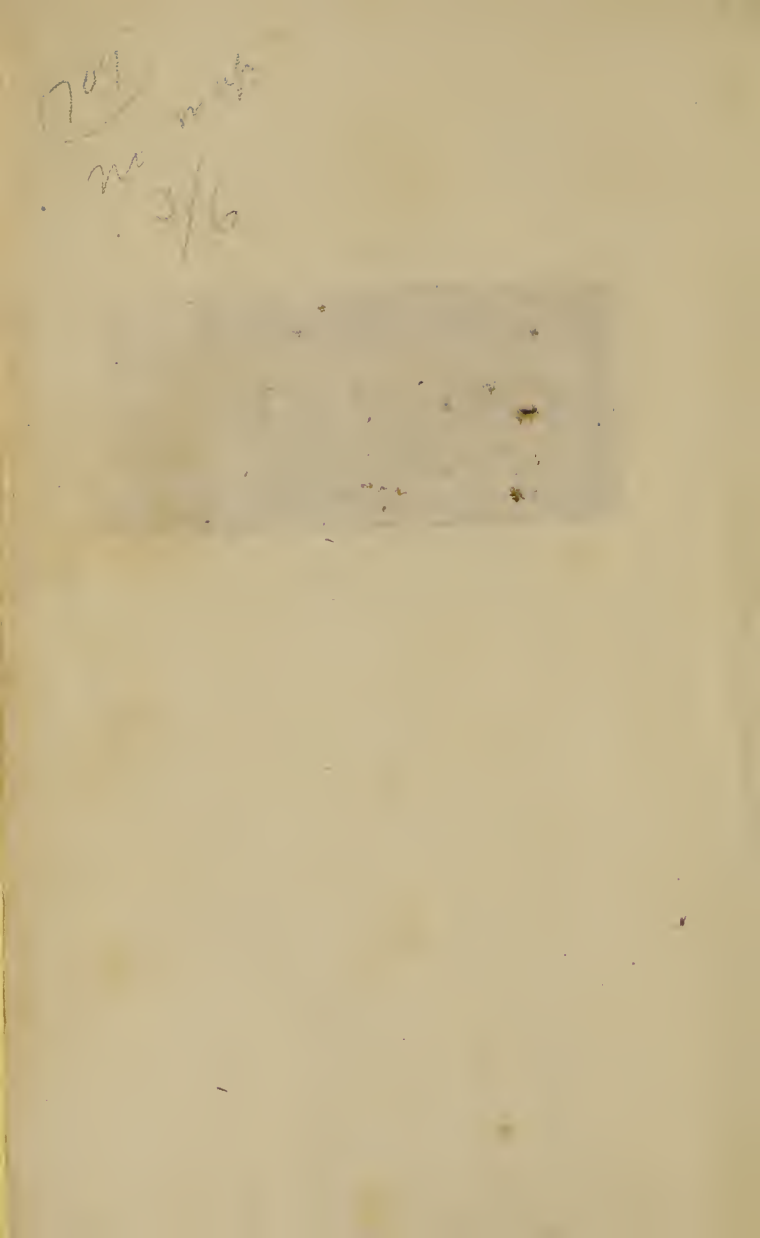
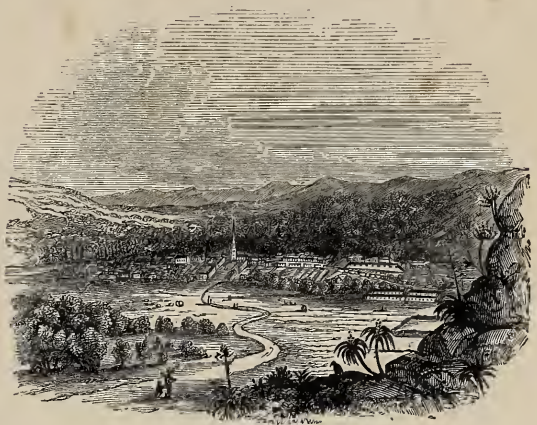


KAFFIR CHIEFS.

KAFFRARIA,

AND ITS INHABITANTS.



KING WILLIAM'S TOWN.

BY THE

REV. FRANCIS FLEMING, M.A.,

Chaplain to Her Majesty's Forces in King William's Town, British Kaffraria.

SECOND EDITION.

LONDON:
SIMPKIN, MARSHALL, AND CO., STATIONERS' COURT;
NORWICH: THOMAS PRIEST.

MDCCCLIV.

TO THE

RIGHT REV. FATHER IN GOD,

ROBERT GRAY, D. D.,

BY DIVINE PERMISSION,

LORD BISHOP OF CAPE TOWN,

THIS WORK IS INSCRIBED,

NOT ONLY AS A MARK OF ESTEEM FOR HIS LORDSHIP'S

UNWEARIED ZEAL AND ENERGY,

IN BEHALF OF HIS PRESENT EXTENSIVE DIOCESE,

BUT ALSO AS A SMALL, BUT SINCERE, TOKEN

OF LOVE, GRATITUDE, AND AFFECTION,

FOR MANY PERSONAL KINDNESSES RECEIVED BY

THE AUTHOR.

PREFACE

TO THE FIRST EDITION.

A few words will here suffice to describe the nature of the contents of the following pages.

The part, performed by the pen, has been arranged from Notes, taken during a residence in Kaffirland of nearly three years. These notes were collected from personal observation, and inquiry, as well as from the reports of various individuals, long resident in the Cape Colony. I am much indebted to the Lord Bishop of Cape Town, for the use of some valuable information; and also to the Honorable J. Godlonton, of Graham's Town, the Rev. J. Appleyard, Wesleyan Missionary at King William's Town, and various others in the Colony, for a similar boon. I have largely used the publications on the Cape, by *all* previous writers, particularly those of Messrs. Appleyard, Moffat, Barrow, Sparrman, and others.

To the Rev. H. Symonds, the Precentor of Norwich Cathedral, I owe many thanks for aid lent to me; and to the Rev. J. W. Colenso, Rector of Forncett St. Mary, Norfolk, I am specially indebted for his able and friendly assistance and co-operation.

The pencil sketches are selected from a Portfolio, taken from nature, during my stay in Kaffirland. They lay claim to nothing but accuracy in the delineation of the views.

My main object has been to supply information upon the subject of British Kaffraria; and those matters only have been described and delineated, which have not been *prominently* exhibited elsewhere.

Regent's Park, London, August, 1852.

PREFACE

TO THE SECOND EDITION.

The flattering reception which this Volume has met with from the public, (one far beyond its desert) and the rapid sale of all the copies, together with the still existing demand for it in the Colony, has induced me to pass it through a Second Edition.

In doing so, I have added a few pages, as a Supplementary Chapter, in the sanguine hope that they may show in England a just and impartial statement of the question of Cape policy, while it is yet agitating the public mind; and so tend indirectly to the welfare of both the Colony and the Father-land.

I most cordially return thanks generally, both to friends for circulating, and to readers for their reception of the work, while I feel proud to know, that the judgment of those in this Colony, (who are capable of judging justly) bears as equal testimony to the *truthfulness* of what I have depicted in it, as that of reviewers at home has done, to the pleasure and information its perusal has afforded them. The knowledge of this latter has fully repaid me for the labours and anxieties of publishing.

F. F.

King William's Town, British Kaffraria,
August 31*st*, 1853.

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THE geographical position of the country and tribes of Kaffraria renders a few preliminary remarks necessary to introduce to the reader's notice many relative facts connected not only with this particular district, but also with the colony of the Cape itself, to the north of which it is situated, as a dependency of the British Crown.

To commence, therefore, with that bold southern promontory of the African continent and colony, now so well known as the Cape of Good Hope, it will here suffice, very briefly to sketch its past history. Its first discovery, as is well known, was made in the year 1478, by Bartholomew Diaz, a Portuguese navigator, who rounded this dangerous point, and effected a landing upon a small barren island, situated at the north of Algoa Bay. On this little island he raised a cross of stone, (beneath which, it is said, he partook of the Holy Sacrament, with his crew,) and named

it therefrom Santa Cruz; and the remains of this cross are still discernible on the summit of the rock, of which this little island is composed. Encouraged by his success, Diaz then tried to induce his crew to go on and discover the East Indian passage; but failing in his endeavour, and, being compelled to yield to their desire to return home, he suffered shipwreck. The reported danger of the coast, and the frequency of storms and hurricanes off the high lands of the Cape, earned for it the first epithet of Cabo de los Tormentos, (Cape of Storms) and deterred most mariners from nearing it at this early period of its history. Hoping, however, that its discovery would eventually lead future navigators to the shores of India, the Portuguese equipped three other vessels, and in the year 1497 entrusted them to Vasco de Gama, to attempt once more the passage to India. Under the command of this enterprising officer, the little squadron accomplished their object, rounded the formidable promontory, and succeeded in reaching the coast of Malabar, where they terminated their voyage in safety.

Between this time and the year 1620, several vessels from Portugal, Holland, and England, touched there on their voyages to and from the East. But no idea of colonizing the Cape appears to have been entertained until the last-named year, when an unsuccessful effort to do so was made by the Crown of England. Nor was it until A.D. 1652 that the territory adjoining the Cape of Good Hope was formally surrendered by the native tribes to the Dutch, who then established there a regular settlement. The reported salubrity of the climate, and richness of the soil,

soon brought from Europe a swarming emigration, which rendered indispensable the necessity for a more extended boundary than that first ceded by the natives. This the Dutch settlers obtained from them; and this enlarged tract of country they speedily appropriated, and energetically commenced building houses and fortifications thereon.

It is more than probable that, in thus first ceding to the Europeans their land, the aboriginal tribes of Southern Africa did not contemplate their making more than a temporary sojourn among them. When, therefore, they observed the Dutch Colonists thus resolutely confirming their hold of their newly acquired possessions, they became jealous of their new neighbours, and at once commenced hostilities with them. These, however, instead of expelling the Dutch, terminated, as might naturally be expected, in their more permanent establishment there; and not only so, but brought into the country an increased number of troops and colonists from Europe. Thus then the Cape colony was first planted by Europeans, and has since continued to remain in their possession; although, at various periods of its history, its government and possession have changed hands between England and Holland.

The first of these changes occurred A.D. 1795, when the English, in the month of August of that year, after a naval engagement with the Dutch off the coast, effected a landing there. After a short resistance, the Dutch surrendered; a peace was agreed to, and the Cape colony became for the first time a British one. It was, however, again restored to Holland by the peace of Amiens, in 1802. From this time, until the year 1806, it continued in the hands of the Dutch, when

it was again retaken by England, and was at length permanently confirmed a British colony, at the Congress of Vienna, A.D. 1815.

At this period of its history the northern boundary of the colony was the Niewveld and Roggeveld ranges of mountains. On the east, the great Fish River, (named by the early Portuguese discoverers Rio d'Infanta,) was the line of demarcation between it and Kaffraria, its extent then being about 590 miles in length, and 320 in breadth. The number of its inhabitants was estimated, at that period, at sixty thousand, twenty-two thousand of whom were reckoned as Europeans, and the remainder Hottentots.

This colony under the Dutch was divided into four divisions or provinces, over each of which was placed a Landrost, or chief magistrate, with six Hemraaden, or burghers, for the administration of justice. These four divisions were—1st, the Cape district, situated about Cape town; 2nd, Stellenbosh, on the western coast; 3rd, Zwellendam on the Southern coast; and 4th, Graaf Reynet, including the mountainous lands and districts at the foot of the Sniewberg range of mountains.

Thus the Dutch law became the first established one of the colony, and its intermixture with English jurisprudence, as now enforced there, makes the Cape colonial law of the present day of the most complicated nature.

Before proceeding further, however, in our Cape colonial history, it may not be misplaced here to glance at its aborigines, who were first induced to cede to the Dutch a portion of the soil, which now has passed irrevocably from them altogether.

In 1652, when the colony was first taken possession of by the Dutch, it was exclusively inhabited by Hottentots proper, a race of people wholly distinct and different from all others with which we are acquainted, and one, whose appearance, language, and customs, at once separate them indisputably from the Kaffir, Bechuana, and Damara tribes, which are found dwelling contiguous to them on the African continent. Viewing them as a nation, their various tribes of Hottentots, Corunnas, Namaquas, and Bushmen or Bosjesmen, produce equally numerous and incontestable examples of certainly the most degraded class of the human species known, respecting whose origin and history, although numerous and various surmises have been formed, nothing positive or satisfactory can be adduced. Their small (average) stature of four feet ten inches, the broad flat top to the cranium, their thin faces, with high cheek bones tapering to the pointed chin, and flat noses, and protruding lips, all bespeak them to be a distinct race of themselves, which in personal appearance bears certainly a most painful resemblance to the larger tribes of the baboon and monkey species, and has even led some, with Gibbon, the historian, to the fallacious supposition that they are a connecting link between the human and the brute creation.

Mr. Appleyard, in his able and comprehensive work on the Kaffir language, lately published, speaking of the dialects of these various Hottentot tribes, observes:—"They vary only slightly from each other, natives of the different tribes being able to converse with one another without much difficulty. Their origin is at present involved in obscurity, though it seems not unlikely that further researches may do

something towards discovering it. When the Rev. R. Moffat was in England a few years since, he met with a Syrian who had recently arrived from Egypt, and in reference to whom Mr. M. has the following note: 'On my giving him a specimen, and a description of the Hottentot language, he remarked, "that he had seen slaves in the market at Cairo, brought a great distance from the interior, who spoke a similar language, and were not nearly so dark-coloured as slaves in general." This corroborates the statement of ancient authors, whose description of a people, inhabiting the interior regions of Northern Africa, answers to that of the Hottentots and Bushmen. It may be conceived as possible, therefore, that the people, here alluded to, form a portion of the Hottentot race, whose progenitors remained behind, in the interior country to the south and south-west of Egypt, whilst the general emigration continued its onward course. Should this prove not incorrect, it might be reasonably conjectured that Egypt is the country from which the Hottentot tribes originally came. This supposition, indeed, is strengthened by the resemblance which appears to subsist between the Copts and Hottentots in general appearance, and which, from the description given of the former people by historians and travellers, is as close as could be expected, when their different circumstances for so many ages are taken into consideration. It is generally agreed that the Hottentot tribes form one of the most ancient of the African races, and hence it may not be going beyond the limits of probability to suppose that the Hottentots, like the Copts, may have sprung from the ancient Egyptians, and that their

ancestors at the commencement of their migratory career were amongst the not very remote descendants of Mizraim, the second son of Ham.' "

This account of their origin is one by no means improbable or impossible. And certainly all that can be locally ascertained respecting these peculiar tribes, tends to establish the fact of their being descendants of the ancient Egyptians; from whom they must have separated at a very early period of their history, and wandered down to the extreme southern districts of the African continent, where they were first discovered by Europeans. The relative geographical positions of Egypt and the Cape Colony, likewise render this origin for them much more plausible than that suggested by others, who represent them as springing from Chinese descent. For but little violence to reason seems done in supposing that, when the sons of Ham first entered Africa by Egypt, and the Arabians by the Red Sea, the former (the progenitors of these Hottentots) might take the lead, and then pressed on by an increasing population behind them, might be finally driven to this extreme southern promontory of Africa. And so also, as the main body of the nation journied on, various smaller tribes, or portions of them, might remain behind upon the road, and become located in various parts of the country through which they passed; and, of these, those nearest to the sterile and scorching deserts of the far interior would naturally become the wildest and most savage. And thus the various subdivisions of the race, viz. Hottentots, Namaquas, Corunnas, and, wildest of all, the Bushmen, may be easily accounted for. While the Hottentots, being the first in their advance south-

ward, and so coming first in connection with civilization, may appear less savage than those other portions of their race, which now dwell far to the north even of Kaffraria, and whose barbarous appearance and habits render them special objects of our wonder.

These aborigines of the Cape Colony have now, however, sadly degenerated, even from what they appeared on their first discovery; and it is a fact, as lamentable as it is true, that their acquaintance with civilization, far from benefitting or improving their moral condition, has, on the contrary, degraded and debased them. Indeed their universal and habitual drunkenness, with its inseparable accompaniments of obscene and depraved language and conduct, joined to their lazy, idle habits, and filthy squalor of person, has made them to be despised and abhorred by the general mass of colonists.

A very large proportion of those, who now are styled Hottentots, are, more properly speaking, a race who have sprung from an intermixture between the original Hottentots and the Europeans, and are locally known as Griquas or Bastaards, which latter title they much prefer themselves, and even seem to be proud of it. There is likewise a similar tribe on the Eastern frontier of the present colony, called Gonaquas, or Gona Hottentots, who are of intermingled Kaffir and Hottentot extraction. These latter, however, are but few in number, and, their language and habits being nearly assimilated to the Kaffirs, they are not an increasing, indeed, scarcely a discernible race. Some, however, do exist, amongst whom is Pato, and the family of Cobus Congo, two chiefs amongst the T'Slambie tribes of Kaffirs.

But, among these two latter races, no better results seem to have arisen, from either the European or Kaffir blood intermingled in their veins, than among the original Hottentots, from their acquaintance with civilization. The whole nation, throughout all its ramifications, seems apparently resting under some special curse, which clings so indissolubly to them, that all appear instinctively to despise and dislike them, as well amongst their black as their white neighbours. Nor has their late perfidy and rebellion, against those who have ever tried to benefit them, tended much to raise them in the public local estimation, or to remove this dislike, with which they had been partially, and are now universally regarded.

Within the colony, at the present time, the pure Hottentots, or as they are styled, the "Hottentots proper," are very rarely to be met with—by far the greater number there being of these Bastaard tribes. The former are mostly to be found in Great and Little Namaqua-land, on the north-western border of the colony, and skirting the north and south banks of the Gariep, or Great Orange, River; and there also Corunna and Griqua tribes are located, in the eastern interior. But certainly the Bushmen are far the most remarkable people of this nation. For, that they are of Hottentot descent there seems but little doubt. There is indeed one ground of objection to such a supposition, namely, that the Hottentots do not understand their language, although the Bushmen dwell among them, particularly throughout the Corunna tribes and countries. Still when it is known, that there is so great a variety and difference in the dialects of the language spoken by these Bushmen, that many,

even among themselves, separated only by a range of hills, or by a river, are yet unable to understand each other, it cannot be so much a matter of wonder that the Hottentots experience the same difficulty of interpretation.

Various surmises have been made as to their origin, and exact relation to the Hottentots, and some have supposed that these latter have sprung from the former. This, however, does not seem likely from existing facts, of which the strongest perhaps is the extended use of the common Hottentot language by all the direct tribes of the nation, while, with the Bushmen, the innumerable varieties of almost unintelligible clicks and guttural enunciations of their many dialects, seem to belie the possibility of any common language having for centuries existed among them.

That they are Hottentots, who have been plundered of their cattle, seems also improbable, as, even then, some connecting traces would still be discernible of a common language with that nation.

Besides, from the testimony of those travellers, who have explored furthest into the interior of Africa, we learn, that they are to be met with thinly scattered throughout even the Bechuana tribes, who wander in common with them on the confines of the Karroo or "Great Desert." The origin, therefore, attributed to them by Mr. Moffat, in his interesting work of "Missionary Labours in South Africa," seems the best and most reconcilable with existing evidence. He supposes that they were originally poor Hottentots, who, at different periods of their history, separated from the different branches of that nation, and remained wandering through the tracts of country, through which

these various Hottentot tribes had migrated. Thus compelled to live in the wildest manner in caves and holes in the ground, and subsist as they best could, on roots, insects, berries, and occasionally on such animals as they might chance to kill with their bow and poisoned arrows, they became, consequently, stunted in growth and stature. Retaining still a personal similarity with the Hottentots, yet, from want of intercourse with them and each other, they gradually lost the language, and adopted in its place such articulate sounds amongst themselves, as would best make them understood amongst their own immediate families, beyond which the generality of them seldom, perhaps, if ever, had intercourse with any other human beings. Hence, a variety of dialects might arise, which, as they increased in numbers, may have merged into that varied and peculiar language, which we now find existing among them. But neither in the colony, nor in British Kaffraria, are these Bushmen to be seen, except perhaps occasionally a stray one may accompany some trader's waggon, coming down from the far interior of the country.

They resemble the Hottentots in colour, being of a copper tint, and quite unlike the Kaffir tribes, whose skins are much darker in hue. They live on berries, roots, and locusts. These latter insects they gather in large quantities, and dry them in the sun. They then grind them between two stones into a powder, and mix this with the fat and grease of some animal which they have killed in hunting; and, having formed the paste into cakes, they bake and eat them.

Their mode of hunting is also singular. They use only their spears, bows and arrows; the latter of these

they poison with the juice of the Euphorbia. Having struck a beast of any kind, they all immediately leave the rest of the herd, and follow only the wounded animal, which, from exhaustion, at length falls. They then surround and kill it, cutting out the poisoned part, and greedily devouring the carcase. They never kill more than one at a time.

Their drawings, with coloured clays, on the sides of the caves where they dwell, are usually emblematical of hunting scenes, and are reported, by those who have seen them, to be very fair representations for such untutored artists. Only a few of them, however, are now to be found, and these are only to be seen far in the interior of Namaqua-land.

But we must return to the Cape Colony. This, although solely inhabited, in 1652, by these various aboriginal Hottentot tribes, has, within the last two hundred years, materially changed its population, and now, in 1852, numbers a very inconsiderable portion of these, amongst its present inhabitants; and of them the national identity is almost lost, as they are fast amalgamating with the other races now resident therein.

Of the present population of the colony, rather less than half are Europeans, but principally of Dutch extraction. The whole increase of numbers, since it has become a British colony, has been from 60,000 to 222,000; and among these, the disproportionate growth of Europeans from 22,000 to upwards of 100,000, has required of necessity, an extension of territory. This has been obtained by successive enlargements, and the present "Cape Colony" includes the whole of the southern districts of Africa; with

BUFFALO MOUTH.

the exception of the S. E. corner, which belongs to the independent Kaffirs. Its boundary, on the North West, is at present a line running south-eastward from the mouth of the Koussie, or Sand River, on the western coast, to the River Zak, and thence to the north point of the Graaf Reynet district, at the Karree Berg. It then takes a north-east direction, until it meets the Zwarts, or Black Gariep River, about 30 miles above the little town of Cradock. Passing along the banks of this, until it meets the junction of the Wonderboom River it again turns and descends southwards; and, crossing between the Zuureberg and Stormberg mountains, it meets and runs along the banks of the Zwart or Black Kei, until it comes to the little Winterberg mount. Thence it goes eastward, as far as Eland's post, near which it meets the Keiskamma river, and, passing along its southern bank, it joins the sea on the east coast. Thus the Cape Colony encloses, within its present boundaries, upwards of 190,000 square miles of country, rich and fertile in soil, and possessing, certainly, one of the healthiest and most temperate climates in the world.

The country which lies along the north-eastern boundary of this colony, i. e. between the Keiskamma and the western bank of the Great Kei river, constitutes "British Kaffraria," which, with its tribes, forms the more immediate subject of the following pages.

Before proceeding, however, with this special part of our little work, it will be necessary to retrace our steps for a moment, and briefly to review the various incidents in the past history of this colony, which combined to induce the legislature to fix the present colonial limits.

As has been already mentioned (at p. 4.) the Great Fish River formed the eastern boundary of the colony, when it first permanently became an English possession, and the Roggeveld mountains likewise terminated it on the north-west. Since then, as has been shown, it has been much extended on the north-eastern boundaries by additions made at different periods of its history, and which were imperatively called for by connecting local events.

The Amakosa tribes of Kaffirs, which are those who dwell nearest to the present eastern colonial border, and extend from that to the Great Kei River, form one of the three great branches of that nation, who have appeared in Southern Africa, migrating from thence towards the north, and succeeded, about the year 1760, in subduing the aboriginal Hottentot and Bushmen possessors of that part of the soil. These then dispersed in various directions, with the exception of the Gonas, (such as the chief Pato,) who still remain and maintain their independence among them. With these latter, also, we have now a treaty offensive and defensive.

These Amakosa Kaffirs continued from that time to spread rapidly over the country along the banks of the Great Fish River. And, the game being plentiful in the very extensive bush surrounding that locality, they attempted to settle on the south-west of that river, being a part of the district, originally ceded to the first Dutch settlers, and which was claimed, and had been partly taken possession of, by them.

In the year 1780, their governor, Plettenberg, then at the head of the colony, succeeding in fixing formally, and with the consent of the Kaffirs, the colonial

boundary at the Fish River; and the district south of that river, now known as "Albany," was colonized by the Dutch boers, who hired the Kaffirs to live among them as cattle-herdsmen and servants. A quarrel however arose between them, and ended in an insurrection of the latter. Having expelled the Dutch from their farms, and taken forcible possession of them and of the adjoining country, to about a hundred miles inland, the Kaffirs commenced and extended their predatory devastations throughout its whole extent, that is to say, so far south as the Gamtoo or Sunday River, 38 miles north of Algoa Bay. The revolutionary war which was being carried on in Europe at this period, prevented the Dutch home Government from sending out troops to the aid of their colonists at the Cape, and likewise deterred the local legislature there from sparing any far from Cape Town. And, when at length the English attacked and took the colony in 1795, no permanent measures were adopted by them against the Kaffirs, as the intention of holding the colony was so soon afterwards abandoned. When, however, the colony was recaptured by the British in 1806, it was with very different intentions. More active measures, consequently, were speedily adopted and set on foot, for freeing the country from these Kaffir freebooters and invaders, and for driving them back beyond the Eastern boundary line, as first permanently fixed in the year 1780 by the Dutch governor, Plettenberg, viz.—the Great Fish River. These measures were commenced in the year 1811, but were not finally successful until 1812.

Still the love of marauding and robbery inherent in

the Kaffirs soon induced them to recross the boundary and commence pillaging the colony. And at length they became so daring, that in the year 1819 they once more crossed the Great Fish River in force, and attacked Graham's Town in immense numbers.

They were, however, repulsed with some loss, and were so disheartened thereby, that soon afterwards Lord Charles Somerset, (then governor of the colony,) was enabled to conclude a treaty with them. By this treaty the colonial boundary was again fixed at the Fish River: but the country lying to the north-east, between that and the next river, viz. the Keiskamma, was, in addition, to be considered "a neutral territory." It was further also provided that the English, if they should consider it necessary, might build forts, and establish military posts along the line. This treaty was made between Lord Charles Somerset, as British Governor of the colony, on the one side, and Gaika, regarded as the great paramount chief of the Amakosa tribes, on the other.

In the course of the next year, 1820, a grant of £50,000 was made by the English Parliament, to encourage and establish emigration to the Cape. Accordingly, with this money, five thousand families, principally of Scotch extraction, were sent out to the colony. These, having been landed at Algoa Bay, were located on the eastern border, along the south-west banks of the Fish River in the district of Albany.

To these British settlers grants of land were given. Every encouragement was held out to induce them to fix their locations as permanently as possible; and a promise of future protection was likewise stipulated,

as not the least of these inducements. Accordingly, with true British energy and industry, they commenced farming the land, building dwellings, and rearing stock; and a few years saw them prospering beyond their own most sanguine expectations. The rapid increase and improved breed of their cattle, (always a tempting bait to the Kaffirs,) soon led these latter over the colonial line once more, and pillage again began—each year adding fresh instances to the list of thefts and robberies, perpetrated by these savage free-booters.

To endeavour to put a stop to those thefts, in the year 1830, the chief Macomo, the eldest but (according to Kaffir law) illegitimate son of the paramount chief Gaika, was deprived of a portion of land in and about the Waterkloof and Kat River, within the neutral ground, the possession of which, it was believed, facilitated them much in secreting their booty. The pillaging, however, still continued; and Macomo, having been proved accessory to it, was further deprived of, and driven from, that other portion of country (likewise within the neutral ground,) to which he had been permitted to retire after his expulsion from the former part. Both of these removals were in accordance with an order from the Government; and such an order was certainly warrantable, because Macomo and his followers occupied both these places *only by agreement, during pleasure and good behaviour*. But still the last removal was effected under circumstances, which gave much alarm to the colonists at the time; and there is every reason to suppose that the general conclusion of the community was correct, in believing that this chief, incensed and exasperated

by this step, was principally instrumental in inducing the rest of the Kaffirs again to revolt, and invade the colony. This they did towards the end of 1834, when the second Kaffir war commenced.

Then the assagai and the torch began their deadly work along the whole eastern border of the colony. The unfortunate frontier farmers, (most of whom were the original settlers of 1820,) were pillaged of their flocks, herds, and property. Their homesteads were burnt over their heads, and in many instances their lives were lost, whilst they were endeavouring to save those of their relatives. The total loss of this luckless community at this period has been rated, and, we believe, not over-rated, at £300,000.

This war continued to ravage the eastern frontier of the colony until the year 1835, when it was at length terminated by the then governor, Sir Benjamin D'Urban, who concluded a second treaty with the Kaffirs. This he had written out, and regularly signed and executed by them, judging that one, so agreed to, and put on record, would be more binding upon them. By the terms of this treaty, the Kaffirs agreed to admit military possession of their country, and to become henceforth "British subjects." At the same time Sir Benjamin D'Urban recorded his firm opinion to be, "that the expulsion of the Kaffirs from their fastnesses in the Amatola Mountains was *indispensable* to the safety and permanent peace and welfare of the Cape Colony." He further stated, (what the late governor, Sir Harry Smith, eventually found to be correct, and was endeavouring to effect when he was recalled home, namely,) that the Great Kei River would form the best and only secure frontier boundary

for the colony. Towards effecting this desired end, Sir Benjamin, previous to drawing up the second Kaffir treaty here alluded to, made proclamation, as governor, on the 10th of May, 1835, in these words: "*The eastern boundary of the colony of the Cape of Good Hope is henceforward extended eastward to the right bank of the Kei River.*" This he did at the Kei, where he drew up his army, and fired three cannons. In the wording also of the treaty itself, which bore date the 17th of September 1835, it was provided that "the chiefs and their tribes became subjects of his Britannic Majesty." Thus far the sword and the arm of power were employed to hold these savage tribes in check: and there are fair grounds for supposing that they would now have been in a very different state of control, had the same line of policy been unremittingly carried out.

Instead of this, however, a change was soon made. A new governor appeared on the arena: and, yielding to what has since proved itself to be very fallacious and injudicious advice, he determined to try the power of concession on the Kaffirs, conceiving philanthropically, that possibly they would be more contented and peaceable, if they were given back their fastnesses.

Accordingly, Sir Andreas Stockenstrom, then lieutenant-governor on the frontier, cancelling Sir Benjamin D'Urban's former plan on the 5th day of December, 1836, by proclamation "*renounced* the allegiance of the said chiefs and tribes:" and in a third treaty with the Gaika chiefs and tribes, bearing the same date, agreed "that *the boundary* between the said colony and the territory, restored to the Kaffirs by proclamation of this day, is, and shall be understood

to be, that which was agreed upon in the year 1819, between the then governor, Lord Charles Somerset, and the Kaffir chief Gaika," viz. a line drawn along the Keiskamma River, and so across the north west. The fourth article provided that this territory between the Keiskamma and Kat Rivers was to be held by the Kaffirs as a *loan;* and the next article enacts that the "territory shall never be reclaimed *except in case of hostility committed, or a war provoked by the said chiefs and tribes, or in case of a breach of this treaty.*"

This territory then and thenceforth was styled the "ceded territory," and, no occupation of the land by Europeans being permitted, the Great Fish River once more became the actual colonial boundary line. So far all seemed well; the act of concession was on the side of mercy, and had it succeeded, as was anticipated by some, in making the Kaffirs content, and so stopping this continual border warfare and bloodshed, a great object would doubtless have been gained. Such, however, was unhappily not the case. The policy of *concession proved a complete failure;* for it was based on a want of knowledge of the Kaffir character. They are by no means a dull, though a savage, people; and they had sufficient penetration to canvass most shrewdly our line of policy towards them. While firmness and control kept them in awe, concession was looked upon as either vacillation or cowardice. They at once concluded that we could not hold what we had taken from them, or else that we were afraid of them, and that they could frighten the white man out of the country altogether, if only they persisted in their invasions and pillage, and in waging periodi-

cal wars, whenever they found their strength sufficiently recruited to commence and prosecute one. Being, however, weakened by the war of 1835, which had but then ended, they were content to "sit still," as they style it in their Kaffir phraseology, for a while, and enjoy their lately acquired spoil. Moreover, a strong military force was retained in the country, and such as their lately thinned numbers were unable to compete with, until the rising generation should have sprung up to manhood. Accordingly, no actual outbreak took place until 1846, when another war was opened with the colony. During the eleven intervening years, however, between this latter date and 1835, continual aggressions and petty thefts were going on on the part of the Kaffirs along the eastern frontier. This is most fully borne out by the several official documents of that period, which also bear numerous testimonies to these aggressions being invariably on the Kaffir side, and never provoked by the colonists, who, on the contrary, are throughout fully and amply exonerated from all and any such accusations.

With respect to the character of the Kaffirs, and the estimate formed of them by all observers, from the very earliest dates, we need only refer to travellers' or statesmen's testimony. Mr. Patteson, the traveller, for instance, so far back as the year 1770, speaks of them in the colony as "invaders," and uses similar language in 1778 and 1780. Governor Plettenberg constantly complained of "their habitual disregard of their promises, and their carrying off the cattle and killing the inhabitants of the colony without any cause."

Commisioner Collins, in 1809, also mentions them

"as continually endeavouring to encroach upon the possession of the white settlers," and again "as a savage people, who will keep faith no longer than it appears their interest to do so;" and he also recommended "their being driven to their ancient territory," which is beyond the Keiskamma river. In 1810, the Landrost Stockenstrom (father to Sir Andreas Stockenstrom, and who lost his life through the treachery of the Kaffirs,) also recommended their expulsion in similar terms, and writes them down as "insatiable thieves." In 1812, Sir J. Cradock, afterwards Lord Howden, in alluding to the Kaffir people after one of their usual unprovoked inroads, when they had penetrated two hundred miles beyond the boundary, and burnt down *four hundred and ninety-seven habitations*, says, "all these aggressions have been on the side of the Kaffirs, for the colonists had but the single wish of living peaceably and undisturbed by them." The same testimony, in various forms, and on several occasions, is given by Lord Charles Somerset, Sir Benjamin D'Urban, Sir George Napier, Sir Harry Smith, and by Sir Andreas Stockenstrom himself, in his correspondence with the local government of the colony, previously to the 27th of September, 1828.

Hence it is but correct, just, and honest, to trace the outbreak of 1846 to the same origin. Eleven years had elapsed since their last invasion, and although continual scenes of petty warfare and strife went on during that period, and robberies of cattle and other stock were perpetrated by the Kaffirs, yet these (as regards loss of life) were not so disastrous to them as to the colonists. Their strength consequently had time to become recruited, and their num-

bers augmented; and when the opportunity occurred, the third war was accordingly opened by them. This war lasted until the close of 1847, when the late Governor, Sir Harry Smith, was sent out to the Cape to stop, at all hazards, the heavy military expenditure which it occasioned.

During this war, property to the value of £500,000 was again taken from the farmers, and therefore peace under any pretence was hailed with gratitude in the colony. It was brought about, however, too hastily, as has since been proved: for had these tribes been properly conquered and subdued at this period, and firmness and determination been displayed by the death or transportation for life of the chiefs, (whom Sir Henry Pottinger had made prisoners, previously to being relieved by his successor Sir Harry Smith,) there is fair ground for supposing that the system of policy, subsequently pursued, would have fully succeeded, instead of (as has been the case,) only maintaining the peace for three years.

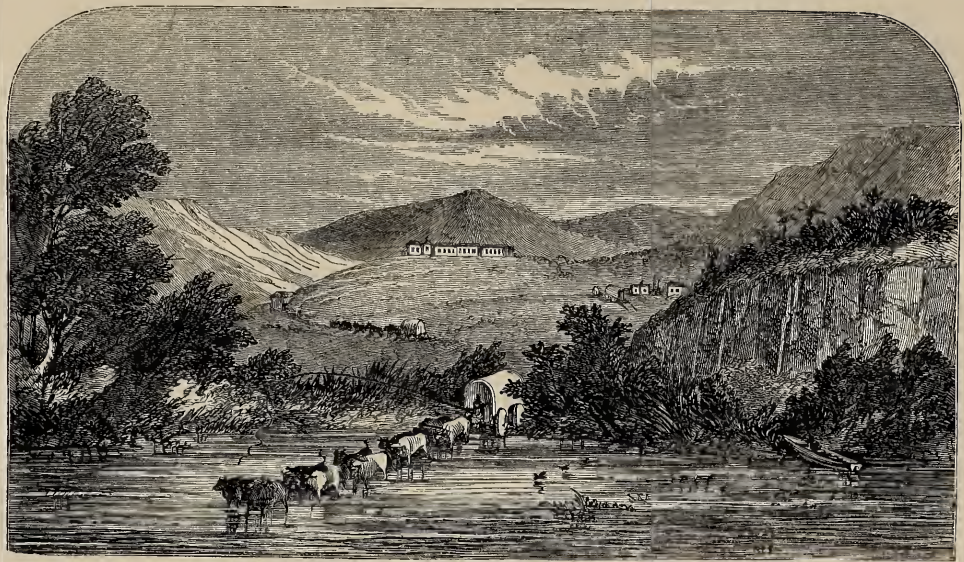
Instead of a severe administration of power, (*the most merciful, in the end, over savages or semi-barbarous nations*) the very opposite was then adopted. All the chiefs were liberated, and reinstated in their tribal positions of chieftainship: and, as was tremblingly expected by most colonists, and has since been too extensively realized, the result was only afresh to stir up war and disloyalty to English allegiance among their people.

The boundaries of the colony were, however, pressed back once more to the Keiskamma River. All the land between it and the Fish River (viz., the ceded territory,) was for the first time apportioned out in districts,

named Victoria, Albert, Fort Peddie, and part of Beaufort, and parts of it were sold in farms by public auction to European bidders. The Keiskamma being thus permanently fixed as the colonial boundary, and the land given up to Europeans, the next twenty miles of country towards the north, namely, from the north bank of the Keiskamma to the south bank of the next, or Buffalo, River, was styled "the neutral territory:" From this to the Great Kei River, fifty miles further on, extends "BRITISH KAFFRARIA."

This region was subdivided into various counties, with names similar to some of those in England, the whole being apportioned to the respective chiefs and their followers, who once more came forward, and solemnly declared themselves willing to bear true allegiance to the British crown, and on this condition received their several locations. They were divided into the two distinctive bodies of the Gaikas and the T'Slambies—the former of these tribes inhabiting the country in and around the Amatola mountains, and the latter, that tract bordering on the sea. Over each of these divisions was placed a British commissioner —Captain Maclean at Fort Murray being appointed for the T'Slambie tribes, and Mr. Brownlee, at Fort Cox, for the Gaikas.

Both of these commissioners were under the control of Colonel Mackinnon, resident magistrate of King William's Town, and Commandant and Chief Commissioner of Kaffraria; and he again passed on his decisions to the Governor and Commander-in-chief, as High Commissioner for Kaffraria. This district was then proclaimed, as governed by martial law. Forts were built in various parts of it, and were garri-



FORT MURRAY FROM THE BUFFALO DRIFT.

soned by British troops. Stations were apportioned out for missionaries of the various Protestant dissenting bodies, and for English traders; and encouragement was given to the building of towns and villages. Thus a joint occupation between blacks and whites was established; and the intermixture was deemed advantageous, (and properly so,) towards furthering the civilization of the natives.

The basis of this admirable system was laid down and explained to the Kaffirs, at the great meeting of the chiefs, assembled by Sir Harry Smith at King William's Town, on the 7th January, 1848, when the first English Bishop of the colony appeared in Kaffraria.*

The establishment of this system, and the past able and efficient working of it, did most certainly give every promise to the colony of continued peace for such a period, as would have enabled civilization to make some advances amongst these tribes, and would have opened a way, at the same time, for their conversion to Christianity. Nor can it, even now, for a moment be doubted, that such would certainly have been the case, had the Kaffirs, in the first instance, been thoroughly subdued and subjugated, previously to its enactment; or even had a sufficient military force been then retained in Kaffraria, effectively to carry out the law in case of infringement.

As it was, however, but 1500 men were retained on this frontier of the colony, and the removal of the first regiment of these emboldened the Kaffirs once more to prepare for war. This, as is well known, broke out on the 24th of December, 1850. Sandilli, the son and successor of Gaika, headed his tribes in

* See Bishop of Cape Town's Journal, 1848-1850, p. 30, published by the Society for Promoting Christian Knowledge.

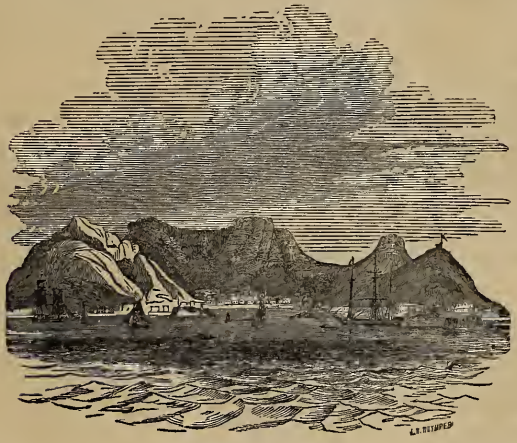
the revolt; while Macomo, once more taking up his position within the fastnesses of his ancient territory of the Waterkloof and Blinkwater, there gathered around him all available numbers, and has hitherto bid defiance to our troops. Already this unhappy conflict has proved itself the most expensive and distressing of all the Kaffir outbreaks yet on record. It has been raging for a year and a half, and more life and property have been already destroyed in it, than in all the others put together. The general expenditure monthly is about £300,000. Ruin, poverty, and wretchedness are following in its wake, and overtaking hundreds of those who might reasonably have expected a different reward for their long and arduous lives of toil and industry in this their adopted land, to which in youth they had been led by their emigrant parents.

Some hard and unjust things have been said of these afflicted frontier farmers. They have been most erroneously pointed at, as having provoked the Kaffirs to war, in hopes of obtaining their land and cattle, when truly the very opposite is the case, as is fully testified by all official documents, They have also been charged with unwillingness to turn out, when summoned to enrol themselves as Burgher Militia for the defence of the colony. But it should also be borne in mind, that, when these farmers and their sons do obey this mandate, they have to leave their wives, their children, and family, totally unprotected, on isolated farms, and perfectly unprovided for, should they themselves lose their lives by the hands of these enemies. Hence, although to the burghers and farmers of the western and southern districts (with a few exceptions) a charge of very culpable supineness in enrolling for

the colonial defence is attributable, yet this most decidedly does not justly apply with equal force to those of the north-eastern side.*

But, having said thus much in reference to the past history of the Cape Colony, and its present position, boundaries, and inhabitants, we must leave this part of South Africa behind us; and, travelling on towards the north-east from the Cape of Good Hope, we come next to that part of this dependency, which, with its inhabitants, it is purposed should more immediately occupy the following pages, namely, the territory which has been already named, as lying north of the Keiskamma river, and which is best known as "Kaffraria."

* It has been asked, why did not these eastern-frontier farmers turn out in 1851, as they did in 1835?—The plain answer is, because they then had Hottentot servants, in whose care they could leave their farms; but who deserted them in 1851, and not only so. but were actually fighting against them in the ranks of the enemy,



CAPE TOWN.

CHAPTER II.

KAFFRARIA.—ITS GENERAL CHARACTER.—GEOLOGICAL STRUCTURE.—FERTILITY OF SOIL.—THE VEGETABLE KINGDOM AND FLORAL PRODUCTS.—THE BUSH.—FORESTS.—RIVERS.—MODE OF TRAVELLING.—ROADS.—MINERAL PRODUCTS.—REVIEW OF THE COMMERCIAL POSITION OF THE COUNTRY.

THE usual impression, first made upon an European mind, in trying to form an estimate of any part of Southern Africa, is that of a dry, sterile, thirsty land—vast plains of sand, and a scorching sun, seeming to be its general characteristics. In entering Kaffraria, however, a very different and varied scene is presented to the eye.

It is true that, to the lower parts of the Cape Colony, with its shifting sands, and constant high winds, particularly in the immediate vicinity of Cape Town, where the neighbouring table-land, and other high mountainous headlands, appear to cause continual counter-currents in the atmosphere, the above description is somewhat applicable. So again, far into the interior of the continent, beyond the Orange and Vaal Rivers, and towards the skirts of the Zahara desert, and the great and newly-discovered inland lake, a very barren and parched surface is presented to the traveller. But in Kaffraria this is by no means the case, although the name itself *is* actually significant of it.*

* The word Kaffir, from which the country takes its name of Kaffraria, is derived by some from an Arabic word Kafr, signifying 'a waste;' and this, as regards the people themselves in their past

In sailing along the eastern coast, from Table, or Simon's bay, towards Natal, the most manifest difference is discernible. As one approaches the borders of Kaffirland, moving northwards, the character of the coast appears to alter, from flat sand and reefs of rock to one more resembling that of the south of Devonshire, in England—the shores being covered with rich vegetation and green underwood, reaching down almost to the water's edge. More inland the same distinction is still more manifest, the large and extensive plains of the interior of Kaffraria being clothed with a vegetation of almost rank luxuriance, where the grass and intermingled wild flowers, in their multitudinous variety, being forced by the heat to a rapid maturity, appear in all the full vigour of nature. The valleys and all low undulating grounds are, generally, thinly dotted over with a kind of straggling bush, or underwood, which, in these localities, is composed principally of the *Mimosa*.

This is a shrub which grows all over Kaffraria in great abundance and luxuriance. In the positions, which we are now speaking of, it attains usually to the height of ten or twelve feet; but, when found along the banks of the rivers, or in the vicinity of water, it reaches a larger growth, averaging there about twenty feet. It is a very beautiful shrub, of that class of leguminous plants, which takes its name from *mimos*, or mimic, with reference to the irritability of

and present condition, is certainly a most appropriate derivation. They are sometimes also called "Caffres" the name being spelt with a C. This is likewise from an Arabic root, viz. "Cafara" to thieve. The former, however, is probably the most correct derivation.

its leaves, as if imitating animal sensibility. One species of it is commonly styled in England, the "sensitive plant." The foliage of the Mimosa is most beautifully and delicately leafleted, and the flower, of a bright yellow colour, emits a sweet perfume. The branches are covered with long spines or thorns, which grow in pairs, on either side of the twigs, usually to about the length of two and a half, or three, inches. These are white and glazed, and much resemble ivory, and, appearing amidst the bright pale green foliage, yellow blossoms, and dark brown stems, give a very pleasing effect to the *tout ensemble* of the tree.

This shrub is useful as well as ornamental, the bark being used by the natives as a tan coloured dye for their blankets and carosses, (or skins ;) and it has lately been similarly employed by our soldiers, to render their clothes less discernible by their enemies in the bush. It produces, besides, an important article in the present limited export commerce of Kaffraria, viz., gum, which exudes from the bark in the sun, and, being gathered by the Kaffirs, is then bartered by them with our traders for blankets and beads.

Although in most of the low lands of this district, the Mimosa-tree composes the principal part of the bush or underwood, yet, in the more mountainous and rugged parts, it is not of such common and universal occurrence, being there displaced, and intermingled with various other plants of different sizes and characters. Among these latter, most prominently appear the larger species of the *Euphorbia* (or Milk-wort,) a plant which numbers amidst its several varieties in Africa upwards of thirty species. It grows in many localities in great abundance, and often to a height of

ten or twenty feet, and most prolifically yields a kind of white and milky juice, if punctured or wounded in the bark. The sap or juice, if allowed to remain on the skin, dyes it black, and if it gets into the eye, or beneath the skin, it blisters and causes great pain.

The native tribes avail themselves of this latter quality by turning it to medicinal use. They excoriate the skin with a sharp instrument, or the point of their assagais, and then apply this juice to the wound; and, by rubbing it into the blood, they establish an open sore, which acts as a blister, in such cases as pains in the chest or head, where European physicians would adopt a like remedy.

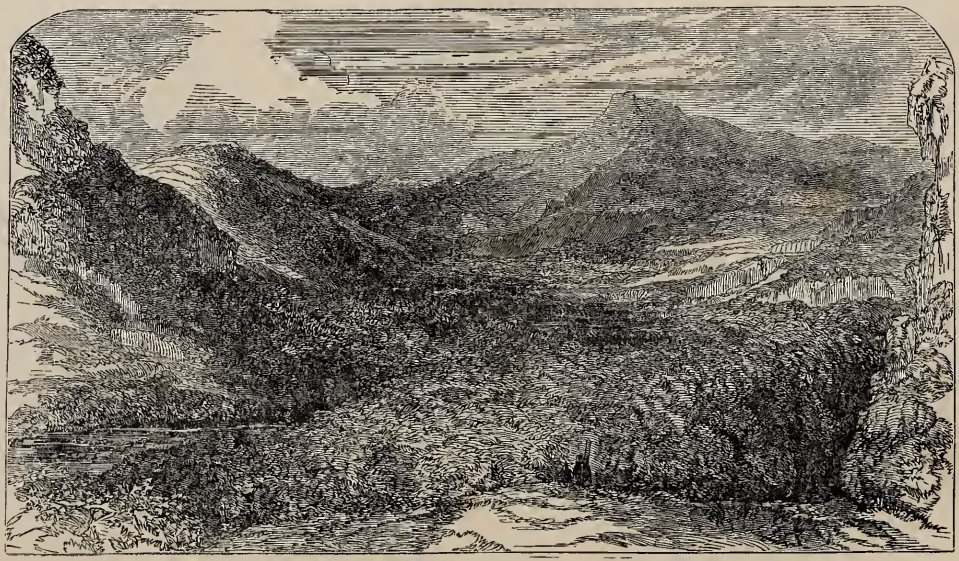
Besides the Euphorbia, and in close contiguity to it, grows the *Schotia*, and this also is of frequent appearance in the bush. It usually reaches a height of five or six feet, sometimes even more, and in foliage somewhat resembles the Mimosa, although the wood and branches are thicker and of a more stunted growth. The blossom is of a brilliant scarlet, and, in some species, crimson colour, adding much to the beauty of the plant, and grows, in small bunches or clusters, all over the tree close to the branches. This tree, in its six African varieties, is closely allied to that splendid flowering tree of India, the Amherstia.

A close neighbour with these is the *Plumbago*, or Leadwort. Of these there are two Cape varieties, the blossom of the commonest of which (*Plumbago Capensis*) is pale blue, which amid the other surrounding colour forms a pleasing variety. It is generally intermingled with the jasmine, of which three species are noticeable, spreading on all sides their most fragrant perfume.

In the same vicinity also appear the beautiful *Tecoma Capensis*, with its brilliant orange flowers, as well as the *Sutherlandia*, bearing a scarlet flower of the pea form, and in great profusion, but without any scent. The *Hermannia*, in its several varieties, as also the *Aspalathus*, (so called from *a* not, and *spao* to extract, in reference to the difficulty found in extracting the thorns from the flesh,) * which numbers upwards of thirty different species in Southern Africa, are each conspicuous in forming, combinedly with those other shrubs already enumerated, what, in Kaffraria, is usually spoken of as "the bush."

These several shrubs, or bushes, are again interlaced with various climbing plants, such as the different species of the Asparagus, found in Kaffraria with its graceful hair-like foliage, the pink Ivy-leaved and Scarlet Geranium, and the different smaller species of wild Vines and Clematis. All of these combine to mat the shrubs together in such a manner, in the closer and more thickly wooded parts of the country, as to render it a matter of some difficulty to penetrate through it, to the distance of even a few yards. And again closer to the surface of the ground, and beneath the lowest branches of these various shrubs, are the different kinds of Aloes and bulbs, growing up through the rocks and broken ground. Hence it is that those parts of Kaffraria, which are clothed by nature with

* It is to some of the most thorny kinds of this tribe that the Dutch appellation of "*vyacht um bige*," or wait-a-bit thorns, is appropriated; for they are armed with thorns formed like fishing hooks, with which, if a luckless traveller, who is in haste, unhappily gets entangled, he finds it a matter of such difficulty to become disengaged from them, that he is of necessity forced to "wait-a-bit" as the Dutch waggishly express it.



THE AMATOLA BASIN.

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this so called "bush," are almost impervious to European invaders, being well fortified against all intruders, by the various thorny and spreading branches, and the matted underwood beneath, intermingled everywhere with rocks and stones.

Neither would it prove so easy an undertaking, as is generally supposed in Europe, to burn or destroy this bush. For there is in it a very great preponderance of succulent plants; and the rapid vegetation in the country, produced by the climate, causes such a plentiful circulation of sap throughout all portions of the vegetable kingdom, that it would be a task of some difficulty at first to ignite it, or, having done so, to keep it long alight. And further than this, in the ravines and deep glens, or as they are denominated in the country "Kloofs," the nature of the bush again alters, and it there assumes the perfect characteristic of a forest—the different trees growing to varying heights, from twenty to sixty and seventy feet, and their trunks frequently measuring from twelve to eighteen feet in circumference. Hence in these localites, and more particularly those, which are within the fastnesses of the Amatola Mountains, as well as the Waterkloof, Blinkwater, and other parts, which have been the main rallying points of the Kaffirs during the late wars, the attempt to fire the bush or wood could not but prove futile and unavailing.

In these last named districts, amidst the mountains of Kaffraria, are to be found, perhaps, some of the grandest and most romantic scenes, that can well be conceived in nature. The bold outline delineations of the mountains themselves—the enormous timber trees, spreading their gigantic branches abroad in the

wildest luxuriance of vegetation—the climbing and orchidaceous plants, pendant from the stems and branches of the trees which they clothe—and the varied carpet underfoot, of ferns, lilies, and mosses—all combine to impress the beholder's mind with a feeling of awe and admiration, that is more easily to be conceived than described. Neither does the distant howling of the wolves, the barking of the jackall, and the intermingled and discordant chattering and screaming of the monkeys, baboons, and parrots, tend much to detract from this feeling in the breast of an European spectator. Nor is this all. For now and then these sounds die away, and the distant foaming of some cataract falls in soothing harmony upon the ear —it being usually, in one or other of these deep and thickly wooded kloofs, that the several rivers of the country take their rise from some secluded spring.

The timber, found in these vast forests of Kaffraria, is of the finest description; and it cannot but be a matter of wonder and regret, even to the most casual observer, that an endeavour has not been made long since to turn this commodity to some better account, as an article of export commerce. An ample trial has been made by the European settlers of its durability, and its appropriateness for all common purposes of building, furniture, and general use. For the little village of Pierre, situated about sixteen miles from King William's Town, at the foot of the Amatola mountains, was inhabited solely by sawyers and their families, who earned an easy, and, it may be said, abundant livelihood, by the felling and sale of this timber. The wood-work of such parts of the military barracks as have been erected, and of

all the private and Missionary dwellings hitherto built throughout Kaffraria, is composed entirely of this native wood. It has been found to answer all ordinary purposes; and, further, it has been supplied at a very moderate price to the purchaser, although at one quite sufficient fully to repay the labourer and seller with a fair profit.

Hence, as a means of increasing the local revenue, as well as of giving employment to hundreds of European labourers, (and by their introduction into the heart of Kaffraria, aiding in the effort to civilize the native tribes,) it cannot but be believed that a large population thus located for this express purpose, viz., of felling timber and preparing it for export market, would prove most beneficial in the future administration of Kaffrarian policy. Some more permanent protection and security of property must, however, first be established, than has hitherto existed there, as the inhabitants were compelled to fly from this picturesque and flourishing little settlement, at the commencement of the present Kaffir outbreak, and it has since been burnt to the ground. This last condition, nevertheless, is one by no means impossible. For, should the Kaffirs be driven at the conclusion of this contest beyond the Great Kei River, *which must be done to secure permanent peace,* then this mountainous district of the Amatolas will, of necessity, become vacant, and the only efficient mode of keeping out the Kaffirs from it will be by filling it up with English emigrants, who would thus, (as has been pointed out,) have provided for them beforehand an ample livelihood and employment.

Amongst these various Kaffrarian trees may be

enumerated the Kaffir-Pear, or *Oichna*, of a reddish wood, which bears a good polish, and works well into furniture, though not so durable as others—as that, for instance, which is locally known as the Yellow-wood. This is the Kaffrarian-yew *(Taxus Elongatus)* and grows to a great height, the timber being fine and hard, and, when well seasoned, a most substantial and durable wood. The Iron-wood *(Sideroxylon)* is also much used, and likewise the Sneeze-wood, locally so-called, from the pungent perfume of the sawdust, similar to that of strong snuff. But one of the most gorgeous of all the Kaffrarian trees is what is commonly styled the Kaffir-boom *(Coralodendrum.)* It is of large growth and spreading dark green foliage, bears a deep red blossom with scarlet berry, and is a splendid addition to these vast forests.

In a general survey of Kaffraria it may be remarked that, where the country is not covered either with these densely wooded glens, or with matted bush, large plains commonly intervene. So also, on the summits of the mountains, long table-lands frequently occur, the surfaces of which are varied by huge rocks of iron-stone, and fields of lilies and wild flowers of all descriptions—the only shrub appearing in such localities being the Protea *(Grandiflora)*, growing to about the height of eight or ten feet, and covered with its rich cuplike flowers of white and pale pink.

Amidst the flowers, the most numerous, and the most varied in colours and magnificence, are of the *Gladiolus* species, covering the surface in some places for several square yards together, and presenting to the eye almost every tint of colour. Added to these

are found, in the rich exuberance of a tropical climate, other lovely floral inhabitants of these wild romantic hills—specially the different varieties of the *Hœmanthus*, *Amaryllis*, *Ixea*, *Marigold*, *Cynararia*, and the graceful little *Sparaxis*, all of which grow in rank abundance on every side. On the banks of the river these are again supplanted by the *Anemone*, *Iris*, *Violet*, *Creeping Clematis*, and a list too long for insertion here of equally elegant neighbours.

To the botanist, few lands can be presented of more extended and pleasing interest than Kaffraria. Beneath almost every footstep is to be noticed some novelty, or some old hothouse friend, arrayed here in such gaudy and overgrown costume as scarcely to bear resemblance to what, in the happy ignorance of earlier days, one was accustomed to gaze at with pleasurable admiration, even in its stunted growth, as the produce of an artificial care. Fully, however, to delineate the floral productions of this part of Southern Africa would require a distinct and comprehensive volume, and would far exceed the limits laid down for the present work. At the same time, it is impossible not to feel, that such a contracted notice, as we can here afford to give, does great injustice to this part of the products of Kaffraria; as we are necessarily compelled to omit so large a list of interesting and magnificent plants—such as are to be found, in addition to those already mentioned—besprinkling the ground in every locality and direction, turn which way you will, through this most lovely and fertile district of the south-eastern African continent. Nor is it easy adequately to describe the astonishing luxuriance of vegetation throughout every part of the vege-

table kingdom in this country. Bulbous plants, particularly, exist, not only in the most exuberant profusion, but also in the greatest perfection, and include every tint and colour to be conceived. Several of the larger sorts of these lilies are inhabitants of the plains—the *Belladonna* being everywhere the most prominent among them, scenting the air in all directions with its fragrant perfume. It must be admitted, however, that the grass and herbaceous fodder for cattle is not generally of a good character, except in certain districts—being sour and rank in some localities, and not possessing sufficient nourishment. The inherent instinct of the cattle soon discovers this, and they wander over the unbounded pastures for miles together, selecting those spots in them, where they find the most palatable food.

In viewing the general appearance of this country, it is difficult to give a conception to Europeans of its wild romantic aspect, spreading around, as it does, to such unlimited extent, in every direction, without the vestige of a hedgerow, or boundary of any description, being seen. The eye, in one place, vainly wearies itself, by endeavouring to discern the bounds of miles of "bush country." In another, hardly a shrub or tree is to be seen, but vast plains, covered with grass and wild flowers, and here and there dotted with "*vleys*" (or large ponds of water,) around the banks of which the Papyrus, or Paper-lily, the Iris, and the Water-lily are seen, as it were, clothing the surface, and spreading themselves out to the horizon. Again, leaving these behind, as you journey on, grand mountain scenery appears in the distance, and the bush once more opens to view, increasing in size and variety

of foliage, as it nears the high lands. There, parting into narrow belts of forest, it reaches up the sides of the mountains, supplying an unmolested, and in many parts, impenetrable retreat for wild beasts of different tribes and species. Meanwhile, rising up, here and there, from some of these deep and gloomy kloofs, appear immense perpendicular *krantzes* (or precipices) of iron-stone and granite-rock, the faces of which are covered with different descriptions of aloes, mosses, lichens, and orchidaceous plants, twisting their gnarled roots between their many clefts and openings. Many of these krantzes of granite rise also abruptly from the beds of the various rivers, and run along the banks for several yards, towering overhead to a giddy height, while at their feet, the water usually lies in deep, still, and sluggish-looking pools.

These enormous precipices have most unhappily proved the death-scenes of many of our brave countrymen, during the various Kaffir wars. One, situated in the midst of the Fish River bush, was the spot where the late lamented Captain Oldham, and several of the soldiers of the 2nd, or Queen's regiment, were surrounded and killed by the Kaffirs, assembled in vast numbers, in the month of September, 1851; and several of the men were thrown over the face of the precipice, and were dashed to pieces below. A similar event also occurred to a party of the 74th Highlanders, in the Blinkwater, near Fort Beaufort.

But perhaps, the most imposing and gigantic of these singular precipices, as yet known in Kaffraria, is that, which rises on the south bank of the Great Kei River, about seven miles from the old military post of Fort Warden, and lying fifty miles north of

King William's Town. It forms one side of a singulary shaped mountain, named the Quizzyhota. The top is a long table-land, of some miles in length, but contracted to about one, or perhaps less, in width. The extremities of the mountains, and of the krantz, (which forms the whole of the north side of it, and which is thickly covered with aloes, euphorbias, and orchids,) rise suddenly, at angles of nearly 45°; and the surrounding country, stretching out into low undulating ground, thinly dotted over with straggling mimosas, and spec-boom, *portulacoria afra*,* (which latter shrub grows profusely in most parts of the bush,) gives an abrupt and most singular appearance to this object. On the southern side, which is thickly covered with large and thick bush, the hill descends with rather a more gradual slope, and so affords an easy retreat for the Kaffirs.

For the purpose of visiting this singular locality, a party of six officers left their quarters during the war of 1846. One of the number, however, feeling indisposed, left their party at a short distance from the camp, and returned home, and so escaped the untimely end, to which the other five poor fellows came. † It is sup-

* This plant is the principal, or favorite, food of the elephant, and is closely covered with small round juicy leaves, each about as large as a four-penny-piece, and possessing a not unpleasing acid taste, somewhat similar to that of sorrell. Small bits of the tender branches, or a few of the leaves, are often useful and refreshing to the traveller through Kaffirland, as, by being kept in the mouth, they allay thirst, when water may not be found in the vicinity.

† These unfortunate and deeply lamented officers were Major Baker, Lieutenant Faunt, Ensign Burnop, (Adjutant,) and Doctor Campbell of the 73rd regiment, and Doctor Locke of the 7th Dragoon Guards. The author, who visited the spot in person, to superintend (by request) the removal of their bodies to King

THE QUIZZYHOTA HILL, ON THE KEI RIVER. Page 49.

posed with fair grounds of probability, that the Kaffirs, seeing them coming through the country, each armed, took them for the advance guard of an attacking party, and mustered in great numbers on the Table-land, at the summit of the Quizzyhota. This the officers could not have perceived, until they had ascended nearly half way up the path leading to the top, along the eastern extremity of the mountain. Here they were surrounded by the Kaffirs, and, after a long and continued resistance, were at length overpowered, and fell amidst many wounds. As it was uncertain when they might return, or whither they might have gone, no search was made for them at first, and then some difficulty was found in ascertaining the spot where they fell. Two days had passed before their bodies were discovered, and brought to Sir George Berkeley's camp, then pitched on the banks of the Komga stream, a small tributary to the Kei, about ten miles from the spot where they fell. Here they were hastily interred in one grave. But, in the month of August, 1850, only a few months before the present Kaffir outbreak commenced, the bodies were most fortunately removed, and re-interred in an unmolested, and shortly-to-be consecrated, grave, beneath the western tower of Trinity Church, now in the course of erection at King William's Town.

William's Town, made every enquiry, while there, respecting them, and their death scene. One Kaffir was shown to him, who displayed a wound on his right side, which, he said, he had received from one of these gentlemen (probably Major Baker,) whom he described as fighting most gallantly to the last, and only killed by overpowering numbers. The author has also every reason to conclude that all were *killed there and then*, and that no *previous* torture of any kind was attempted by the Kaffirs.

Under the chancel of the same edifice are also interred in a vault, the mortal remains of another young officer,* who died in Kaffraria, in the same year, 1846, and whose mother and brothers have given the sum of £900 to build that part of the church. The sum of £200 has also been subscribed by the relatives of one of the other officers, towards raising the main portion of this building.

This church may here be described, as being a fair specimen of those now in course of erection throughout the various districts of the Cape diocese, although this is the first attempted in Kaffraria. It is a solid and substantial building, in the Gothic style of early English architecture—consisting of nave, chancel, western tower and steeple, south porch and vestry—and will, when completed, accommodate three hundred people. It is built from plans drawn by Sir C. Barry, of London, but is composed solely of native material. The foundations and cut plinth (already completed), as well as the walls, are of fine blue granite, which exists in great abundance close to the spot, and, indeed throughout the whole of Kaffraria. This stone is very hard, and difficult to work; but, when passed from the workman's hands, it abundantly repays his labour.

The lime used is made, partly from limestone which has been discovered near Mount Coke, about twelve miles from King William's Town—partly also from shells gathered on the sea coast; and the remainder is brought from the vicinity of Bathurst within the

* The late Lieutenant Nash of the 73rd Regiment, who died in Kaffirland in 1846, from exposure and hardship experienced during the last war, and was buried at Westleyville, about twenty miles from King William's Town, from which spot his body was removed, by request, to its present undisturbed resting place.

TRINITY CHURCH, KING WILLIAM'S TOWN.

colony. The sand, required for the mortar, was drawn by Kaffirs from sand-beds in the river near the town. The whole expense of material and labour has been estimated to stand at a rix dollar (eighteen pence of our money) per cubic foot throughout. The wood for the roofing, pews, and other fittings, was all grown within twenty miles of the spot; and various Kaffirs have been from time to time employed in the works, burning charcoal for the forge, treading mortar, carrying water, &c. The masonry, and stone-cutting, has been performed hitherto solely by soldiers of the different regiments quartered there, who gladly lent their aid at reduced wages to carry on the work.

The excavations for the foundations of this and other buildings throughout Kaffraria have displayed to some extent the strata of the ground. A surface layer of rich loamy mould is found to lie first, to about the depth of twenty inches in most parts. Beneath this we next meet with a substratum of hard yellow sand or marl, which reaches down to varied depths, ranging from two to six feet. Then granite is obtained of a very compact and solid character, which, wherever exposed, affords an ample supply of material for all building purposes. The finest quarries of this granite lie near the banks and beds of the rivers. That, which is found in the beds of the streams, is of course, not so sound as that taken from the ground —the continued action of the water rendering it unsound, and uneven in its nature, although of such vast dimensions.

The rivers of Kaffirland next deserve notice, possessing, as they do, a peculiar character, totally unlike that of most other rivers. They vary in their width

and extent in different parts, but they are almost all uncertain in their streams—which are often nearly dry and stagnant, but at other times swollen and overflowing, and roaring through the country, sweeping huge trees with sand and stones along their courses.

In the immediate vicinity of British Kaffraria the largest of these rivers is the Great Kei, which bounds it on the north-east, and in many parts is deep and wide. The mouth of this river is open, and it is said to be easily navigable for ten miles along its course. The next in size, viz, the Great Fish River, is however, of a different description, as also are the Keiskamma and the Buffalo—all these being bedded with huge rocks and flags, which, in the ordinary weather of ten months out of the twelve in Kaffraria, are dry, or nearly so, and easily fordable at most parts. It may happen, however, that "a three days' rain" comes on, (this being the extent of time, over which these rains usually last,) or, perhaps, a heavy thunder-storm in that part of the mountains, from which these rivers take their rise. Then suddenly the picture changes, and the quiet, peaceful scene around—with its waving willows, fragrant Stramonium and Mimosa, and its rivulets, gurgling among the broken stones, beneath the knotted roots and branches of the overhanging trees along the banks—is speedily inundated by an overwhelming rush of water, which comes sweeping down along the course of the river, with a wide wave of froth and foam, often rising to a height of two or three feet abruptly, and carrying down with it to the sea large trees and bushes, uprooted from its path, and hurled along before it. Should the rain continue for a longer period, the force of this torrent gra-

dually increases, and rises in height, till, overflooding the banks, it sweeps over the adjoining low lands; and, where obstructed in the way by rocks or other obstacles, rolls over them in the most picturesque cascades, and falls, still forcing its way outward to the ocean. Devastating as these periodical and sudden torrents may appear, or much as the luckless traveller may be inclined to deprecate them, when "trekking" (or journeying) with his family in his waggon, and not unfrequently finding himself, with a limited supply of provisions, hemmed in between two of these impregnable barriers, prevented from either advancing or retreating, and obliged to content himself, perhaps for a week, in such a position—yet still it must be observed how great a blessing to the country is such a dispensation of Providence. For these floods are thus made the means of watering immense tracts of parched lands, which, only a few days after their occurrence, are all seen to change their dry, thirsty appearance, for a covering of rich green vegetation, and so afford plentiful supplies of tender food for the various herds of cattle and wild beasts, which are dependent upon such subsistence.

Moreover, a strong current from the north-west, running along the eastern coast of Africa, tends to sweep the sand in large quantities along the shore, and into the openings at the various mouths of these rivers. These banks, or bars of sand, being gradually increased, rise at length to within a few feet of the surface of the water, and, when the wind blows in a certain direction, a surf and belt of foam is raised over them, which reaches across the river, and renders all navigation impossible. Now the heavy floods

above-mentioned are, likewise, merciful provisions of nature, to sweep a large force of water against these bars, which carries them out to sea and so clears the egress of the rivers. In the vicinity of the sea, the banks of these torrents appear to assume a bolder and more precipitous character, and slope up from the water on either side in high headlands, covered with various species of shrubby bushes—their crests being generally crowned with huge clumps of the Euphorbia.

The impediment in travelling, however, which these rivers now present, is one, which, were the country more permanently and extensively inhabited by European settlers, might soon be remedied by the erection of bridges or viaducts. No such are as yet in existence, but merely, where the road crosses a river, what is called a *drift* is made—which is done by clearing the bed of the river of large stones, and cutting a sloping roadway through the banks on either side. When a waggon, which is the usual and only mode of travelling in this country (except on horseback,) approaches one of these drifts, a halt is always made at the top of the drift, and a consultation held among the drivers, as to whether the river is fordable. If it be found practicable to advance, the long whips, made with bamboo handles, about ten feet in length, and tapering towards the end, where the "foreslocks" or lashes, (composed of twisted thongs of the skin of the koodoo and the giraffe,) are fastened, are then put in motion by the Hottentot drivers. Wielding them with both hands, they apply them to the poor oxen's hides with but little mercy, making the air resound on all sides with their cracking, added to which are to be heard their unusually discordant voices, scream-

ing to the cattle, in not the most endearing terms—"Ich soll you krae, skellum!"—I'll serve you out, you bad one! "Trek you duivell!"—Go on, you devil! &c.

The effect of such persuasions, is usually a sudden rush of the team of oxen down the side of the drift, dragging the waggon after them into, and half-way across, the river, and jolting the wretched inmates of it almost off the "cardell." This is a frame of wood with "reims," or thin thongs, of ox-hide interlaced across it, and in size, is a few inches smaller than the inside of the waggon. It is slung by stronger reims to the sides of the waggon, and on this a mattress is laid, upon which the travellers lie; nor is this mode of travelling so irksome or disagreeable, as would by Europeans be supposed. Still, in such cases as that of crossing a river, the waggon is not the pleasantest mode of conveyance, although the usual, and, indeed, the only one for females, unless they are equestrians.

These waggons themselves are large and roomy, being usually about twelve feet long, by five wide. In front of the cardell is the waggon-box, on which the driver sits, holding in both his hands his persuasive whip, and having at his side a "jambok." This is a kind of long cutting whip, about three feet in length, composed of a strip of the skin of the hippopotamus, about two inches thick at the handle, and tapering to a point at its extremity. It is a cruel weapon, causing a blood-welt where it strikes; and it is used on the unfortunate oxen's backs, by their merciless drivers, without any compunction whatever, whenever they turn stubborn or lazy, or in such cases as that just described, of crossing a drift. There is another, not

over tender mode of inducement to trek, which these Hottentots employ with the oxen, as a last resource, when the beast, completely worn out, or determined to resist, lies down in the road. This is by twisting the tail round two or three times, and bending it together in their hands—then applying their teeth to it, and biting it, until they almost draw blood. It certainly possesses the desired effect of moving them, as the oxen always jump upon their legs with great alacrity, when this *dernier ressort* is attempted. But in justice to the poor brutes, it must be said that, generally, they are willing beasts of draught, and only thus turn refractory, when over-driven or over-loaded.

They are thus attached to the waggon. The strongest two are yoked, one on either side of the dissel-boom, or pole, and from the end of this the trektow, as it is called, is carried out in front, on either side of which, the rest of the span, or team, are placed in pairs, to the number of eight, ten, twelve, and even sometimes fourteen. The others are yoked to this long reim, or trektow, by cross beams of wood, fastened along it at equal distances, and styled yoke sleys. These are placed on the back of the oxen's necks, and fastened with thongs. To the horns of the two front oxen is attached a long reim, which is held by the leader, who runs before them. With this leading-string he guides them, and the others are trained and yoked to follow him.

These trek oxen, as they are styled by the colonists, are of considerable value, their price usually varying from six pounds each and upwards. The waggons, when new, cost about eighty or ninety pounds. So that when an unfortunate farmer loses a waggon,

and a span of twelve oxen, by a Kaffir theft, it is a serious item of about £160, or £170, to be deducted from his year's profits.

The usual day's journey for an ox-waggon is about twenty or twenty-five miles, as the cattle require a rest of some two hours during the heat of noon. They do not move at a faster rate than three or four miles an hour, when "inspanned"—which is the term used for yoking them to the waggon, while "outspanning" is employed for the reverse, viz., taking them from the waggon. This mode of travelling is, consequently, very fatiguing and wearisome, as the continued jolting by day, and broken rest by night, render a journey of some eighty or ninety miles, (thus made, of necessity, four days in length,) a most laborious undertaking. Consequently few travellers, who can command a horse, employ a waggon, unless compelled to do so, as in the case of carrying luggage or provisions for a long expedition. Equestrians, on the other hand, by sending on relays of horses, can accomplish about one hundred miles in the day. But the usual day's journey on horseback is about thirty or forty miles.

Distances, however, have generally to be calculated from river to river, as the principal object, with travellers in Africa, is to find water at the end of the journey for man and beast; nor can pen describe the boon, that a cool refreshing stream of water is to both, when they halt by its shady banks at evening, after a long, dusty, and heated day's ride. The roads through Kaffraria, if they deserve such a title, are neither very good nor even, being merely formed by the continual traffic of waggons and cattle over them. So soon as they become worn into holes and ruts,

the drivers move their oxen off the road, through the bush at the side, (if it will admit of it,) and by beating, chopping, and cutting down the shrubs, succeed in forcing the waggon through it, and so forming a new road on the right or left of the old one. As each driver may select his own path, these are often very numerous, and sometimes, on the plains or "Vlaats," where the roads cross over them, perhaps ten or twelve roadways diverge to the right and left, which, however, at the end of a mile or two, are found all to unite again at the same point, having been formed simply by the various waggons passing to the sides of the original path, to avoid some rugged bit in it. To a stranger, these are sometimes a little puzzling.

Were emigration established and encouraged in Kaffraria, (and in its present state it certainly ought to be, as a means both of facilitating the civilization of the natives, and ensuring the future peace and welfare of the colonists,) these roads and drifts might soon be improved, and travelling thus become more universal and easy. Artesian wells sunk here and there throughout the various districts, and tanks or dams formed in the neighbourhood of the rivers, might save thousands of tons of water now annually allowed to run to waste throughout the country, which, if properly used in irrigation, would, with the climate of Kaffraria, make it one of the most luxuriant and productive parts of the world. And even as it is, without much labour or expense, the farmer receives two, and the gardener three, crops in the year.

Oats and barley grow freely, and potatoes also yield a fair remunerative crop. Cotton has likewise been tried, and with success; and in the garden anything

can be grown that Europe produces, while vegetables and fruit are most abundant. Amongst the fruits of commonest cultivation are Figs, Grapes, Oranges, Lemons, Quinces, Pomegranates, Peaches, Apricots, Nectarines, Guavas, Almonds, Melons, and several others. In fact, all those known in England have been imported into Kaffraria, and with a little care thrive there, and bear prolifically, although the heat and drought prevents their attaining the same perfection of flavour that they possess here. In the year 1851, apricots were sold in the frontier markets for sixpence the hundred, which fact will serve to shew the quantities produced. The finest indigenous fruits of the country are the grapes and figs, which with cultivation may be made to equal any in the world.

The Kaffrarian gooseberry *(physalis pubescens)* is also a very pleasant fruit. It grows within a small pod, similar to the love-apple, and is about the size of a cherry. In taste it somewhat resembles the English gooseberry, and, when preserved, is a very favourite acquisition to the housekeeper's store. The Loquat or Japan quince, the Banana or Plantain, and the Granadilla, have been added lately to the list of importations, and are easily reared. In the fruit garden, the quince and pomegranate are usually employed for hedges, as the geranium is similarly used in the flower parterre.

The soil is rich and prolific, but, if not renewed, is soon worn out; and digging and ploughing are not among the easiest avocations of the Kaffrarian agiculturist, as the great heat of the sun renders the surface of the ground hard and crusted. In farming occupations, considerable labour is also necessarily

obliged to be expended in previously "clearing" and lopping the "bush," and opening the ground for the plough. Still, with all its local drawbacks, Kaffraria nevertheless presents one of the most attractive and fertile fields for European colonization that the eastern world contains, and with industry and prudence may be made a most wealthy and improving settlement.

Its subsoil products have yet to be explored; but, judging from the geology of the country, there is fair reason for supposing that it contains ores of various kinds. Throughout the mountains, iron certainly lies close to the surface, and apparently in great abundance; and, in certain localities within the adjoining colony, lead and copper have been discovered, and coal in some of the districts of Natal.

The rocks, which appear most commonly in British Kaffraria, are composed of granite, basalt, and slate; and veins of sandstone have also been met with.*

The temperature of the climate is usually from 70° to 85°, but falls very suddenly with the sun;—during the winter months of May, June, and July, the early mornings, and the evenings after sunset, being very cold. About 3 o'clock P. M., the sea breeze comes on, and in the summer months of November, December, and January, it is a diurnal benefactor to the dwellers in British Kaffraria, as during those months the range of the thermometer is from 80 to 98, except after 3 o'clock. The desert wind, as it is called, being somewhat similar to the sirocco of the Mediterranean, at this period of the year, also occasionally

* No fossil remains of any note have been yet found. A few small shells are discernible along the river courses, embedded in the rock; and a few agates, of rather a fine kind, were once picked up on the banks of the Sunday river.

visits the country, and often raises the temperature to 118° and 120°. This wind is very trying and unpleasant. It parches and burns up all vegetation, and brings an universal lassitude over the whole animal kingdom; but, fortunately, its visits are not frequent.

In the spring and autumn of the year, including the months of August, September, and October, February, March, and April, the climate, on the whole, is most temperate and enjoyable, and Kaffraria may safely be affirmed to be, one of the healthiest parts of the known world. For consumptive patients particularly, its climate and air are especially beneficial; and, save rheumatism, and dysentery, which are easily brought on by over exposure or neglect, it does not possess a local epidemic.

To the sportsman, it is a most attractive residence, while *none* who live there, need want employment, if only they will pursue one, out of the many branches of scientific research, such as botany, geology, zoology, ornithology, or any other of the various departments of natural history, or else will occupy themselves, with pencil or brush, in pourtraying either its landscapes, or its inhabitants.

The various dwellers in Kaffraria next briefly claim our notice. But, ere passing on to them, it may not be misplaced, if a short review be here taken of the commercial products and capabilities of this land, as the question has often been raised as to the utility of retaining this possesion as an English one. And, if we were to judge merely from its past or its present history, it most undoubtedly does appear a dependency, more expensive than profitable. Still it ought

not to be held out of view, that this arises more from local misgoverument than from natural inability; and that its products or capabilities, cannot fairly be judged of by past experience, because no adequate effort has yet been made to investigate their extent, nor to turn those already discovered to full account. A few cargoes of gum and aloes, hides, horns, and ivory, are all that now pass out of Kaffraria to the English market. But, if its vast forests of timber were felled, and its waste acres of land apportioned out to able and industrious British emigrants, then a more lucrative result might be gained, while a home and livelihood might here be supplied for the swarming overpopulation of England.

By this means, too, a strong border militia might be provided for the Cape Colony. For, by granting farms to these emigrants, only on conditions of their serving as burghers, for the defence of their own farms and the frontier, in case of future Kaffir inroads; and by locating them, as such, in the Amatola mountains, (the richest and most luxuriant district,) the double purpose would be answered, of keeping back the Kaffirs, from the colonial line, and of helping to civilize and improve their social habits and condition, by nearer contact with European settlers.

That nothing,—but an *increased European population*, stringent local British rule, and large military force permanently retained there, will ever hold this colony and dependency secure; few, who have ever visited it, investigated its condition and position, or know aught concerning the present state of its inhabitants, will for a moment doubt. Unhappily, these are not numerous amongst those who legislate for it.

And when, in answer to such truths as these just stated, the reply is made, that "such expense as their accomplishment entails, cannot be incurred by England, nor is the Cape Colony worth it," it may very fairly be enquired in return, "Is England then prepared to relinquish this colony, and, with it, the East Indian possessions?"—for, that the Cape is the maritime key to the East, few will be found to deny.

Let us suppose for instance, a case not very improbable, certainly not impossible.

Should any continental power, jealous of England, succeed in cutting off our overland route to the East, and at the same time, should a false economy induce the future further weakening of our army and defences in Kaffraria, to such an extent as to lose that possession, and with it the adjoining colony,* how then it may fairly be asked, are we to keep up that intimate communication with India, on which our very critical Eastern power, wealth, and national influence, so mainly depends? or, having found out our mistake, how much might it cost us to recover it (even if possible) afterwards? These are questions of some moment at the present crisis, and present this locality in an important point of view to the careful observer

* The impression, which largely prevails at this time in England, appears to be, '*that the possession of Kaffraria has no connection whatever with the colony of the Cape: and that we may easily retain the latter for commercial purposes, and relinquish Kaffraria.*' Such a theory however is most fallacious, and displays a total ignorance of the local circumstances. For past experiences have too plainly taught, that, wherever the border line is fixed for the colony, *there* the Kaffirs will be, and hence the safest defence for the colony is, the Great Kei River, where open ground favours our side, affords no cover to them, and keeps them off, from the colony to a considerable distance northwards.

of political events. While taking a still higher ground, and treating the matter in a religious light, it must be acknowledged that, if the true end of all colonization be,—"the benefit of the colonists, and through this, the welfare of the sovereign power at home,"—then surely, our national duty to, and in Kaffraria is, not now to abandon it, nor yet to exterminate its tribes; but having brought them into *complete subjection* to our power, to use that power over them in true Mercy, in civilizing, enlightening, and, if possible, converting them to the full privileges of the gospel of Christ. If in effecting this object, a home for many of our own countrymen, can there be provided without injustice to any one, surely this will not be an objection towards *thus* attempting the future prosperity of the country, and endeavouring to establish permanently our hold on the Cape and Kaffraria. Nor can the fact here be witheld, that hitherto the State alone, has attempted to manage this colony and dependency; and, although its many devices have signally failed in yet preserving peace there; now, for the first time since it has become a British possession, *the Church* and *State* are making a *combined* effort in its behalf—a circumstance which cannot be regarded as altogether insignificant, in connection with the future history or prosperity of this country.

Having thus then cursorily sketched the general features and formation of this land, its structure, products, capabilities, and political position, we shall next say a few words on its inhabitants, first among the animal kingdom, and then among the human tribes who are found dwelling within its limits.

CHAPTER III.

THE KAFFRARIAN ZOOLOGY, ORNITHOLOGY, AND ENTYMOLOGY—DESCRIPTION OF THE HABITS AND INSTINCTS OF THESE VARIOUS BRANCHES OF ITS ANIMAL KINGDOM.

THE natural history of the Cape is very extensive, and adds greatly to the interest of the country, for the enquiring or reflective mind.

Any very lengthened catalogue need not, however, be here inserted, as very faithful and comprchensive accounts have already been published, and regularly classified specimens have been brought to Europe by the various travellers and sportsmen, who have visited Southern Africa. We shall here name simply those, which, although really to be found there, have not been prominently brought forward elsewhere as African inhabitants—as well as a few others, which bear colonial names not over correct.

For variety, beauty, and size, no known country perhaps, presents finer specimens for the natural historian than these districts of the African continent. This is abundantly exhibited in the works and collections of Dr Smith, Captain Harris, H.E.I.C.S., Mr. Gordon Cumming, and other sportsmen and travellers, who have published accounts of their exploits, and researches amongst these creatures. But, while their details relate more particularly to the larger tribes of animals, the notices here inserted have reference more to the minuter species which are still found

abundant throughout the lower districts of Kaffraria, and which populate so numerously the vast tracts of forest and bush country. In describing these different tribes, while we admire the grandeur of the larger species, so majestic and imposing in their aspect, and look with pleasure upon the bright and beautiful forms of the feathered dwellers in the trees, yet it is seeming discordancy to find the voice of nature here so fierce and unmusical. For even the howl of the wolf and tiger, the roar of the lion, and the bark of the jackal, might all be tolerated, if only now and then, some melodious songster softened down their clamour. No such music is to be heard here, nor does Kaffraria posses a single singing-bird among all its feathered tribes. The melancholy cooing of the turtledove is the most harmonious—indeed, the only—exception to this remark.

It seems as if Nature had assumed here her gaudiest and most gorgeous colours, but had forgotten to add to them, among her children in the lower orders of animal creation, the bewitching gifts of vocal charms. This, to European ears, is certainly a want rather painfully felt on first entering this country. Nor is this feeling of disappointment ever wholly eradicated, or got rid of by the settlers. The song of the lark, the nightingale, and the thrush—the shrill whistle of the blackbird, or the soothing notes of the linnet and the robin—are remembered there for years with a melancholy interest, by many an exiled Englishman.

Of the larger species of animals inhabiting South Africa, namely, the Elephant, the Lion, the Hippopotamus, the Buffalo, the Quagga, the Giraffe, &c.,

nothing is now to be seen in British Kaffraria. These have all moved off into the far interior of the continent, retiring before the advance of population, and retreating backwards, so soon as their haunts had been a few times visited or molested by man.

In the Addo Bush, indeed, so low down as 50 miles south of Graham's Town, and lying on the waggon road between that place and Algoa Bay, elephants have been reported to have been seen so lately as this last year (1851). But only in this place, within the colony, are they now to be heard of, and that probably in few numbers—some straggling loiterers, perchance, in their ancient ground. No where in Kaffraria have they been lately heard of, to the south of the Great Kei river, in about 29° 32' 30." The giraffe, lion, and quagga, likewise, are now only to be seen far in the interior to the north-west. The former two animals seldom appear on the south side of the Vaal river, and never below the Orange River. The buffalo however, is found yet lower down, and even along the banks of the Fish River, within the colonial boundary, still affords occasionally a day's sport to the hunter. All the larger tribes of deer and antelopes have also migrated into the interior of the continent, and few even of the smaller kinds are to be seen in Kaffraria, near, or within two or three days' ride of the most advanced posts along its borders.

A stray bush or blue buck may occasionally be met with, bounding through the copse; but even these common kinds are every day becoming fewer. In the Amatolas however, they are still numerous, and are often snared there by the Kaffirs in rather an ingenious way. For this purpose several bushes are lopped,

and with these they form a kind of rough bramble-hedge, of perhaps two or three square miles in extent, round a part of the kloof, or bush, where some bucks have been seen. These hedges they make as impassable as they can, by forming them of the most thorny kinds of shrubs, twisted closely together, and covered with the overhanging boughs of the trees.

Where these hedges cross the spoor, (or footpad,) used by the bucks in going to drink at a neighbouring river, or leading to some pasture in the valleys beneath, they leave openings about a yard wide. At one side of these outlets they drive firmly into the ground a slender stick, (about ten or twelve feet in length,) to the upper and thinner end of which they fasten a noose or loop, made of reim, (or ox's hide, cut in strips, then soaked in water, and worked and twisted until pliable). The upper end of this stick is then bent down, the noose is laid open in the centre of the path, and temporarily pegged down with small twigs. When all the spoors are thus fortified, several Kaffirs with dogs enter the enclosure, while some lie concealed near the traps. The hunt then commences. Those, who have entered the copse begin to shout and beat the bushes with sticks in all directions, their half starved dogs aiding in the outcry and uproar, which generally is far more than sufficient, to scare so timid an animal as a little antelope. If however, any are within hearing, they immediately take flight, and run unsuspectingly along the paths, where alone they find any egress. As they gallop through the openings at their extremities, they of course disturb the twigs beneath, and, trampling on the hidden noose, are generally enclosed in it, and swung off their

legs, and surrounded by the Kaffirs and dogs before the lapse of a single minute. These Kaffir hunts are a favourite occupation amongst them, and generally are closed by a feast on the carcase of their day's game, washed down with large draughts of their *beer*. This is a kind of malt drink, which they make from the Millet, or Indian corn, and very much resembles thick sour fermented gruel, being anything but an inviting beverage, save to a Kaffir's palate.

Among the larger kinds of wild beasts, that are still found as inhabitants here, and are more or less to be met with in all the more wooded and less frequented parts of the country, are the Tiger, Leopard, Panther, Wolf, Jackal, and Baboon. The former three of these are not of frequent occurrence, and then only in the caverns of the mountains far to the north. But a smaller kind, namely, the Tiger-cat, marked exactly similar to these, is more commonly found, and ranks with the various species of wild cats, as one of the most destructive depredators among the farmer's poultry.

The wolf and jackal are both still very numerous, and pay nightly visits to the shambles and offal-holes, at nearly every outpost. The wolves are most deadly enemies to cattle, although so cowardly before man, that the crack of a whip, or the least menace, is amply sufficient to cause them immediately to take to their heels and skulk off. With cattle, however, they are more courageous, and often attack even horses and oxen, but will seldom approach a man unless he is asleep or dead.

From the appearance of the wounds, on several of the bodies of our countrymen, said to have been tor-

tured and mutilated by the Kaffirs, when afterwards found, and examined by eye-witnesses, it is more than probable, indeed, nearly certain, that they were inflicted, not by Kaffirs, but by wolves. And during the war of 1847, in that unfortunate accident mentioned on page 39, where five British officers lost their lives, the principal cases of mutilation were those of Dr. Locke, Assistant Surgeon, 7th Dragoon Guards, and Ensign Burnop, 73rd Regiment. The body of the former, when found, was without the head: that of the latter had lost the lower part of the arm. But, from the appearances in this case, it is almost certain that the mutilations, here observed, were purely those of birds or beasts of prey, inflicted after death. In cases of later occurrence, more positive evidence exists that no mutilation occurred, except in one or two instances, (that of the lamented James Brownlee, Esq., and some of the 74th Regiment.) It is by no means ascertained that the Kaffirs, except when exasperated, often use torture to their prisoners, or conquered enemies.

Nearly as numerous in the bush as the wolves are the jackals, whose nature and propensities are so similar to those of the former, that in describing one of these animals the other is included.

We have also mentioned, together with these, the Baboon, a large mis-shapen creature, too well known to need description here, but, like the last two, still very numerous in Kaffraria. They are usually found in herds or troops together, varying in size and number, and, if attacked or molested, are very savage.

A strange rencontre with one of these troops once occurred to the author. Whilst on an excursion to

Perrie bush, about sixteen miles from King William's Town, he started from the village alone, for the purpose of visiting the saw-pits, which were about a mile or more towards the midst of the forest. Having reached these, and transacted the business in hand, he was informed of a small rivulet, at a little distance further on among the woods, forming some very picturesque cascades, and the banks of which were covered with a beautiful and rare kind of flower.* He therefore started alone upon a ramble in search of it, and succeeded at length, after some little difficulty, in making it out. Seduced by the wild loveliness of the scene, he advanced further on, at the other side of the stream, along what is called a Kaffir path; but, soon getting off this, he became entangled in the bush and underwood. The foliage overhead being so thick as to exclude the sun, a small pocket-compas was the only safe guide; and, whilst trying to adjust and steady this, he was saluted by a volley of broken sticks and berries from overhead. Never dreaming of such an attack, and not being able to see the slightest vestige of animals near, he still continued his occupation, when a second similar salute made him gladly pocket the compass, and make towards the low ground in hopes of finding the stream. This he soon reached, and, when on its bank, more easily recovered the lost path. During his perplexity, however, the chattering overhead soon betrayed the assailants to be a large herd of baboons, whom he now thought, when clear of the thicket, he might tease in his turn. Accordingly he commenced throwing stones at such as were within

* This flower proved, on examination, to be the Gloxinia, pale blue, pink, and white, and of a very large and fine kind.

reach: when, instead of taking to flight, (as he expected they would,) to his great consternation he beheld, from every tree near him, five or ten of the great misshapen creatures, swinging from branch to branch, and making towards himself and the ground. Having no gun and no whip with him, he now thought it full time to decamp, which he immediately did, running faster, probably, than ever he did before or since, and pursued at full cry (if cry the dreadful noise could be termed), by fifty or sixty ugly awkward wretches, that seemed to mock at the courage of their adversary, and certainly despised his ill-judged plan of attack and defence. At the saw-pits, however, they sounded the halt, fearing that he would find a reinforcement there among the sawyers. But this, to his great dismay, was not forthcoming, as they had gone home to the village for dinner. He, therefore, tried to increase his speed, and finally succeeded in getting well away from them and back to Perrie, very glad indeed to escape so easily; and his face and boots telling rather plainly there, whether he had been following after the beautiful, or the baboons after him.

These creatures, if taken young, are soon tamed, and form amusing, though rather expensive pets. Indeed, what between their appetite, (which is none of the most delicate,) and their mischievous tricks, (for which their master has often to pay heavily,) they become very extravagant dependents.

The smaller kinds of Monkey are also still very numerous in all these parts, and are usually seen in large troops, swinging and playing from branch to branch in the kloofs. The small grey one is the commonest, and its skin is used by the Kaffirs, like those

of the tiger and wild cats, for tobacco pouches and bags. These they make rather cleverly, skinning the animal when dead, through the neck, which they make into the mouth of the pouch; and then, tying it on their left hip, they let the legs and tail dangle at their side as ornaments, while the bag is thus made without any seam.

Among the smaller indigenous animals, that strange creature, the Ant-bear, is to be numbered, though not very common, only one having been witnessed by the author whilst in Kaffraria.

This specimen was brought into King William's Town by a Kaffir, and was in good preservation, having been killed by a single blow of a stick. It was the *Echidna* or Porcupine Ant-eater, said to be only a native of Australia; but it is here also to be found. It was about 13 inches high, and much resembled a porcupine, save in the colour and formation of the head and legs. It had a coating of spines on the back, of a dingy white, and the rest of the body and legs was covered thickly with brown bristly hair. The tail was very short and also armed with thick bristles, and the legs were terminated with long, strong, blunted claws. The snout was long and narrow, as was the tongue, which was quite clammy; the eyes were very small.*

* This singular animal is furnished by Nature with no teeth, but with a long narrow spiral tongue, which is coated with a clammy saliva. They burrow with their claws into the ant-hills, (which are found in all parts of great size, some being three or four feet high,) and then lie down, protruding the long tongue, on which their unsuspecting little victims are drawn into the mouth to be devoured by hundreds.

Another very common, but very interesting, little creature, often met with through Kaffir land, is the Hyrax, commonly called there the Darcy or Rock-Rabbit, which animal it much resembles in size and colour; but it has no tail, while the ears are round and very short, and the colour is more of a bluish grey than that of the common rabbit. Its hind legs are longer than the fore ones, and it often sits upright, holding what it eats between the fore claws, which are four in number on each of the fore feet, while the hind ones have but three each. It feeds on grass and roots, and lives in holes and clefts of the rocks, and, when disturbed by intruders, is seen actively running along the precipice to its retreat. This active and docile little animal is also met with in Syria; and this species is doubtless the Cony, alluded to by the Psalmist in Psalm civ. verse 18, "The high hills are a refuge for the wild goats (possibly the *Antelope Dorcas* or Syrian Gazelle), and so are the stony rocks for the Conies"—both these being likely objects of allusion, as creatures of common occurrence, and of acknowledged beauty and activity.

The Kaffrarian Hare is also frequently to be met with, and usually lives in rocky and mountainous abodes, and in fissures on the krantzes or precipices. It is the well-known *Lepus-Capensis*, or Cape hare, and its common local cognomen among the Dutch is the Vlakte Haas. It is not generally eaten, from an erroneous idea that it lives on carrion, which its very dental formation at once shows to be fallacious. In size and form it very much resembles the common hare, and differs only in the ear, which is of a pinkish colour, and only thinly covered on the inside with

greyish hairs. By the Kaffirs these hares are not eaten, and, although often wantonly killed, they are never prized as game, nor used in any way. Latterly, however, they have found out their value with the Europeans, and frequently bring them in for market.

Several specimens of the *Mus-Barbarus*, or Barbary Mouse, are also to be found in Kaffraria. Of those witnessed by the Author, many reached the usual size of a rat, and were of the same general colour, but marked, longitudinally, with very dark brown stripes, five or six in number.

The *Mustela-Furo*, or Wild Ferret, more commonly called the Mouse-hunt, or Merecat, is also very plentiful. These are often caught and tamed, when they become useful little domestics.

Of the other animals, no further notice need here be taken. The few which have been thus briefly described, are only those, (as has been already said,) which have not been elsewhere named as the inhabitants of South Africa, but have been personally met with and inspected by the Author there; and, as the birds and insects of the country also claim a share of notice, space will not allow further room to these.

As has already been remarked, of the larger kinds of animals, few are now to be found in Kaffraria, except far up to the north, where civilization has not yet advanced. Here they, (but more particularly the hippopotamus,*) have been left in undisturbed possession of the rivers, to which they are compelled to

* This is yet to be found at the mouths of several of the rivers. Some have lately been seen and killed in the Kasucha, Chalumna, and Keiskamma rivers, and they are in great numbers in the Umsumvubo, or St. John's River, to the north of the Kei.

come for drinking. When these are often visited, they are sure to move further off in search of safety.

Amongst the birds, a much larger field is still open for most interesting investigation, more especially among the smaller kinds; but a few of the larger sort also deserve notice. The handsomest of these to be met with is the Kaffir Crane. This is a species of the *Anthropoides-Ravonia*, or Crowned Demoiselle. It generally measures about three feet high, and is of a bluish grey colour, and most elegant and graceful in its whole symmetry of form and deportment. About the sides of the head it is denuded of feathers, and on the top it has a tuft of black feathers, about 3 inches high, and something like stiff hair, which spreads out and forms the crown. The quills on the wing are black, and the secondary ones light brown, and the coverings of the wings white-reddish and black; the feathers on the breast are long and drooping. They are very easily tamed, and are, certainly, most elegant and harmless pets.

Among the cranes and herons found in Kaffraria, several different kinds are distinguishable. The commonest is what is called the blue crane, but, is properly, the common heron, *Ardea Cinerea*—too well known to need description.

The most graceful and rare one, that has been met with, is the little Egret heron,* *Herodias Garzette.* This is the smallest of the species, of a pure white colour, save on the top of the head, the shoulder, and

* Two very fine specimens of this bird, male and female, were shot on the banks of the Orange River, by Lieutenant Fleming, 45th Regiment, in 1848, and are now in the possession of the Author.

the back, where it is covered with plumes of soft silky feathers, more resembling pale yellow hairs, each about 4 or 5 inches long. In height these birds stand about 16 or 18 inches, and weigh about a pound each, and are the most elegant little creatures that can well be met with—with their thin tapered legs and feet, and their beaks, not black, as usual, but of a dark yellow, harmonizing with the colour of the hair like plumage on the back and head.

But, among sportsmen, a much more notable and highly-prized bird, of the larger kinds, is what is commonly called the Phow. It is the Kaffrarian Bustard, and, by connoisseurs, is considered the greatest delicacy for the table, of all the native game birds of Southern Africa. Its flesh much resembles that of the turkey, but has more of the game flavour. It is usually, in size, about 2 feet in length, and stands about 2 feet from the ground. In plumage, it much resembles the *Otis-Tetrax*, or little Bustard of France,* and partakes of exactly the same character, evincing a great reluctance to rise on the wing, or leave its accustomed haunts, but, when disturbed, being very wary, shy, and hard to shoot. These are found generally in couples, male and female, and stray about on the plains.

In the same locality we also often meet with the Secretary bird or Serpent-eater—the large falcon so well known by this title. A colonial fine is exacted for shooting these valuable birds; and although this

* For a very faithful description of this bird, see Maunder's "Treasury of Natural History," the last, and, certainly, to all naturalists, the ablest and most valuable of the wonderful works of the late lamented Samuel Maunder, Esq.

fine does not extend to Kaffirland, yet few ever molest them there. They are large grey birds, with the throat white, and the abdomen and thighs black, and these two colours are also mixed through the quills of the tail and wing. On the top of the head, and inclining backwards, there is a pendant crest of black feathers, from which the Dutch settlers are said to have given the bird its name of "secretary," as it reminded them of the pen stuck behind the ears of writing clerks or secretaries. Its beak is hooked and very strong, and the legs thin and long. It is said to sheath its body with one wing, when attacking a serpent, and then to stun it with blows of the beak. It is certainly a most useful neighbour in this land, where snakes, adders, and reptiles, are so very numerous, while it is itself so retiring, harmless, and unobtrusive in its habits.

Equally useful also are the various species of vultures, which are so numerous throughout all parts of Southern Africa. In Kaffirland they form the most useful scavengers, feeding *only* on carrion and offal, and thus clearing the soil of its impurities in this hot climate, where putrefaction is so rapid and injurious to health. They are endowed by nature with the most singular power of vision, and flock in dozens to the carcass of an animal within half an hour after death, and that in localities where ten minutes before not one could be seen. That they discover their food by vision and not by scent, is now an authenticated and well-ascertained fact. The commonest is what is called by the Hottentots the Astvogel, which answers to the *Vultur Auricularis*, or Sociable Vuture, in plumage and colour; although the size of the Kaf-

frarian tribe is not quite so gigantic as that found more in the interior of the African continent.

The Broem Vogel, so called from the curious noise it makes, somewhat like the double repetition "Broem Broem," is the *Cathartes-Aura*, Turkey-Buzzard or Turkey-Vulture, and is often seen straying about in pairs through the bush. It is black in colour, smaller than the other kinds, and the head and neck are coated and coloured in an exactly similar manner to the domesticated turkey-cock. It likewise feeds only on offal and carrion, and, from overgorging itself, strays about in a kind of stupified way, seldom or ever rising on the wing.*

An effort to skin and preserve a specimen of each of these two latter kinds was once made by the author; but, so infested were the feathers with vermin of all kinds, and so offensive was the effluvia, that it had to be abandoned.

The noted Johnny-Crow is also an inhabitant here, but is not of so repulsive a nature as the West Indian species, being timid and shy, and only feeding on the vulture's refuse.

But passing on to the smaller kinds of birds, the list, if pursued, is much more numerous and inviting. A few of them may here be added.

The most gaudy is the *Loxia cardinalis* of Linnæus, or Cardinal Grosbeak, and commonly known as the Cardinal-bird. It is from 6 to 8 inches long, and the plumage of the most brilliant scarlet, with a short pink beak. The head and throat are black, and also

*For a very good condensed account of this turkey-buzzard, see also Maunder's "Treasury of Natural History," pp. 709, 710.

the tips of the tail and wings. This kind is rare, but two specimens having been met with by the author.

The Sociable Grosbeak *(Philetærus-socius)* is, however, commoner, and is very like a bullfinch. It is reddish-brown in colour, and lives in large flocks or societies in the Mimosa bushes, where they build their little cities of nests in the most ingenious manner, of a peculiar kind of fine grass, on the seeds of which they live. Another Kaffrarian bird is the Oriole bird *(Oriolus Galbula)*, generally known locally as the Golden, or Yellow, Sprew. This bird is also noted for the curious formation of its nest, which is built of a pendant shape, and generally at the fork of two twigs. These twigs it twists together, and intertwines with grasses, moss, and feathers, into a beautiful little basket, which swings in the air, and receives its eggs, but is also covered overhead and protected from the rain. Its plumage is of a bright yellow, and black on the back and wings—the female bird being of an olive and greenish brown, tipped with a pale, but duller, yellow. In size it is about equal to a thrush or blackbird, and has two or three notes, which it repeats in an odd manner, that resembles two men striking on hot iron at an anvil in a blacksmith's shop.

The Green, or Purple, Sprew is also a most beautiful and common resident in the mimosa bush. Its plumage is of a dark, greenish purple, shot with all the colours of the rainbow, which it assumes in the sun; and, with its red eyes, legs, and beak, it is certainly one of the prettiest of winged dwellers in the Amatolas. From its size and form, as well as from its docility in confinement, it at once lays claim to be the Kaffrarian starling. For, although this bird

is also very similar to one of the species of the Oriental Cuckoo *(Endynamys Orientalis)*, which is an object of veneration among Mahommedans, yet it seems here to differ from it, in being seldom, like them, seen in flocks. On the contrary, although very numerous, they are invariably to be found sitting alone, and come much nearer in this respect to the habits of the starling.

Another local misnomer is that of the Lory of the Amatola, whose short, high, compressed beak, raised crest, and rounded, short wing, but long fan-like tail, all of a dark purple green, and crimson and violet quills, at once claim for it the genus of *Corythaix*, or Touraco. These are very numerous in the Amatolas, where, along with them, are also found a species of the Lory, best known as the green Amatola Parrot, of bright green and orange hues, with thin feeble beaks.

A great variety of the smaller kinds might also be enumerated belonging to the Shrike genus, some of which afford much interest, if watched, catching their prey from among the locusts or grasshoppers, and then impaling it on a large thorn, where it is left to die, and the birds then return at leisure to enjoy their meal on its tiny carcass. This practice has earned for it the name of the Butcher-bird.

The Finches are very beautiful little tenants of the 'vlaats,' being generally of a black or dark purple colour, with white and orange feathers about the throat, while from the tail two long black ones protrude, about 10 or 12 inches in length, which sometimes in the wind seem sadly to impede their flight, as they make off in great alarm at the appearance of a gun, mournfully petitioning for mercy.

The Golden Cuckoo *(Chrysococcyx-Auratus)* is also at times to be met with—a most beautiful bird. The body is of the richest gilded glossy green, the breast white, and the back of the head striped with the same colour. It is, however, rare, and hard to shoot.

But one of the most remarkable of the birds of this country, although minutest and least ostentatious in its colours, is the Kaffrarian Honey-bird, or Sparm *(Cuculus Indicator)*. This is, likewise, closely allied to the cuckoo tribe, and may be named here as well worthy of note.

These are small olive-green birds, brown towards the back, and yellowish underneath, about six inches in length. The feathers are so short and closely set together, and the skin so tough and hard, that, save at the eye, they are by nature effectually armed against the stings of their antagonistic insects, the bees. They are by no means shy, but rather invite attention by their constant peculiar cry, which is well known by the Kaffirs, who follow them through the brakes and bushes for miles.

It is most interesting to watch one of these little guides, leading a Kaffir to a bee's nest. Having discovered one, the bird approaches the spot where the Kaffirs may be sitting or lying, and, hopping and flitting before them, continues to reiterate its twittering, until the attention of some one of them is aroused. As soon as he notices this, his cry becomes much more audible, and he starts off on his mission, hopping before, or beside, the Kaffir, from twig to twig, repeating the cry as he reaches each bush. If, in any of these advance movements, he

flies too far off, or the native is not expert in following him, he will return again and again to his last post; and, by taking shorter flights and journeys, or by hopping instead of flying, he will most sagaciously seek to make the route easier and more intelligible. As soon as they reach the nest, he stands over or near it, extending his wings, and most vociferously proclaiming its locality. The Kaffir robs the nest of its rich store of honey, always leaving a piece of honey-comb on the ground, near the spot, for his little guide, who then enjoys his well-earned repast, and returns in a few days, to proclaim, at or near the same post, the new discovery of another nest. This wild honey, thus found, is very fine and plentiful, and is frequently to be purchased from the Kaffirs for a very small price, and in any locality.

The most productive of the Bees are small ones, similar to the common English garden bee. But the *Bombus*, or Humble, Bee, is also numerous here, and of a very large size, often as large as an unshelled almond.

A very common species of Wasp is the *Ammophila*, or Sand-Wasp, often more than an inch long. No other kinds have yet been seen. With the wasps, however, the Sparm, by instinct, has nothing to do, and solely follows the various kinds of bees. It is said that these birds, besides directing the Kaffirs, guide also, on the same errand, the Ratel, *Ratellus Nellivorus*, a small animal of the weasel kind, of a dark grey colour, which is encased by nature similarly to themselves, in a thick and tough skin and coat, and thus is enabled, unscathed, to act the offensive part of destroying the bees' nest.

But we must here conclude this condensed catalogue of the winged tribes of Kaffraria. It will be understood that the above pretends only to be a mere sketch of them; for their full and classified account would require more time, space, and labour, than can possibly here be devoted to them. The many species of gaudy little humming-birds, honey-suckers, and other diminutive aërial bipeds, would amply claim and repay the labours and talents of a second "Gosse,"* for Kaffirland; while the varieties of game birds, as well as of hawks, owls, vultures, and eagles, are so numerous, as in themselves to require a separate descriptive and anecdotal volume.

Passing on, therefore, to a hasty and cursory outline of the insects and reptiles, which the author has met with, (for the fresh-water fish are so few as hardly to claim mention), the most numerous and interesting have been of the beetle tribe.

The finest specimens are of what is locally called the Rhinoceros-beetle. It is about one inch and a half in length, and of a bright and glossy chocolate brown. It resembles very much in formation the well-known Atlas-beetle, and has on the top of the head a large horn, in form and position exactly similar to that of the animal from which it takes its name. This horn is immovable and inclined backward, being of a darker colour than the rest of the body, and resembling those found at the side of the head of the Atlas *(Calosoma-Atlas)* beetle. Another large brown genus of beetles, which answers to the *Scarabæidæ*,

* Mr. Gosse is the great American ornithologist, and the author of, perhaps the ablest, certainly the most interesting and instructive, work on the subject extant, entitled "The Birds of Jamaica."

is very common, and is often seen laboriously rolling its little mountain before it, three, four, and even five times, larger than its own body. Of this tribe, as is well known, is the sacred beetle of the Egyptians; and, judging from the extant representations on amulets and carvings, this species must very closely assimulate to that.

The *Pneumora*, or as they are styled by the Dutch, "the Blos Op," are also common, and by their loud buzzing noise often attract notice to their large inflated bodies, which are of the most beautiful light green tints, spotted all over with silver. The *Hister* or Mimic-Beetle is also very frequent, lying or crawling on the road, and feigning death by its immovable position, the instant your stick or horse's hoof accidentally touches it.

A large variety of the *Cetoniadæ* are also observable, of most brilliant colours, varying in tints in green, brown, and blackish. These are very fond of feeding on the flowers of the Belladonna lily, near which they may always be found.

But, perhaps, of all this family the most varied in size, form, and colours, are the *Cerambycidæ*, *(Longicornes)* or Wood-Beetles, of Kaffirland. They here reach to a great size, and with their long antennæ are seen, striped in all colours, feeding on the bark of the mimosa, of which they are very fond. Those most commonly met with, are brown, striped with red; and many of them emit, when touched, a strong perfume, somewhat similar to attar of roses, and retain it even after death.

The small green *Cantharis-Vesicatoria*, or Spanish-Fly, is also very common. It is a beautiful little insect,

and is often found on flowers, when culled fresh from the garden, mingling, with their accumulated sweetness, its addition of a strong musk perfume, which, when teazed or moved about, it emits very powerfully.

The *Elator*, or Fire-fly, here also lights up the night with its little glittering specks of light, glancing along the banks of the various streams and rivers in Kaffraria, and giving to the heavenly beauties of a moonlit night in Southern Africa, the purely foreign addition of its fairy lantern.

The various species of Dragon-flies, of all sizes and variegated colours, the Lace-flies (*Hemerobius*), the winged Ants, the Chafers, Grasshoppers, and little flies, beetles, and insects of the most brilliant hues, all make the air here on every side alive, with truly tropical vitality; while the minute examination and classification of these affords to the naturalist the most elaborate and extended amusement, and to all a cursory and general pleasure. In this sketch the Mantis ought not to be omitted. This is the *Mantis Religiosa*, or *Prie Dieu* of the French, a light green insect of the grasshopper tribe, about three inches in length, with wings of the most delicate colour, and one which has been rendered notorious and famous by the numerous monkish tales and legends told about it.* If touched, it immediately stops, and, rising on the hinder part of the body, it puts the two fore-legs, slightly bent,

* Such as the following:—St. Francis Xavier, seeing a Mantis moving along in its solemn way, holding up its two fore-legs, as in the act of devotion, desired it to sing the praises of God, whereupon the insect carolled forth a fine canticle.—Ins. Arch. p.63. Various other equally miraculous tales are extant respecting this insect.

in an attitude of prayer, which has gained for it the cognomen of the praying Mantis, or Hottentot god, as it is held sacred by the original Hottentots and Bushmen, who are reported by some as even worshipping it.

In speaking of the Bushmen, we are reminded of one other insect here worthy of mention, the one on which they principally subsist, and which is undoubtedly one of the greatest scourges to the land, while thus perhaps being a merciful provision and blessing to these wild and half-starved creatures. We allude to the Locusts, which visit Southern Africa and Kaffraria periodically in enormous flights, carrying devastation and ruin in their wake. One of these dreadful scourges arrived in Kaffirland in the years 1849 and 1850, when the whole country for miles was covered by them. It, perhaps, will hardly be believed, but it is nevertheless a true and well-known fact, that in mid-day the sun has been perfectly darkened overhead by these flights, and the gloom was deeper than any eclipse has ever been known to produce. When they alight upon the ground, they lie there in a layer ten and twelve inches in depth, and, if disturbed, they rise in a cloud, so impervious, as to prevent your moving forward through them, without very serious damage to the skin and eyes. Once, as the author was riding upon duty from one post to another, he suddenly found himself in the midst of one of these fields of locusts, and, being in haste, he pushed on his horse through them. They immediately rose into the air, and formed a cloud so dense, that a herd of cattle crossing the plain was completely hidden. His path was no longer visible and he had no remedy but to dismount, and stop until they had passed over.

Wherever they alight, they denude the whole vegetation of foliage and fruit, eating down gardens and corn fields by acres. To prevent this, as soon as they are seen in the distance, coming across the country, like a dark brown cloud of dust, the Kaffirs light large fires in all directions—the heat and smoke of which prevents them from alighting. Horses, dogs, cats, and poultry, all devour them with avidity, and the Korannas and Bushmen save them in large quantities, and then grind them between two stones into a kind of meal, which they mix with fat and grease, and bake in cakes. Upon these they live for months together, and are seen leaping, clapping their hands together, and chattering with the greatest joy, so soon as the Locusts are seen approaching. They are about two inches in length, with lace-like wings speckled with brown; and seem a smaller kind of the *Gryllus Migratorius*, or Migratory Locust, which is found in Syria, Egypt, and all through the south of Asia.

In speaking of these scourges to mankind here found, the mind is naturally carried on to the various reptiles, which are likewise, as in all tropical countries, to be met with in Southern Africa. Among these are various kinds of Snakes, Adders, Vipers, Scorpions, Centipedes, and Spiders—all of which have very multitudinous representatives in Kaffraria.

Of Snakes several kinds are found. The largest and most deadly is the *Cobra-di-Capello* or Hooded Snake. The author once encountered one of these venomous reptiles, while riding through a long straggling bush near Fort White, about 10 miles from King William's Town. The road was narrow but even, and the grass on either side long and rank. My pony was canter-

ing quietly forward, when a companion suddenly cried out to me to take care. Being a little in advance and occupied in thought, I did not exactly hear what was said; but, before I had time to enquire again, the horse swerved to the left, and then, in the middle of my path, I saw a large Cobra lying coiled up, in a ring about fourteen or sixteen inches in diameter. Just as I got abreast of him, and before I could rein in the pony, the animal made two sudden springs or leaps. I was conscious of these movements, though I could hardly watch the snake during this time, having enough to do to sit and manage my horse, which was leaping violently. My companion afterwards told me that it rose on its tail, and made two separate strikes at the horse, first at the fore, and then at the hind leg, both of which he, by leaping as described, avoided. On pulling up and turning round, I saw the Cobra raised about two feet six inches from the ground, the head having its hood stretched out on either side for about two inches. It was looking about, and hissing, as if incensed: but, after surveying us for a moment, it quietly moved off into the grass. Not having a gun, we dismounted, and broke off from an adjoining tree a large stick, with which we pursued it. It twice rose at bay, slipping through the grass until we were close at hand, and then suddenly raising its formidable head; and in this way it managed to hold us at a respectful distance, until it reached a large hole at the root of an old tree, into which it finally escaped. This snake appeared to be nearly six feet long, and was of a striped green and brown colour. This was the largest of the species that I ever met with.

The Puff-adder is another very deadly, and very common, reptile of South Africa. It is usually about three feet long, and of a brown colour, prettily spotted with black; and is to be found about deserted ant-heaps, ruins of buildings, or old walls. The most singular fact, respecting this viper, is the manner in which it springs, namely, by rising on the tail to nearly two thirds of its height, and then springing backwards, throwing a kind of somerset in the air as it rises. Its bite is very venomous, and, if not fatal, often causes to its victims the loss of a limb.

Besides these there are various Water Snakes. A large dark green one is very common along the banks of the rivers, but shy and harmless. The Whip-Snake, the Black Snake, the Night Adder, and the House Viper, are all of them venomous in their nature, and fatal in the effect of their bites, if not taken in time. The commonest and simplest mode of treatment is to cut or scarify round the edges of the wound, and then suck away the blood which flows, poulticing and bandaging it afterwards. Among the Kaffirs, however, there are certain herbalists, who are very expert in curing such wounds.

But, of all the reptiles of Africa, the most annoying are the commonest, the Centipede and the Tarantula, both of which here reach a large size, and bite or sting most venomously—the latter, more particularly. The Scorpion, although equally poisonous, is not so common. A little caution, however, which is soon found necessary, and soon learned, guards against any very frequent accidents from this source: and, in far too short a time, Europeans come to have very little dread of these reptiles.

Of Fishes and Butterflies the specimens are rare in Kaffraria, and possess but few attractions. But this is the only branch of the animal (or vegetable) kingdom, which does not afford here the most ample room for the researches of the naturalist, and will not abundantly reward his labours.

CHAPTER IV.

THE KAFFIRS.—THEIR TRIBAL SUBDIVISIONS.—PERSONAL APPEARANCE.—LANGUAGE.—DRESS.—WEAPONS.—MANNERS.—CUSTOMS.—SUPERSTITIONS.—RELIGIOUS USAGES.—ORIGIN.

THE Kaffir nation, which extend their habitations from the north-eastern boundary of the present Cape Colony to within a few miles of Delagoa Bay, on the north of Natal, in 26 south latitude, may be subdivided into three great branches, viz: the Kaffirs—the Zulus—and the Fingoes. Each of these uses a separate dialect of the one common Kaffir language.

The first, or Kaffir, branch, comprehends the three subdivisions of "the Amaxosa," "the Abatembu," and "the Amampondo" Kaffirs, all of which are designated "Kaffirs proper." The Amaxosa Kaffirs occupy the country which lies between the Keiskamma and Bashee Rivers. The Abatembu dwell next to them, on the north-west: and the Amampondo inhabit the tracts of land along the coasts, from the Umtata River to the western boundary of the Colony of Natal.

These subdivisions are of a comparatively modern date, and have arisen from the operation of their traditional and tribal law, for regulating the succession to the chieftainship. Originally they were all one people. As they now exist, however, the Amampondo tribes are the oldest; the Abatembu stand next in order; whilst the Amaxosa are the youngest, having been only in existence, as a distinct branch,

UMHALA, KRELI, AND COBUS CONGO.

for about twelve generations. The latter two tribes have sprung from the first—the Amampondo—as that again must have, doubtless, diverged from some of the more eastern tribes. Their traditional history is, however, very vague and uncertain; and the new subdivisions and distinctions, that are arising continually amongst all the branches of this nation, render a systematic classification of them daily more difficult. The same process is still in operation. For instance —to take the junior branch of the family, the Amaxosa—they are now further subdivided into three distinct sections, 1st, the Amacaleka, or Galekas—2nd, the Amanggika, or Gaikas—and 3rd, the Amandhlambe, or T'Slambies. Each of these three sections has its separate and independent Chief: Sirili or Chreli, (or, as it is sometimes spelled, Kreli) being over the Amacaleka, (who now dwell between the Great Kei and the Bashee Rivers); Sandilli being paramount over the Amanggika or Gaika tribes, (who occupy the Amatola mountains, and with whom we are now at war); and Umhala bearing rule over the Amandhlambe or T'Slambie tribes, (settled between the Keiskamma and the Kei rivers). Kreli, however, being the direct descendant of the old tribal chiefs, is yet recognized as the "Ukumkani," or *King*, of the Amaxosa tribes, and looked up to with corresponding reverence by all the minor chiefs and petty chiefs of that section; but, as he and the Galeka tribes, who acknowledge his direct chieftainship, do not dwell within the limits of "British Kaffraria," while Sandilli and Umhala, with their tribes, are now under direct British rule, there may very possibly arise, ere long, a still further and more complete separation between

these very sub-divisions, and thus eventually the whole Amaxosa section may be split asunder. And so again, with the Abatembu and Amampondo branches, whose respective chiefs are Umtirara and Faku, a similar internal work is in action, which may tend to part them into various distinct and independent bodies; although the progress of this change may not be so perceptible or rapid among these, as with the more southern tribes of the Amaxosa.

Such, then, is a brief account of the *first* great branch of the Kaffir family—the "Kaffirs Proper" —the third, or junior section of which, namely, the Amaxosa tribes, (except their senior sub-division, the Galekas, under the chieftainship of Kreli), are those who inhabit "British Kaffraria," and are the more particular objects of notice in these pages.

The Amazulu people, or Zulus, are comparatively a small body, and, until some thirty or forty years ago, do not seem to have been possessed of much importance or power. About this period of their history, Senzenga Rona, their Ukumkani, died, leaving behind him his eldest son, Umfugasi, the rightful heir and successor to the Chieftainship. He, however, was slain by his brother Tshaka; who, on assuming the Chieftainship, rebelled against a great neighbouring chief, under whose subjection the whole of the Amazulu and adjoining tribes then were. Tshaka, (or, as he is sometimes called, Chaka,) succeeded in defeating this chief in battle, and put him to death; and then assumed for himself, under the title of "Ukumkani of the Amazulu," the extended and universal dominion of all the neighbouring tribes, which, like his own, had heretofore been subject to

his defunct rival. He thus commenced his reign of bloodshed and tyranny, which, as Mr. Appleyard has remarked, "has handed down his name to posterity as the Attila of South Africa." This career of terror lasted for about twelve years, when his brother Dingani murdered him; and he, in his turn, after a similar course of cruelty and despotism, fell by the hand of an assassin, after he had been first routed and defeated by the Dutch Boers in 1840.

At the death of Dingani, his brother Panda came to the chieftainship, and is now the great Ukumkani of the Amazulu tribes. Under his dominion they are a more peaceful people, and are now likely to assume a peculiar interest in the eyes of the people of England, as being those tribes of South Africa amongst whom the first Missionaries of her Church are about to be sent forth, under the supervision of the Bishop of Cape-Town. The tyranny of Tshaka and Dingani tended much to loosen the traditionary attachment of the Zulus to their chief; and they are now by thousands forsaking Panda and their country, and seeking protection and liberty in and about Natal. Thus a remarkable opening is now presented for bringing these tribes under Christian influence, by means of a judicious system of religious teaching to be carried on at "Church Institutions," into which some may be received as students, and others allowed and encouraged to settle around them. These Zulus of Natal, are, it is believed, more properly speaking, the remnants of several neighbouring tribes, who were conquered and scattered by Tshaka and Dingani. But, be this as it may, they are now collectively estimated to number above 100,000 people, and,

therefore, present a most expansive field for the projected Missionary enterprise.

Under this section of the Kaffir nation are likewise to be included "*the people of Umzelekazi*," who are now supposed to dwell somewhere in the far north-eastern interior, contiguous to Inhambane, but who, previously to the year 1837, inhabited the districts of the Kurrichene Mountains, from which, however they were then expelled by the Dutch Boers, and migrated to their present location. It is said that they still retain their national character, and speak the tribal dialect of the Zulu braneh of the Kaffir language.*

Under the head of Fingoes, may be included the remaining itinerant Kaffir tribes, such as the Amafengu, the Amabaca, the Matabele, the Amawazi, and such as dwell near the Kwathlamba range of mountains, bordering on the Natal Colony.

The three first of these tribes, viz.—the *Amafengu*, the *Amabaca*, and the *Matabele*, are more properly admixtures of tribes, who hold their present national position in consequence of the sanguinary wars already mentioned, carried on by Tshaka, and his rivals, Matuwana, and Umzelekazi, for several years previous to 1828 or 1829. During these savage commotions, it has been estimated that not less than a million of souls must have perished by the assagai, beasts of prey, and by famine. To avert the latter, some had recourse to the dreadful alternative of cannibalism;

* For fuller accounts and particulars respecting the wars of the interior, between Tshaka, Dingani, Umzelekazi, and the Boers, the reader is referred to the books of Mr. Appleyard, Captain Harris, and "Chase's Natal Papers," published at Graham's Town, 1843.

a practice they continued long after the terrible necessity, which first drove them to adopt it, had ceased to exist.*

The first of these, the *Amafengu*, at length found their way into the territory of the late Chief, Hinsta,† who treated them most barbarously, and retained them in bondage and servile subjection under his own people. From this condition they were liberated in 1835, by Sir Benjamin D'Urban, then governor of the Cape, by whom they were removed to Fort Peddie—between the Great Fish and Keiskamma rivers —where they have since continued as British subjects. The memory of this deliverance, and of their former wrongs, has made them staunch allies to the colonial troops, in the present war with the Amaxosa Kaffirs.

The *Amabaca* are a small tribe, who live on the Western frontier of Natal. Their late chief was Ncapai, who acted as regent for Dushani, the nephew and successor of Sonnyanga, which latter chief had been killed in battle with the Amabele in 1828. This tribe under Ncapai carried on a plundering warfare with all their neighbours, until at length he was killed in a predatory expedition against the Amampondo in 1845, since when, under the chief Dushani, the tribe appears to have won for itself a more peaceful character.

The Matabele are also remnants of tribes dispersed by Tshaka. They dwell along the Caledon River,

* The first mention of this practice among these tribes is found in "Mr. Hodgson's Journal of a Journey through the Bechuana Country."

† The Chief, Hinsta, was killed by Colonel Smith, (now Lieut-General Sir Harry Smith, late Governor of the Cape), during the Kaffir war of 1835.

and near the Blue mountains, (so called from the bluish haze which appears from a distance to envelop them,) which form a part of the general range of the Kwathlamba, Drakenberg and Lebombo mountains, and together divide the Basuto and Mantatee countries from Natal and Kaffirland. Other small fragments of these tribes are to be found in the Bechuana country.

The *Amawazi* are a large and powerful tribe, who dwell to the west and north-west of the Amazulu, being separated from them by the Lebombo mountains and the Pongola River. They reach nearly to Delagoa Bay. They have been but lately discovered by two Wesleyan Missionaries, who describe them as pedlars, employed by the Portuguese at Delagoa Bay, to travel through the interior, and in general appearance much resembling the other Fingoe tribes. There are some other tribes, using the Fingoe dialect, who inhabit the Kwathlamba mountains; but their numbers are small, and little of interest is known about them.

We must now retrace our steps, and give more particular attention to the Amaxosa branch of "Kaffirs proper;" and, among these, to the two subdivisions, under the Chiefs Sandilli and Umhala, known as the *Gaika* and *T'Slambie* tribes. These, as has been mentioned, are at present under direct British rule, and resident in British Kaffraria, and, consequently, with them and with their country we have more immediate connection. In personal appearance and formation, these Kaffirs are a race of the most manly and handsome people known among savages, and in many of their points resemble the New Zealanders.

In stature they are generally tall, their height varying from five feet eight or nine inches to upwards of six feet. Their muscular frame is remarkable for symmetry and beauty, as well as great strength; but their arms, from want of proper exercise to develop the muscles, (owing probably to their usual indolent mode of life,) appear small, and disproportioned in size to the legs and body. In all of them, the lower limbs are strikingly robust and fine, and cases of deformity are very rarely to be noticed amongst them. Their carriage is stately and upright—in many, even majestic; and this is particularly observable in their chiefs, whose habitual attitudes of ease, and abrupt, yet graceful, actions in giving their commands, are truly elegant and imposing. They are haughty and proud in their bearing, and carry the head erect and thrown back. The left arm is usually laid across the chest, to support the blanket or kaross, which, carelessly slung over the left shoulder, is their only covering, or article of clothing. This, when moving quickly, they gather closer around them; and then, throwing the second corner of it over the right shoulder, they leave it to hang in negligent folds across their fine expansive chests, reminding the beholder much of the Roman toga of old.

Their shoulders are square and firmly set, and, like the chest, very broad. Their heads are large, but not disproportioned to their bodies; the forehead being elevated and intellectually formed, and in many cases very high, and finely developed in a phrenological point of view. Their hair is woolly, although not so thick and matted as in either the Negro or Hottentot races, from whom the Kaffirs widely

differ in all points of personal appearance. Their ears are large, but well made, and seem generally to have become elongated by the weight of their pendant ear-rings and ornaments.

Their features, although much varied, are fine—particularly the eyes, which are keen and piercing; and, although always unsteady, wandering, and stealthy, yet from their large size, and great brightness, and from their being well set under their broad deep brows, the idea of cunning and deceit, which, undoubtedly, is their national character, and has, usually, to be found out by some dear-bought experience, does not at first sight impress a stranger. The common colour of the eye is black, or dark brown, somewhat in harmony with that of their skins, which are, however, darker in some tribes than in others, especially, in the Amampondo and more northerly ones. The nose also varies in form—in the T'Slambie tribes, being broader and more of the Negro shape, than in the Gaikas or Galekas, while, among the Abatembu and Amampondo, it assumes more of the European character. In many of them, the perfect Grecian and Roman noses are discernible. These latter tribes appear, in all other respects, to retain their original nationality of appearance.

Throughout all their subdivisions, their acknowledged universal beauty is the appearance of their teeth, which are large, regular, well formed, and of pearly whiteness. Their lips protrude, although not so much as those of the Negro, or Hottentot, who in no respect bear personal comparison with them.

The Kaffirs are certainly open to the accusation of vanity. They are peculiarly sensitive to flattery and

praise, sometimes even courting a compliment, by pretending to admire you first, and evidently chagrined, if in return they do not receive some flattering notice. They nevertheless possess great discrimination in discerning beauty and symmetry, whether in the human or brute creation, particularly the latter. They are universally good judges of horses, and see at one view all the bad and good points of a beast.

In speaking, they use a great deal of declamation, and conduct their arguments under various heads, or divisions, using the fingers, severally, to represent each, and holding up and out, at arm's length, that one, which denotes the particular head, to which they are referring at the time. Their enunciation is slow and distinct; their voices are very musical, and used pleasingly, with impressive and well-timed cadences. When questioned, they shew peculiar cunning in evading a direct answer, while giving one, however, that is far from being foreign to the subject; and, in turn, they are peculiar adepts at putting some query to a speaker, the answer to which bears *forcibly* on what he is saying at the time. In speaking, whether it be in addressing an assembly, or pleading their own cause, they are seen to much the most advantage.

In their language the same system and regularity is observable, as in *all their customs*. This is confirmed by a remark of Mr. Appleyard's, in his book on the Kaffir language p. p. 67-68, where, speaking of its grammatical variations of form, he says:—

"In all of these the Kaffir language is eminently distinguished by *system* and *regularity*. . . . . It is worthy of remark, also, that this language is correctly spoken by *all* classes of the community, which is not

the case, perhaps, with any of our European tongues. As a very general, if not invariable, rule, a Kaffir will never be heard using an ungrammatical expression; but he will always connect his words together, so as to preserve the proper *system* of alliteration throughout the same proposition."

In their engagements, as to time and place, they are also punctual and regular; and in the case of payment of wages, &c., they look upon *regularity* as a right, and, if not payed systematically at the appointed time, they consider themselves deeply aggrieved, and can never be induced to work again for any person, who has once treated them so. Their punctuality to appointments of time is also the more remarkable, as they seem to experience great difficulty in numerical counting. They reckon by moons, in a very confused manner.

In speaking of their language, it need hardly be observed, that it is quite destitute of any literature, being purely a colloquial one; whilst, as such, it is soft and melodious in its sound, which is only marred by what are called "*the Clicks*." These are peculiar sounds given to the pronunciation of the three letters, c, q, and x, whenever they occur. That of the *dental* click, c, is emitted, by placing the tongue against the front teeth, withdrawing it smartly; the *palatal* one, q, is pronounced, by pressing the tongue against the roof of the mouth, and then quickly drawing it downwards; and the *lateral* click, x, is likewise articulated, by compressing the tongue and side teeth together.

They are all sounds, the fluent use of which is very difficult of acquisition to Europeans, except when

instructed by a native. For their children, born in the country, this difficulty may be more easily overcome in youth; but then, at the best, these clicks give the speaker the appearance of stammering. When pronounced by a Kaffir, they lose much of that disagreeable harshness which they have, when sounded by Hottentots and Bushmen, from whose dialects they appear to have been introduced into the Kaffir ones.

In the formation of the Kaffir language, much of its softness and melody is produced by the multiplicity of vowels used. "Every syllable in it ends with a vowel." This is an *universal* rule, to which there are but eighteen exceptions. Among the general principles of its grammatical construction, it has a few points here worthy of remark. For instance, there is a peculiar property, discovered by Mr. W. B. Boyce, (who first published a grammar of the language,) by which, as he shows, the whole grammatical construction is influenced. For while, in European and Asiatic languages, a harmony of gender and number, and in some, a harmony of case, is essential to the agreements of many of the parts of speech—in the Kaffir tongue the whole construction is regulated by a totally different principle. This Mr. Boyce has named *the Euphonic concord;* the chief characteristic of which is, that all the grammatical variations of form are effected by means of *prefixes,* which evolve a regular and uniform *system of alliteration.*

The Noun takes the lead, as upon the prefix of this depends the particular form of most words which are subject to grammatical government. Each of these prefixes has its corresponding Euphonic letter or letters, as also its own form of the adjective, pronoun, and

verb. Consequently, an alliterating harmony, between the nominal and other prefixes, is the essential thing in the construction of Kaffir propositions. The ignorance of this peculiarity, which until lately existed, formed the main difficulty to Europeans in mastering the Kaffir language. And naturally so; for, when such total disregard appeared to be paid to *gender* and *number*, it was hard to understand its construction. For instance, if one were speaking in English of a man, the pronoun *he* would be employed; if of a girl, *she;* and, if of a house, *it;* while in the Kaffir, *yona* would be used with all, that being the corresponding pronoun to the prefix *in*, which, by reason of their forms, would be used with each of the Kaffir words for man, girl, and house.

In the orthographical construction, the *formation* of the words is also worthy of note. They generally consist of a *root*, which contains the leading or fundamental idea, while the *prefix* is indicative of a *specific relation to the general principle of Euphonic concord*, and including some accessory idea more or less distinct. This modifies the radical one, according to the perfect idea intended to be represented. Again, some of these prefixes, especially nominal ones, can be *modified* by others, by which means the principle of *formation* thus advances into that of *composition*. Hence ideas, considerably modified and extended, are expressed in the united and compact form of a single word. Essentially, therefore, the Kaffir language is a *polysyllabic* one, the occurrence of monosyllables, either as words or roots, being comparatively rare.

Another singular fact in their language is, that the Kaffir women have many words peculiar to them-

selves, arising from a national custom among them, called "*ukuhlonipa.*" This forbids their pronouncing any word, which may happen to contain a sound, similar to any one in the names of their nearest male relatives. This, as may readily be supposed, occasions a great difficulty in interpretation; for no definite rules can be given for the formation of these substituted words, nor is it possible to form a dictionary of them, their number being so great—since there may be many women, even in the same tribe, who would be no more at liberty to use the substitutes employed by some others, than they are to use the original words themselves.

This language, generally reviewed, is remarkable for its *precision of expression*, its *order*, *regularity*, and *system*, its soft melodious *enunciation*, as well as its richness of *metaphor*, and extensive use of *tropes* and *figures*. A few of these latter may here be given selected from a long list given by Mr. Appleyard in his most able book on Kaffir language pp. 70 and 71.

Kaffir word.	*Literal meaning.*	*Used for*
Ihlati	bush	a refugee
Dhlelana	to eat together	to be on terms of intercourse
Ingcala	flying out	uncommon dexterity
Umkonto	assagai	anything valuable
Inja	a dog	a dependent
Jeka	to take	to marry
Hlala	to sit	to dwell or continue

The acquisition of the language by Europeans is very difficult, and requires great study, and continued perseverance and practice. It nevertheless has been mastered by many, and even by some late in life.

In acquiring a knowledge of the English language, the Kaffirs shew great aptitude, and readily pick up

the English words. Universally now, their usual salute on meeting is, "Good-morrow Baas!—Azali! Tobacco?—*Good morning, Master, give me a present of some Tobacco.*—But, even where they fail in learning the English names of things, they are very quick in understanding signs. They will kill with their "*assagais*," or "*knob-keeries*," any animal you tell them you require; or they will climb the rocks and mountains in search of any plants, flowers, or roots, which you show to them, and make them understand by signs, that you wish to obtain specimens of them.

Their assagais and knob-keeries they carry in a bundle in the left hand. Of the former, they usually (in time of war) have seven—of the latter they always have two. Besides these, they, generally, during times of peace, have two or three "*herding rods*." These rods they employ in driving their cattle, and they may be here described as worthy of note. Their mode of herding and driving cattle is exactly similar to the usages of the Shepherds of Judea, as described by travellers.

The Kaffirs are purely a pastoral people. All their riches consist of cattle; and their wealth is estimated not as with us, by money, but by the number of heads of oxen each possesses. They only keep money for the object of purchasing cattle, and turn it into kine whenever they can. Their highest honour is that of being cattle-keepers. The men attend upon, and milk, the cows; the boys (until after circumcision) herd and watch the young cattle in the pastures. They never allow their women, (who are very much despised among them,) to touch the cattle, or to assist in the dairy department, the work of which, being counted

one of dignity, is reserved only for the males. In herding their cattle, they make use of the "rods" above-mentioned. These are thin sticks about half or a quarter of an inch in diameter, and about six feet long, and pointed at one end.

During times of peace, each Kraal has "a chief herd." He always walks before the cattle, and by a peculiar whistle, which the oxen are trained to attend to, he leads them from one pasture to another, sometimes through the most intricate bush country. These pastures he selects for them in the best localities, as, in many parts, what is called the "Zuure-veldt" (or sour-field,) preponderates, which the cattle will not touch. Besides which, even in the more verdant plains, the heat of the sun soon scorches up the grass. The Kaffirs then drive off their herds to another part, and set fire to the grass on the old ground. This fire runs often for miles together, until some intervening road, or rivulet, intercepts its progress; and leaves the country behind it a large tract of black ashes, as far as the eye can reach. The first thunder storm, with its accompanying shower of rain, soon however changes this into a fresh green pasture of young tender grass, springing up from the uninjured roots beneath, which the ashes protect, while they enrich the land. In leading the oxen, therefore, from one plain to another, this "chief herd" goes before the drove, and they know his call and follow him. Two other, assistant, herds walk behind them, and with these long "rods" they keep the cattle together, and stimulate the lazy. When war commences, however, their numbers are augmented by several other "assistant herds." These are hired to run beside and

behind the oxen, and, with the sharpened point of these rods, they goad and prick them, and thus keep them excited and alert. They run in such numbers beside them, that they are enabled to keep them together in a compact drove. In the front of the herd the old trained oxen are placed, and before them runs the chief herd, whose voice and whistle they know, while the wilder cattle are kept in order behind by the hired assistants.

We cannot but be reminded of the under shepherd mentioned in Scripture, (St. John x. 1—16) as "the hireling who fleeth, because he careth not for the sheep," "whose own the sheep are not;" as well as the Chief Shepherd, who leads the flocks, and whose voice they know, and follow in his steps.

They are very expert at this mode of driving cattle, and thus succeed in sweeping off large numbers, which they have robbed from the colonial farmers on the Eastern Frontier. They have a few trained oxen at hand to lead the drove. They then steal their prey at night, and drive them, ere daylight, several miles away into Kaffirland. And even when their theft is discovered, and their *spoor* (or foot-mark) made out, while their pursuers are only able to follow them at the average rate of four or five miles an hour, the plunderers are perhaps twenty or thirty miles ahead, goading on the beasts, at the rate of six miles an hour, into the thick bush, or among the fastnesses and kloofs of the mountains, where, as they well know, all pursuit would be vain.

The custom of following the spoor in this country very much resembles the similar usage among the North American Indians. The Kaffirs are very

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expert at it, and exhibit extraordinary sagacity and quickness of perception, in discovering the slightest trace of a footmark. They will point out, perhaps, a single blade of grass bent down, or they will shew that a small pebble has been turned over by the foot, from its being dry on one side, while all others around are wet. Or they will search for some minutes, and at length find, at three or four yards distance, a small piece of earth, which has been carried (sticking to the foot) from some foot-path or road, into the adjoining grass, and there dropped: or their keen eyes will detect, perhaps, the whole foot-press, stamped into soft ground. Thus they trace on the spoor for miles, and very frequently, if interested, succeed in overtaking the object of their pursuit. If the dew, during the previous night, has been heavy, it is very easy, even for English eye-sight, to "follow the spoor" before the sun has risen, or the heat evaporated the marks left behind: but the Kaffirs can do so at all times of the day.

Among the various bye-laws, which at present exist regarding theft in Kaffirland, there is one to the following effect: viz. "If cattle have been stolen, and their spoor can be traced to any neighbouring Kraal, the Kaffirs of that Kraal shall be answerable for the theft, and shall restore the cattle, (or a similar number,) unless they can point out that the spoor has past by their Kraal. At whatever Kraal the spoor stops, the Chief and Kaffirs of that Kraal shall be held responsible for the theft." This is a most admirable enactment, because it has the effect of making the Kaffirs always willing and anxious to follow the spoor, as far past their own huts as they can. The true thief

is thus frequently discovered, and the property either recovered or paid for.

In addition to the uses to which oxen are put in England, the Kaffirs add one more, as they ride them like horses. The rapidity, at which they gallop them, is astonishing, as well as the distances which they will thus travel. They drill a hole through the nose of the beast, (in the part between the two nostrils,) through which they pass a *reim* (or thong) of leather, with a noose or slip-knot at one end, and draw the noose tight. The other end of the thong the Kaffir holds in his hand, and thus guides the ox, while with his "*knob-keerie*" he impels him forward. They thus gallop through the country at the rate of about six miles an hour, and, in searching for strayed cattle, they find this mode of travelling of use: for, by riding a well-trained leader, and occasionally making him bellow, his lost companions are attracted by the sound, if anywhere at hand, and so are more easily discovered.

The "Knob-keerie" above-mentioned deserves a little notice. It is merely a stick, about four feet in length, and an inch in diameter, terminated at one end by a knob or round ball. These are usually made from young trees of the wild olive (*Olea Verrucosa* or *O. Ferruginea*,) the bend at the root being formed into the knob. They are also made sometimes of the Assagai Wood (*Curtisia Ferruginea*), the Kaffrarian Pear (*Pyrus Africana*), and various other native trees. They make use of them, principally, in killing game, or in defending themselves against reptiles. When employed against game, they are used in a peculiar manner. Holding the thin end of the stick in the hand, and aiming at the object, they then

throw it, giving it a twirling motion, so as to make it turn over and over in the air, until the thin point strikes the ground a few feet short of the object, and then the knob in descending comes in contact with it as it rises. They use this stick in this way with great precision, seldom failing to strike what they throw at, and frequently killing a very small bird or animal, at the distance of twenty, thirty, and even thirty-five yards. They do not, however, throw it against snakes or reptiles, but usually strike them with the knobbed end, and that with such certain aim, as seldom to have to repeat the blow.

They also employ their "Keeries" in a kind of athletic exercise, somewhat similar to the Old English Quarterstaff, or still more like, perhaps, to a kind of double-sword-practice. For this purpose they use two of these sticks. One of them is held by the centre in the left hand, and with this they guard off their adversary's cuts; while with the other, which is held by the knobbed end with the right hand, they act on the offensive, and try to strike at their opponent's arms, legs, and body. Their feints and parries are good, and well-timed, and it requires no ordinary swordsman among Europeans to compete with them in this game. They are not, however, fond of measuring their skill with the latter, as should they come to blows with a good single-stick player, or swordsman, their well-directed cuts tell with severe effect upon the poor Kaffirs' naked bodies.

They are, however, by no means cowardly—indeed, far otherwise. In all positions the Kaffirs are fine, noble, manly fellows, as bold as lions, and as daring as eagles, and very unlike the Hottentot tribes, who

are born cowards, and dastardly and mean by nature. They despise personal danger of all kinds, and, like most other savages, are careless and regardless of life. In war, their mode of bush-fighting is perfect, and, as experience has proved, they are fully equal to cope with the best disciplined troops. Their skirmishing is very good, and, were they better shots with the musket, and well supplied with arms and ammunition, they would soon expel all intruders from their mountain fastnesses.

In athletic exercises of all kinds they excel. They will swim rapidly and stoutly through the most swollen and tumultuous torrent, and constantly bring the mails across the rivers thus, when all other means of transport have failed. As messengers, they are unrivalled for activity and expedition, running for miles without fatigue, and most exact and punctual in their engagements, and careful of any letter or packet entrusted to them. They are also good equestrians, riding without either saddle or bridle, and always at a furious pace: but they prefer travelling on foot—possibly because they can save distance, by taking shorter paths through the bush.* Their horsemanship, however, is faulty, from the ungraceful motions of their arms, which they fling about them on all sides. They are very seldom thrown, as they sit so close with their legs. From want of exercise, they do not possess so

* On one occasion the author employed a Kaffir messenger to run from East London to King William's Town with a letter, and to bring back the reply. He started from the former place at half-past four o'clock in the afternoon of Saturday; and was back with the written reply in his hand, at eleven o'clock the next morning. The distance between the two places is forty miles by the waggon road.

much agility or strength of muscle in their arms, and in wrestling an European can easily throw them. Of boxing they have no idea.

The Kaffir horses are small, averaging about fourteen hands in height; but they are strong hardy little ponies, endure hardship well, and travel thirty or forty miles in the day, without any apparent effort. Their usual pace is at first rather unpleasant, but one soon becomes accustomed to it; and the ponies travel with it up and down hill alike. It is called "Trippling," and is a kind of amble, something between a short trot and a canter. At first, it feels as if the horses would come down with you at every step; but, when you are once used to it, it proves a very easy pace for man and beast in a long journey.

The favourite colour in the country, and that most prized in the choice of a horse, is called a "*skimmel.*" It is between a dun and a strawberry colour. The price for a Kaffir pony varies from two to fifteen pounds; but a very serviceable handsome pony may be purchased for ten or twelve pounds. In procuring a horse in this country, however, one sort is always studiously avoided. These are what are called "*Buckers,*" and are certainly none of the pleasantest or easiest to ride. They have a trick of stopping short suddenly, and then commencing to "buck" or jump into the air, alighting on "all fours" on the ground. The consequence of this is not usually satisfactory to a bad horseman, who soon finds himself out of the saddle, and lying low on the broad of his back. The worst point, however, about these horses is their viciousness: for, not content with throwing their riders, they frequently trample on them, and kick

them when on the ground. Fortunately, an ample supply of useful little cobs can always be secured in Kaffraria, without retaining these intractable brutes. No other grooming is required for horses on the road in Kaffraria, than merely to "Off-Saddle" and "Knee-halter" them. By the first of these expressions is implied, of course, the taking off the saddle, and with it the bridle. A headstall, with a long reim attached to it, is always part of a traveller's horse-gear. This strap, (which is fastened at the side of the head, when the bridle is on,) is now unrolled, and tied round the fore-leg of the horse, just above the knee. This secures his head and fore-leg together, and prevents him from straying far away. He is then turned out to graze. His first act on being liberated is, invariably, to lie down in the middle of the road, and roll over two or three times in the dust: and it is astonishing to see how much this revives him in the heat of the day, supplying the want of a regular grooming. After this, and a rest and feed of grass for an hour, he is caught, resaddled and bridled; his headstall is fastened up, and he is then once more fresh, and ready for the rest of the day's journey. The Kaffirs profess great knowledge of horseflesh, saddlery, &c., and they are particularly fond of admiring your stirrups, bit, bridle, &c., which generally ends, (unless they are known, and closely watched,) in their whipping off your curb-chain, for a necklace, of which they are always very proud. The Kaffir women are also equestrians; they ride astride, and are not very graceful figures on horseback.

Among their weapons, their *assagai* alone is worthy of note. Of these, they have seven different forms,

each of which they apply to some special use. Its general description is that of a small light javelin or spear, with a thin iron head or blade. The faces of this blade are indented or curved inwards, similarly to the sides of a bayonet, while the edges are sharp and come to a point. One species, which they use for cutting meat with, or killing their oxen, has the blade about fourteen inches in length. In all, it is about three quarters of an inch in width. Those, which they employ for hunting, have shorter blades, usually about six inches in length; but they have a long round iron haft or shank, of eight or ten inches in length, attached to the blade, to give it weight in throwing it. One description is about an eighth of an inch in thickness, and is quadrangular, coming to a fine point: this they use in making baskets, karosses, leather bottles, pouches, &c., employing it to make holes, like a sempstress's stiletto. Those, which are made for stabbing, have likewise a long haft attached to the blade, and all its edges are knotched with teeth, so as to make the wound inflicted by it more severe. This iron haft is then set in a wooden shaft or handle, about four feet long, and very light, and is bound round, when joined, with a bit of thin cord, or dried grass matting. In all cases, the whole length of the weapon is about five feet. It appears, from what has been said, that they use it, not only for different purposes, but also in various ways,—sometimes throwing it as a javelin, sometimes employing it to stab, cut, and mutilate. They are very expert at the former practice, generally sending the assagai with pretty sure aim, about twenty or thirty yards. In doing so, they hold it about the middle, between the thumb

and upper joints of the two first fingers, with the point to the front; they then raise the hand to the level of the shoulder, (but never higher,) and, in drawing back the arm, they manage to strike the assagai against the wrist, thus causing it to vibrate from point to stem. Taking a steady aim, they then impel it forwards with great force, the vibration giving it a spinning motion, while passing through the air. As they do not poison them, the wounds thus given, though very severe, are seldom fatal; those received by stabbing, and which are usually well directed towards some vital part, and repeated two or three times, are far more to be dreaded. They have now quite abandoned the use of shields (made of ox hide), and seldom, if ever, in warfare carry more than a blanket, and a bundle of about seven assagais. Knives and hatchets are never used in fighting, and are not much employed by them, save in cutting wood, or hunting.

Amongst their domestic customs, those connected with the dairy are of most importance, inasmuch as, in time of peace, milk is the main part of their subsistence. This they generally use curded, and, when cleanly made, this article of food is not disagreeable. Their mode of procedure, however, is anything but inviting. For milk-pails they use baskets, which are woven by the women of twisted grass, closely plaited together. As a specimen of native manufacture, these milk-baskets are very cleverly made, being quite waterproof. In like manner they make mats, which they use in their huts to sit and sleep upon. From the baskets, the milk is all collected, and passed into a leathern bottle. These bottles are made of the skin of an animal, usually a small calf or sheep.

The body being drawn through the neck, the legs cut off, and the orifices, so caused, sewn up, they form complete bags or bottles, without a seam, the neck being used as the mouth. These are exactly similar to those used by the Arabs, and mentioned in Scripture (St. Matt. ix. 17, &c.) In these bottles is always left about a quart of the old store of the previous day, on which the new milk is poured; and this, in the heat, soon avails to turn all into sour curds. The milking-baskets, when emptied, are placed outside the door, where several starving dogs are in attendance, to supersede the necessity of washing them, by licking them out with their tongues. As soon as this operation is over, they are set aside, until next required; while the contents of the bottle furnish the family with the day's food, a residue being always left, sufficient to act as vinegar for the succeeding day.

Besides this curded milk, Maize or Indian Corn boiled, as well as Millet or Kaffir Corn, and roots, are their sole subsistence, except in time of war, when they eat flesh. The command "to slay and eat," when sent out by the chief, is, in fact, synonomous with "Prepare for war." This injunction was amongst those issued by the chiefs through their prophet Umlangeni in the month of November, 1850—"Slay and eat the dun ox;" and it is rather a startling fact, as shewing both the great power of the chiefs generally, and more particularly at and about the Kat-River station of the London Missionaries, that no less than *five hundred hides of dun-coloured cattle, quite fat and fresh*, were purchased by one single trader near that station, within a month after the beginning of the present war.

Next to their clothing, weapons, and food, may be mentioned their ornaments, of which they are very fond, and which are equally worn by males and females.

The principal of these are the frontlet, (generally a string of cowry-shells,) the armlet, anklet, earring, and necklace. The four last they form of beads—black, white, and dark crimson, being their three favourite colours. With the chiefs, however, the armlet and anklet of ivory, the necklace of wolves' or tigers' teeth, and the ear-ring and frontlet of cowries, are nearly universal. The commonest class of Kaffirs are fond of wearing a feather, or a porcupine's quill, through the ear, and often make their armlets and anklets of large brass rings, which are now imported plentifully from Europe. They often wear ten or twelve of these upon the arm, reaching from the wrist to the elbow, and three or four round the ankle.

These ornaments they seldom part with, and only rarely now even bury them with their chiefs—a custom, which, though once generally practiced by them, is, like many others of their old habits, fast falling into disuse from the increase of their cupidity. For instance, a very few years ago, and in the remembrance of many yet living among them, if an offer were made to a Kaffir of a bribe or present, it was treated with indignant scorn, and those in the interior, such as the Tambookies and Amapondas were notably proud and reserved, and were never known to beg. Now, however, the salutation of every Kaffir you meet, is, Azali! Azali! Give me a present, a present!

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Amongst the women, beads and buttons are much more in request. They work the former in patterns, generally of the vandyke form, on a kind of curtain of leather, which they wear across the breast. The buttons they sew on a long narrow strip of leather, which they wear over the left shoulder, and hanging down on their back nearly to the ground. It has been said, that they wear on this a button for every ox their husband's Kraal contains: but this is not a very well authenticated fact.

Paint, also, is very fashionable with the women, only, instead of rouge, they use red ochre, mixed with the fat of animals; and, as they smear all the face, except a straight line across the level of the eyes, it is not a very becoming custom. Instead of practising this mode of adornment, the men tattoo themselves, in rows, on the arm, side, and chest, and seldom use ochre, except in dyeing their blankets or karosses. They constantly, however, in common with the women, anoint the body all over with grease, probably to break the power of the sun's rays upon their naked skin. By comparison with the men, the females are small; but they are universally well formed and graceful. All, however, in their style of shape and beauty, exhibit somewhat of what is usually understood in Europe by the name of a "Hottentot Venus." The heat of the climate, and the want of ventilation in their huts, may cause them to be not fond of over clothing. Suffice it, however, to say, that before strangers they are usually very well-behaved and *modest* so far, at least, as they interpret the word. The annexed sketch will serve to indicate better than a pen, their peculiar mode of attire and nursing.

The use of tobacco, both by men and women, is universal—both in the form of smoke and snuff. They grow this plant about their huts, and, when dry, they cut it up, and grind it to powder for use. Their pipes are cut out of wood, and are very well made, the bowl being about one inch and a half in diameter, and three inches in depth. They sometimes cut the surface in furrows, and run lead into them, in imitation of inlaying. Their snuff box is a small calabash; and a wooden spoon is attached to the neck, by which the snuff is scooped out, and carried to the nose. When the spoonful has been pretty well snuffed up, the refuse is scraped away from the nose with the spoon, and returned to the calabash again, an operation which is not the most graceful or cleanly. By smoking, however, they are able to allay hunger; and, as their supplies of food are often very limited, they find the practice, no doubt, very useful.

Polygamy is extensively practised among the Kaffirs, and, it must be feared, their morality among themselves is not the most chaste or refined. The purchase of the wife by dowry is still strictly enforced among them, and this, coupled with the practice of polygamy, occasions a constant necessity for cattle, and, perhaps, accounts in some measure for their continual cattle-thefts. Be this, however, as it may, polygamy is not practised amongst the aboriginal South African tribes; and the difference of their habits in this respect pretty plainly points out the Kaffirs, as of a more Eastern origin.

This origin is also indicated by several other of their customs, a few of which may be worthy of mention. For instance, they raise a small *heap of stones*, near

their Kraal, whenever about to go on an errand from home. These heaps are often found by the road-side, and are either intended as a kind of "witness," that they have merely left, and not forsaken, their home, or are meant as a sort of propitiatory offering, to secure them success in the discharge of their commission. We have here some resemblance to the Mizpeh and Ebenezer of Scripture. (Gen. xxviii. 16, 22; xxxi. 43, 55; xxxv. 7, 14.) They have also a custom of making two and three knots in their blanket or kaross, in order to ensure a prosperous journey—the numbers *two* and *three* constituting the charm of the operation. It is likewise very remarkable that, in grief, or while a vow is imposed upon them, either by their chief, or by the witch-doctors, *they invariably shave the head.* This last observance, as well as their great repugnance to touch the dead, and their singular aversion to various animals, such as the swine, the hare, and fowls, (none of which, nor indeed any unclean Jewish animal, will they ever consent to eat,) seems to proclaim their close connexion with the Israelitish or Eastern nations. Neither does their national character seem to belie this; for we may trace among them, with all their faults, some of the finer parts of the old Jewish character—as, for instance, a strong sense of justice. There is nothing they dislike so much as any appearance of unfair dealing. They never *demand* as a *right* what does not belong to them. And even a Chief cannot deprive any of his people of their own, without, at least, the pretence of justice, by the mediation of the witch-doctor.

Their marriages and bargains, again, are always left to the arbitration of the elders or councillors of the tribe,

and their decision is considered final in all such matters. (Gen. xxxi. 37; Ruth iv. 1-13; 1 Kings xxi. 8.)

But, above all, their truly aristocratic tribal polity is quite patriarchal. From the "Ukumkani," or King, to the lowest "Ikoboka," or slave, among them, there is a graduated scale of offices, which displays very plainly the remnants of a system of organization amongst them, far superior to that of the South African aborigines.

We are led from all these facts to conclude that the Kaffirs are a wandering and a marauding race, not directly connected with the aboriginal tribes of Southern Africa, but who have gradually advanced from towards the north-east, and in many respects are not unlike the wandering Arabs of the Desert. With this supposition, agree the few indistinct traces of religion, which are yet discoverable among them.

First of these may be mentioned their belief in good and evil spirits. This is very general, although not universal—some believing in one only of these kinds of spirits, some in the other, and some in none. The commonest idea amongst them, however, is, that there are *evil* spirits which bewitch them, and that their only safety from these is in the propitiatory power of the witch-doctor. Some add to this the notion, that the spirits of their Chiefs return to them in the form of prophets, foretelling coming events, and leading them on to victory.* As such they seem to

* Among the Korana and Bushmen tribes, a similar belief in good and bad spirits is to be discovered. But they, it appears, believe also in a God, and think that their Chiefs are accountable to Him, while they are only accountable to the Chief, whom they regard, and speak of, as their God. This is not the case with any of the Kaffirs.

look upon Umlumgeni, the disturbing prophet of the present day.

As has been already hinted, these witch-doctors are often made use of by the Chiefs for purposes of abominable oppression. If, for example, a Kaffir of the tribe has been successful in rearing stock, or from other causes has amassed a sufficient number of cattle to excite the greedy avarice of the Chief, or a jealousy of his power, the latter immediately sends for the witch-doctor, feigning to be sick, and asks who has bewitched him, at the same time telling him privately, who it is that he wishes to "eat up," and promising him so many head of his oxen, as his fee or reward. The witch-doctor then inquires, whether he wishes only his life, or his cattle? If both, he may demand a larger fee. Having finally made his bargain, he promises to discover, or "smell out," (in Kaffir phraseology,) the delinquent. He then watches his opportunity, and, having prepared some vegetable poison, he manages to insert some small portion of it into the food of the intended victim. Having done so, he awaits the result—which is, his being sent for to this man, when he is taken ill. The doctor then tells him that he is bewitched, and advises him to bury some milk in some particular part of the Kraal. The wizard informs the Chief of it, who immediately makes public, that he is himself very ill and bewitched. This miscreant, the witch-doctor, is then publicly sent for, and pronounces that such is the case. He gives the Chief some medicine, and fixes the next day for "smelling out" the person who has bewitched him. All the Kraal are assembled at the place appointed, and the witch-doctor, with charms, rods, and other

mummeries, pronounces the discovery of the person, and names the unfortunate victim, who is immediately put to the torture,* and at length confesses to have buried the milk, &c., and points out the place. This is then searched for by the elders of the tribe, and, when it has been discovered by them, and taken up, the Chief recovers, of course. The supposed culprit is frequently put to death, and, at all events, his cattle become forfeited to the Chief, and out of them the Doctor receives his fee.

The superstition of the common Kaffirs keeps them blind to the palpable impostures of these proceedings; while the Chiefs and wizards themselves, of course, seek to encourage, as much as possible, a belief in these mummeries, as useful to them in acquiring riches and influence.

The interference of the British Commissioners, however, in these cases, and the just and impartial decisions of Colonel Mackinnon as chief commissioner, had gone far for the last three years in opening the eyes of the Kaffirs in these matters: and was doing much towards undermining the influence of the Chiefs, when the present unhappy disturbances broke out, which were very possibly raised by the Chiefs themselves, when they saw their power declining.

Among their religious superstitions, this belief in witchcraft is by far the most universal, and certainly the most pernicious: but its total extinction from amongst them, if we may judge from the historical

* This is generally done by rubbing him all over with honey, and tying him naked on an Ant-heap, where he is nearly stung to death, and finally confesses.

experience of our own and other countries, is a matter hardly to be effected without the lapse of time.

But we pass on to notice another observance of a religious character, which exists among this people, namely, the use of "Propitiatory Sacrifice." This sacrifice they use previously to war, when the order before mentioned has gone forth among them, "to slay and eat."* Having obeyed the injunction, they reserve the skulls and hoofs of the beasts, and pile them into a compact heap, (not unlike the rough patriarchal altar,) with the faces toward their huts. They then invoke success, and, dancing round them, set fire to them, and burn them, sometimes drinking the ashes (particularly of the heel) as a charm.

After victory also they again dance in triumph, (Ex. xv. 20; Judges xi. 34; 2 Sam. vi. 14; Psa. xxx. 11, cl. 4.) and have the same custom also of dancing at various changes of the moon.

The practise of Circumcision is rigidly enforced upon every male at the age of fourteen. This is a custom, which is still universal among *all the Kaffir tribes*, but is not used by the Hottentots; and adds a strong corroboration to the conjecture, which refers the origin of this people to Ishmael, the son of Abraham by Hagar.

The following extract, from Mr. Appleyard's treatise on the Kaffir language, may not be inappropriate to what has been here advanced. In speaking of the

* One of the main results of giving this command, at this time, is, that, as they usually in time of peace all live on corn, roots, and milk, the use of animal food, when suddenly adopted and continued, excites all their corporal powers and passions, and makes them ready to engage in any enterprize.

present unknown origin of the language he remarks as follows: "It may be reasonably expected, in fact, that a traveller, tolerably conversant with the language and customs of the Kaffirs, would be able to throw a considerable degree of light upon their origin and migratory movements, by a journey through the numerous tribes, which lie between the Nile and the Red Sea, and skirt the southern parts of Abyssinia. *On many accounts, there are good grounds for supposing that they were of Ishmaelitish descent,* and, consequently, that they are of the same origin as many of the tribes of Arabia. The twelve sons of Ishmael were the princes or heads of as many different families, and their descendants occupied a tract of country, extending from Havilah on the Euphrates, which seems to have been a little below its junction with the Tigris, to the wilderness of Shur, which forms a part of the Isthmus of Suez. In the course of time, the several tribes of Ishmael's descendants would so increase, as to render an extension of country desirable, if not absolutely necessary. It may be naturally supposed, accordingly, that the more eastern tribes gradually passed down into Arabia, whilst the extreme western ones descended the western shore of the Red Sea, whence they gradually spread themselves out to the West and South. Further and successive emigrations were doubtless rendered necessary for the same reason, as well as through the encroachments of other tribes, till, at length, they reached the several countries, where they are now found, and where their migratory progress is finally stayed, by the advance, from the opposite direction, of another and more powerful emigration, with which they appear destined to be amalgamated."

And now, to judge and profit by past experiences, we might do well to give *voluntarily*, to Missionary labours, those sums, which, if we refuse, God will compel us, as heretofore, to pay on account of these Kaffirs. How much might have been done with *three millions of money*, if, instead of its being squandered on war, it had been expended in *a Great National Missionary Effort* among the Kaffirs—an effort, established, carried on, and perfected, under a vigilant and systematic government. Who could possibly estimate the *permanent* good that might have accrued to the Cape Colony at large, and, through it, to England, if a staff of *two thousand* Clergymen had been sent among this people, say with salaries of £150 per annum, and retained there for *ten years?* How preposterous would such a proposition have been deemed? How (it would have been asked,) can England meet such an expenditure? And yet it *may* be asked, has she not paid more than this, in trying to establish an influence over the Kaffirs, which this Mission, if it had been *properly* organized would have undoubtedly aided in accomplishing.

The State has hitherto signally failed in her attempt, unaided, to control the Kaffirs. The Church by itself has not now the temporal power to do so. But let both go together, and thus, while *political* influence over the Kaffirs is acquired for the State. through *able* and *loyal Magistrates*, let *moral and spiritual* influence be gained by the Church, through *able* and *loyal* ordained *Missionaries;* and then brighter and better days will dawn, we may confidently hope, upon the Inhabitants of KAFFIRLAND.

CHAPTER V.

THE SOVEREIGNTY.—NATAL.—THE TAMBOOKIES.—THE TRIBAL POPULATIONS.—THE INTERIOR TRIBES.—THE BECHUANAS.—CORUNNAS.—GRIQUAS.—DAMARAS.—FIRST ESTABLISHMENT OF THE SOVEREIGNTY.—THE GRIQUA RIGHTS CONSIDERED.—CONSEQUENCES OF EVACUATING THE SOVEREIGNTY.—FIRST ESTABLISHMENT OF NATAL.—ITS PRESENT POSITION AND CAPABILITIES, ETC.—CONSEQUENCES OF ABANDONMENT.—THE ZULU TRIBES.—THEIR CHARACTER.—PROPOSED MISSIONS AMONG THEM.—BISHOP'S SCHEME.—TRUE AND FALSE POLICY.

THUS far we have travelled rapidly through those districts, which lie within the bounds of the Cape Colony, and of what is styled "British Kaffraria." We shall now give a brief outline sketch of the remaining parts of South Africa—namely, the Sovereignty, Tambookie-land, Natal, and the interior, with its tribes dwelling beyond the Colonial boundaries. "The Sovereignty," as it is now constituted, comprehends a large tract of territory situated to the South of the Great Orange or Vaal River, and stretching out towards the east as far as the north-west of the Colony of Natal. This latter lies on the eastern coast of the continent between 29 and 32 of south latitude, and the same of east longitude; being bounded on the south, west, and north by the Umzumvoobo River, the Quathlamba or Drakenberg Mountains, and the Umtugela or Fisher's River. The area of the Natal Colony is estimated at 18,000 square miles, and at present it contains about 20,000 European inhabitants. Between the Caledon River, which is a branch of the Zwartz, (and which bounds the Colony on the north-east), and the sources of the

Umzumvoobo River in the Drakenberg Mountains, lies a large tract of land inhabited by the Tambookie tribes. These people belong to the second subdivision of the first great branch of the Kaffir nation—namely, the Abatembu, under the chieftainship of Umtirara. Adjoining their locations dwell the Amampondo tribes under Faku, stretching out their thinly-scattered Kraals from the Umtata River to the western boundary of Natal. Below these again come the Amaxosa tribes, the most northerly of which are the Amacaleka under Kreli, who dwell between the Bashee and Great Kei Rivers. The other two subdivisions of the Amaxosa, are those spoken of in the latter part of the last chapter, as dwelling within "British Kaffraria," between the Kei and the Keiskamma Rivers, under the names of the Gaikas and the T'Slambies.

The Abatembu and Amampondo, although numerous in themselves, are but few in number, compared with the other subdivisions of the Kaffir nation. Their united territories comprise about 18,000 square miles; and the number of the Tambookies is probably over-estimated at 90,000, and that of the Amampondos at 100,000. Kreli's tribe may be reckoned at 60,000; thus making, in all, a total of 250,000 in Kaffraria Proper. On the other hand, in British Kaffraria, containing only an area of about 3,000 square miles, there are 80,000 Kaffirs dwelling. It will be seen from these statements, how small a number of the great body of Kaffirs proper are, as yet, under direct British rule. As we pass on towards the interior, various other tribes are met with, such as the Zulus, living to the north and

north-west of Natal; and, more central, the numerous branches of the Bechuana nation; viz., the Mantata, the Matabele, the Baralongs, the Bamagalasitas, the Baphiris, the Bamanguatos, the Bakone, &c.; all spreading out north and west, over the whole interior of the continent. These people have been more often named than visited, few travellers having explored in person so far to the interior. To the west and south of the Bechuana tribes dwell the Corunna and Griqua tribes. The former of these are of pure Hottentot extraction. The latter are the Bastaards, who have sprung from intermingled Dutch and Hottentot origin. Again to the west of these, along the coast, lie Great and Little Namaqualand, the tribes of which are also of pure Hottentot origin. There are other tribes, again, which dwell on the western coast, between Namaqualand and Benguela, and are called Damaras. These have been described by Mr. Haddy, who has lately established a Wesleyan Mission among them, as "an intelligent, lively people, resembling in appearance the Bechuanas and Kaffirs, and speaking a dialect of the same common language."

Mr. Kolbe, a Missionary of the Rhenish Society, has also given a very interesting account of these people, and mentions also that a "nation called the Watgaona lives on the coast of the newly-discovered Lake." There are also tribes, settled near this Lake, who speak a dialect of the Damara language. Again to the north of the Damara country, the Wampo nation resides. These are a negro race, and are described as governed by a King, and living in large villages, situated in the midst of a very fertile

country. They work also in trades, as well as practise agriculture! They have no "clicks" in their language, and it so much resembles the Damara dialects, that the two nations can converse together with ease. The Damaras themselves are a peculiar people, and are supposed to be so numerous as to contain 40,000 among their tribes. They belong to the Kaffir race. Their appearance, habits, and manners, and particularly the similarity of construction in their languages, place this assertion beyond all doubt. They differ, however, from the Kaffirs in being described as cowardly, which the latter certainly are not. They have no agricultural habits, but possess great riches in horned cattle and sheep, on which they almost entirely live. Some of their chiefs are said to possess from 6,000 to 8,000 head of oxen. In their religious ideas, so far as they have any, they correspond also to the Kaffirs. They have no clear conception of a Supreme Being. They point to the north, and speak of "Ukum-Kani there," as the highest being they know of; but whether they consider him as God, or only as their great ancestor, is uncertain. They, like the Kaffirs, practice circumcision. They have the same use of "propitiatory sacrifice," and believe in evil spirits and shades of the dead. They have, likewise, rain makers and witch doctors amongst them. They are, by all accounts, a most interesting race; but the position of their country cuts them off from much intimate communication with the Cape Colony. For between the Damaras and the Colony lie Great and Little Namaqualand, inhabited by tribes of Hottentot origin, and others called Hill-Damaras, in all about 10,000 in

number. And these tracts of country are described as exceedingly arid and barren, and with so very scanty a supply of water, as to render travelling almost impossible. Hence, the shortest and easiest communication with the tribes above-mentioned would be by sea, by way of Walvisch, Sandwich, or Spencer's Bay on the west coast.

We have thus travelled from east to west, across the northern boundaries of the Cape Colony, and endeavoured to give, "en passant," a cursory notice of the multitudinous tribes which people it, more particularly of those which directly belong to the Kaffir nation. The Sovereignty, however, with its 15,000 Dutch Boers, and 85,000 of coloured population, and Natal, with its 115,000 Zulu Kaffirs, require a more distinct notice.

The Sovereignty, as we have mentioned, is that territory which is bounded by the Orange and Vaal Rivers on the south and north-west, and the Drakenberg Mountains on the east. It contains an area of about 54,000 square miles, and is now occupied by about 15,000 Dutch Boers. The first of these left the Cape Colony about the year 1825. They were discontented with English rule, and, not seeing any likelihood of Holland again obtaining possession of the Colony, they determined "to trek" beyond it, and settled accordingly in this part. When they first entered this territory it was almost uninhabited —the Bushmen, or Bosjesmen, its original possessors, having been almost exterminated. This had been brought to pass by the old Griqua Chief, Adam Kok, the grandfather of the present chief. This Adam Kok was originally (about forty years ago) a slave.

He succeeded, however, in gathering around him a mixed race of the Griquas, or Bastaards. And these people increased so rapidly, that he at length headed them as their Chief, and quitted the Colony. He passed over into the Sovereignty, and, after having, as we have said, *almost* exterminated the aboriginal Bosjesmen, at length established himself in their country. Disputes soon, however, arose amongst his followers, and they were broken up into two sections, or tribes. One part selected for their Chief one of their number named Waterboer, and located themselves at Griqua Town, a little to the north-west of the point where the Vaal joins the Orange River. The remainder still supported Adam Kok as their Chief, and settled at a place called Phillipolis.

These Griqua tribes, and the Dutch Boers, are now joint occupants of the Sovereignty. It has been ignorantly supposed by some that the Griquas are the aborigines of this part of Africa. Upon this point we may quote the words of the Attorney General of the Colony, in his able and interesting opinion on the measures proper to be adopted for the Government of the Sovereignty. "Whether or not," he says, "the Griquas were already in the country, which they now occupy, when the Boers first began to cross the Orange River, is a point, which I heard fiercely disputed in 1845, when I was in Griqualand, in attendance upon Sir Peregrine Maitland. That this point should *ever* have been mooted, showed *the recent origin of Griqua right.*"

Moreover, the exercise of power in this country by Sir Peregrine Maitland in 1845, and the actual assumption of "*Sovereignty*" over it made in February

1848, by Sir Harry Smith, was most indispensably necessary to the preservation of the lives of this very same coloured population, whose rights we are said to have invaded. For with reference to the probable, we may say, *certain*, consequences that would follow on the renunciation of British Sovereignty over this territory, it will suffice here to quote the words of the report of the lords of the committee of the Privy Council of trade and plantations, (p. 87,) which has been approved of by order in Privy Council. It says: "To disavow British Sovereignty over this territory, after the exercise of power by Sir Peregrine Maitland in 1845, amounting to a *virtual* assumption of the Sovereignty—after the *actual* assumption of the Sovereignty in February 1848, by the Proclamation of Sir Harry Smith, recognized by your Majesty's Governments in the manner that has been stated—and after administering the Government of the territories up to this time—would, in our opinion, be productive of evils, far more serious than any that can follow upon giving legal validity to the assumption of the Sovereignty, and the form of Government proposed for these territories. *To adopt any other course than this, would, in our opinion, be productive of scenes of anarchy and bloodshed, probably ending in the extinction of the African race over a wide extent of country.* It appears reasonable to anticipate that, by asserting the Sovereignty of the British Crown over these territories, your Majesty may essentially promote the diffusion of civilization, and of Christianity throughout Southern Africa."

That the Government of this territory is of a difficult nature, is not to be denied: but still nothing

can justify the abandonment of it. If the Dutch, in the Sovereignty, who are not, it is true, and never will be, well disposed to English rule, can only once gain sufficient unrestrained power, to do there as they like, the total extermination of the native tribes, by a war of colour waged to the knife, is *certain to follow*. And surely it is the paramount duty of Britain, to prevent this in a British possession, by retaining and maintaining "the British Sovereignty."

We come next to speak of the infant, but flourishing, Colony of Natal. This, now English, possession came first into the occupation of the Boers, under the following circumstances:—When they originally left the Cape Colony, and settled to the North of the Orange river (as before mentioned), they did not set up any definite form of Government; but, for some years after their migration, they occasionally returned into the Colony, when any decision of justice was required. As time wore on, however, these visits became less frequent, and the Boers daily became more impatient of British interference, and discontented with British restraint. After the passing of the Slave-Emancipation Act, they had been forbidden to take their coloured apprentices with them from the Colony. This order they disregarded in many instances, and troops were sent after them to bring these apprentices back. Such expeditions, it may be supposed, were not always well received. At length the more determined of the Boers came to the resolution of establishing for themselves an independent colony, with a port attached to it, which should be beyond the limits of British rule, and be governed by laws of their own. Accordingly, about the year 1841, having obtained

possession of a considerable tract of country from the Natives, partly by force, and partly by purchase, they founded on it the Town of Pieter-Maritzburg. After some correspondence with the Authorities at the Cape, they then declared their independence. Upon this, a small British force was sent against them; but it needed further reinforcement, before the Queen's authority could be fully asserted; and British Sovereignty was for the first time formally proclaimed in Natal, in February, 1848, by Sir Harry Smith. This was after he had met them in person in the Battle of Boem-Plaats, where the insurgent Boers fought determinedly, under Pretorius as their leader, but were signally defeated and put to flight. Their colony of Natal was then declared to be a British Possession, and is likely to become a flourishing English Settlement. Its local advantages are very great and numerous. The soil is described as rich and fertile, and the climate as most enjoyable. Throughout all parts of the district there are abundant supplies of water, and this has been lately turned to good account, in the successful growth of cotton, sugar, and corn. There has also been found a large quantity of fine stone, adapted for building purposes, and veins of coal are occasionally to be met with, while iron abounds in all directions.

Throughout the full extent of our colonial possessions, there are few fields, which present so many and valuable inducements to a free immigration, as Natal and Kaffraria: indeed, it may be said, there are none. With industry and labour, anything can be grown which Europe produces. While the fruits of the east may be cultivated by the side of those of

the west. On the score of health, there is not a finer climate known, and in Kaffraria, particularly, this is the case. The temperature of nine months out of the twelve ranges from 65 to 80°, while the mornings and evenings are always cool and refreshing.

Nor would it even be possible now to abandon Natal, as some recommend. If such a step were taken, the Boers would at once re-enter on the possession of it; and immediately a rule of tyranny, bloodshed, and cruelty, would be commenced over the native population. This point was fully acknowledged by Lord Grey, the late Colonial Secretary, in his most interesting dispatch to Governor Sir Henry Pottinger, bearing date December 4th, 1846. In this (p. 93,) he says: "Our withdrawal (from Natal) would be followed by the speedy destruction of a large part of the native population..... The country would be re-occupied by the Boers, who would expel the greater part of the native inhabitants, and subjugate the remainder; and their being allowed to do so, and the final abandonment by the British Government of the attempt to maintain its authority in this district, *would greatly weaken that authority even in the Cape Colony*, and encourage the Dutch population, which still remains within its boundaries, to follow the example of their countrymen, and emigrate, for the purpose of relieving themselves of a control which is irksome to them."

This would undoubtedly be the consequence of abandonment of *any part* of our present Cape possessions, whether it be the Sovereignty, Natal, or British Kaffraria. The influence of British government is the only barrier at present to speedy anarchy and

ruin throughout these possessions: and the weakening or withdrawal of this would assuredly cause a total overthrow of all law, and lead speedily to a war of extermination between blacks and whites.

In speaking of Natal, a few words may be added respecting the Zulu tribes, who dwell to the North of that Colony. These are at present under the chieftainship of Panda; but they are daily becoming more desirous of exchanging their chief allegiance for that of the Queen of England. They are a fine intelligent people, and, judging from past experience, they are docile and manageable. They show great aptitude for labour, and ready willingness to work, especially under supervision; and they seem very amenable to law, and the authority of Government. They are greatly afraid of Panda, and seem very desirous of coming into Natal, and taking shelter under British protection. This is however not encouraged to any great extent, as it is deemed safer for the colonists' property to keep them at a distance. It is now, however, proposed to locate such as enter the Colony, on grants of land, and to place them there under English laws. They seem to be anxious for this themselves, and appear (in common with all Kaffirs) to consider it quite lawful to transfer their allegiance at pleasure from one chief to another, even when that other is an English one.

The Zulus differ in many respects from the Kaffirs proper, and Fingoes. They seem to be much less sceptical than these latter, although equally covetous and superstitious. They do not practise circumcision so universally; but this, it appears, is owing to the rite having been forbidden by Chaka, during his

reign of terror, and not having been since renewed. They are not so easily led to intoxication as the Amampondo or Abatembu tribes, and are more easily impressed by what is told them.

All these points tend much to prepare their minds to benefit by the efforts that are shortly about to be made, towards bringing them within the reach of a civilizing and christianizing influence. The Bishop of Capetown is immediately about to establish a number of Missionary Institutions among these tribes, upon the locations where they are to dwell. We may very well conclude our slight sketch of this interesting and important people, with an extract from his proposals, showing the nature of the great work he contemplates. Speaking of the Zulus, his Lordship says:

"Their condition is one of peculiar interest, and calls for the active sympathies of the Church. It will be remembered, that they are being brought into daily contact with the large European population now pouring into Natal; that they are in this way receiving a certain kind of education; that scarcely anything has, as yet, been done for them, except through the labours of a few zealous Missionaries, *chiefly from foreign countries;* that their character and circumstances are of necessity undergoing a great change, and that this change is not for the better. Too much time, indeed, has already been lost: and the field is confessedly not so promising as it was a few years since. But if the Church should, without further delay, enter vigorously upon the work, there are still, I think, good grounds for hoping that an abundant harvest may be reaped. My deep conviction, however, is that our opportunity

is fast passing away; and that, if nothing be done, the Zulu population will in a few years be in the same condition, and stand in the same kind of relation towards us, that the British Kaffirs now do.

"It is nearly two years since I was in Natal, and first drew up the scheme to which I now invite the Church's attention. At that time the Government, acting under instructions from home, contemplated settling the natives in ten locations. These locations, indeed, have never been completely formed, and now, perhaps, owing to the altered condition of the people, never may be. Wherever they may be settled, however, there will be an equally important field for Missionary labour. My plan is, to plant in each of the existing locations, or in as many of them as the funds and labourers placed at my disposal enable me to do, institutions similar, in many respects, to those of the Moravians and some other Missionary bodies in South Africa.

"The Institutions will embrace the following objects:—

"1. The Conversion of the Heathen to the faith of Christ.

"2. The Education of the Young;

"3. The Formation of Industrial habits;

"4. The Relief of the Sick and Afflicted.

"With a view to these objects an effort will be made to include within each institution a Day-School, Boarding-School, Home for Orphans, and the germ of a Hospital.

"A Clergyman will be at the head of each institution, and he will be aided, in the industrial and educational part of the work, by teachers selected for that purpose.

"All the pupils, who resort to the institution, will be fully instructed in the Christian religion.

"In addition to the ordinary instruction given in elementary schools in England, the male pupils will be practically taught gardening, farming, and certain mechanical arts; the female pupils, sewing, cooking, washing, &c., the whole of the household work being performed by them. The members of the institution (who shall, if possible, have some acquaintance with medicine), will undertake the charge of the patients.

"From the above outline it will be seen that my plan embraces the physical, as well as the mental and moral improvement of the people. It combines an industrial system with the ordinary instruction usually given in elementary schools; but its chief object undoubtedly is the conversion of the Heathen to the faith of Christ.

"Should I be able to found even two or three of these institutions, they will, I confidently hope, be the means, under God, of training a considerable number of the natives to be wholesome examples, influential counsellors, and, perhaps, religious teachers to their brethren; and, it may be, the humble instruments of spreading a knowledge of Christianity, not only in our own possessions but far beyond them."

The Bishop estimates the probable cost of founding one of these Missionary Institutions at £1,500, and £500 more will be required, for five years, to carry it on; after which it may be expected to become self-supporting.

CHAPTER VI.

(SUPPLEMENTARY.)

SINCE writing the foregoing pages, the aspect of affairs in Southern Africa has so materially altered, that, as a sincere well-wisher to British interests in the country, the Author feels constrained to add a few supplementary remarks to the second edition of this work, now about to issue from the press.

He does so, in the anxious hope, that they may meet the eyes of some of those on whom has *now* devolved the deep and solemn responsibility of arbitrating for this country, at a most critical crisis of its history.

Viewing impartially the state of conflicting interests, in and around the Cape colony, being on the spot, and *so* enabled to watch, silently and soberly, every occurrence, whilst, from his position, compelled to hear *all* opinions, whether local or otherwise, he feels that he has opportunities of judging more correctly and calmly than most there. For, on the one hand, some persons hold so much at stake in the colony, that their views are, of necessity, biased in one direction; whilst, on the other hand, the feeling of anxiety to terminate existing disputes, *in any way* which may only ensure tranquillity for such a temporary period as might enable the government creditably to remove troops, and reduce the local establishments, very possibly leads others (and *particularly military men*) to advocate too hastily other measures. Hence

a disinterested and impartial observer seems far better qualified to decide justly and discreetly in the matter.

Merely to recapitulate existing factions in Southern Africa, is not the present object of the writer; still in order that he may condense his subject as much as possible, he will classify them in the following order:

1. The Imperial Treasury of Great Britain.
2. The Colonial Revenue.
3. The Western Colonists.
4. The Eastern Frontier Farmers and Settlers of 1820.
5. The Dutch Boers.
6. The coloured population, including the tribes of Hottentots and Kaffirs.

The several representatives of these various interests are vigorously opposed to and opposing one another.

The security of the first of these is, of course, entrusted to government officers; and here it cannot but be candidly admitted, that, *far too frequently* these officers are *military* ones. This certainly is a great injustice to the country. Those who bear rule in a colony should be made to feel as much as possible the same local interests in its *permanent* tranquillity and welfare, that the immigrant settlers inhabiting it do. Such cannot be the case with military men, who always look to England as their home. To provide for *the continual* advancement and protection of all classes of the colonial communities, in such a manner as to ensure thereby, if possible, a reflective advantage to the fatherland (not for five or seven years, the general term of military commands, but for a whole lifetime), ought to be the correct design of

the representatives of the imperial treasury of Great Britain, throughout her colonies.

One point, however, ought ever to be borne in mind by all who hold responsible government offices, whether they be military officers or civilians, which is, that their first and paramount duty, as representatives for Britain, ought, on all occasions, to be *justice*, not *economy*.

Culpable, indeed, would those be, who, in public trust, advocated or adopted policies, which appeared only *theoretically* just; or who forgot economy in enforcing and carrying out justice; but equally so must they be, who, for the sole penurious object of saving expenditure, would sacrifice the lives and properties of British subjects.

We allow the full force of truthfulness and possibility to the old proverb, which says, "We may be more generous than just;" but, at the same time, we do not forget that other one, which tells us, with equal truth, that it is also possible "to be penny-wise and pound-foolish."

Still, we know the motto of England *is*, as it has always been, justice: nor do we believe otherwise than that her honor is too bright ever to be sullied by injustice, or tainted with wrong. Since, then, such is the case, let her now take heed how she legislates for her Colonial subjects in Southern Africa.

It cannot but be felt in England, by all of a thoughtful mind, (as it is here), that the present is *the crisis*, when the great question is to be decided, whether Kaffir subjugation is at last to be effected, and Kaffir wars to cease, *in toto*; or whether fresh life is to be given to their fury by the abandonment

of the country, and, what *must* consequently follow, the loss of the Cape colony to the English crown, together with seeds of distrust and disgust sown in the minds of the settlers, all tending to feed and engender republicanism, disloyalty, and rebellion.

One false step taken, or one retrograde movement made, from the great vantage ground now gained, and maintained, on the Kaffir border, by their expulsion from their fastnesses in the Amatola Mountains, and the latter is effected; while conservatism and British confidence become extinct in this continent.

For, if the bold, enterprising, and independent spirits among the middle and poorer classes of overpopulated Britain, courageously leave their homes, to seek, with their families, an adopted one in a colony, they do it with all the feelings of Englishmen, who have been taught from their childhood to believe that their country is ever mindful of her subjects, wherever they are, and that she will protect them in all those lands of exile where she induces them to go and colonize. If, however, on the contrary, they find, when they settle in their new land, that the old proverb is verified, "out of sight out of mind;" and that, although they saw everything done in England to get rid of them, they did not now find an equal anxiety for their protection and welfare abroad: naturally, then, their very independence of character turns their zeal into apathy, and their loyalty to democracy, if not to rebellion.

Hence, the fear here is, that, having once encouraged and induced emigration in South-eastern Africa, now to abandon it, would leave those who yielded to

that inducement, in a ten-fold worse position than if they had remained at home.

We fully grant that three millions sterling for each successive Kaffir outbreak is an expenditure which the imperial treasury cannot any longer afford to sup ply: still it is perfect folly to say that the colonists are now in a state to *defend* themselves. Support themselves, *mainly*, if not altogether, it is to be believed they may; nor do we doubt but that, if needed, they would find the money to pay for the support of a sufficient force to defend them. The *men* to defend them are not, however, in the country.

A standing local force of 5,000 colonial police or militia would, undoubtedly, be far better for the frontier defence, than five regiments of British soldiers; but the question is, where are they to be found in South Africa? when the whole average of the white population of the colony is but *one and a half* per square mile; whilst that on the eastern frontier, (where the militia would have to be mainly organised) is not *one* to the square mile.

In finance, the colonists have, for the past, naturally opposed their local revenue to that of the imperial treasury, nor would they, out of it, pay for Kaffir wars, when they believed it the duty of the home government to do so; or when they knew that their refusal would urge their rival to acquiesce. *Now*, however, matters are changed. They then *were governed;* now they are to *govern*. They have agitated for their own representative assemblies and constitution; it has been granted to them. Whether they were in a position to receive it, or whether it will prove beneficial to them, constituted as it at present

is—are questions which do not here come within the compass of these remarks. But taking affairs as they now stand, it cannot but be believed, that, in justice, the colony, out of its own resources and revenues, *ought* now to pay for its own support and defence: but likewise, in justice, the men to defend them should be supplied to them from the fatherland; in soldiers, *certainly*, if required, but not wholly so, but in addition, by a large increased immigrant population.

Supposing, then, that the matter of finance is settled, say by the colony wholly or mainly supporting itself, and by the mother-country consenting to supply troops for the frontier defences when required, and further agreeing to send out and establish a large increase of immigration along the eastern border: the two next conflicting parties appear, and the *local* interests of the eastern and western provinces come into collision.

This is a part of Cape legislature which it cannot but be allowed has hitherto been very shamefully overlooked. For, to every unprejudiced local observer, it is at once obvious, that a parliament sitting at Capetown cannot *fairly*, *impartially*, or *promptly* legislate for the eastern frontier border. Hence it is, that the inhabitants of the eastern province have felt aggrieved at seeing their interests set aside and uncared for in the new constitution just granted to the colony: and this they begin to attribute to the fact of their better feelings having witheld them, at the time, from clamouring as loudly as their brethren of the west for their rights.

This mode of rewarding their better spirit, it is much to be feared, is tending to spread too rapidly

throughout these districts a very radical feeling; and is easily inducing all classes to believe that democracy and republicanism are at a premium in the British Colonies; and they will obtain nothing that they require, unless they first press their claims with a fervency of spirit bordering on the very verge of rebellion.

To govern this country successfully by a local constitution, a separate government for each province would certainly seem *indispensable;* for to attempt to reconcile the interests of the two parties (placed as they are in such totally different positions and circumstances) appears wholly futile, while the abandonment of Capetown, and the adoption of a more central seat toward the eastward, would be certain to sow the seeds of discontent in the minds of perhaps the most influential portion of the Cape community, the Capetown merchants. Hence the only easy remedy for the evil appears to be the institution of two parliaments, one sitting for the western districts, at Capetown; the other to legislate for the eastern province at Graham's Town.

Setting aside, then, these four first antagonistic forces, the two last-named portions of the South African inhabitants, who appear on the arena as contending and hostile factions, are the Dutch Boers and the coloured tribes.

Of the former of these, it is now needless perhaps to say much. The recent abandonment of the Orange River Sovereignty, and the withdrawal of British rule and protection from that long-contested ground, will doubtless conciliate them for the present. It will do this, however, at the expense, it is much to be

feared, of a very terrible consequence. For that the policy now adopted there, will ultimately lead to a bloody and deadly war of colours, waged to the knife, every one who is acquainted with the country and its inhabitants believes.

At all events, philanthropy need never again be quoted as a reason or motive for any colonial measures; for none can deny, that this scheme of abandonment, has (now voluntarily) opened the door in these districts to the most *unrestricted traffic* of slaves, and the greatest cruelties to be exercised with impunity by the Dutch (if they will) on all the interior tribes. In fact, it but opens the avenue to barbarities of all kinds, which *must* end in the total extermination of the races of colour, while the hardship (to call it by no worse name) inflicted on the British settlers there, thus abandoned, is painful in the extreme to witness.

Though last, not least, we have now to notice the coloured tribes of Hottentots and Kaffirs. And, after all said and done, these are the principal actors in the scene.

Three wars have been caused on this frontier by vaccillation in policy, joined to *concession,* which, combined, have induced these border marauders to imagine that the white men are afraid of them. The first *valid step* towards the subjugation of these has now been but just accomplished by their expulsion from the Amatola Mountains. Surely then, it would be a pity, if now any *false* feelings of expediency or economy should induce the British Government to insist on the abandonment of this great vantage ground, or lead them too hastily to lessen the local

force in British Kaffraria, and in the newly created Royal Reserve of the Amatola Districts. By so doing, *all* that has been fought for and gained by the price of so much noble English blood, will be irretrievably lost, while the Colony will *never* be safe from these savage freebooters.

No! Let British Kaffraria as it now exists, and is so ably governed by General Sir George Cathcart, be held *firmly* by military occupation, (the colonists paying the expenses in part, if required,) but at all risks, we would repeat:—"Let British Kaffraria, as it now exists, be *firmly* held by military occupation," until the tide of European emigration can be poured into it to cover its wide spreading acres. If emigration will not afford a sufficient influx, *then send convicts;* but at all hazards, take means to oppose an increased and increasing white population to the black one, and then follow up the advantage gained, by shewing the Kaffirs that *at last* we are *determined* to hold the country.

Added to this, apportion out the land in farms; give *valid* titles to settlers in the country; confirm those already *partially* granted; then raise a large local police, or militia force; let a Lieutenant-Governor rule it as a distinct Province or District, and in a few years withdraw the military *by degrees*, and hand it over wholly to the colonial parliament and treasury. No more Kaffir inroads would then be heard of, and a lasting peace would thus honourably be given by Britain to her colonial subjects in Southern Africa; a boon which we honestly believe them to be worthy of, and for which they would and could shew themselves *practically* grateful. The carrying out of this

policy efficiently, with a sufficient military force retained here for a few years, would, we doubt not, impel the Kaffirs of these districts to migrate into the uninhabited wastes of rich land, in the interior of the continent; thus leaving these dependencies of the British Crown at peace, and in plenty.

Peace and Plenty, in this lovely country certainly go hand in hand; nor can we altogether understand the logic of those who reason, "that the farmers along the eastern frontier prefer and try to promote war, in order that they may live by it." On the contrary, the fear really would be, that in times of continued peace, these border inhabitants would become too prosperous, while in war, they lose their homesteads, crops, cattle, and often life.

With such a climate and soil as the Almighty has here vouchsafed, very few years of peace would suffice to enable the colonists to repay the fatherland amply, for having established it to them, through the extended imports which they could make to the commerce of England, (we sincerely believe) by almost every required commodity. The produce of Wool is now more than an experiment, when it is known, that during the last year (1852) *six millions of pounds weight* of Wool were shipped from Algoa Bay, the present port of the Eastern Province of the Cape Colony.

To show that Cotton might also be supplied with equal ease and profit, the author will conclude these remarks by inserting the testimony of a competent judge in England, to the quality and relative value of some pods of that plant grown in his garden at King William's Town, British Kaffraria, and submitted by Lieut. Colonel Bisset for inspection.

[COPY.]

"New Bridge Mills, Manchester, July 9th, 1853.

Having examined the within-named sample of Cotton, I beg to report that the quality of it is decidedly excellent. It is of the middle or most useful class of Cotton, and is strong, clean, moderately long, and fine in staple, being altogether a very desirable Cotton for the English Market. The present market value of it I estimate at 7½d. to 8d. per lb.

For such Cotton there is an unlimited demand. Compared with Orleans and Boweds, the chief Cottons of America, this Kaffir Cotton is superior and more valuable.

Signed,

THOS. BAZLEY."

It may be added, that this gentleman has further intimated his readiness to supply some of the best Sea Island Cotton seed, and to aid in every way towards encouraging the growth of the plant in this country.

This then, but serves to illustrate the capabilities of this noble land, were peace and security but once ensured to the farmer, and labour also supplied by an increase of European population.

Were such the case, not only Cotton, but Indigo, and various other commodities, might with little exertion, and common industry, be cultivated; and Kaffraria would soon bid fair to rank among the most lucrative and prosperous of the Colonies of the British Empire.

THE END.

APPENDIX I.

LIST OF GOVERNORS.

Joan Anthony Van Riebeck	April 8	1652
Zacharias Wagenaar	May 9	1662
Cornelius Van Gualberg	Oct. 24	1666
Jacob Borghorst	June 18	1668
Pieter Hackins	June 2	1670
Coeurvad Van Breitenbach	Dec. 1	1671
Albert Van Breugel	Mar. 23	1672
Yslrand Goske	Oct. 2	1672
Johan Bat (Van Herentals)	Jan. 2	1676
Hendrick Crudat	June 29	1678
Simon Van der Stell	Oct. 14	1679
William Adrian Van der Stell	Feb. 11	1699
Jehan Cornelius d'Ableing	June 3	1707
Louis Van Assemberg	Feb. 1	1708
Mauritz Posques de Chavornes	Mar. 28	1714
Jan de la Fontaine (acting)	Sept. 8	1724
Pieter Girbert Nood	Feb. 25	1727
Jan de la Fontaine (acting)	Apr. 24	1729
Ditto (effective)	Mar. 8	1730
Adrian Van Rerval	Nov. 14	1736
Daniel Van der Hengel	Sept. 20	1737
Hendrick Swellengrebel	Apr. 14	1739
Ryk Tulbagh	Mar. 30	1751
Joachim Van Plettenberg	Aug. 12	1771
Pieter Van Reed	Jan. 23	1773
Oudshoorn (died on his passage out to the Colony on board the ship Asia)		
Cornelius Jacob Van der Graff	Feb. 14	1785
Johannes Isaak Rhenius	June 29	1791
Abraham J. Sluysken (Commissioner	Sept. 2	1793

Under British Government.

General Craig	Sept. 1	1795
Earl Macartney	May 23	1797
Sir Francis Dundas (Lieut. Governor)	Nov. 22	1798
Sir George Yonge	Dec. 18	1798
Sir Francis Dundas (Lieut. Governor)	Apr. 20	1801
Jan Wilhelm Jaussens (Batavian Governor on the reversion of the Colony to the Dutch)		

On our second possession of the Cape.

Sir David Baird	Jan. 10	1806
Hon. H. G. Grey (Lieut. Governor)	Jan. 17	1807
Du Pres, Earl of Caledon	May 22	1807
Hon. H. G. Grey (Lieut. Governor)	July 5	1811
Sir John Francis Caradock	Sept. 6	1811
Hon. R. Meade (Lieut. Governor)	Dec. 13	1813
Lord Charles Henry Somerset	April 6	1814
Sir Rufane Shawe Donkin (acting during the absence of Lord C. Somerset)	Jan. 13	1820
Lord Charles Somerset (Returned)	Dec. 1	1821
General Bourke (Lieut. Governor)	Feb. 8	1828
Sir Galbraith Lowry Cole (Governor)	Aug. 6	1828
Sir Benjamin D'Urban (Governor)		1833
Sir G. Napier	Nov. 4	1837
Sir Peregine Maitland	Dec. 19	1843
Sir Henry Pottinger	Jan.	1847
Sir Harry Smith		1849
Colonel Mackinnon (Commandant and Commissioner for Kaffirland)		1847
Sir George Cathcart		1852
General Yorke (Commandant of Kaffirland)		1852
J. Darling, Esq. (Lieut. Governor)		1852

APPENDIX II.

The following Extract from Barrow's Travels at the Cape, (vol. 1. p. 297,) is here inserted from Col. Napier's Book on the Cape, lately published, as shewing the Analogy between Egypt and Southern Africa.

Barrow thus describes, (vol. 1. p, 297,) the Analogies in many respects existing between Egypt and Southern Africa:—

"It is a remark, that cannot fail to obtrude itself on every traveller in Southern Africa, who may have attended to the accounts that have been given of the Northern parts of the same continent, that the analogy between them is very close. Egypt and the colony of the Cape lie under the same parallels of latitude, they have the same kind of climate, the same soil, the same saline waters; they both abound in natron, and the same plants;* and the same animals are common to both.

Egypt, without the Nile, would be a desert waste, producing only a few saline and succulent plants, like those of the great Karroo, where rain quite as rarely falls as in the former country, and the sandy soil of the Cape, with the assistance of water, is as fertile as that of Egypt possibly can be. The rains in the Abyssinian Mountains generally begin in May, and cause the inundations of the Nile to take place in June, continuing to the month of September.

The rains in the great mountains beyond the Kaffirs and the Tambookies, along the feet of which the Orange River runs, collecting their tributary streams in its passage, commence in November, and cause the inundations to take place, towards the Namaqua country, in December, corresponding thus exactly with the former, both countries being nearly at the same distance from the Equator, but on contrary sides. The same singular peculiarity has been observed in the conformation of the Egyptian women, that pervades the whole of the Hottentot nation. That extraordinary animal, the Cameleopardalis, is said to be an inhabitant of Ethiopia, nearer to the line than Egypt; and it

* Amongst others, may be mentioned the Papyrus reed, which, with its graceful palm-like crest, is found on the margin of every stream in Kaffirland.—*Author.*

is first met with in Southern Africa, beyond the Orange River, which is also nearer to the line than any part of the Colony of the Cape. Many other analogies might be drawn, but these are more than sufficient to establish the opinion of a striking resemblance existing between the two countries."

APPENDIX III.

The following extract from a work entitled "Care of the Colonists," by the editor of the "Graham's Town Journal," may tend to throw some light on the causes of the Kaffir war of 1834-5.

"If the preceding sketches of the Care of the Frontier Colonists," says Mr. Godlonton, the author of the work alluded to, "have been perused with attention, the uninitiated reader cannot be otherwise than surprised at the apparent absence of all motive for the infliction of that injustice, and the exhibition of that severity, towards the suffering colonists, which are both so strikingly manifest. He will find recorded the fact of an unprovoked irruption of savage hordes, upon a peaceful European Settlement, many of its inhabitants being murdered, their property swept away, and their dwellings reduced to ashes. He will discover the greatest energy and ability displayed, in repelling this inroad, by the Governor of the Colony, the deepest sympathy expressed by him for the sufferers, and the most intense anxiety to relieve their present necessities, and secure the future peace of the Colony. It will also be seen, that the Colonists, the immediate sufferers, supported by his Excellency, adopted with promptitude every constitutional means to obtain redress of their grievous wrongs; that they appealed to the Governor of the Colony, to the Colonial Minister, to the King, to the British Parliament, but that all was in vain, that their allegations were disputed, and their prayers not merely refused, but that, instead of redress, their case was rendered more desperate, and their prospects more dark and dismal. The invading

Kaffirs, instead of condemnation, were *justified*, and, instead of punishment, received *reward* for their murderous and ruinous outrage."

All this is so marvellously paradoxical, that it becomes imperative that some explanation thereon should be offered; for, although the topic is an ungrateful one, yet the sacredness of historic truth, and the claims of the colonists, alike demand that it should be distinctly brought forward, in the discussion of the case now under review. The solution of the difficulty is to be found in an under-plot, which actuated and governed the whole machinery. The colonists became the victims of a dangerous delusion, at that time extremely prevalent, in reference to the native or aboriginal tribes in the several colonies. By some, who assumed, *par excellence*, the title and character of philanthropists, the white inhabitants of the colonies were viewed, in the mass, as the oppressors of the natives, as the usurpers of their country, and as those, who, in every misunderstanding, *must*, from their very complexion, be the aggressors. Unfortunately for the real sufferers in the instance under consideration, the colonial minister of the day, Lord Glenelg, was deeply affected by this species of monomania—being, in fact, a distinguished member of this self-elected body in the parent country.

The Kaffir war was an occasion, which brought into active antagonism the whole force of the party, and which embraced many active members of the House of Commons, at the head of whom was the late Sir T. F. Buxton, a man of high principle, of great moral worth, and of considerable ability. At that period the ministry was weak, the two great parties in the country being nearly balanced; and hence it was that a comparatively insignificant section of the House of Commons was enabled to exercise sufficient power, to crush any effort in opposition to them, which could be made by a distant portion of the Empire, not possessing any influence over public opinion in the parent country, or weight with those who were entrusted with the administration of public affairs. The colonists were, in fact, prostrate, and there was no friendly hand on the spot, sufficiently strong to lift them up.

There was, indeed, at the period in question, one on whom their hopes rested—a native of this country, and who had raised

himself to the high office of Commissioner General for the Eastern Province. But, unfortunately, this officer had, but a very short time previously, thrown up his appointment in disgust, and had retired to the continent of Europe, with an intention, as it was understood, never to return to this colony. While thus circumstanced, he was, through the influence of the party in question, called upon to answer certain queries in reference to the treatment of the native tribes of South Africa; and, in an evil hour, he was induced in reply to make statements reflecting upon the inhabitants, both Dutch and English, which he found, subsequently, could neither be defended on sound principles nor supported by fact.

Scarcely, however, had this injurious statement reached the colonial minister, ere the intelligence of the Kaffir irruption, and of the sweeping ruin of the frontier districts was received by him. Startled at this unexpected outbreak, and at the grave inquiries made in parliament on the subject, Captain Stockenstrom was hurriedly called to London, there to confront a parliamentary committee, of which Mr. Buxton was the most active and leading member, to give information upon the subjects, which had formed the staple of the communication just before transmitted by him to the Secretary of State for the Colonies. This placed him in a dilemma, but he promptly made his election; he boldly fell back upon his written statements—at once ranked himself amongst the philanthropists—and thus persisted in advancing in that path of error, upon which he had, in an evil moment, so rashly ventured. Those, who may desire full information upon this subject, have but to refer to the parliamentary papers of that day upon aborigines, where they will find full evidence given by Captain S. and others. But this was not all the colonists were called upon to endure and contend against. The colony had interior foes. A small, but active, and, at that time, influential party, had arrayed themselves on the side of the Kaffirs, from the very outset of the commotion, and were exerting all their influence to dry up the public compassion for the frontier inhabitants, and at the same time awaken the sympathy of the British public, in behalf of the savage invaders of the colony, and destroyers of the British settlements.

Dr. F. Philip, the superintendent of the London Society Mis-

sions in South Africa, not content with hastening home himself on this hopeful project, contrived to smuggle out of the colony, (with the assistance of the Missionaries, Read, father and son, residents on the Kat River,) a Gona Hottentot, named Andreas Stoffels, and the petty Kaffir Chief, Jan T'Zatzoe—the former, a man of rather restless disposition, of boisterous manners, but of little influence, even amongst his own class—the latter, a Kaffir brought up in the Colony, of mild and pliable disposition, but of small authority in Kaffirland, where he was rather tolerated than respected. These men, without any strong traits of character, were nevertheless admirably qualified for the parts they were required to perform in this political drama. Accordingly, on their arrival in England, they became the Lions of the "Religious Public." They were paraded through the entire length and breadth of the land, brought out at public meetings at Exeter Hall, and in all the large provincial towns of the kingdom; they were prompted to make speeches, inculpatory of the frontier inhabitants, as the oppressors of the natives—thus exciting the indignation of the public against the unfortunate colonists, then overwhelmed by the severest calamities, their homes burned, their fields desolated, and their families reduced to penury and wretchedness. In proof of the monstrous fables repeated at these meetings, we make the following extracts from a speech delivered by Dr. Philip, at a gay Public Missionary Breakfast at Sheffield, Sept. 15, 1835. Referring to the injurious dispatch of Lord Glenelg to Sir Benjamin D'Urban, and in vituperation of some remarks which had been made on the subject in the "Times" Newspaper, he remarks triumphantly—

"You may remember that it was inserted in the official despatches of the colony, that the Kaffirs were the immediate cause of the war, that they burst suddenly into the colony, and that they had no provocation for doing so. On this ground a proclamation was published on May 10, 1835, in which it was declared that certain Kaffir Chiefs named, and their people, were expelled for ever—and that on account of their treacherous invasion of the colony. Expelled for ever! that is, exterminated! and the number, who were then proscribed, have been estimated, according to a census since taken, to have amounted to 60,000."

It is unnecessary to remark, that if this language have any meaning at all, it is intended to make the impression, that the statement made by Sir B. D'Urban was false, and his policy unjust and inhuman. Its fair interpretation is, that the Kaffirs did *not* commence to give occasion for the war of 1835—that they did *not* burst suddenly into the colony—or, if they did, that they had sufficient provocation for so doing. The plea of the colonists is held up as a mere fable, and fabricated as a screen for an unjust, cruel, and tyrannical measure, namely, the expulsion of the Kaffirs from the country west of the Kei—the word expulsion, being equivalent to that of extermination. But, as though this was not sufficient, the Rev. D. D. draws the following picture of the colonies. (Patriot of 22nd September, 1835.)

"With regard to the obstacles to the civilization of Africa, Dr. Philip entered into a detail of the causes, which, in his view tended more than any other to keep her people in barbarism. He instanced, among other things, the conduct of European traders, who, with waggons laden with brandy, powder, and guns, penetrated into the interior, and, when they had established themselves in some village, commenced their traffic, exchanging cattle for brandy, *sending out tribes of freebooters for every thing they wanted, and keeping a set of hired marauders, whom they employed to steal cattle for them.* Another obstacle was the practice of the Boers and colonists, at particular seasons of the year, driving thousands of heads of cattle across the boundary, into the country of the Kaffir and Hottentot, consuming their pasturage, and, when resisted, burning down their huts, and not unfrequently destroying whole villages."

This will suffice to convince the reader of the animus of the whole of their proceedings, as well as of the utter hopelessness of the contest, in which the unfortunate colonists were then engaged. On one hand, we see arrayed the Colonial Minister, with Mr. T. F. Buxton, and the whole of the philanthropic party, of which he was the head, doing battle against them in the House of Commons; while abroad, we have Dr. Philip, *lionizing* Andreas Stoffels, and Jan T'Zatzoe, exhibiting them to the gaping multitude, as the wonderful African Chiefs, exciting the sympathy and emptying the pockets of his credulous listeners—at the same time, in constant communication with Mr. Buxton

and other leading men, who were his avowed partizans, wedded to the same opinions, and professing the same principles. And what was there to oppose to all this? We answer—simply the unaided, the depressed, the ruined colonists, harassed by their immediate necessities, crippled in their means, without resources and without friends, save one fine generous spirit, who voluntarily came forward, and endeavoured to stem that tide of prejudice which had thus set in against them.

The perfect success of these machinations was crowned, at length, by the appointment of Capt. Stockenstrom, Mr. Buxton's nominee, to the newly created office of Lieutenant Governor of this province, and he accordingly arrived here to assume his duties, on Sept. 2nd, 1836."

This extract will suffice to show to a candid reader, the painful acrimony on both sides, and want of candour that exists on the various points at issue at the present time, in this unhappy country. In vindication of the Colonists, however, we need here only add a few references, to which those who wish to satisfy themselves on the true state of the case, can have recourse. They are as follows;—Royal Blue Books, May 25, 1838, pp. 30, 54, 56, 31, 139, 153; also pp. 51—53, 68; and 81, 82.

APPENDIX IV.

Estimate of the population of the Cape of Good Hope and its dependencies, in round numbers.

CAPE COLONY.

Dutch	77,000
British	29,000
Hottentots and Malays	120,000
Total	226,000

NATAL COLONY.

Dutch	12,000
British	3,000
Zulu Kaffirs	115,000
Total	130,000

SOVEREIGNTY.

Dutch	13,000
British	1,000
Griquas and Hottentots	85,000
Total	99,000

BRITISH KAFFRARIA.

British	8,000
Amaxosa Kaffirs	80,000
Total	88,000

KAFFIRS BEYOND THE BOUNDARIES.

Amaxosa (Kreli's)	60,000
Tambookies	90,000
Abatembu (Faku's)	100,000
Total	250,000

TOTAL OF KAFFIRS.

Zulus of Natal	115,000
Tambookies	90,000
Abatembus	100,000
Amaxosas, beyond the Kei	60,000
Ditto, in British Kaffraria	80,000
Total	445,000

TOTAL OF HOTTENTOTS.

Sovereignty	85,000
Cape Colony	120,000
Total	205,000
Fingoes	5,000
Total of Native tribes	655,000
Interior tribes (supposed)	245,000
Total	900,000

THE END.

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