . . . but soon returned to his friends under pretext of going for a smoke, and with the assurance that if we wished to wait for him he would soon return to us, alas, we were betrayed, and never saw our guide again - left alone, led off our course, and brought amongst mountains, we were indecisive, and lamented the imprudence of having left the wagons, and our great gullibility, but that did not help. To continue on the road next to the river was our task, partly because we could expect our food from gum, which could be found in great abundance there on the thorn trees, and also not to be hidden from water. After riding further for about 1 hour we noticed a defile between the mountains which appeared to run straight back, and we thought it likely that the wagon, in case they had continued would have passed through this, this made us decide to ride into the defile, which continued for longer than we anticipated, and at the end of the defile night befell us, see there, the day of our wandering - a wide plain before us, immeasurable, overgrown with a few dry bushes, was the prospect if we continued in the morning. Tired, hopeless, undecided and exhausted through hunger, we tied our oxen to a small thornbush and lay ourselves down. The ground which was the driest I had ever seen, covered with a sheepskin was our bed, but what terrible notions were our comfort, hunger would destroy us, wild animals, several of whose tracks we had seen, would follow us and we were unable to save ourselves, the braying of a jackal in the distance on the lonely plain increased these ideas . . . imaginations of being followed on our heels by the Bushmen who would kill us and . . . for us impossible to resist . . . and in addition to all this the most terrible night that one can imagine descended, the thunder on the wide plains was already heard by us at nightfall, lightning flashed from a dark cloud in the distance on the top of a barren hill and slowly approaching, caused the heaviest thunder in the night, accompanied by showers of rain such as I had never seen, were over our heads before we could think, the rumbling of the . . . through the surrounding mountain ranges was most frightful. Heavens, what a situation which could make me envy the luck of the lowliest slave in my father's home . . . and this night . . . totally without sleep . . . we . . .

The culmination of our misfortunes . . . was reached in the morning . . . when our faces - almost frozen . . . and stiff from cold, covered with clay and suffering hunger and torn clothes, this vision made a deep impression on our souls. It was time to decide . . . whether to continue to expose ourselves to drought and wild animals - the wide plain seemed to predict that lack of water would destroy us, a range of dry mountains, behind us prevented us from choosing another way but the one with which we arrived and which would take us back to the Bushmen we saw yesterday, made us think seriously of some escape, therefore we decided to turn back immediately instead of entering the wide plain, but our Hottentot was dissatisfied with this, after following us for a few paces, he left us under the pretext of wanting to do something, leaving his draught-ox behind - now we were left alone, saddled with an animal that could not be led by hand, and robbed of a guide in whom we had put so much trust, this forced us to take turns in going on foot and drive on two oxen, so we decided to kill one of the oxen, - (but again a problem, neither of us had a knife,) - pack the raw meat on the other and suck the meat from time to time for sustenance, but again a difficulty, neither of us had a sharp knife with us, we would have to call in the help of the Bushmen, this made us surmise that while riding back by way of this meat we should stay alive for 2-3 days, and coming across the old wagon trail, it was certain that we would reach it within that period - thus planning and imagining the worst

but how great was our amazement when we were awakened at 10 o'clock by some thunder, the whole sky was overcast and alas where we might cast our eyes we saw the terrors of the night, a lightning flash appeared at a distance flashed from a dark cloud . . . some arid hills approached us at great speed, these visions were certainly not strange, but abandoned of travelling companions, and with people in whom no great confidence could be placed this increased the horror of our situation. A sudden rain-storm in the middle of the thunder bereft us of all our dry clothes and the gunpowder as well as the guns were all so damp that they were useless - at midnight the weather calmed down, the clouds drifted away and a sky cleared of mists and cooled by the rain showed us the brightest starlight that I had ever seen, a cool breeze that blew after the rain, blew through our wet clothes and this caused a coldness that did not abate before the following morning; the rising sun showed us a different scene, the vegetation enlivened by the rain, grass sprinkled with the same silvered the surface of the earth and we forgot our misfortunes and hoped that we would suddenly encounter the wagons while we proceeded; but how lightly we get lost in our expectations, a human being is often unlucky at that moment when he guesses that his intentions will succeed to his well-being - happy to see the dawn which removed so much mists for us, and warmed by the sun which shed her comforting rays over nature and benefited us, we went on our way very early. After travelling for an hour, we suddenly heard a wild shouting by many people on the other bank. Upon investigation it appeared to be a group of Bushmen, who had killed a hippopotamus. We beckoned, shouted and gave signs as much as we could, until two of them lay themselves on dry tree-trunks and swam over to us, one of them understood the Hottentot language a little. We asked first of all if they had heard anything about the wagons, which he answered in the affirmative, and simultaneously he offered to lead us there. We promised to reward him well, his companion was sent back by him to the other bank to fetch some meat from the hippopotamus for us, and promised to follow us. Two of our Hottentots, more used to hunger and discomfort than we were, left us with the aim to continue the hunt, we now numbered three people - we followed the new guides, who seemed keen to lead us without anything being heard after this time of his friend with the meat, in the afternoon we were suddenly surprised, when we passed over a small hill on the river and found ourselves a few paces away from the centre of a group of Bushmen who seemed more primitive than our guide. They numbered about 50 men - both men, women and children were about 20 paces away from us on a small hill; our persons were gazed at with amazement, their attitude did not seem favourable, we noticed that a few bows were drawn, the appearance of an odd spear made us suspect, maybe unnecessarily, that only fear of reprisal withheld them from attacking us. Terrifying moments wherein one, conscious of one's frailty, feels a wild hope in these circumstances, when one sees the preparations for a cruel death being made in front of one, the human being then feels a calm, which makes him think of ways to save himself, and in all probability with the preparations which we made in the opposite direction was the reason for the discontinuance of their aims; our request for some food was, after an offer of some locusts by them, flatly refused, we declined and preferred to suffer our hunger - these circumstances made us stop to deliberate what we should do, we asked them if they did not know of our wagons but they professed ignorance to this question. They offered . . . if we followed them . . . they would send someone to lead us to a . . . group situated between a kloof in a mountain range which was westwards. We refused this offer not to become more entangled in new unpleasantness, we proceeded on our journey unaccompanied by the aforementioned Bushman whom we

we reached the end of the kloof at about 2-3 o'clock in the afternoon. Our fear at the reception of the Bushmen, whom we had to pass, reached a peak.

The feet of our oxen which had been worn through by walking on the stones, started becoming lame and exhausted by hunger, little more service could be expected of them - amidst these contemplations, we heard the cracking of a whip, our incredible luck made us stop, unable to believe what we had heard, but this was repeated, and riding as fast as our horned steeds allowed us up a small hill, we looked down on our camp, that was situated near the hill - if you have ever been in distress, let your imagination take you back, to that moment wherein you were taken unawares by an unexpected surprise, never have I felt such a moment in my life again, to describe it would be a useless undertaking, as that moment surpassed my own reason - no time was lost and we found ourselves in the camp on the third day at 3 o'clock in the afternoon, everyone was amazed to see us, they had imagined that the strong rainstorms could never have been survived, and several Hottentots who had been sent out to find us returned from their journey without success, the mutual reunions were no less pleasant, but a short description of us and our attire shall follow here, imagine two people who had had nothing to eat for two full days, their clothes torn, covered in mudclay from head to foot and with the brims of their hats, soft from the rain, hanging down over their eyes, thin from hunger, we were careful not to eat too much at the beginning but I can assure you that arriving at the camp although it rained again, that meat without salt or . . . was regarded by me as a special delicacy - this trip was the result of a hippopotamus hunt, we return again to the animal range, for brevity's sake I shall omit the animals which have repeatedly been described by earlier travellers, but shall mention the varieties which are not generally known and some which are very new. I start again with the Eland or *Ela Antelope*, of these I saw 2 kinds, one light-brown in colour is often found on the borders of the Colony and is quite well-known but the other variety had never been seen by any of the farmers who accompanied us; it was near the t'Gatie kamma or *Witwater Fontein* on the 2nd (10th) January, 1802 that one of these animals was seen by me, the colour of the back was a blackish-blue, becoming paler under the belly, and inner sides of the legs, the head in proportion to the body was smaller and more pointed than an ox, the nose resembling that of an ox, and above the . . . a black band . . . the horns of one . . . shape with a few twirls, slanted backwards, it also had . . . chest and legs and feet of a pale yellow colour . . . like the tail which [?] at the end grew a tuft of black hairs and resembled an ox more than any other animal. A few grey hairs covered the body - the size seemed to me to be similar to the other variety - the . . . or *wildebeest* of which one kind is known, of a light chestnut-brown colour with white mane and tail. We found two varieties - of the latter an unknown kind, one was shot on the 13th Dec. 1801, near a certain spring named Mapoeti, it was of the following shape.

The upper lip thicker than the bottom - the nose resembling that of an ox, but flatter and the nostrils longer - above these a curve stretching to the forehead and overgrown with long black hairs, that covered both sides of the head up to the jaws - under the eyes were 2 round, bare, black spots filled with a white watery matter, which when one pressed it, was easily discernible and below this two little tufts of black hairs - the ears of a dark-brown colour outside and becoming lighter on the inside the horns, at the beginning resembling those of the buffaloes, were much narrower and more pointed at the ends - between these a groove separated them overgrown with black hairs, from where a band of black mane among which were a few white hairs were mixed, began and stretched down the middle of the back - the chin decorated

with a long dark-brown beard which stretched down halfway the lower side of the neck, gave this animal a most extraordinary appearance - the broad neck as well as the back ribs and buttocks were of a dark grey colour or rather a mottled black, under the belly and becoming lighter on the inside of the buttocks, the long coalblack tail hanging to the ankles resembled that of a horse, the lower part of the legs light brown . . . furthermore the front legs had split pointed hoofs, see here the measurements of this extraordinary animal from the head to the tail - 3

length of the head - 1

length of the ears - ?

length of the tail - 3

length of the front legs - 2

height to the shoulders -

circumference of the body - 5

An exact drawing of the animal was made by Mr. Daniell . . . and of this kind no description . . . at this southerly point . . . has been made.

Of the quagga an animal which corresponds to a horse in every way, we found three types, one commonly known and often found near the borders, yes, even in the country inhabited by Christians, is of a brown colour - has the size of a full-grown horse and has remarkably strongly formed limbs, *the other kind* found by us near the spring *Chaposti* was totally different in colour, the body was decorated all over with black and light-brown bands - a third kind seen by Mr. Somerville at a distance - seemed totally white, they tried very hard to kill it, but were not meant to succeed. It surprised me that more effort was not made to employ these animals, their proud bearing, firm step and strength of limb seemed to me to far surpass that of the Cape horse, and I do not think that I was mistaken in this belief that when these were caught young which could be done with little effort, would not be difficult, treated in the same way as horses, the same service could be expected, one would have to make sure that it did not need half the food of a horse, but one often is reluctant to make the effort, as long as there is no need, and this is in many cases applicable to those living on our borders.

Of the *Koedoe* I only saw a young calf which we kept alive for several days with milk - and while being on a hunt at a certain time along the Orange River I saw the same 200 paces away from me - they are red-brown in colour on the back, with small white bands over the shoulders, which stand out slightly their horns, I guess to be 2 feet long with a curve twirling outwards, and with a few twirls in it, I estimate them to be bigger than a 2-year old ox.

The *Hartebeest* extremely common in the vicinity of the Cape district needs no description. In case it is not known to you, I shall give you a short description - that it has the size of a year-old calf of a brown colour, black, convoluted horns with an outward curve placed and according to the drawings seen by me this animal in no way resembles the deer of Europe - but is very much inferior to it in beauty - the beautiful *Springbok* which I hold as one of the most decorative buck in this outback one finds in great numbers on these plains and I dare say that 600 is no great number to see gathered together - the *rheebuck*, *Klipspringer* - and all other small buck one finds in great numbers - but before I leave this I ought to mention 3 types of buck never been known . . . the first buck seen by me at close quarters and known among the *Boetshoema* by the name *Pallab*, I shall place first, - it was on the 2nd December when we had camped next to a small river called *Molapo* near the town Patanni, that some of the farmers accompanying us went hunting, and one of them killed an ewe of this buck. The

head denuded of horns, was decorated on the end of the nose with a small spot from where a dark-brown band started and stretched slightly higher than the centre of the eyebrows, above each of which was a white stripe and the bottom lip also white - the ears longer in comparison to the rest of the buck, grey at the beginning, brown in the middle with black edges and the inside decorated with hairs - the neck brown on top was very light in colour on the lower part brown on the back, lighter on the ribs and completely white under the belly, chest and on the inside of the legs.

At the top end of the tail was a black line becoming brown and white at the end with a tuft of hairs at this end, around the root of the tail was a bare black circle at the sides of which a white stripe in the shape of a crescent moon was placed and at the outside of the white was a coalblack stripe, enclosing the white, the ankles of the backlegs were also decorated with a round tuft of black hairs. See below the measurements of some of its parts, its length from the shoulder to the tail

length of the frontlegs -

length of the tail

length of the neck

length of the head

Circumference of the body - 2.

[No measurements, given. Editor.]

On the 9th following a ram was killed, his colour corresponded to that of the ewe, and the horns, 2 feet long . . . a curve gave to this animal a most decorative appearance - with very great justice this buck could be classed among the most beautiful of all the types of animals in this outback, it surpasses by far all similar ones by its good proportions, several young buck were given to us. The diligence and knowledge of Mr. Daniell is an asset [?]. One of these was brought by us to the town, for a time it was at the Governor's *Tuin huis*, though not being used to either the climate or the food one did not see her attain maturity.

Thanks to the diligence and knowledge of Mr. Daniell we have a very exact copy, his intention was to publish it with many other animals found here, up to now this interesting work has not been seen here.*

The 2nd kind was seen by us on the 20th November at a distance . . . as far as the binoculars could be of help . . . I discerned that it was of a grey colour, a shape like the ordinary buck, with this difference that it had a long tail, and in size it surpassed it, our interpreter claimed that this variety was called *Togeeetje* by the Boeshoana, this animal had also never been seen or heard of by any of the farmers, and it is for this reason that I can freely classify it under the unknown animals of the Colony - the third variety was seen by us at a great distance, and were called *Tse-tzebee* by the prominent nation. Its shape had some resemblance to that of a Hartbeest, and caused our travelling companions to immediately give this animal the name of Bastard Hartbeest, the indecency of which one can understand even if one only knows that among wild animals no bastard varieties exist. Our attempts to kill the first one of these animals was denied us we were almost at the end of a long stretch or leg which had lasted not less than 30 hours and so could do nothing about it - the second or last we were prevented from chasing because it camouflaged itself in a dense forest of Kameeldoring trees. *Lion, tigers, leopards, wolves, hyenas, and jackals, mongooses and wildcats and meerkat*, one finds

* *African Scenery and Animals.*

everywhere. I shall leave off saying anymore about these as they are too well-known. The *Spring-hare*, an animal almost the size of the common *bare* was found in abundance on the banks of the Orange River, it is light-brown in colour, has a long tail, two front legs the length of a finger and backlegs almost four times as long, two front paws resembling those of a mole, and lives in underground holes.

These animals, of which a short description has been given, have been seen by me mostly in the area between the Orange River and the capital of the *Beriquas*, being the furthest point of my journey - these were the people to whom our Expedition had been sent, to whose possessions and cattle such abundant measures had been ascribed, therefore when there was a scarcity of draught-oxen, the Grain Commission urged the Government, after this was announced, to send this mission, in order to try and facilitate means for the production of grain about which the Grain Commission had often heard problems. The Government understood . . . these people . . . their cattle . . . and the most important things popular amongst them . . . wishing the farmers . . . to convince them of their good-will, did not wish to delay this, but troubles at that time made such an impression on everyone, that one concluded that this Commission was also established to harm them, as clear evidence of this was a letter which is quoted in the works of Mr. Barrow. I would not because of my youth and circumstances delve too deeply in matters which do little for or against me, and shall rather concentrate on this conclusion, that it appeared at the outcome, that to the riches of these people much had been added, and we found the opposite - that of all types of goods, consisting of coral knives, tobacco, tinder-boxes, scarves, leather caps, pieces of iron 5 to 6 inches, copper medallions and other knick-knacks not more than a few kinds and by preference two were chosen of which the Commission had been given the least, against the value of 1 Rd Kaapsch for each ox a contract was made, an offer of the knives, they rejected because their own were double-edged, of the tinder-boxes and iron tongues they preferred the old habit of twisting the fire from twigs of wood. For the scarves they preferred the leather caps - so our Commission failed and not more than . . . oxen, cows and calfs included, were exchanged by us and of this more than half died, when they left the lush grazing of the Caroo, and were driven from good to bad water. There you have a brief resumé of the aims of our Commission. I shall say no more about it, as being only my . . . but turn my attention to the country and its specialities. It was on the 21st November that we arrived at the *Koermanna* river flowing on the borders of the Beriqua's and saw the first four people of this nation. I would not be able to forgive myself if I passed over this river without saying something about it especially as we discovered it at a time and a place that was reached after a journey lasting 30 hours without water - and when I least expected it. The source of the river was in a rock with a cave in the centre with many twists, according to my estimation in some places 10 foot high - and having a length of 24 to 30 feet. At the end of this cave a flat rock resembling a wall prevented Mr. Daniell and myself from continuing our explorations, clear water, of a pure taste flowed out of it and formed at a distance of 50 paces a river 1½ foot deep and 30 feet wide, the banks were overgrown in some places with common reed and others again with trees. It was strange that this would suddenly disappear, and at least half an hour afterwards again appear and thus in those places formed a subtropical stream, several valleys and other small streams increased the lushness of the grass provided no mean adornment for her banks. Forests of the *Mimosa Nyblotica* as well as the *Giraffe* were found in several places. In the centre of these small pools were found in which an abundance of ducks were feeding, buffalo as well as other varieties of game could be found in great numbers, the most heavenly

It was on the 17th November when we set up our camp at the *Makuaranis Fontein* that our interpreter *Ruifiter* informed us that in a cave about 1½ hours distance away, many specialties were to be found. We went there and found that in a pointed hill was a cave, dug to an unbelievably deep depth and width. To see the furthest parts a candle was needed. Filled with dark-red earths, mixed with iron parts, greasy or very slippery to the touch and in weight about the same as iron, between which were spread streaks or veins of yellowish hard matter, this cave was inhabited by wood pigeons and filled with their nests, in several of which we found eggs - by the remains of fires, bones, etc. we concluded that people had visited it not long ago, according to our interpreter a few Cora's had lived close by this cave, and in these places we found amongst several horns and bones of animals, a horn of a rhinoceros much longer than 2 feet - our supposition was confirmed that the country must be rich in iron ore when we arrived at a spring the next day situated amongst many rocky hills, which we found to be so abundant in iron that the removal of the camps from the one stone to another, brought about a different indication of the north point every time, so that the spring also known by the name *Haggara* was named *Yzerbergs Fontein* by us. We return again to the *Boeshoana* and start the description of the men. As decoration of their heads they use the ore of this *mine* which is mixed with fat and serves to rub their bodies, this causes especially on the head, a shine when they go in the sun and gives a not unattractive show on their black skin. Furthermore the tails of hares, feathers of partridge and other birds form no mean decoration of their hair. The ears of some of them have red-copper earrings, others have yellow and red copper plates, the former are 1 to 1½ inches long and the latter the length of about 5, and are 2 inches broad according to these sketches which will give you a complete picture of their head decoration. Chains of coral are around the necks, their heroes or hunters carry the nails of a lion, tiger or other ferocious animal on a strip of leather from which most of them carry a double-edged and sharp knife the length of some being 6 inches and the widths at the back being 1 inch 1¼ or 1½ inches in leather or ivory sheaths hanging in front on their chests, a dagger was also attached to this strip of leather, as thick as a thin pipestem also in a leather sheath. With this they fasten their clothes together using instead of cotton the nerve tissue of some or other animal for this, though usually of the ox - besides these ornaments there was a snuffbox shaped like a large pigeon's egg, filled with snuff consisting of green tobacco [?] mixed with each other and the colour resembling Spanish snuff - so finely pulverised that when this (placed in a hollow reed, carried for this purpose in their earlobes, for a length of 2 inches) is snuffed the dust passes out of the mouth . . . as though one is smoking. Some had outer garments or karosses, mostly made of the hides of hartebees and especially well-prepared, the outside had the appearance of the inside of our dressed leather. Some decorated the grain with a few figures formed by a knife - others with more ability made the outer garment of several small skins e.g. jackals, meercats, wild cats and other similar animal varieties with fine hair - there were also some though very few, who used the belly of an elephant prepared until very soft, sponge-like and very elastic for wearing, surpassing by far the finest of our woollen blankets in thickness and warmth.

(The covering of the private parts) - the arms of some (ringed [?] with elephant teeth as well as the intestines of eland) were not very muscular - I saw that for those who had acquired this jewelry in their childhood, it was impossible to remove this small ring, this caused, not only a strain above the hand where it was usually placed, but also influenced the growth of the whole arm. The covering of their private parts consisted of a small skin that was tied around the hips with the two front ends and pulled up be-

strip of land which we saw on our journey was along this river - on a certain day while camping in the middle of those forests inhabited by buffalo, some of our travelling companions saw 4 of these animals approaching our camp and they passed our tent not more than 150 paces away. Some of our blunderbusses, at that time in the best condition, were fired with the result that one of them was wounded, a certain Scholtz who was sent with us as caretaker, wanted to have the pleasure of killing the animal and entered the forest. Great was our astonishment when we saw him return, with his face full of blood, he told us and this was confirmed, by Mr. Daniell who had hidden in a thorn tree during the escape, and was an eye-witness: that he saw something black at a distance of 20 paces away from him behind a small copse; expecting it to be a buffalo and wishing to be certain of his shot, moved slightly to the side, then this animal charged him with all speed and he, turning around, was picked up from behind by the head of the animal and thrown a few feet up in the air and falling on the ground would certainly have been charged again, were it not for a few dogs which bit the buffalo's legs and chased it away. This had an unfortunate result that on examination by Mr. Somerville it was found that two of his ribs were broken. This was for us no small loss, as this Scholtz served the Commission well, and would never hesitate when his services could be of use to us, and with the greatest willingness offered it. A few weeks later he recovered, but a certain stiffness in his gait was detected for a long time afterwards. The buffalo saved himself and not one of his group fell into our hands.

It was also at this river that we left Mr. Edwards and his beloved, he had accompanied us from the Orange River, and settled here to propagate amongst these people if possible the principles of the Christian religion. With our departure a hut had already been constructed for him and his family and by tilling the soil it seemed to me that this spot chosen by him given time would be most suitable for producing everything that can be expected from the soil in this climate and at this height; however, judging for myself, that the reward of a missionary only consists in deeds which he can view with approval, the trouble, poverty and care is impossible to comprehend, imagine how his wife, then in a state of pregnancy, had to suffer for nights on end all the hazards of a journey, that she, separated from her relatives, and from Christians could expect no help except that of her husband and an old slave woman, and add to this the sojourn in a wagon in cold weather, the building of a hut in the jungle and unable to trust completely the loyalty of those that surround her; and many other matters - and compare all these things to the slow progress to be expected from such an undertaking among a people steeped in ancient superstition, then one can form an idea of the true state of the missionary - however, be it far from me that I decry the state of the missionary, I also believe that when one has the satisfaction of converting even a few of the heathen, the difficulties experienced to this end are considered richly rewarded, but as this state generally is considered to be an easy task, I cannot neglect, to mention a few of the unpleasant aspects, of which I only named a few.

Once again we return and make a start with the *Beriqua's*, this name is considered to be a nickname given by the Coranna's who are their enemies, and is not recognised by them. They call themselves *Boeshoana* and it is by this name that I shall describe them in future. Of a coalblack colour, rather broad lips and noses, matted hair average and well-muscled, are the general characteristics of their body.

But it is necessary for me to fulfill my promise, in my last notes about the Cora's I promised a description of an iron mine and as these are often used by the *Boeshoana* and the material from it is utilised by them as decoration of their heads, I shall place it here.

tween the legs, and again at the back at the two front ends knotted above the buttocks, and fastened - this way of coverage was far superior to those of the Caffers who leave it totally open to view as well as those of the Hottentots and Bushmen who . . . are only protected by a little hanging skin. Most of them had their legs encircled by rings of eland intestines - and lastly, under their feet they used soles cut a finger larger than the foot and tied with narrow leather strips, crossed over each other up to the shins.

Weapons used for war as well as hunting consist of long spears commonly known as assegais and about 7-8 foot long. See below the sketch of the iron point with a small part of the wooden rod ± 1 inch in thickness.

A cudgel or klerie of this shape . . . with which they can hit and kill steenbuck, hares, bustards, duck, etc. at a distance of 30-40 paces is usually carried by them. The main occupation of a man is firstly that he can wage war, then that he can hunt - thirdly that he is a good herdsman and fourthly that he can prepare and join together his Kaross.

About the first, namely *war*, these are usually against neighbouring tribes, mostly against the Cora's and Bushmen to the South and Barrowlog's* to the northern side - they are embittered and cruel to their prisoners-of-war, these either become . . . or slaves, or are sentenced to a cruel death. At a certain time near the northern bank of the Orange River while riding past a steep rock our interpreter Ruijter, a Boes-hoena by birth, told us the following story:

"Several years ago, when we waged war against the Corana's, and these wanted to take revenge on the unfortunate fugitives, who had wished to save their lives by choosing the southerly side. A large number of them followed these and they came to their end in the most cruel fashion, but one of my compatriots whose memory will never be erased from our minds [?] fled on to this rock, followed by 5 or the enemy, jumped from the highest point and smashed himself on the sharp rocks below rather than cowardly surrender to his enemies." This man related this in his own way in such a tone of voice that one could easily conclude, that, although he lived amongst the Cora's for a long time, the fate of his fatherland and fellow countrymen was nevertheless close to his heart.

When they go hunting, a large crowd gathers, and divides itself into groups of 6, 8 or 10; and detecting a troupe of wild buffaloes, eland or other animals, they attack it from all sides and cause by great shouting, and disturbance of dust on all sides, a confusion everywhere, whereby the troop scatters and falls into the hands of the hunters, and in this way they kill many, and so provide considerable food for their households. I saw one among them who on such an occasion, had his thigh pierced by the horn of a buffalo. By digging square and rectangular deep holes narrowing at the bottom near the springs a lot of game is caught.

The herding of cattle, the milking of cows and everything thereto related are also important activities. With the arrival of the oxen from the fields, one may spy an orator mounting a high place or rock and with his hands on his hips he addresses his favourite cow or ox with much praise. When he receives enraptured attention, sometimes in earnest (or sometimes they respond to his efforts with general laughter), this continues until fatigue prevents the orator from continuing his speech - and therefore ends his speech.

At last moving on to the fourth duty, namely the making of clothes, this consists of

the hide barely stripped from a slaughtered animal. It is left in water until a certain degree of rot has started, then this is pummelled by two or three men with their hands, folded together and spread out and through all sorts of movements in a few hours is perfected to the state of a garment - after this action the pieces of cloth are joined together in an amazingly neat manner with a needle or stiletto. A description of this you will find under that of their clothing.

This is what I know in connection with the men, a short description of the women will certainly not be unpleasant, and I shall proceed with it hereafter.

Generally smaller than the men, flat noses, thick lips, wrinkled skins, with most of those who have only reached 30 years of age, in addition decorated with a few cuts or carvings they mutilate their faces and remove from this tribe feminine beauty which is seldom missed among the women of other nations. Add to this their continual snuffing from the early years of 8 or 10 and one will not be surprised by the ugliness of the women.

Nearly every week the hair is adorned in the following most painful manner; like the curly hair of the men it is not very long, but they improve this - a mixture of the type of ore always used by the men, with fat and manure, is rubbed on the head, which added to the hair, enables it to be divided into several hundred parts, each having the thickness of a pipestem and a length of 2 inches. Every morning new fat is applied and sprinkled with the most shiny stuff of the mine: at a distance this causes a glittering not unattractive on a black skin but from close-up a strong odour prevents me from approving it and the smell increases strongly as one can imagine when, by coming into the sunlight, this material melts and often drips down their ears and cheeks. The ears are decorated with a type of ear disc already mentioned in the description of the men. Every ear has at least 6-8 of these decorations hanging from it - the division of the nostrils was pierced at the bottom with a hole through which a pointed piece of wood one inch long and thick as the stem of an ordinary feather was pushed. But I was unable to discover the use of this except that it increased their mutilation. A kaross tied around the neck with a leather strap, covers the back and chest - several skirts of lamb-skin or other young animals, tied over one another from front to back and stretching down to the knees, cover their private parts - arms and legs were encircled by bands made of yellow or red copper ivory and also the nerves of oxen which were plucked into fine threads and neatly plaited together. All this comprises the general attire of the women - the children find their carrying place as with the Hottentots on the back parts of the mother, but the size of the breasts do not allow the children to get their sustenance in the same way as the Hottentots - the Kaross or over-garment prevents the child from falling backwards - not much is left to say about their exterior, the similarity in features with slaves imported from Mozambique and Madagascar - is the only remark still to be made - thus it seems that neither their natural body nor their adopted clothing adds any beauty, on the contrary, one may conclude that except for the head adornment, namely the iron ore, indeed the same, instead of enhancing, greatly aggravates it - their main activities consist of building their homes, greatly aggrivated, and cooking and all the rough and heavy work is delegated to them.

After having given this description of the people, men as well as women, I shall continue firstly with *the town and its specialities*, then their *form of government* and following that mention some of their *customs*. *Litako* was the capital and home of the headman. According to the scale of Mr. Barrow's map and estimates of the area travelled, as well as with the improved compass it is calculated to be situated at about a latitude of 26° 30 min. south and 37° east of London. We arrived there on the 26th Nov. being the

56th day of our journey. It was placed near a small stream named Molapo - estimated to be 1 000 paces away from the town, . . . about 1 000 paces from this, and there we established our camp consisting of 3 tents and 8 ox wagons; the strength of the Expedition at that time being as follows: (not counting the party of Jacob Krüger which as I remember only consisted of 4 or 5 people).

32	? Christians
23	Hottentots and Bastaard
4	Slaves
3	people belonging to Krüger's retinue
—	making a total of
44	people
120	draught-oxen
18	horses and
20	guns

The stream provided a small provision of fish which was not unpleasant, as we had had nothing but bread and meat for a long time. On not a few occasions a pool in it served as a bathing spot and here we were forced to familiarise one of our travelling companions, who had not, most unbelievably, washed himself, since he had journeyed with us from the Roggeveld, with the pleasures of a cleanly life, with the desired effect . . . that he, pleased with his acquired knowledge from then on made his daily duty to wash.

We return to the town. We estimated 1 500 apparent houses, about 12 to 25 000 people lived in the town i.e. men, women and children are included in this estimate. Houses were built in the following way, the circumference of each house consisted of a circle about 16 ft. in diameter, 3 to 4 feet high with a wall from the ground, assembled with clay and poles, on which a pointed roof in the shape of a pointed soldier's tent, consisting of straw, manure and rafters, is placed and very well arranged amongst each other. Behind the house under the same roof towards the centre and halfway, 8 feet in diameter a rondawel built up to the roof with a narrow entrance, where the head of the house and his wife live. The rest of the family live in the front part or rest of the house as their dwelling.

Under the same roof there is also another room wherein several large pots are bricked into the floor, with wide openings, of which some were 5 feet in length, made of clay and manure and used to store the winter provisions consisting of so-called kaffir-corn, beans, dried watermelon and pumpkin which they gathered from the produce of their lands. Behind this, though outside the roof, a threshing-floor with a round hole in the middle, and provided with a flat stone under the bottom, can be found, furnished to finely pound their corn, which they eventually cook mixed with milk in the type of pots as drawn hereafter.

Every house has the protection of a hedge or fence, constructed from narrow strips of wood and forming a circle; in which only one opening has been left, this space before the house is the place where food is prepared and also the spot where the family gathers. From afar their homes already seen as they really are, are very dirty. The irregularity with which the homes were placed made it impossible to ascertain the exact number. Enough be it, that we recorded this as near as possible. The town was situated against a sloping hill. On the eastern side, a high hill could be seen on which were the ruins of a similar town, which had been larger than this one. We consulted the elders of the nation about the particulars of this town but none of them could tell us

anything about it. Many conjectures could be made about the abandonment of such a town, there may have been a bitter war, or a fire, or a drought which decreased the water supply, but it would be foolish to believe any one of these causes, as one is as probable as the other. No mountains, only low hills, surround the town and this prevented us from seeing the complete position of the town. This would have been desirable as Mr. Daniell could then have taken measurements as well as draw the town - many camel thorn trees were in the town and open places fenced with poles - to gather their oxen. - Cultivated fields, larger than the norm, surround the town for about two hours in length of time, tilled by the hands of the women, to this end they use a small iron pick-axe that measures 6-8 inches from front to back, very broad in the front and pointed towards the back, fixed to a knob in a piece of wood 2-3 foot long. A hole was cut in this knob in which an iron pick was inserted in such a way that one end can chop wood and the other could pick the ground to plant seedling. With this instrument the fields are planted in a way which is admirable when one considers the vastness of them.

This town was governed by one man, estimated to be about 50 years old, named *Moelhaban*. The second-in-charge of the country, after him, was named *Mararata*, the smaller part of the town was entrusted to him and he was regarded by us as the viceroy. It appeared that the latter was a prince born to the Barrowlow nation and through expulsion from his nation or other unpleasant experiences arrived here. The former, a man of intelligent and deeply thoughtful exterior, concluded a trade agreement between us and his subjects and to his credit we must testify that they did not deviate from it. His honesty was unusual; I shall relate just one example; three days after we had left his residence, he sent three oxen . . . bearing our brandmarks back to us, with the declaration that he considered these our property; that he was now totally convinced of our good intentions towards him, and if we wished to visit him again during another year, he would arrange that his calves which would then be fully-grown would become our property - his sceptre consisted of a sjambok which he did not hesitate to use for any disobedience, in such a way that his will was done. However, this was seldom necessary, he was generally respected and one was afraid to earn his wrath, not out of fear but from affection. The difference in his clothing was slight, a few yellow and red-copper armbands, decorated in an unusual way with copper thread, gave the King and his family a distinctive sign, and nothing else.

It seemed to me that he consulted the elders of whom a few usually accompanied him when he came to the camp, and my feelings were confirmed when on a certain morning when Mr. Daniell and I were sightseeing in the town, and especially his residence - not far from there, we saw a gathering of people of ancient appearance, who formed a circle and Moelehan sat on a small dais as their head. We were allowed to enter and it seemed to us that he informed each and everyone of them whom we were.

Towards the end, or rather when the time arrived that our trade began to slacken, and in two days nothing had been exchanged, we called the headman to ask his advice - and we asked him two questions. Firstly, whether he could provide a guide to show us the way to the nearest neighbouring tribes or otherwise, secondly, if he could give us advice. Concerning the first it was not possible for him to provide a guide, and even if he could do this, the springs at this time of year would be in such a condition that we would not be able to make great progress. To the request for his counsel - at first he said that during the last three nights, since he had learnt that this was our intention, he had been unable to sleep, and he interpreted this as misery which would cause us bad luck and gave a description of the neighbouring nations as most horrific, and said that thereafter we had to regard them as cannibals. - He added in conclusion, that

if the end of the expedition should be unfortunate, the result of this step might be, that our people would take revenge on him and his tribe if they were the ones with whom we had last been seen; this disappointed us and frustrated the aims of our mission. I only mention this as a sign by which the character of this man could somewhat be judged - two concubines who were sitting in the vicinity, with whom he had produced 12 children, comprised his household. The first was an elderly Hottentot woman whose equal in ugliness I have before or since that time never seen. He had a brother named Seracoete, being the headman whom our Commission had visited the very first time, who lived in a town called . . . situated a few days' journey to the South-West of the town Litako and there held his command. This town was not nearly as large as Litako according to my calculations consisted of only 50 huts which were far behind the homes of the main town as far as space and neatness were concerned. His family consisted of 2 concubines with whom he had produced 5 children. He was by far inferior to his brother by way of government and actions. He had little afterthought; on a certain day when he had watched very attentively how one shaved, he wished to have the same done to him. We fulfilled his desires and not satisfied with the shedding of his beard, forced his barber to release him of his eyebrows as well. This completed caused general mirth amongst us but both he and his wife were very pleased and admired the newly acquired smoothness of their chief - the town under his authority I judge to be second in the kingdom of the Boeshoanas - a few small villages of these people could still be found along the Koermanna River, but because of their inferiority to the former, I shall not describe them. On the 18th December while camping not far from there, we experienced an amazingly sudden change in the weather, and it caused a great change in the Fahrenheit thermometer - which in the afternoon at 3 o'clock had risen to 97° and at 8.30 p.m. in the evening had dropped to 62°. Returning to Moelehaban, I shall give another example of his caution; during our stay at Litako, we noticed from the start, a young man at our Camp, a relative of the Chief called *Tou* who left the camp at night, and in the morning very early returned to us. He appeared very amiable and put up with everything we did to him. Viewed in retrospect, if we did not find any distrust in these people, we have to conclude that he was placed amongst us to detect which movements were being made - he was also one of the delegates, who when returning the already bartered oxen, was charged with the good-will message of the chief - No signs of any religion were noticed among them, and the common belief that they worshipped the moon, which existed among most of the inhabitants of the Colony, I believe to be without foundation. It is true that they were more joyful when the moon shone than when it was dark, but I determined that this was due more to the recreation of youth who fatigued by work and the heat of the day, wished to relax and for this purpose chose evening when the moon decorated this earthy kingdom with her glow, when many a wife releases her husband from the labour of the day, and many a youth finds in the lap of his future spouse the recompense for his heroic deeds performed on the hunt or elsewhere; many a father perhaps embraces his young children while regarding his elders, and who knows how highly children regard this amusement. Why should we remove the emotions of all these matters from the aborigines? It is so that these are natural to us and we have illustrations that the tenderness of humanity tasted in innocence insure their pleasures to such a degree that many a civilized brain with all its ingenuity, may never grasp this.

Another task is completed . . . my ability does not stretch any further and here I find myself bereft of human knowledge; and the knowledge of physics and other sciences which would gently and well have trained me to further perception, but herein

I comfort myself, and without fear of what I have omitted, I shall proceed with the last part of my proposed description.

The Barrowlows were often discussed, a nation who had settled more to the north. Let me mention what I heard, as this had a special influence on trade with the Boeshoanas. - We were informed that the capital was situated about 14 days from Litako, so immense, that when one commenced travelling at dawn at one end by nightfall one had scarcely reached the other end of the town. More skills were ascribed to this nation in the carving of figures in ivory and especially on the handles of knives and it was ascertained that both yellow and red-copper was smelted by them, and that their possessions were infinitely more than these; how pleasant it would have been for us to complete our journey thither - what discoveries for physics - what objects for the fine cattle could have been made here; how many novelties could have surprised the Europeans, how geography could have expanded through rivers, discovered mountains etc. - the analogy of the sciences of well-known animals augmented, and to conclude whatever dreams this journey held in view in our imaginations, we had to console ourselves not to continue the journey - the omniscient Higher Being who can see further ahead than us, and who had destined us to other ends, thus also determined our journey - and after the mission was completed (many new experiences already having passed) and the completion of our intentions had become impossible, we returned again to the town and started our journey in the following directions as indicated on the attached list and on the 26th April in the year 1802 we found ourselves in the Cape. Here I experienced for the first time the heavenly joy of my parents' home, here they received me again in their arms, and professed their expressions of parental feelings in the way which only experience can reflect.