



THE DIARY OF
DR. ANDREW SMITH



Frontispiece.

*Photograph by permission of
Major-General Sir W. P. Macarthur.*

Sir Andrew Smith.

The Diary of
Dr. Andrew Smith,

director of the

"Expedition for Exploring Central Africa,"

1834—1836

Edited, with an introduction, footnotes, map and indexes, by

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3. De Mist, J. A.—Memorandum containing recommendations for the form and administration of government at the Cape of Good Hope, with an English version by Miss K. M. Jeffreys, B.A., and a preface by S. F. N. Gie, Ph.D. 1920. Out of print.
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- 10, 11. Lichtenstein, Henry.—Travels in Southern Africa in the years 1803, 1804, 1805, 1806; by Henry Lichtenstein. Translated from the original German by Anne Plumptre. London, 1812—1815. 2 vols., 1928—1930. Price to members, 12s. each.
12. Journals of the expeditions of the Honourable Ensign Olof Bergh (1682 and 1683) and Isaak Schrijver (1689); transcribed and translated into English and edited with a foreword and footnotes by Dr. E. E. Mossop. 1931. Price to members, 7s. 6d.
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PREFACE.

Since the publication of the first volume of the Diary of Dr. Andrew Smith, I have collected a large amount of fresh material bearing directly upon his great journey.

One of the most important items was the discovery of the abstract of the missing journal kept by Robert Moffat during his stay with Mzilikazi while Smith explored the Magaliesberg. This was of considerable value in checking that portion of Smith's route.

Another mine of information was found in the columns of *The Graham's Town Journal* and *The South African Commercial Advertiser*, where appeared the correspondence which ensued after the return of the Expedition.

Yet another discovery, which I confess that I might have made long since, was my finding that the University of the Witwatersrand had, a year or two ago, acquired from Dr. Gunther, of Oxford, the originals of the zoological drawings executed by George Ford while on the Expedition.

Most of this material, though of considerable historical importance, has of necessity had to be excluded from this publication, though I hope to incorporate some of it in a biography of Dr. Smith on which I have embarked.

I have no doubt, however, that much more remains to be discovered. For example, I am certain that by no means all of Charles Bell's drawings have come to light, there being not a few significant *lacunae*. Again, Smith's official reports and original map have hitherto eluded all attempts to trace them; but I have no doubt that they will be discovered some day.

One final remark remains to be made. I am aware that it has been suggested that perhaps Smith's *Journal of the Expedition* ought to have been published rather than his *Diary* since, as I stated in my Introduction to Volume I, it was his intention to give it to the world, and he had partially prepared it for that purpose.

My reasons for not doing so are, I think, unassailable. In the first place, the *Journal* was never completed by Smith, for

it breaks off just where the most interesting part ought to begin, the journey into the Magaliesberg. Secondly, the Journal does not give a daily account of the happenings of the trek, and, geographically, it also falls short of what might be expected of it. Again, as I put it to the Members of the Van Riebeeck Society at the General Meeting in April of this year, one could readily deduce the Journal from the Diary, but one could never reconstruct the Diary from the Journal. Moreover, the Journal was written in England, several years after the event, while the Diary was executed on the spot. Finally, and this I think is the most important reason of all, the Diary reveals to us the Man.

P.R.K.

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ACKNOWLEDGMENTS.

Once again I have pleasure in expressing my gratitude to the many friends who have helped me in the preparation of this work.

It is unnecessary here to repeat the names of all those whose help I acknowledge in the first volume of the Diary; suffice it to say that my gratitude to them is still unabated.

Rather do I on this occasion single out those who have so kindly and willingly assisted me in specific directions in the preparation of this second volume.

Among these are numbered Professor L. F. Maingard, of the University of the Witwatersrand, who has solved for me a number of linguistic problems; Dr. Abel Coetzee, of the same University, who has given me much enlightenment on obscure Dutch references in the text; Miss D. F. Bleek, of Newlands, Cape, who has helped me with many Bushman terms; Dr. N. J. van Warmelo, Government Ethnologist, who identified for me some of the less known Tswana tribes; Professor I. Schapera, of the University of Cape Town, who also identified tribes and gave me general friendly advice; Dr. A. L. du Toit, who checked Smith's route through the Magaliesberg; Mr. Stanley Jackson, of the University of the Witwatersrand, who afforded me much geographical assistance; Mr. H. B. Gilliland, of the same University, for explaining some botanical details; and Dr. Robert Broom for deciphering a passage that would have remained untranscribed but for his expert help.

Then I wish especially to express my gratitude to Dr. Austin Roberts, of the Transvaal Museum, Pretoria, for not only helping me to solve several difficult zoological problems, but for so generously undertaking the laborious task of compiling the Index to the work.

I am also deeply indebted to Mr. Vivian M. Hiller, Archivist to the Government of Southern Rhodesia, for drawing my attention to and enabling me to consult photostats of the abstract of the missing two-months journal of Robert Moffat.

To the Master of Rhodes, the Registrar, Dr. Sherwood Watson and the Library Staff of Rhodes University College, I also wish to extend my thanks for their kindness in welcoming me and assisting me when I invaded their premises to search the files of the Graham's Town Journal in their possession, and for their forbearance during the orgy of photography that ensued.

Again, I owe a special tribute to Mr. Tait, of the Surveyor-General's Department, Cape Town, for the infinite care and skilful craftsmanship that he has bestowed upon the map.

Once more my wife has earned my thanks for again assisting me with my proof reading.

Nor can I omit the names of Miss Margaret Ralling, of the South African Public Library and Mr. I. M. Murray, of the same institution, who have been ever ready with bibliographical help, and have been a tower of strength in assisting me in seeing the Diary through the press.

Finally, I again owe a deep debt of gratitude to the Van Riebeeck Society itself for shouldering the financial responsibility of the entire publication.

LIST OF PLATES.¹

Frontispiece.—Sir Andrew Smith. Photograph of a portrait by an anonymous artist. It now hangs in the Royal Army Medical College, Millbank, London, and is reproduced here by kind permission of Major-General Sir William McArthur.

Plate 1.—The Great Choai, on the way from Kuruman to Motselikatzie's country, 1835.

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Plate 3.—First reception by Matzelikatzi, 1835. [Moffat is seen sitting on the ground on Mzilikazi's left hand, Smith on a stool on his right hand.]

Plate 4.—Zulu concert under the patronage of Matzelikatzi, 1835.

Plate 5.—Head, paws, and tail of Lioness, and the two Zulu boys reputed to have killed her in defence of the cattle, presented to Matselikatzi, 1835. [This picture was reproduced by Livingstone in his *Missionary Travels and Researches in South Africa*, London, 1857, where it faces page 171. Needless to say, Livingstone was not present. He must have obtained this picture, and at least two others which he also published, from either Moffat, who likewise used a few of Bell's drawings, or from Smith himself.]

Plate 6.—Three praisers and the henchmen of Matzelikatzi, 1835.

Plate 7.—Zulu kraal or cattle post on the north side of the Kashan Mountains, 1835. [According to Dr. A. L. du Toit, this is probably the northwest extremity of the Magaliesberg, on the road from Lindley's Poort to Boshoeck railway station. The view is drawn looking east. This is the only section of the range which is still well bushed.]

Plate 8.—The Kashan Mountains from the westward, 1835. [Dr. du Toit considers that this was drawn looking east towards Moreson Triangulation Station, on the road from Zwaartruggens to Rustenburg, which passes through Magato's Nek. The Nek is seen in the centre of the picture, and the Selon's River is in the foreground.]

Plate 9.—The Kashan Mountains from the Mavooba River, 1835. [Dr. du Toit describes this picture as the Magaliesberg Range from near Hekpoort, looking N.N.W.]

¹ The original titles were written in pencil by Charles Bell, the artist; later titles were written over these in ink, apparently by Dr. Smith himself. I have used the latter here. In photographing the drawings no attempt has been made to touch up either negatives or prints; all blemishes or worn places in the pictures are shown exactly as they exist today.

- Plate 10.—Scenery of the Kashan Mountains and the Mavooba River, 1835. [Dr. du Toit regards this as the Magaliesberg Range from a point between Hekpoort and Commando Nek, looking North.]
- Plate 11.—The Kashan Mountains from the banks of the Oorie River, 1835.
- Plate 12.—Scenery of the Kashan Mountains; the poort of the Urie River (or Oorie River), 1835. [Dr. du Toit says that this is a drawing of Hartebeestepoort, looking north down the Crocodile River. He considers that the tops of the mountains have been probably exaggerated to make the picture more impressive. I had the same thoughts, but would suggest that it is possible that Bell finished the sketch in camp.]
- Plate 13.—Scenery of the Kashan Mountains. The Oorie River, 1835. [Dr. du Toit describes this as Hartebeestepoort, looking north, from just below where the dam is today. The Krokodilberg is seen in the distance.]
- Plate 14.—The Kashan Mountains at the Oorie River, 1835. [Another view of Hartebeestepoort, according to Dr. du Toit, but this time looking northeast. The drawing was made just below the confluence of the Limpopo and Magalies Rivers close to the old drift. In the centre, behind the tree, is the site of Schoemansville township.]
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- Plate 30.—Charles Bell, Simon's Town, 14th January, 1871. [The original of this photograph, a drawing by D. Krynauw, is in the Africana Museum, Johannesburg, and is reproduced by kind permission of the Trustees.]

INTRODUCTION.

I. The Expedition Treks into the Matabele Country.

At the end of Volume I of the Diary we left the Expedition at Motito, the French Missionary Station to the north of Kuruman. The party had, it will be remembered, left Kuruman for Mzilikazi's domain on 30th April, 1835, having added materially to its numbers.¹ It had been joined by David Hume, a trader who had, in partnership with Hugh Millen, travelled considerably in the north, and already knew a good deal about the Western Transvaal.² Robert Schoon, another trader who was also with the Expedition, had also been in the Transvaal before, having, in company with his partner William McLuckie, visited Mzilikazi's kraal in 1829.³

On 10th May, at Motito, Dr. Smith was joined by Robert Moffat, who had left his convalescent wife in order to guide the Doctor and to act as intermediary between him and Mzilikazi, since that monarch had befriended him on the occasion of their meeting in 1829, and had never ceased begging him to return.⁴

The number of waggon's was now ten, and the total personnel of the Expedition about fifty, quite a formidable force with which to face the Matabele monarch.

The route followed by the Expedition during the early days of this portion of the trek was, roughly, that previously travelled by Robert Moffat in 1829,⁵ and before him, though in the same year, by Schoon and McLuckie. The route as far as Zeerust had been followed by Rev. Stephen Kay, the

¹ See Volume i, p. 397.

² See Volume i, p. 27, and footnote 3.

³ *The South African Quarterly Journal* (No. IV, from July to September, 1830), Cape Town, 1830, pp. 402-407.

⁴ Moffat, R., *Missionary Labours and Scenes in Southern Africa*, London, 1842, p. 510 *et seq.*

⁵ *Ibid.*

Wesleyan Missionary, in 1821,⁶ and by Rev. John Campbell, of the London Missionary Society, so far back as 1820.⁷

But it must be clearly understood that there was no 'road' in the accepted sense of the term; the travellers made the best of their way from one waterhole to the next, and it was not unusual for waggons to pass each other without the drivers being aware of the fact. It was just such an occurrence which ended in the death of Hugh Millen, the mason of Kuruman, while he was journeying north from that station in 1834; for Robert Moffat found that he had passed within five miles of the dying man on the road between Old Lattakoo, or Takoon as it is called nowadays, and the north, without having the slightest idea that Millen was in the neighbourhood, let alone that he was in direst need.⁸

From Kuruman the track led north to the French Mission Station at Motito,⁹ where the Rev. Prosper Lemué was the pastor. Thence it turned east to Takoon, or Old Lattakoo, and then northeast through the Little Choai (the word means 'salt-pan') to the Great, or Baralong, Choai, where Stella Post Office is to-day. There Charles Bell made a drawing, which clearly shows not only the countryside but also the ten vehicles which accompanied the Expedition.¹⁰ From the Great Choai the road continued in a northwesterly direction till it struck the Setlagoli River, from there to the Maritzani River, and then through Lothlakane to the Molopo River at Mafeking. At all these points water was generally to be found, although in dry seasons considerable search had to be made to right or left of the accepted waterholes.

From Mafeking the Expedition worked its way up the Molopo River and then cut across country to Malmani Oog, on the farm of the late Dr. J. G. Gubbins, where a good supply of water was always available. Proceeding northwards

⁶ Kay, S., *Travels and Researches in Caffraria*, London, 1833, p. 206 et seq.

⁷ Campbell, J., *Travels in South Africa (Second Journey)*, London, 1822, Vol. i passim.

⁸ Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1885, pp. 181-2.

⁹ For this, and other places mentioned in this introduction, see map.

¹⁰ See Plate 1.

it reached Mosega, a former Huruthse town which had been captured and rebuilt by the Matabele. This was close to what is now Zendeling's Post, and here were the ruins of the old French Mission Station, which Mzilikazi, with prophetic intuition, appears to have protected with all the assiduity of our Historical Monuments Commission.¹¹

As Mzilikazi was not at the time resident in or near Mosega, since he had hidden himself away in one of his smallest kraals owing to the fact that smallpox had been ravaging the country, the Expedition pressed onwards to the Zeerust valley, through the poort to the northeast of the modern town where lay the ruins of the ill-fated Kurichani, once the proud capital of the Huruthse, over the Marico River, and on until a little kraal on the Tolane River was reached. Here they met Mzilikazi for the first time, and here it was that Smith parted from Moffat in order to explore the Magaliesberg. Here, too, they agreed to meet on Smith's return. This place was not far from the present-day Silverkrans Post Office.

Smith, with the main body of the Expedition, set out for the east on 16th June accompanied by Matabele guides who were there for the double purpose of showing him the route and of preventing him from going too far and from seeing too much. It says a good deal for Smith's astuteness that he was able to outwit them on several occasions, although it is obvious that they hampered him enormously at times.

Having left Tolane, the Expedition proceeded in an easterly direction until the northwest corner of the Magaliesberg was reached. So far Smith's route was much the same as that taken by Robert Moffat in 1829, and, as the Diary shows, Smith reached the place where Moffat saw the villages on poles, though he turned south of the Magaliesberg from that point and thus missed seeing the famous 'inhabited tree,' of which Moffat must surely have told him.¹²

His road now lay along Selon's Spruit, the mountain range,

¹¹ Described fully in Smith's unpublished *Journal*, Vol. ii.

¹² Moffat, R., *Missionary Labours and Scenes in Southern Africa*, London, 1842, p. 520 and illustration on p. 521. This tree had been previously observed by Schoon and McLuckie; see *The South African Quarterly Journal*, No. IV (July-September, 1830), Cape Town, 1830, pp. 402-407.

over which he could not cross, being on his left. He continued in this direction until the point where the Magaliesberg turns to the east, and he accordingly followed the general direction of the mountains, passing through Hekpoort and thence along the course of the Magalies River, which was then known as the Mavooba¹³ on account of the many hippopotami that lived in it. He reached the confluence of the Magalies and Crocodile Rivers, and saw Hartebeestepoort, but, since he could not take his waggons through it, he retraced his steps to Commando Nek, and, much against the wishes of his guides, who did all in their power to prevent him, succeeded in crossing it, again reaching the Crocodile on the northern side of the range, and camped not far from Brits. During this part of the journey his artist, Charles Bell, was kept very busy, for he revelled in the boldness of the landscape that kept changing like the patterns in a kaleidoscope. We must be thankful that he did so, for the drawings which resulted formed the final check of Smith's route through a district which, till then, was entirely uncharted.¹⁴

From the neighbourhood of Brits the Expedition trekked east, and Smith scaled the northern slopes of the Berg at a point whence he could see, or thought he could see, the kraal at which Mzilikazi had been visited by Moffat in 1829. But, so far as I can discover as yet, that particular kraal was on the Aapies River, or Entsabotluku, as Moffat called it,¹⁵ and was consequently not far from Pretoria North; and as Moffat was not there in person to point out the place to Smith, and the *indunas* who were acting as guides had been instructed to prevent his proceeding very far in the direction of the greatly feared Dingaan, if not actually to mislead the Doctor, I suspect that what he saw was not the kraal he thought it was.

Be that as it may, on leaving this point the Expedition worked its way back to the Crocodile River, and then proceeded along its course past the Krokodilberg, after which it took a turn towards the west and reached the Hex River. Smith had heard of the massacre of the Griquas in 1831, and wished

¹³ *Umvubu* in Zulu means a hippopotamus.

¹⁴ The descriptions given by Schoon and McLuckie and Robert Moffat are too vague to be decisive.

¹⁵ Moffat, R., *op. cit.*, p. 530.

to see what traces remained after four years. The Matabele *indunas*, however, kept such close watch that he could not ride south himself over the few intervening miles, but, instead, sent several of his own servants to the desolate Moordkop to report on it to him.

From this point Smith directed his steps towards Saulspoort, through which he passed, and then described a wide arc round the north of the Pilandsberg, finally arriving at the appointed place, Tolane, on 24th July, having been away for thirty-nine days.

II. *The Return to Cape Town.*

After their brief stay together Smith and Moffat parted, Smith going north along the course of the Marico River, and Moffat returning to his wife at Kuruman.

The Expedition, having arrived at the junction of the Marico with the Limpopo, continued along the latter river till its junction with the Notwani was reached. Smith was tempted to follow the Limpopo further east, but finding that the river began to bend to the south and that his oxen were failing he retraced his steps, and from the site of the present-day Palla Camp set out with a few men to reach the Tropic of Capricorn and thus fulfil his undertaking to the shareholders of the Association which had financed his journey. It was with great reluctance that he abandoned the idea of visiting the lake (Ngami) of which he had heard so much, and which, he was convinced, was a reality and not a mere myth. But in truth he had done all that had been expected of him, and more, so, directing his course to the south, Smith and his Expedition returned to Mzilikazi again, and, having parted from the Matabele chief with all goodwill, and taking with them Mncumbati, the ambassador, and his suite, they set out for Kuruman. On the way one of the servants, Botha, disobeyed Smith's orders, and as a result was mauled by a lion and died. This was the only casualty that occurred in the north.

At Kuruman the party was again welcomed by the Moffats, and on Smith's advice, Mary Moffat determined to travel to the coast to recover her health and strength. Strange to say (and I can find no reason whatever for her choice), she elected to travel with David Hume, who was about to visit

Grahamstown, rather than with the Expedition, where she would have had the continual attention of the Doctor had she required it. Still, as the Diary shows, during at least the early part of the journey the two parties were from time to time in touch with each other, and I have no doubt that, had any emergency arisen, the Doctor could have been summoned to her side with but relatively small delay.

Having left Kuruman Smith made his way to Campbell, whence he paid a short visit to Andries Waterboer at Griquatown. Returning to Campbell, he travelled to Douglas where he easily crossed the Vaal, which was nearly dry. But when he reached the Orange at Hopetown he found it in flood. At this point the river in the rainy season presents a terrifying spectacle. It was then well over 1,000 yards wide. The party waited for some time to see if it would subside, and then Smith gave orders for a pontoon to be constructed. The word 'knees' in the Diary¹⁶ shows clearly that it was no mere raft that was knocked together. With the help of this pontoon the dangerous crossing was accomplished in perfect safety, and the party journeyed without further delay back to Graaff-Reinet, which was reached on 4th January, 1836. The round trip had taken just one year, four months and twenty-three days.

From Graaff-Reinet Smith appears to have made his way to Algoa Bay, in all probability accompanied by the Matabele party although he does not say so specifically, and thence to the Cape.

Having arrived safely at Cape Town with his charges, who remained under his personal supervision, Smith duly reported himself to Sir Benjamin D'Urban, who entertained the Matabele ambassador, and also to the Association which had sponsored the Expedition.

The Governor prepared a treaty which he proposed should be signed by Mncumbati, the ambassador, on behalf of his chief Mzilikazi. Now, in the Introduction to Volume I of the Diary,¹⁷ I noted the fact that, before he left Cape Town in 1834, Smith received from the Governor's secretary a letter in which he was instructed to negotiate with the principal chiefs on behalf of the Government of the Colony. This I

¹⁶ See p. 297.

¹⁷ See Vol. i, p. 39 and footnote 1.

did not print as at that time I was not aware of the bearing that the letter had upon the treaty of 1836. But because of this, and also because the document in question is now bound up with the autograph of the Diary and is therefore absent from the Archives, I print it here.

Colonial Office, Cape Town,
1 July, 1834.

Sir,

His Excellency the Governor being desirous of ascertaining the views and feelings of the principal tribes beyond the Colony, in relation to certain subjects, has directed me to request that you will put the questions herewith enclosed, seriatim, to the principal chiefs you may visit during the progress of the expedition, and that you will minutely record the answers which each may return and transmit them to this Office on the termination of your Journey.

Whenever it can be inferred from the tone, manner and acts of any independent Chief that he and his subjects are favorably disposed and ready to avail themselves of the benefits which teachers of religion and traders from the Colony may be inclined to extend to them, His Excellency is of opinion that some trifling encouragement might at the moment be advantageously applied. He has therefore placed at your disposal twelve ornamented cloaks, twelve medals with chains¹⁸ and twelve large mirrors which he requests you to distribute amongst such persons as shall appear to you most entitled to the confidence of the Colonial Government and in doing that you will impress upon them how solicitous His Excellency

¹⁸ Mr. Allan, of the Department of Coins and Medals of the British Museum, informs me that, in his opinion, these medals were undoubtedly identical with those presented to African Chiefs in Gambia. They were first made about 1830, and no others issued until 1840. A photograph of one of these medals is reproduced in Jameson, M. A., *Medals awarded to Indian and African Chiefs*, London, 1936, p. 68. The obverse side bore the head of King William IV to the right, with the date 1830; the reverse the Royal Arms, etc., with the date 1814. The former date is that of William IV's accession; the latter is that of a medal presented to North American Indian Chiefs, the same design having been used for the medal of 1830. They were of silver, and were $2\frac{3}{8}$ inches in diameter.

is to promote their welfare provided they conduct themselves so as to merit his respect and friendship.

I have the honor to be

Sir,

Your most obedient servant,

J. G. BRINK.

Questions to be put to the principal Independent Chiefs beyond the Boundary of the Colony.

Are you desirous of entering into a friendly alliance with the King of the white people?

Are you anxious that his subjects should from time to time visit your country and trade with your people?

Will you solemnly promise to protect all white men who may visit you for such a purpose or for others of a peaceable nature?

Do you wish for teachers of religion to reside amongst your subjects to instruct them in the 'Great Word'?

Would you ensure to them your countenance and support and zealously guard them against insult and injury?

J. G. BRINK,

Actg. Secy. to Govt.

Dr. Andrew Smith,
Superintendent of the Expedition
for Exploring Central Africa.¹⁹

The treaty to which I have referred, if treaty it can be called, was signed on 3rd March, 1836, by Mncumbati and Sir Benjamin D'Urban, the witnesses being Andrew Smith, M.D., and James E. Alexander, A.D.C. I reproduce this interesting document.²⁰

¹⁹ Inserted at the foot of the first page.

²⁰ Quoted from *Treaties . . . with Native Chieftains, etc.*, 1803—1854, No. 9. A copy may be seen in the Archives, Cape Town.

ARTICLES of Agreement between the Governor of the Colony of the Cape of Good Hope, on the one part, and Umsiligas (by his representative and chief councillor Um'Nombate, specially appointed for the purpose of treating), on the other part.

1. The King of the Abaqua Zooloo or Qua Machoban, Umsiligas, engages to be a faithful friend and ally of the Colony.

2. He engages to preserve order in his territory and to abstain from war unless forced thereto in self-defence.

3. He engages to protect all white men who may visit his country, and to defend and treat in a friendly manner, all missionaries or other persons who may, with his consent, settle and reside in his territory, so long as they act in accordance with justice.

4. He engages to defend and assist all travellers or traders who may reach his country, either with the object of extending knowledge or otherwise benefiting mankind.

5. He engages not to interfere with the remnants of tribes resident in the vicinity of his country, unless in self-defence, and promises to permit them to enjoy, undisturbed, the advantages of religious instructors, should any such be disposed to settle amongst them.

6. And, generally, he engages to cultivate and encourage peace, and apprise the Colonial Government of any intended or actual hostile movements in the interior, and to act in concert with the said Government, in subduing whatever may be calculated to disturb the general peace, or retard the civilization and prosperity of the native tribes of South Africa.

In consequence of the above engagement, the Governor, upon his part, engages:—

1. That he will regard Umsiligas and his subjects as friends, and will receive any of them as such when they visit the Colony.

2. That he will grant, in the first instance, as presents for Umsiligas, a variety of articles suitable to his present condition, and will continue supplies of the kind from time to time, so long as the terms agreed upon shall be strictly observed.

And in order to facilitate intercourse hereafter, between Umsiligas and the Colony, the Governor will duly consider the request made for an individual of the Colony to be resident with the Abaqua Zooloo or Qua Machoban, and endeavour to obtain a missionary for that purpose, who will be most calculated, under the circumstances, to forward the views of the contracting parties.

This done at the Government House in Cape Town, this Third Day of March, in the Year of Our Lord One Thousand Eight Hundred and Thirty-six.

(Signed) B. D'URBAN, Governor (L.S.)

UM'NOMBATE, X his mark (L.S.)

Signed and sealed in our presence:

(Signed) ANDREW SMITH, M.D. .

JAS. EDW. ALEXANDER, A.D.C.

Mncumbati returned to Mzilikazi with presents for that chief, which had been purchased by Smith on the authority of Sir Benjamin D'Urban. Smith, ever the true Scot, insisted on discount, as the following letter which he wrote to the Governor shows.²¹

Cape Town,
March 21st., 1836.

Sir,

I have the honor to enclose a statement of the expenses incurred for the support etc. of the Zoola messengers and for presents to Umsiligas. Several of the individuals whose accounts are herewith forwarded solicit immediate payment in consequence of the articles having been sold at ready money prices.

I have the honor to be,

Sir,

Your most Obedt. Servant,
ANDREW SMITH, M.D.,
Staff Asst. Surgeon.

²¹ Archives, Cape Town. Military and Naval Affairs, 1836, No. 26.

This letter was thus endorsed by Sir Benjamin: "Dr. Smith was duly authorised to incur these Expenses and I have approved their payment, as within. 21st March, 1836. B. D'URBAN."

On 4th April, 1836, Smith wrote to Colonel Bell, Secretary to the Government, on behalf of his friend and former patient, Mary Moffat, requesting that His Excellency the Governor should authorize Mrs. Moffat to receive a supply of gunpowder, which she had asked for in a 'memorial' of April, 1836, at Graaff-Reinet, to which she was travelling.²² The request was granted, instructions being sent to the authorities at Graaff-Reinet on 8th April, 1836.²³

Most people appear to have agreed that the Expedition had fulfilled a very useful function, and that it had enormously extended their knowledge of the hinterland, but there were nevertheless those who, for one reason or another, were dissatisfied. These malcontents were supported by a series of letters which appeared in the pages of *The Grahamstown Journal* and to a less extent in those of *The South African Commercial Advertiser*, during the early part of the year 1836, before Smith's own preliminary Report was made public.²⁴

These communications seem to me to afford adequate reason for the comparative neglect of the work achieved by the Expedition by historians (as they were accessible and the Diary was not) and the occasional discrediting of Smith himself that we meet with here and there.²⁵ I might add that students of natural history have never neglected him.

²² Ibid. No. 35.

²³ Ibid. This despatch is mentioned in the previous one.

²⁴ Although these documents are "accessible" in the sense that they exist in print, their location involves much time and trouble; I therefore list those issues of the newspapers which contain the principal references.

The Graham's Town Journal (1836) 7th Jan., 14th Jan., 21st Jan., 18th Feb., 9th Mar., 31st Mar., 21st Apr., 12th May, 2nd June, 9th June, 16th June, 30th June, 28th July. *The South African Commercial Advertiser* (1836) 27th Jan., 3rd Feb., 9th Mar., 19th Mar.

²⁵ e.g. Wilmot, A., and Chase, J. C., *History of the Colony*, etc., Cape Town, 1869, p. 302.

One or two of the letters, however, contain information of considerable importance. Among these are the communications of Hume and Schoon, who, it will be seen, accompanied the Expedition to Mzilikazi's country, and who remained behind after Smith and his party had left. Hume claimed that he had visited areas much further north than the most northerly point touched by the Expedition. In support of his claim he submitted affidavits from his own Hottentot servants and from one of Smith's.²⁶ The former shows clearly that Hume had actually reached the Ngwato country, near Serowe, as early as 1833; the latter proves conclusively that the route taken by the Expedition through the Magaliesberg was as shown on my own map. Schoon, on the other hand, maintained that he had penetrated further east than Smith had done. This was undoubtedly the case, for he reached the Olifant's River in the Transvaal, and near the present-day Zebediela, a few miles southeast of Potgietersrust, he met Louis Trigardt and his party of farmers, with thirty wagons, large herds of cattle, flocks of sheep and many horses.

The publication of Smith's own *Report* silenced the critics, and the correspondence ceased forthwith.

The main features of Smith's *Report* were outlined in the Introduction to Vol. I of the *Diary*. The Association which sponsored the Expedition was, however, active for some time after its return, holding exhibitions of the articles brought back from the north, and making preparations for the shipping of many of them to England, where they were subsequently sold by auction. Details of the Association's activities are to be found in the pages of *The South African Commercial Advertiser*.²⁷

In several footnotes to the first Volume I have referred to the *Journal des Missions Évangéliques*, the organ of the French missionaries. It remains for me to say here that this periodical contains much that concerns the Expedition, told from the missionary point of view. The Frenchmen were inclined

²⁶ *The Graham's Town Journal*, 21st April, 1836, and 12th May, 1836.

²⁷ *The South African Commercial Advertiser* (1836), 10th Feb., 12th Feb., 16th Mar., 19th Mar., 23rd Mar., 26th Mar., 30th Mar., 9th Apr., 27th Apr., 7th July, 14th July, 3rd Aug., 10th Aug., 24th Sept.

to be amused when they first heard of the exploring party; but their amusement soon gave way to admiration for Smith's work, and to sincere regard for the man himself, as their letters to Paris amply prove.²⁸ Like all others, they were soon won over by his personal charm, his innate honesty, and his enthusiasm for knowledge.

III. *The Map of the Route.*

I have already stated that I have been unsuccessful in tracing Smith's original map of the route followed by the Expedition. The most thorough search on my part of every possible institution, public or private, where it might conceivably have been deposited has failed to yield even a hint of it.

Accordingly I have found it necessary to reconstruct it, and in so doing I have utilised all available sources, both direct and indirect, and I have, in addition, gone over a good deal of the ground covered by the exploring party. The principal sources upon which I drew were as follows:

1. Andrew Smith:

(a) *Diary of the Expedition* (autograph), 1834—1836.

(b) *Geological Report* (autograph), 1834—1836.

(c) *Journal*, Vols. i and ii (autograph), c. 1837—1838.

(d) *Report of the Expedition*, etc., Cape Town, 1836.

2. Robert Moffat:

(a) *Missionary Labours*, etc., London, 1842.

(b) *Abstract of Journal* (autograph), 1836.

3. John Smith Moffat:

The Lives of Robert and Mary Moffat, London, 1885.

4. French Missionaries:

Various maps in the *Journal des Missions Évangéliques*, Paris, 1833—1836.

²⁸ *Journal des Missions Évangéliques*, (1833) pp. 378-379, (1834) p. 269, pp. 351-352, (1835) p. 31, p. 164, pp. 270-272, pp. 288-289, p. 296, pp. 327-338, (1836) pp. 7-8, pp. 14-17, p. 112, pp. 181-189.

5. James Arrowsmith:

Map of the Cape of Good Hope, London, 1842.

6. Edward Stanford:

Map of South Africa, etc., London, n.d. This map contains details supplied by Charles Bell, Robert Moffat and others.

7. Charles Bell:

Topographical Drawings made on the Expedition.

I began by making a complete calendar of the entire journey, extracting all possible information from each entry in the Diary, checking these, or adding to them, by referring to all the other sources. Then I plotted the route upon five sheets of the Topographical Map of the Union of South Africa. First of all, those places which could be identified immediately were plotted, then those which were less certain. In all cases the route between the various points was checked by geographical methods and in not a few by means of local information.

Certain portions of the route were, of course, quite well known even in Smith's time. Others, such as the upper reaches of the Caledon River, the route to Honing Vlei, and, above all, the Magaliesberg, were to all intents and purposes *terrae incognitae* in those days. Even when the names of rivers and hills were obtained, they frequently gave no clue whatever to their location, since they have long since been re-christened.

Accordingly, having drafted my map, I submitted it first of all to my colleague, Mr. Stanley Jackson, of the Department of Geography, University of the Witwatersrand, in order that he might check my findings, and, if necessary, revise them. In several places Mr. Jackson made valuable emendations, and I am very grateful to him for doing so.

With regard to the difficult Magaliesberg section, I asked Dr. A. L. du Toit, the geologist, to try to identify the pictures of that area which were drawn by Charles Bell. He agreed, and I include in the list of plates his descriptions of the pictures in question. Without exception they were drawn at different points along the route which I had plotted on my map.

The result of the whole process is, I believe, as accurate as it is possible to make it at this juncture. Of course, if

the autograph map were to turn up, it might be that I should find many errors in my reconstruction, but I, for one, should welcome such an eventuality.

Charles Bell's drawings were invaluable in many instances. Apart from the use which I made of them in identifying various places among the Magaliesberg Mountains, they enabled me to identify with certainty Sekonyela's stronghold, which Bell sketched from a point about one hundred and fifty yards on the Ficksburg side of the present-day Sekonyela halt on the railway, and to find the long-lost site of the Wesleyan Mission Station of Lishuani, which Bell drew, apparently, from a spot near the main road between Clocolan and Ladybrand, about eight and a half miles from the former, and facing east. I could multiply these instances, but I think I have said enough to prove how, in spite of his tendency at times to 'dramatise' his landscapes, Charles Bell left us a legacy which alone entitles him to an honoured place among those of our explorers who wielded a facile brush.

As a final check I myself went over considerable sections of the route, though it was manifestly impossible for me to attempt the whole; but I saw enough to convince me of the value of this method, which has been followed with such success by Dr. E. E. Mossop, of Fish Hoek, Cape.

The map will, I hope, fulfil a double function, for not only does it illuminate the Diary, but it also throws light upon Smith's great publication, *Illustrations of the Zoology of South Africa*, to which he provided no such guide.

I understand that I was criticised to some extent for having issued the first volume of the Diary without the map. No one could possibly have regretted doing so more than I did, but the omission was inevitable, since at that time I was by no means satisfied that my drafting of the Expedition's route through Basutoland and the Magaliesberg was correct. Moreover the fact that later on I discovered a considerable amount of additional information regarding the latter, which caused me to modify my original idea of the route followed, is evidence that the delay was not only unavoidable but judicious.

DIARY OF THE EXPEDITION.

10 MAY (SUNDAY), 1835.¹

11 MAY (MONDAY).

When a cow is wicked and they cannot easily milk her, they throw her down, put a stick through the nose and fix a cord to each end, in which way they hold her. When a cow will not give her milk they blow into the vagina. The Coranna do so likewise.² As a calf dies they give the cow another calf; they blow also to induce her to let the calf drink.

The Bechuanas kiss also. When relations have not seen each other for a long time they kiss each other. They never had the venereal disease amongst the Baralongs till they became acquainted with the Corannas. They have it now and it kills some. Quatsie³ was always in the country and generally as fatal as it is now. Before Malala⁴ was born small pox appeared in the time of Ratclu⁵ and killed many people. Three times in his lifetime they have appeared, once when he was young, another time when they appeared at Kuruman, and two years ago. A woman

¹ There is no entry for this date.

² Compare "The Early Cape Hottentots" (V.R.S. 14), pp. 186-7, where Grevenbroek describes this practice among the Nama Hottentots.

³ Black quarter, or quarter evil. See Henning, M. W., *Animal Diseases in South Africa*, London, 1932.

⁴ A Tlhaping chief, brother of Mothibi. See Campbell, J., *Travels in South Africa* (Second Journey), London, 1822, Vol. ii, p. 66.

⁵ Ratlou, chief of a branch of the Rolong. Compare Vol. i of this Diary, p. 407.

menstruating cannot enter the cattle kraal nor the fence because the men and cattle would get sick. She cannot go amongst the cattle. The husband also cannot go near the house when she is sick. A man cannot go to hunt nor on a commando whilst she is sick, but as soon as she is well he can go. [Among] the Wankets when the woman recovers [she] goes to the river and rubs herself with clay. When sick she cannot rub herself with red clay, but when she is well she rubs with it which is a sort of cleansing. During that time she cannot sit on a skin because if she sits on that it causes men to die. She must sit on the ground. When a baby dies a man cannot go and sleep with his wife till both have washed and smeared their bodies with medicine and fat mixed together which is done in the evening before they go to rest. As⁶ a woman's husband dies the Dr. must make red klip⁷ and medicine into a mixture if she will marry another man, and both the man and woman must rub with it before they sleep together. Must continue single for six months. When a man will marry a widow he must go to the house of a pregnant woman and there rub himself with red clay. The pregnant woman must also do so; then can he go and marry the widow. After the pregnant woman has a child then the man can go where he feels inclined; before that he must continue by the house. After the pregnant woman has the child then other men, not the husband, can go and sleep by the widow who marries. Part of the Bechuanas forgive a man for sleeping with their wives; others make them pay. When a woman loses her youngest child she must

⁶ Smith means "when".

⁷ Red ochre, called by the Tswana *lechoku*.

continue by the house till she has another child. When she has one she can go wherever she is inclined in the kraal, etc. As another man, not her husband, sleeps with the woman and then goes amongst the cattle, they will die. When the husband of a woman who has lost her youngest baby child will go amongst the cattle, he must take cattle dung mixed with medicine and rub it over and under his feet, and then he can go into the kraal or amongst the cattle. Betrothing or marriage does not save a man from going on a commando. When a man wishes to be lucky in getting cattle he must every morning chew medicine and the saliva must be rubbed on the face and belly. This is to ensure food on a journey. When the owl leaves the fields and comes and sits on the house, that is a bad sign. They will not kill the owl. They will not kill the guanna⁸ in the summer; in the winter they kill it. They say if they kill it they will get no rain; if they happen to kill him in the summer they bury him. When the corn is young they will not kill elephants; they think the corn will burn up. They cannot go and get red clay or blink klip before harvest. They can also kill elephants after harvests. The last month the corn and *mackatan*⁹ were burnt up and that was by the elephant.

BARALONG MARRIAGE.

When a young man will marry a young woman of another kraal he must first ask her, and, if she is willing, then the man must send either his father, mother or servant to ask the parents of the girl, and

⁸ Leguan (*Varanus niloticus*).

⁹ *Makātane*, plural of *lekātane*, the Kaffir melon.

if they consent then he goes and takes her to his kraal. After he has got her he sends some cattle according to his ability to the parents of the girl, but never speaks about those till they are taken to the kraal. After the payment has been made the father of the girl sends an ox or cow to the father of the man to kill, and then the father of the man sends the same to the father of the woman. The day the woman leaves the house of her parents the ox or cow is sent, and next day that from the man's kraal, then the payment is made. Then the men who take the cattle which is to form the payment when they return bring back one, two, three or even four other cattle from the parents of the girl to kill in the kraal of the man. Then it is done till the woman has a child. They then kill an ox at the kraal of the woman and send the flesh to the woman. Then they kill by the man's place and send the flesh to the parents of the girl; then if she has another child the husband must support her.

As ¹⁰ two cannot agree they separate and the woman goes to her parents. If she has had children the cattle remain with her parents, but if she has had no children then the cattle are returned. As he begins to get large if a boy he goes to his father; if a girl [she] remains with her mother, but if she marries the cattle paid for her go to the father. As that is a young boy when the time of circumcision arrives the father gives an ox to the boy to be given to his grandfather. She can after that marry another man. Sometimes, after marrying a second, she leaves him and returns to the first husband.

¹⁰ When.

BARALONG BURIAL.

Sometimes they bury a chief under the wall of the kraal, but most commonly in the middle of the kraal. His people dig the grave. They take him out through the door of the house but make a new door through the fence to take out the corpse. They carry him by means of several men to the grave. When arrived at the grave they place medical shrubs in the grave and then make the grave up. All the man's cattle are brought to the grave, then the men that were engaged in burying the body rub ashes on the forehead and then leave the grave. The women cry; the men only appear sorry.

When lions intend attacking cattle in this country a portion of them keep to windward of the kraal, whilst another portion keep on the other side to catch them as they fly.

When the Matabeli commandoes go out before the attack, they observe the movements of the opposing power if there is a suspicion that they are going to fight them. They generally sit down, if the opposing party does so, and then some of each side go out and speak on the subject. A party of Matabeli once came close to Hume¹¹ when going in to their country. When near them, being at the time unarmed and ahead of his wagons, he stood still. They immediately stood still. He sat down, they also sat down, and then two or three came up to him and made enquiries as to where he was going, etc. Most Caffers act in this way.

During the whole of last night heavy thunder and

¹¹ David Hume, a trader, who long resided at Kuruman. Compare Vol. i of this Diary, p. 289, footnote.

about dark a little rain. Thermometer in Mr. Lemu's¹² house 70 at 2 p.m.

12 MAY (TUESDAY).

Yesterday got a new species of *Bucephalus* of a fine grass-green colour, also a new species of *Herpestes*.

13 MAY (WEDNESDAY).

One of the inhabitants of Motito one evening was watching game by a pool. A lion came. He thought it was a wildebeest and intended to fire at it. His gun burnt prime.¹³ The lion came towards him, took hold of him by the loins, and bit him severely. He let go his kaross and ran off. The animal remained standing and was attacked by the dogs. He got the head of one in his mouth and crushed it.

14 MAY (THURSDAY).

Last night rained heavily and also frequent showers during the day. Ready to proceed when the rain holds up.

15 MAY (FRIDAY).

As it continued to rain nearly the whole of yesterday we were not able to start. About 8 a.m. started and proceeded towards Letako¹⁴ which we passed in about

¹² Prosper Lemué, of the Paris Evangelical Society. He was stationed at Motito, to the northeast of Kuruman. See map.

¹³ Missed fire.

¹⁴ Old Lattakoo, as opposed to New Lattakoo, or Kuruman. See map, on which it is called Takoon.

two hours. It gets its name from the numbers of broken stone walls which exist and which have been formed for kraals, etc. Letako means walls. We passed the large camel tree where Messrs. Read and Hamilton, missionaries of the London Society, first established themselves. At that time Matibe¹⁵ was living near it and a great number of Bechuanas. A little to the N.E. of Letako on the opposite (eastern) side of the river is some open ground with only a few scattered *Mimosa* trees. Upon that the battle between the Griquas and Mantatees¹⁶ was fought. Several small kraals along the Mashua River¹⁷ about and above Letako.

Mr. Moffat states that Masalacatzie was much afraid of their wagons when they visited him first.¹⁸ He inquired if they would not injure him. He felt the wooden parts with his hand before he seemed satisfied. He shook hands with Mr. Moffat during which operation he kept his elbow quite stiff.

It is easy to hunt the cameleopard¹⁹ and drive it to the wagons. Some old males can scarcely be turned. They strike with the forefeet, raising them both at the same time. The fall of this animal is very heavy.

About 24 April *Hirundo Capensis* began to assemble in great troops and then flew away. At Kuruman the *Oryx typicus* nearly lost their summer dress on 24 April.

¹⁵ Mothibi, a Tlhaping chief.

¹⁶ See Moffat, R., *Missionary Labours and Scenes in Southern Africa*, London, 1842, p. 354 et seq.

¹⁷ Mashowing River. See map.

¹⁸ Moffat, R., *op. cit.* p. 532.

¹⁹ Giraffe.

16 MAY (SATURDAY).

When in the Bamanguato country a lion sprung over a kraal at least six feet high, took up a woman and threw her over, then sprung over himself and carried her off to about the distance of 20 yards from the encampment where he devoured her, leaving simply one leg. This is related by Hume. The same thing happened to Schoon. A woman who had quarrelled with her husband left him and took another of the men. She was ²⁰ lying between them. The lion took her off next morning. Her forearm, on which were some brass ornaments, and the head were found; all the rest had been devoured. The woman in the first case called out three times, after being thrown over the kraal, that she was not hurt, that the people must come and assist. When she was at the place where he eat her she also cried out once. Nobody durst approach her. The crocodile sometimes takes off tractoes ²¹ and the iron rings have been found in the stomachs of some that have been killed.

17 MAY (SUNDAY).

Divine service was performed about 10 a.m. by Mr. Moffat. Weather very fine; chilly during the last night.

18 MAY (MONDAY).

Heavy dew during last night; chilly in the morning. Thermometer in the sun at 2 p.m. 90. Wind light from the N.E.; calm in the evening. Saw a herd of

²⁰ "Way" in MS.

²¹ Trek-touw, or draught rope.

Antelope melampus, nearly 30 together; when moving from one place to another [they] follow each other. No inhabitants seen since leaving the Little Choai.²² Water only after rains. Roads since last outspan pretty bad, first part rather sandy. Everywhere in the low grounds and valleys abundance of water. Travelled 4½ hours; course E. by S.

19 MAY (TUESDAY).

Cephalopus: Chaffron²³ brown black, upper extremity losing itself on forehead, muzzle small, black; outside of forelegs and front of forelegs towards knees freckled with dull black, particularly the latter; front of forelegs below knees brown black; pasterns all round black; front of hinder legs towards pasterns, and pasterns brown black with some white hairs intermixed; a fine pencil of long black hairs between horns about two thirds of their length; eyelids black, inner canthus elongated after junction of lids into a rounded point extending parallel with the line of chaffron, lachrymary slit a line about an inch and a quarter in length and waved (*vide* drawing),²⁴ eyelashes black; tail white, the middle above black; ears longer than horns, broad, white inside with 4 striae of hairs.

Thermometer at 7 a.m. 34. No inhabitants. Road good, but stony in some places. About 8 p.m. two men arrived from Motito with a parcel of letters from the Colony. Letter of secretary dated 20 March.²⁵ Sheep lost.

²² Klein Chowang, 60 miles N.E. of Kuruman. See map.

²³ A coarse dark patch of hair on the forehead, like a mask.

²⁴ I cannot trace this drawing.

²⁵ I have not succeeded in finding this letter.

20 MAY (WEDNESDAY).

Travelled ten miles to the Great or Baralong Choai.²⁶ Numbers of quaggas over the flat. One was shot and two others wounded. On reaching the halting place the people arrived with reports that numerous lions must be in the neighbourhood as the traces were everywhere to be seen. On walking round the lake saw the traces of four which must have been left last night. Hartebeasts, springbok and quaggas appear to resort in great numbers to drink. The lion soon after dark was heard roaring to the east of our encampment. They are always most troublesome immediately after dark and just before daylight. The game principally arrive at the water a little before daylight, seldom leaving the spots where they feed till dark. The lion generally roams about by the water before day. When oxen are disturbed by lions in the night they do not cease running for a long time, and it is sometimes almost impossible to stop them even should men on horseback get before them.

21 MAY (THURSDAY).

Spoors of many lions along the road; elands seen towards evening. The country still fine, but little or no rain has fallen lately towards the halting place. Before starting a native visited our encampment. He was a Batlapi and lived at a kraal not far distant. Last evening several others were seen, but when our people endeavoured to get to them, in order to bring them to the wagons, they secreted themselves in the long

²⁶ A salt-pan at Stella P.O., 40 miles N. of Vryburg. See map and Plate 1.

grass and bushes. The fresh dung of rhinoceri were seen near to the road and also some cameleopards were seen, spoors of them abundant. Makan²⁷ went off this morning for Motito. Ordered the bell to be rung all night to endeavour to frighten the lions.

The *Helotarsus typicus* when flying raises the tips of the wings much above the level of the back more than any other of the *Falconidae* that I am acquainted with.

22 MAY (FRIDAY).

Elephants sometimes approach wagons in a threatening manner. Once a party of them came close to Hume's wagons and screamed dreadfully. After a time they went off. People when they were at some distance pursued them to kill some. They turned and chased them back to the wagons where they screamed and tossed their trunks about. Went off again; again were followed. They again turned and gave chase as far as the wagons. After this the people discontinued following them.

Catoblepas taurina, female: two mammillae, conical form; interinguinal sinus furnished with long brown hair which projects beyond it above hoof; immediately over upper point of anus a minute black tuft of hair; fore legs: false hoofs large and arched at points; under lip and chin deep black with numerous long bristles, particularly about angle of mouth where they are directed forwards, those of chin downwards; centre of face deep black and considerably arched, covered with long hair about two inches; under inner angle of eye a black bare spot of an oval form about the

²⁷ A Tswana messenger.

size of a partridge egg, porous, and with numerous minute holes through which a viscous glairy²⁸ fluid exudes; forehead and space between horns black, freckled with brown hair; behind horns and stretching to ears black; outer surface of ears also black, inside of ears and part in front round base of ear opening brown grey; hair very long on eyebrows, and eyelashes of great length, particularly over inner canthus; a patch of long black hair under eye, and the lower eyelashes are also very long, lying down upon the cheek below the patch of long black hair under the eyes; sides of head pale grey white freckled with pale brown, sides of head brown grey, striped vertically with narrow black lines; from hind part of lower jaw long pendulous hair, middle black on sides, colour of sides of head; along throat to anterior part of breast long black hair; from about two inches behind horns to hinder part of shoulder hunch a mane of long hair stiff and erect towards head, more hanging behind; on each side of black mane of neck a short mane of greyish hair lying upon the black; body brown grey, striped vertically with black, irregular in disposition and size, also some irregular stripes on hinder legs; limbs dirty light brown clouded with dark brown black; tail with short freckled brown hair along centre above till near tip, edged on each side with long black stiff hair, towards tip with hair like that on the tail of a horse, the side hairs of tail long to the hair at tip. This animal is considerably lower behind than before. Immediately behind the black chin colour nearly white, then brown grey till the long hair; belly and lower parts of sides nearly dull brown; upper lip towards angle of mouth

²⁸ Viscous. Glair is the clear part of an egg used as varnish.

pendulous and hanging in a lap over the under one; a considerable hollow between the horns, which are a considerable distance apart at base; horns directed backwards and upwards towards points.

Thermometer at daylight 33. Arrived at Sitlaholi ²⁹ about 1 p.m. No lions according to the natives. One or two Baharutse ³⁰ visited us after halting; stated that no Matabeli had been seen this side of Molopo since Bain's wagons were seized.³¹ They stated that some of Mohura's ³² men had repaired to the Wankets ³³ country but were too timid to attempt taking cattle from Masalacatzie, but that some Baharutse accomplished it whilst they were in the neighbourhood. They then fell upon them, 4 men. [They] shot three; the other escaped and left the cattle in possession of the Batclapi who drove them westwards for a considerable distance and then in the direction of Letako. These were the cattle which Mohura gave over to us. They do not know of any second attempt having been made since that. In descending to the Sitlaholi we passed a clump of trees where a Baralong chief was at one time residing subordinate to Towani who was himself living in a valley more to the eastward. Mulitsani ³⁴ determined upon attacking Towani ³⁵ and seized men as guides. They mistook in the night the valley and fell upon the minor chief and his people instead of upon Towani; killed most of them and carried off all their cattle.

²⁹ Setlagoli, about 60 miles N. of Vryburg. See map.

³⁰ Huruthse.

³¹ See Vol. i of this Diary, p. 201, footnote 1.

³² A Tlhaping chief.

³³ Ngwaketse.

³⁴ Molitsani, chief of a clan of the Bataung. Theal, G. M., *History of South Africa (1834-1854)*, London, 1888, Vol. iii, p. 304.

³⁵ Tawane, a Rolong chief. Theal, G. M., *op. cit.*, pp. 321-323.

23 MAY (SATURDAY).

Travelled nearly eight hours to the Maritsani. Early this morning a number of Baharutsi came to the wagons and from them I learnt that Bain's wagons were seized just a little below where we halted yesterday, and they showed us nearly the spot.³⁶ They all fled when the commando arrived. They, the Matabeli, killed some of the oxen and kindled large fires to prepare the flesh. Those were doubtless the fires which Bain saw. A cameleopard was shot this afternoon, a female with young, very fat. A number of the Baharutse who determined upon accompanying us remained with the portions of the animal which could not be carried by the wagons. They have the appearance of half starved persons, have no cattle and on account of the dryness of the country cannot grow corn. Trust entirely to the spontaneous productions of the ground and what game they can procure. Their poverty is their only safeguard. They brought skins and *mackatan*³⁷ for barter, also a few ostrich feathers. The last commando from Dingan was opposed by the old men who had wives, and Masalacatzie said if they should be beaten off then the *machaha*³⁸ would go; the latter, if the others should be overcome provided they repulsed them, were to take the cattle of the men. Some of the men fled and those M. separated from their wives. They live now in a separate kraal and it is his intention to send them alone against the next commando that may come, and if they conquer them they will be permitted to live with their wives again. There are many old

³⁶ See Vol. i of this Diary, p. 201, footnote 1.

³⁷ *Makātane*, plural of *lekātane*, the Kaffir melon.

³⁸ *Amajaha*, or strapping fellows.

men who never have had wives being still kept as *machaha*. [M.] says that when they get wives they are no longer brave soldiers. Masalacatzie has one son called Kuruman³⁹ and another Mosheto.⁴⁰ Immediately after the return of Barend's commando they suffered terribly from small pox. Bootschap⁴¹ was left with only about 16 men. Some of his very old men died of that disease. There was a large pot placed in some fissure of a rock and the original natives told the Matabeli that they must not break it else they would see what would be the consequences. They broke it to see and now the Baharootzie say that the present disease which we have this day heard to be raging there has been occasioned by that.

Reached the Meritsani⁴² about dark.

24 MAY (SUNDAY).

Mr. Moffat had a Dutch service in the morning, in the middle of the day an English service, and in the evening one in Sitchuana.

Cloudy at night and very cold. Thermometer during the greatest heat of the day 92 in my wagon. Hyenas and jackals heard during the night.

25 MAY (MONDAY).

From the chin of *kokoon*⁴³ some long black and white hairs or bristles; upper lip turned inwards. The

³⁹ Nkulumana. See Posselt, F. W. T., *Fact and Fiction*, Bulawayo, 1935, p. 161.

⁴⁰ Moshete was the name by which the Tswana knew Robert Moffat. See Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1885, p. 416.

⁴¹ Boetsap.

⁴² Maritzani, about 70 miles N.E. of Vryburg. See map.

⁴³ *Kgokōn*, the wildebeeste. Smith is describing the Blue Wildebeeste, the Tswana name of which is, however, *pudumo*.

muzzle terminates in an angular point on the middle of upper lip. Nostril lids very broad and are opened and shut by means of a bone which is imbedded in each cover⁴⁴ and extends to the nose bones.

The beds of some of the valleys when much vegetable soil is collected sometimes catch fire and continue to burn for many years. One had burned 7 years on the Meritsani.

Lions sometimes pursue men and the latter occasionally climb up trees. On one occasion a Bechuana ascended a tree whose principal branches were all destroyed just before dark. The lion remained under till near daylight. He continued awake but almost as the light was appearing he went to sleep. Whilst in that state he fell from his position and landed upon the lion who had also been asleep. The animal, frightened to an extreme, sprung up and ran off without attempting to injure him. Another man ascended a tree when pursued by a lion. The latter in endeavouring to get up to the man tore the whole of the bark from the trunk of the tree. Once in Namaqualand a lion observed a cameleopard plucking leaves from a thorn tree, his head very high. The lion with the intention of seizing him about the head sprung at it. The cameleopard, observing him, pulled away the head and the lion fell back over into the tree. There he remained unable to extricate himself and a fine skeleton was there formed. When a lion approaches a wagon with oxen in it the best method to keep all quiet is for the leader to turn back and as quickly as possible fix the front oxen to the fore wheels. When oxen run off with a wagon on being frightened by a lion,

⁴⁴ I am indebted to Dr. Robert Broom for this sentence, which, without his help, I could not have deciphered.

the leader ought always to beat them as severely as possible and urge them on. They seem to forget their fright and eventually think that they have been driven to their rapid pace by the hands of the driver. After a time by calling to them they stand still. Before halting we passed a sort of temporary hut, the resort of a number of poor Baharutsi, in a thick bush near a fley of water; perhaps twenty men were assembled around it. Close to this the party of our people who had advanced in front of the wagons saw a lion and two lionesses with two cubs. The lion advanced towards them and when about twenty yards from them stood still, looked at them and then retired. They rode off to acquaint some persons who were near them of their danger, and as they were returning back to the road he was again before them. The females with the cubs galloped off in an opposite direction. About dusk a woman with a child came to the wagons and there remained. She was afraid to go farther as the country was filled with lions. She lived upon the Meritsani and had been this far gathering food of the fruits of the field. The poor Caffers which first approached our wagons at Sitlaholi still continue with us and continue to carry heavy loads of the flesh [of] the first cameleopard which was shot near their home. They seem to feast with great pleasure, keeping up a large fire and eating almost the whole night. The two that approached so gradually the wagons yesterday also kept company with us. They were two of the poor that lived as they do at present even before the Baharutse were attacked by Masalacatzie.

During the whole day sky nearly obscured by thick black clouds; clear towards evening.

26 MAY (TUESDAY).

The footsteps of numerous rhinoceroses seen in several directions and a large troop of bastard hartebeest were seen close to where we halted last night. An eland shot today, also a large herd of hartebeests with four quaggas amongst them. When flying they generally run one after the other.

The Bamangwato ⁴⁵ dig a large hole between two bushes and then one man goes and provokes the elephant. When he runs after him the man takes the direction of the hole but avoids it and turns round the bush. The elephant, not knowing of the hole, falls in and a number of men who are close in pursuit fall upon him.

There was, when Hume was last in, a tribe of people living on some very stony mountains before he reached the Bamangwatos called Bakas; ⁴⁶ when they used to be attacked they fled immediately and concealed themselves under large stones. The chief of that tribe would not deal with him last time because he said that whenever wagons came to him Masalacatzie knew and immediately sent to take away the beads. After some time he got him to exchange sixty teeth. During one month the Portuguese traders had been twice to deal with them. The Bay ⁴⁷ was eight days journey from them. The Portuguese conveyed their goods on pack-oxen and never approached the kraal but remained in the fields and sent to the people to come. Probably adopted to prevent its being known to Masalacatzie

⁴⁵ Ngwato.

⁴⁶ Kaa, a tribe now living at Shoshong, in the Bechuanaland Protectorate.

⁴⁷ Delagoa Bay.

that traders had been to barter with them. They preferred teeth between 40 and sixty pounds; those would not take cow teeth so that the teeth most commonly presented to other traders are those of females and very large male teeth. The Portuguese will not take teeth with broken points.

Spoors of lions very abundant. Cloudy during the whole day with a few drops of rain towards evening; dull during the night.

27 MAY (WEDNESDAY).

Lunata,⁴⁸ female: two paps; eyes large brown; lower part of face narrow and elongated, muzzle small, nearly so, V; between limbs covered with a pale rufous hair except a narrow vertical stripe down middle; face brown black narrowing above and extending upwards between horns over eyes to black stripe and a little below eyes deep chesnut,⁴⁹ sides of upper lip and hair along edge of black of face dark chesnut, under lip and chin lighter chesnut; sides of neck and general colour of body rufous cream colour; high hump on shoulder; from anterior part of hump an irregular vertical stripe, not reaching quite so high as hump, extending on front and half outside of foreleg and below, forms a complete circle round the leg; hinder and lower part opposite knee joint, semicircle near base of foreleg, on the outside tawny; below knee joint rufous tawny; from loins over junction of hinder legs and stretching down outside to joint rusty grey; in front of leg a tawny colour just

⁴⁸ Smith apparently first wrote *cama* (*Bubalus cama*, or *kama* of the Tswana), but altered it to *lunata* (*Bubalus lunatus*, the *tsesebe* of the Tswana). He used the feminine form of the specific name because the specimen was a female.

⁴⁹ Alternative form of "chestnut".

seen; the rusty grey extends right round limb near joints; below this legs as fore ones; ears rusty chesnut without black at point and on each side a short way down; top of head brown purple black; below and a little in front of inner canthus of eye a portion bare about the size of sixpence, with a vertical slit in middle discharging a viscous glairy⁵⁰ fluid when pressed; longitudinal having stripes inside of ears, hair long; upper and lower eyelashes chesnut; eyebrows chesnut and white; a few scattered bristles on upper lip and above upper angles of nose; on upper lip white bristles, lower rufous; the hairs under the chin rather long and coarse; hairs on middle of face lie upwards, between and a little before horns sidewise, rest downwards and backwards on body. Height to top of hump 4 feet, to base of tail from 3 [feet] 1 inch; from base of horns to root of tail 4 [feet] 8 inches; from between horns to nose $15\frac{1}{2}$ inches. Under belly towards middle yellowish white; hind part of buttocks and inside of thighs yellowish white or pale buff.

Placenta of eland: two arteries and two veins; the blood circulated through circular dark spongy bodies placed at irregular intervals between membranes, some of the spongy bodies about two inches and a half in circumference, some very small; membranes also highly vascular, spongy bodies dark spleen coloured; vessels which carry blood bleached white; liquor amnii glairy green-yellow; umbilical cord about two inches in diameter when flattened.

Bushman lark (drawing No.):⁵¹ upper mandible dark horn coloured except towards angle of mouth where it is light horn coloured; lower mandible purplish

⁵⁰ See footnote 28 on p. 36.

⁵¹ I cannot identify this drawing.

white; top of head dark black brown tipt and edged with light rufous or rufous white; eyebrows rufous white; feathers of upper parts dark black brown finely tipt with white or rufous white broadly edged with the same colour; shoulder feather, near quill blackish broadly edged and tipt with rufous (bright); wing feathers brown or blackish brown, the primary nearly with the whole of outer vanes towards quill chesnut, secondaries black brown broadly edged and tipt with rufous white; rump rusty white; tail short, slightly forked, outermost feather of each side white, next to that white outer vane and inner white towards shaft, rest blackish brown; rest of tail feathers blackish brown, two centre ones finely edged and tipt with dull white; chin and anterior part of throat white; lower part of throat and anterior part of breast light tawny white with a triangular black brown spot at tip of each feather, the base the tip, so, $\wedge$ ^{51*} At one of the angles the shaft enters which is also brown; belly and vent pale tawny white. Legs, toes, and claws flesh coloured; ears black feathers slightly edged with rufous; length about four inches; eyes clear brown, margins of eyelids with some minute downy white feathers. Met with on the grass flats near Loklohani⁵²; flies in numbers together and always rests amongst the grass. When it flies it spreads the tail so as to show the white lateral feathers. Claw of hinder toe nearly straight.

Four elands and a bastard hartebeest shot today. Two of the former were with young, the latter had but lately calved. The men drove one of the elands close up to the wagons and then with a shot broke

^{51*} Thus in MS.

⁵² Lothlakane, about 10 miles S. of Mafeking.

her foreleg. She immediately fell and appeared quite exhausted. It was a long time before she recovered breath sufficient to enable her to attempt to stand up. When she got on her feet she was able only to stand for a few seconds; attempted to move but could not. Got three young specimens of *Cratopus bicolor jardineii*, eyes brown. Maclaniani⁵³ and Liapeli⁵⁴ went off early this morning to acquaint the Matabeli with our approach. Halted today.

28 MAY (THURSDAY).

Started about ten o'clock and reached Molopo⁵⁵ after travelling about 7 hours. The first running river we have crossed since leaving the Vaal River. Stream very weak where we crossed it which was between two beds of reeds; the drift full of rocks and large stones.

Syme shot a female of the *Rhinoceros simus* and wounded the young one whose horns were just beginning to appear. Eight or nine lions were seen during this day's journey, several of them from the wagons. One growled soon after dark quite close to the wagons, apparently about the drift where we crossed the river.

The body of poor Baharootse⁵⁶ who had for some days accompanied us turned back at the Loklahani being fearful of approaching closer to the Matabeli country.

Some of the *takhaitsi*⁵⁷ seen today and it is stated

⁵³ Matlhanyane. See Vol. i, p. 352.

⁵⁴ Tlhapeli(?). See Vol. i, p. 352.

⁵⁵ Molopo River. The Expedition reached it near Mafeking.

⁵⁶ Huruthse.

⁵⁷ Takayesi, the Tswana(?) name for the roan antelope or bastard gemsbok. See p. 240.

they always inhabit the country towards the sources of the Molopo. This antelope when approached closely immediately lies down in the grass and remains there till nearly approached. It then stands up and shows a determination to give fight. A blue wildebeast which Tennant wounded pursued him twice round a bush. The new *Pterocles* with logwood coloured belly first found at Loklohani; resorts to the water to drink about 8 and nine o'clock in the morning. The dung of the *Rhinoceros simus* very much resembles that of the elephant.

This night we halt where the Matabeli halted with Bain's wagons on their return after capturing them. A quagga which must have been shot by Maclaniani yesterday was found dead near to the road and just as we were passing opposite to it without seeing it, the grass being so long, a great number of vultures pounced down on it and excited our attention. The descent of those birds was most extraordinary; there seemed to be a competition amongst them who was to be first down, and such was the fury of their descent that with their blows upon the ground in resting they excited a cloud of dust. Though we had not two hundred yards to run and saw the first rest yet one of the eyes was perfectly taken out before we got within distance to make them fly. They appeared all to be *Vultur fulvus*.

29 MAY (FRIDAY).

The sassaby have no inguinal pores. The core of the riet bok horns is slightly porous longitudinally, some fine holes, some larger, the finest towards centre where they are very numerous. The eggs of *Pterocles*

with logwood coloured belly first procured at Lohlakani; ground colour light greenish yellow abundantly spotted with light brown. An egg fully formed and coloured found in one shot 27 May. Last night a lion approached close to our encampment and growled repeatedly but made no attack upon the cattle; probably intimidated by the constant ringing of the bell. Towards morning the oxen made a rush from one corner of the kraal and several horses broke loose; supposed in consequence of another visit. One was seen close to the wagons early in the morning. None of the Matabeli have arrived though we expected them early today. In consequence of the lions being so numerous, judged it advisable to concentrate the wagons so that the men might sleep betwixt them. Made a kraal on one side for the oxen and placed the watch upon one of the wagons with orders to ring the bell during the whole night.

30 MAY (SATURDAY).

Geko No....⁵⁸ (Drawing....⁵⁹)

About 12 o'clock started to visit the sources of the Molopo. About nine started the Litabeli who was sent to us at Kuruman, two Hottentots, and a Bechuana to go to Mosega⁶⁰ as no messengers had arrived from Masalacatzie. They met them on the road and returned with them early in the day. One chief, a brother of Masalacatzie, and two other soldiers composed the party. The fifth was sent to state to Masalacatzie that we had reached the Molopo and would there remain till Monday morning and then

⁵⁸ No number given.

⁵⁹ I cannot identify this drawing.

⁶⁰ The present-day Zendeling's Post, near Zeerust.

proceed to Mamurie⁶¹ also an order to have milk and beer at that stream on Monday. The chief states that it is the intention of Masalacatzie to meet us at Mosega. Almost immediately the chief arrived he asked to see the drawings and upon the first being presented to him he regarded it for some time with great admiration and then turned it round in order to see if nothing was placed on the back of the paper. When he discovered nothing his astonishment was expressed more strongly.

This day, in riding to the sources of the Molopo, found on the road a great number of *Vidua longicauda* and *Coturnix vulgaris*, also bastard hartebeasts and riet boks. The *Rhinoceros simus* generally repairs to the same place to deposit his excrement, and after doing that generally ploughs up the ground with his horn. Nearly a wagon load is to be seen in some places. The black rhinoceros generally tosses his dung about, after voiding it, with his horn, and ploughs the ground up about the place. Several of the *Neophron carunculatus* were seen today and one was shot. Caruncles⁶² larger and fewer in number than those I have seen elsewhere. On each side of neck a fold of white skin which disappears when the oesophagus is much distended. It reaches up as high as the angles of the lower mandible; in other respects the same as those met in Cafferland.⁶³ Head rose colour; legs and feet bluish green; eyes brown. Last night the lion came so near that almost the whole party issued out with a blue light burning to endeavour to shoot him.

⁶¹ Mimori River, a tributary of the Klein Marico joining it at Zeerust.

⁶² Small fleshy excrescences.

⁶³ i.e. on Smith's journey in 1824, or on that of 1831—1832. See Vol. i of this Diary, p. 14 and pp. 15-16.

31 MAY (SUNDAY).

Six Matabeli arrived today from Mosega with some beer. They state that Masalacatzie was expected the day they left. Service as usual.

1 JUNE (MONDAY).

Left Molopo about $\frac{1}{2}$ past ten and reached Mirimani⁶⁴ about $\frac{1}{2}$ past four. On the road were met by six Matabeli, two men and four women, with beer and milk. Halted near a spring with reeds.⁶⁵ Outspanned on the side of a valley rather high to avoid any miasma which might arise.

A black rhinoceros was shot near to the halting place, and a little before it an eland.

Two messengers arrived from Masalacatzie bringing with them some cattle for Mr. Moffat and a message that although Maclaniani stated that Mr. Moffat was with the wagons yet he could not believe it; he would only believe it when his own eyes should see him. They further stated that it was Masalacatzie's wish that the chief who was with us should conduct us tomorrow to Mosega and then go on directly to Masalacatzie who was towards the Marique⁶⁶ and bring him to the wagons. The men said he, M., was dancing about for joy and that everything he did testified his delight. He sent word that the traders who were come were not to exchange anything till they had seen Masalacatzie.

⁶⁴ Malmani, a tributary of the Marico River. The farm of the late Dr. J. G. Gubbins is at the source of this stream. The Expedition must have passed this point. See map.

⁶⁵ Malmani Oog, on the late Dr. J. G. Gubbins' farm.

⁶⁶ Marico River.

2 JUNE (TUESDAY).

Early in the morning started to skin a rhinoceros which had been shot yesterday. It is said to be different from either the one of the Colony or the white one. Both horns were long, the hinder rather the longest and compressed towards the point; colour a dirty yellowish white.

About eleven o'clock started and proceeded towards Mosega and about four p.m. reached a small stream on which we halted about five or six miles to the northward of where the Baharutsie used to live, or at least where they lived with Messrs. Lemu and Rolland [who] established themselves there.⁶⁷

Three specimens of *Corythaixoides typicus* were this day procured close to where we halted, and many others were seen. Bill and legs black; eyes dark brown.

During our journey from the western top of the basin to the halting place we passed three kraals. All the people turned out to look at us and I calculated the number of men to be about 100. All appeared delighted with the scene. After halting, several endeavoured to approach the wagons. They were instantly ordered away and some who did not appear ready in retreating were pelted with stones by those placed as a guard for the wagons, amongst which was a relative of Masalacatzie.⁶⁸ The chief who had accompanied us from the first left us after halting in order to proceed to the king and bring him hither. A few pots of beer and some milk were brought; one pot of the latter was sent to my wagon, and a pot

⁶⁷ The French mission to the Huruthse at Mosega was founded in 1831.

⁶⁸ Smith originally wrote "brother", but altered it to "relative".

of beer was sent to Messrs. Ford and Burrow. At night the oxen were sent to an adjoining kraal in consequence of Mr. Moffat being determined to send his whether I did it or not. This I regarded as rather imprudent, as we were putting ourselves by this step completely in the power of a fickle cattle-loving savage.⁶⁹ It is true he could, were he determined, take our cattle in the day from the herds, but then he would incur the danger of losing men and being repulsed; but as it now is they may be carried off without any risk whatever.

3 JUNE (WEDNESDAY).

Started about nine o'clock with Mr. Moffat and Mr. Schoon⁷⁰ to see the house which was built by Messrs. Rolland and Lemu. It stands about 300 yards to the west of the Makama River⁷¹ and under a kloof called Mosiga in which the principal part of the Baharutse lived at the time they built it. All the valleys studded towards their bottoms by the stalks of Caffer corn. A great quantity of ground under cultivation and they must have reaped luxuriant crops. Some of the stalks yet standing measured more than seven feet; rather slender. The walls of the house rather ruinous; some of the joists still lying on the walls. We then proceeded to some of the kloofs, Mr. Moffat being anxious to discover timber fit for the Kuruman church.⁷² Found some pretty suitable but would be difficult to get out.

⁶⁹ Compare Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1885, pp. 189 and 191.

⁷⁰ See Vol. i of this Diary, p. 76, footnote 1.

⁷¹ Klein Marico River.

⁷² Moffat, J. S., *op. cit.*, p. 181, and Moffat, R., *Missionary Labours and Scenes in Southern Africa*, London, 1842, p. 584.

Saw several duikers of the species drawn first by Mr. F.⁷³ and also some of the *Antelope melampus* on the sides of a thinly wooded ravine. On the sides of one of them some large antelopes which I was unacquainted with and some of the party knew them. On one of the large trees, which was at least 20 feet high before any branch appeared, marks of tigers having ascended it. The tiger when he is in a tree always springs into a bush when leaping down in order to break his fall.

On our return met a young man who was one of six who were sent out to spy the approach of Jan Bloom. They were surprised by his party and not being able to fly kept advancing, and five were shot. He then fled. A chief named Macotue⁷⁴ visited us this afternoon. It is stated that he is in disgrace at present. He was the person who used to be the medium of communication between Masalacatzie and the French missionaries and used to make most enormous exactions from them in the name of Masalacatzie. He also told them that the Wankets⁷⁵ had murdered white people and no evil had come upon them. He also said that Masalacatzie could take vengeance if he wished. Perhaps his disgrace may be owing to Masalacatzie having been made acquainted with these circumstances. No news from Masalacatzie.

4 JUNE (THURSDAY).

The Matabeli were employed close to our wagons beating out their corn.⁷⁶ They prepare a floor by first

⁷³ George Ford, the artist who was responsible for the drawings of animals.

⁷⁴ Mokotwe (Makoto), an *induna* or headman of Mzilikazi.

⁷⁵ Ngwaketse.

⁷⁶ See Plate 2.

removing all the grass and inequalities, [and] then plastering it with cowdung. Upon this the heads of the corn are thrown in a large heap. A circle is then formed round it, sometimes of men, sometimes of women and sometimes a mixture of both. Each individual has two long karies, one in each hand, and with those they commence simultaneously to beat upon the corn. They gradually close in towards the centre, and in the advance keep constantly kicking up the corn with the feet. During this time they keep constantly singing together. Each time the women bring basketfuls of heads from the fields, they, on tossing them on the heap, scream out something that did not appear to be intelligible to our interpreter, at least he said so. After having beaten out all the corn they toss the heads on one side and generally make fires with them to cook. The women then take the field with small brooms or bunches of the stalks of grass, and sweep off all the small portions of the stalks or heads which might have been detached during the beating, turning during this process the corn from time to time to get uppermost what might have been below. They then with the hands take up the corn and let it fall into a circular hole which is near the centre of the floor, so that the wind may carry away the smaller pieces which the broom had left. It is then carried home in baskets. About the kraals forked sticks are seen in various directions, and at this season upon them are placed bundles of heads of corn, baskets with clean corn, etc., to dry. Every kraal must cultivate a portion of corn for Masalacatzie and also some for themselves. The chief takes charge of what is cultivated for the king.

A man was desired by those in charge of the wagons to go back. He was obstinate; they persisted and so

did he. At last one, our interpreter, got hold of a thick stick and beat him terribly. He still persisted in remaining and kept vociferating with great determination. At last he went off apparently greatly enraged. I went to a large party of Matabeli, partly men, partly women. After they surveyed me from head to foot they began to finger my shoes and looked with great surprise at the under part of the soles and particularly were astonished with the small iron nails that were in the heels and toes. Asked what the sole was made of, and upon being told that it was ox hide they seemed more surprised than before as they could not comprehend how and what sort of ox hides had iron in them. They then were particularly anxious to know if I had toes, and made signs for me to permit them to ascertain that. I pulled off my shoe and counted them through the stockings. They then did the same after me and after a deal of altercation they came to the conclusion that I was made like themselves. They also examined my hands and counted the fingers, then referred to their own which they found to be the same. The men who were employed in beating out the corn had their faces, armpits, sides, buttocks and hams rubbed with clay, either white or red, in order to prevent the chaff adhering to the parts covered with perspiration as it causes such itching.

Mr. Moffat sent a span of oxen and some men to bring away one of the beams from the house at Mosiga for a disselboom.⁷⁷ The chief who had charge of the house came out as they passed his kraal and told them that the building could not be touched without Masalacatzie's permission. He said the wood that had

⁷⁷ Wagon shaft.

been taken away Masalacatzie meant to pay to the white people when they returned to occupy it. I was told he had promised not to sow the ground around the house but did not believe it, though it certainly was not sown whilst all at a little distance had been cropped [sic] with corn. Since I find that he has ordered the house to be taken care of there can be no reason to doubt of his having also prevented the ground being cultivated.

5 JUNE (FRIDAY).

Early this morning the chief returned from Masalacatzie and stated to us that it was the wish of the latter that we should proceed to where he was lying which was about two days journey with the wagons behind the hills. Got ready and travelled as far as the entrance of the poort.⁷⁸ Before we moved a number of men came to the wagons and the chief allowed them to come near which had not been permitted whilst he had been absent. Another chief of inferior rank, Umcotue, who has been already mentioned as having been formerly the medium between Masalacatzie and the French missionaries, was called to be present at our interview with Masalacatzie. Buffaloes are said to abound in the poort. He has not yet sent us any cattle nor have the two men returned who went in advance. A large herd of cattle seen near to the poort. As far as I have been able to ascertain there are about 10 kraals in the Mosiga basin and I am convinced none of these contain more than fifty men able to use arms. There are a great number

⁷⁸ N.E. of Zeerust.

of women and a few children. The women appear mostly Baquana and Baharutsi. All those who travelled with us were regular Matabeli and two of them near relations of Masalacatzie, the one his nephew, the other his cousin.

6 JUNE (SATURDAY).

Ascended the range to the north of the entrance of the poort⁷⁹ and on our return breakfasted and proceeded towards Masalacatzie. The road was very bad and many places were with difficulty passed. Before starting a number of women arrived with beer and milk from a kraal at a considerable distance. They proceeded with us and carried both along with them a distance of at least ten miles. Two men arrived from Masalacatzie when we were about to halt and stated that he was busy in preparing to receive us, and that he had sent for fat cattle from the Wankets⁸⁰ country. Soon after halting a black rhinoceros made its appearance and a party immediately went after it. After running for some distance it was brought to the ground. Many lead balls had been fired at it but none of them penetrated the skin, only the spots which they had struck were coloured bluish. The head of this species is much deeper than the species with equal horns. The ears are higher on the head, almost on the top, and rather larger than the other species. The face, or rather sides of the face, particularly towards the eye, is more marked with wrinkles; the snout to the upper lip is much shorter. The hinder horn is short and conical; the front horn is nearly in shape and

⁷⁹ Near Kurichani. See map.

⁸⁰ Ngwaketse, whose chief town was Melita, near Kanye in the Bechuanaland Protectorate.

length like that of the other species, and was rent asunder towards the point as in it. The general colour was a yellowish white with a faint tint of brown, and the sides of the head towards the roots of the horns and on sides of upper lip rather bluish. The skin of the whole body was more marked by fissures, short and variously connected, forming a sort of irregular network. The neck was also shorter than in the other species. Eyes brown, pupil large and blue black, circular. No black skin about the joints as in the other species. The legs were longer in proportion than in the other; tail blunt at point, and upper and under edge furnished with a stripe of strong short black hairs. The sides of ears towards tips also edged with short black hairs. Hoofs, three,^{80*} penis directed backwards, testes lying close to sheath of penis upon each side directed up the groins. A mamilla on each side in front of sheath of penis. Length from between ears to root of tail along back . . . ;⁸¹ height about 4 feet ten inches.

The *Corathaixoides* flies very much like a *Tokus*; flaps its wings much, extends its neck and the tail appears very long when flying. Perches often on the tops of trees; eats berries. *Perdix* (New pheasant): Eyes dark brown; bill orange coloured, shaded towards culmen⁸² with a little purple brown; greenish towards angle of mouth; legs red, with one long spur slightly bending upwards.

Penis *Rhinoceri africana*: [A:] extremity very broad and oval like a thin plate; placed vertical to the extremity towards the one end of this plate, behind,

^{80*} Three-toed.

⁸¹ No measurement given.

⁸² The median lengthwise ridge of the upper mandible of a bird.

a small and sort of flattened cylinder sharper on the upper edge than the other; this portion is about an inch in length, then it thickens very considerably and is surrounded by another thin edging placed in a slanting direction, and this rim is slightly notched above and gradually thickens towards where it is lost in the body of the penis. B: the body behind that is also a sort of flattened cylinder, round below and sharpened above; about four inches behind that are two flaps, one on each side above, which fold towards each other and are about an inch and a quarter at greatest width, and three inches long. C: the insides of these flaps are covered with a sort of ropy⁸³ glandular secretion which appears in the form of little scales easily rubbed off; the corpus spongiosum urethrae is small and the urethra towards the middle is studded round with minute holes and has a fibrous like texture. This animal tosses up dogs or men with his horn.

7 JUNE (SUNDAY).

Halted today. Service performed as usual. Last night the Matabeli kept singing till near midnight and the words were accompanied with the most hideous gestures. In these songs the women joined. The two chiefs who were with us went early to sleep and had nothing to do in the merriment.

8 JUNE (MONDAY).

Started about ten o'clock and reached the Meriqua⁸⁴ about an hour before sunset. This has a very deep

⁸³ Glutinous.

⁸⁴ Marico River.

bed and a tolerable stream. Deep pools in some places. We had scarcely outspanned when a messenger arrived at the wagons and stated that two male buffaloes had been shot by Piet and Botha a little way down the river. I started for them immediately and found them to be exactly the same as those in the Colony. They were thinly covered with coarse black hair through which the skin was quite visible, and in some places large patches of bare skin. On the upper part of the neck the hair was longer and coarser than elsewhere. In this river the crocodile abounds; one carried off and swallowed a tracktoe⁸⁵ belonging to a trader, and he was afterwards shot when it was found entire in his belly with the iron rings upon it and it had also a dog in its stomach. About ten miles up this river Mr. Schoon tells me there is a very broad backed buck with a sort of black stripe round its body both before and behind and along its sides, its horns bending forward. It is found in small herds. The antelope taken home by Steadman⁸⁶ is found in the mountains about Kurrichaine⁸⁷ and in the Wankets country. Last night the lions kept prowling about the wagons during the whole night and were frequently heard growling. The dogs were barking nearly the whole night. The antelope which is found up the Meriqua is tough and by no means good eating. A young wildebeast was shot today and a number of others (blue) were seen crossing in front of the wagons.

⁸⁵ Trek-touw, or draught rope.

⁸⁶ Andrew Steedman, amateur naturalist, and author of *Wanderings and Adventures in the Interior of Southern Africa*, 2 Vols., London, 1835.

⁸⁷ Kurichani, the mountain to the north of Zeerust. On its slopes there formerly stood the town of Kurichani, the headquarters of the Huruthse.

The chief who met us at Molopo urges Mr. Moffat's going on ahead of the wagons. No cattle have yet been sent. The chief intends starting at daylight tomorrow morning and we expect to reach his, Masalacatzie's, kraal about midday.

9 JUNE (TUESDAY).

Started from the Meriqua about 8 a.m. and reached a small kraal where Masalacatzie was living about 3 p.m. When the wagons approached the kraal he appeared outside of the fence with about fifty men, part standing behind him and a portion on each side of him. A few women appeared behind Mr. Moffat who had rode on in front and had been at the kraal with him some time. Went up to the front wagons and led them to a spot fixed as an outspan. When I got up I made inquiries regarding how we were to get water and it was found that it was at a great distance. We then stated to the chief, who was with us to convey us to the place, that it would be inconvenient and that we would rather go nearer to the river. He immediately went off to Masalacatzie and told him; returned almost immediately with permission to go where we fancied. After having got the camp in order the chief asked if I would not go up and see Masalacatzie, to which I said I was ready and accordingly proceeded with Mr. M., and the two traders who were with us also went in company.^{87*} We entered the gate and proceeded through the centre of the cattle kraal to the opposite side of the fence and there sat down, he not being there. After waiting about ten minutes we were apprised by the exclamations

^{87*} Hume and Schoon.

"Byat! Byat!"⁸⁸ that he was approaching from an inner inclosure. He soon made his appearance, and when he reached the spot where we were sitting he put out his hand to me and gave me certainly a welcome pinch. Mr. Moffat offered him the chair upon which he was sitting which he readily accepted and filled it well whilst Mr. M. placed himself on the ground.⁸⁹ Soon after he arrived a servant carrying a large wooden bowl filled with beef steaks arrived and in coming forward stooped considerably and placed it in front of the king. He asked us to eat, which we all did, and it tasted very well. I asked for a little water. He ordered some beer and it was brought by the same man in a great tin pot. Masalacatzie first drank of it and then handed it to me. Though it usually does not agree with me I felt it necessary to drink of it and then handed it to Mr. Moffat, after which it went the rounds. In the meantime we sent down for Messrs. Kift, Burrow, Ford and Bell, and just as we had finished eating they arrived and attacked what remained of the meat. He then sent for beer for them also. He stated that he wished to hear from me the news. I told him where I had been and why I had come to him, and farther, that I should speak to him something from the white king that I hoped would please him. He said that was very good, and said he was glad that we had done as we intended and had come to see him, and that we had come in safety. I informed him I was much obliged to him and I hoped I would be able to tell him something that would please him. He replied he rejoiced and was glad to see people from the Cape. He made a

⁸⁸ Bayede, the Matabele royal salute.

⁸⁹ See Plate 3.

number of remarks regarding the subject to his people who were sitting at some distance on both sides of us. All persons, even his principal chiefs, bend the body considerably on approaching him, and no one appears to enter his presence without making use of some exclamation either as respect or salutation; even [in] passing from one side to the other in front of him they make use of similar exclamations. I told him how well Calepi⁹⁰ and the guard sent to us at Molopo had behaved. He did not seem to take much notice of the information but added it rejoiced him. After sitting about half an hour we proposed to adjourn to the wagons which he readily agreed to. I offered him some snuff, but he told the interpreter to take it, and I remarked that he did not use it himself. I afterwards asked the interpreter the reason. He said it was from its being damp. He however gave me to understand that he wished some tobacco to make snuff. When we returned to the wagons I was just preparing some to send him when the interpreter, the man who had been to Kuruman to conduct us said, "Never mind, there comes Masalacatzie to the wagons." He first went to the traders' wagons, then to Mr. Moffat, and lastly to ours; entered mine and sat down upon a box. He made several remarks about articles in the wagon and took hold of the mountain barometer and wished me to open it. I told him it was broken but I would open it tomorrow. With this he appeared satisfied. He then went into our tent and appeared astonished at it. I showed him some drawings which

⁹⁰ Umkhaliphi, one of Mzilikazi's principal *indunas*, or headmen, and commander-in-chief of the Matabele forces. He had previously guided Robert Moffat to Mzilikazi's country in 1829. This is his personal name, and means "Mr. Clever-one", according to Professor Doke.

did not seem to attract much of his attention, though he repeatedly remarked he was rejoiced. He then went back to the traders' wagons and whilst there a party of about thirty men arrived from the kraal and approached near to where he was sitting and commenced dancing and ejaculating in their common strain. This they continued till he got up and then they fell in behind the party who was with him, and which consisted of about twenty men, and returned singing. About half way to the kraal they came near to some women who were carrying beer to the kraal. These immediately set the beer upon the ground and squatted down till he passed. The men also about this time ceased singing. He wished Maclaniani and Liapeli, the messengers who went in advance of us, to go up and sleep at his kraal which they did. The oxen were taken up to his kraal in the evening.

During our journey today we passed a small herd of cattle consisting of about fifty and saw a small kraal to our right hand. When passing from one wagon to another all those whom he passed near saluted him and when he stood up to take leave of us at the kraal, which he did by shaking hands, they also all saluted him.

Masalacatzie, Mr. M. stated, sent out word to Kuruman that he wished to make peace with Barend. Mr. M. went on purpose to Bootschap to speak to Barend but the latter stated that he could only make peace provided Masalacatzie would give back the guns he had taken from the commando. Mr. M. explained to him on the stoop⁸¹ of the mission house that he had no right to expect that and Mr. Jenkins said that,

⁸¹ Stoep, or open verandah.

had Masalacatzie first made a commando on Barend, and he returned it and lost his guns, then he might have some reason to expect them to be returned, but as matters stood there could be no reason to expect that. Mr. Moffat stated that he considered that a good remark. Barend or his people at that time also intended to go in on another commando to steal cattle. Mr. Moffat spoke to him about the intention and told him that he should not feel safe in going to the interior if he was determined to carry into effect his intentions. He replied he would then only make a hunt. Mr. M. asked him on what side of the Vaal River he would hunt. He said the north side. Mr. Moffat then said if he was determined on that he would not venture in. Barend upon this went away with Jan Hendrick, Peter David, and old Frans, and after consulting about an hour he returned and told Mr. M. that they were determined upon going to Namaqualand and had entirely abandoned their idea of going up the Vaal River, so that he might go with safety as far as they were concerned.

10 JUNE (WEDNESDAY).

Masalacatzie visited the wagons twice during the day. He had the cattle which were returned by Mohura turned out and after looking at them he told the interpreter to tell Mr. Moffat and myself how much he was obliged to us for what we had done in the matter. He said he could see we supported him and then he told him to tell me that he saw I observed the king's orders, making an allusion to the message I had sent him. He sent us a sheep ready killed and skinned, and in the afternoon a calabash of beer. He

sent one also to Mr. Kift, viewing him as a trader apart from us. Always, after he repaired to the wagons, a party of men arrived to dance and sing.

The rhinoceros cannot see well in front, but when he is approached on one side his sight is very acute. He has always to turn his head to get a distinct view of any object, [this] arising from the position of his eyes which are too deep to admit him to see over the bones in front of the eye.

In speaking to our interpreter regarding visiting the source of the Vaal River he asked if I wished to go there to see if people could come and live there. I immediately explained to him that I had no such intention, that I wished to go and see where the water came out as I had heard that it boiled out of a large hole. Upon asking him what people he thought would come and live there he said he did not know, he only asked the question. I followed it up lest any idea of the kind exist and that he was only re-echoing the ideas of Masalacatzie by saying, "How could people come and live there? That was Masalacatzie's country." He said, "Nevertheless they could come and live there." They introduced in one of their songs that the white people were driving the Amakosa and yet the white people were sitting seeing them dance. They said, "The Amakosa may come over but they shall not get our cattle." When they came down and danced before M. at the wagons they said, "Kill for us; give us flesh that we be strong to turn the cattle when Jan Bloom takes them, or when the Damaras or Barend take them. People that do not eat plenty of flesh are not fat and in a state to retake the cattle when they are carried away. Corn is not proper food for men; they must have meat." The nation is

divided into three classes — *amadodo* or *amatontos*,⁹² *machaha*⁹³ and⁹⁴ or boys who take care of cattle. *Tuna*⁹⁵ is a chief and is always a ringed head. The *machaha* are not permitted to marry. The whole force of the nation is called *umpagate*.⁹⁶

11 JUNE (THURSDAY).

The *Pterocles* (drawings 155 and 156)⁹⁷ when flying cry "Kanaank — Kanaank." During the month of June laying; egg represented under drawing of female. The new *Estrilda*, somewhat like the *Estrilda granatina*, and the *Fringilla elegans* eats the seeds of grass. The *Cratopus* (new) eats grasshoppers and insects. A new *Perdix* was got today; (see drawing 166).⁹⁸ It was with a number of others amongst long grass near the river at Masalacatzie's kraal, and flew up and rested again on the banks of the river amongst the grass. Another, which appears to be a young one of the same species, was also obtained. It was with many others amongst the grass. Flew up; the rest settled again in the grass whilst it perched on a bush, (*vide* specimen marked 166 y). Another species very like the *Perdix nudicollis* has been procured daily since entering the poort, (*vide* drawing 167.)⁹⁹

⁹² *Amadoda* means "men", but *amathonto* is "sitting on the haunches". I suspect that the second word merely indicates Smith's doubt as to the precise sounds that he heard.

⁹³ *Amajaha*, strapping fellows.

⁹⁴ The missing word is *motsetse*.

⁹⁵ *Induna*, a headman.

⁹⁶ *Umphakathi*, or royal council.

⁹⁷ I cannot identify these drawings.

⁹⁸ I cannot trace this drawing.

⁹⁹ I cannot trace this drawing.

Masalacatzie did not visit us today the weather being, according to the account of the chief, too cold for him to venture out. In the evening he sent us a portion of the hinder part of an ox. I sent him a present of some beads, heads of window curtains, etc., with which he was extremely delighted according to the accounts of the chief who was sent to thank me. The latter came rushing down as if mad and sprung into my wagon with such rapidity that he nearly fell over some articles which were in the bottom of the wagon. He appeared scarcely able to speak with delight and at last got me to understand that Masalacatzie thanked me in the strongest manner and said that now he could see that we in reality came from a great king. He also said he would be down tomorrow to talk with me.

12 JUNE (FRIDAY).

A large fire was seen burning last night to the eastward, sometimes in two and at other times in three portions. Grass was also seen burning during the early part of the day. This evening some of the people who had been out hunting stated that the grass had been burnt in the direction in which the fire was seen. Masalacatzie came down in the afternoon and after a long conversation I spoke to him regarding the children and wagons which he had taken. He replied that they ought to purchase them with oxen; he did not say he would not give them up without oxen. He was expressing his anxiety that a road should be open to the Colony. I introduced the subject by stating that the circumstance of his possessing them would be the only difficulty, as their country lay between him and the Colony. He wished to send persons to see the

white king,¹⁰⁰ and he said he would send two oxen to him so that he could sleep in peace.

Female of the *ellipsiprimum*¹⁰¹ was this day shot. There was a considerable herd of them and in it were five males. There is not the slightest appearance of lachrymal sinuses or pits. The eyelashes are white towards the roots and brownish towards the points. The vagina towards the under extremity has a thick row of strong brownish hairs on each side nearly two inches in length; gets shorter upwards. The urethra at the very interior angle. None of the feet have any interunguinal sinuses. Nearly about the middle of the back is a whirl¹⁰² of hair and all behind that along centre of back directed backwards; all before in centre forwards. On the neck the hair is long, on the upper part directed forwards as far as forehead, on the sides downwards, and hangs for some length below the throat. On the sides before whirl the hair lies downwards and slightly forwards; behind, downwards and backwards. From the appearance of the legs of this animal, the body when standing must be lower at the shoulders than the loins.

Chrysopilea 168. [Male: Head above dark green; sides of the head and neck greenish blue; about two inches behind head above greenish, then pinkish green to tail which is a sort of olive green; belly pale rosy colour with a faint purplish tint; about half of body transverse irregular interrupted black hairs; eyes dark brown, pupil with a red margin. Snake long and slender. Found near Masalacatzie's residence in an old

¹⁰⁰ The Governor.

¹⁰¹ *Kobus ellipsiprimum*.

¹⁰² Whorl.

stone wall. Said to occur in numbers.¹⁰³] In M.'s country they call elephants' teeth sea cow teeth, not elephants, because M. is called an elephant.

Many low peals of thunder during the day with lightening in the N.E. Towards evening began to rain; soon changed to hail, and then again to rain which continued during most of the night. Wind, whilst it rained, from the W.N.W.

13 JUNE (SATURDAY).

Mr. Schoon and his party returned late in the evening, having shot three bull elephants and wounded two others. In the morning fine and clear, but towards midday got cloudy again. In the afternoon clear and without clouds; very cold and damp. Masalacatzie did not venture out today. A good supply of beer sent down from [the] kraal. The whole day women passing towards the kraal with pots of beer on their heads.

14 JUNE (SUNDAY).

Whilst Mr. Moffat was employed in the Dutch service Masalacatzie arrived at the wagons. He said nothing but sat down on a chair and once or twice during the service asked questions in a low voice at the chief who had been at Kuruman. The chief's answer was always "Yes," and no more. When the congregation stood up for prayer Masalacatzie also stood up, and his chiefs followed the example. After the service was concluded he made no remarks about it. All his conversation was connected with medicine,

¹⁰³ These square brackets are Smith's.

and he displayed such an anxiety to have some that I was forced to give him 8 doses of salts. There were some masses in the box and those he seized upon and put past.¹⁰⁴ He said he wished [for] all that was in it and that he would send for an ox and exchange for it. Upon being told that it was necessary to keep some lest any of our people might get sick he acknowledged the propriety thereof, and made no more observations relative to getting all. He stopt at the wagons nearly the whole of the day, but did not have either dancing or singing which always took place on other days. Some beer arrived for the people. He was much astonished with lucifers.¹⁰⁵

15 JUNE (MONDAY).

Early in the morning M. arrived at the wagons and was soon followed by a number of men who placed themselves in a semicircle at a little distance in advance of him, he being seated on the front seat of the cart and began to sing, *vide* drawing 80,¹⁰⁶ book.¹⁰⁷ Each singer had a stick in the right hand and the body was almost in constant motion as well as the arms; at times stretching the arms straight out and inclining the body at the same time; at another time drawing the arms into the body in semicircles, sometimes raising one arm with the stick in it and pointing in different directions, at times pointing to the ground. Whilst they were thus engaged Masalacatzie sat part of the time with his elbows resting on his knees and his hands upon his cheeks, apparently in ecstasy with their

¹⁰⁴ Lay by (for future use).

¹⁰⁵ Matches.

¹⁰⁶ I cannot trace this drawing.

¹⁰⁷ Charles Bell's sketch book, in all probability.

performance. Whilst they were thus engaged three persons arrived, one a ring-kop¹⁰⁸ who was walking in front, and the two other boys about 16 or 17 years of age, one carrying over his shoulder on a stick the paws and tail of a lion, the other in the same way the head. When they approached within about twenty yards of the king they laid them down upon the ground, and the ring-kop began to tell his tale. He stood upright and during the relation pointed to the spot where the lion was killed; mentioned that he had wounded two, one in the foot, the other in the arm. The two boys who had deposited their load stood in a bent position with their hands resting on their knees, and their eyes directed to the king. The *tuna*,¹⁰⁹ after concluding his statement, called out "*Byatt*,"¹¹⁰ and then retired and sat down near the singers. The two boys did the same. When they arrive with news they come up, tell their story, and after that is done they salute. When the men are singing most of them keep looking at the king. For representation of the lion story *vide* drawing 79, book.¹¹¹ Gave the lion's head to me at my request; the other parts were carried to the kraal after he retired thither. In the evening fired 8 rockets. Masalacatzie, though at a great distance and attended by some of our party, retreated when the first went up. Upon being asked what he thought of them [he] replied, "What shall I say?" Got letters ready to send off to Kuruman with Maclaniani and Liapeli. A horse of Hume's and also an ox died today. Heavy dews during the night.

¹⁰⁸ *I(li)khehla*, a ringed headman.

¹⁰⁹ *Induna*.

¹¹⁰ *Bayede*, Hail, King. The Matabele royal salute.

¹¹¹ Charles Bell's sketch book. This drawing is reproduced on Plate 5.

16 JUNE (TUESDAY).

About 8 o'clock a.m. Masalacatzie arrived at our wagons and took up his position in the tent and there remained for nearly two hours. He pleaded very much that we would return soon to him as we spoke such pleasant news. He also appeared very anxious for some rockets, but he said he would not ask for any as we had not many. After returning to his kraal he sent down an ox and two of his principal chiefs to endeavour to exchange some rockets. I told them the r[ockets] were the property of our king, and that I could not dispose of them, that I did not sell what I could miss, but had I not occasion for them I should give them. They appeared satisfied and took back the ox.

When we were ready [to] start, this being the day fixed for starting for the country behind the sources of the Vaal River, I went up to his kraal to take farewell. When I entered he was engaged regarding about 25 of his warriors dressed in their tails and making all sorts of absurd gestures before him. One, the chief of them, was in the middle of the kraal speechifying. At first the rest were standing in a semicircle with their shields standing in front of them, but after a time they all began to capper, dance and throw themselves into many ridiculous attitudes, many of them representing their gestures in the fight, others joined in the dance. The chief looked a fine warlike person and was above the middle age and nearly six feet high. Upon inquiring afterwards as to these warriors was told they were some of the people we had daily seen in attendance upon him, and that they had come in that dress to show themselves to the king and

as flash ¹¹² some few had crane feathers on their heads, others bunches of feathers of different descriptions; the chief alone had the otter [?] band. Their shields were of various colours. Immediately after regarding them for a time I went to M. to say farewell. He walked with us as far as the gate and there appointed our guides. To the one which was present he said, "Take care that no injury happens to the white men; if there does you are a dead man as sure as Umcombati ¹¹³ lives" (a chief who was present). The other who was to accompany us was at the wagon. The two principal chiefs were sent down to instruct him; they spoke a long time with him. He put their hands on their hearts and said it was good.

We started about half past twelve having been delayed by some of the oxen having got out of the kraal during the night. M. sent some of his men along with ours to look after them. When he came down in the morning he had a calabash with beer brought at the same time and told us we must drink it; it would be the last of his beer which we would get for some time. He told us that towards the sources of the Liqua ¹¹⁴ in the country where he formerly lived there were now Mantatees, a bad class of people. They were called Matok; ¹¹⁵ [that] they had lately killed their

¹¹² In military parlance a "flash" is a distinguishing mark worn by all members of a brigade in the field.

¹¹³ Mncumbati, according to Posselt, F. W. T., *Fact and Fiction*, Bulawayo, 1935, pp. 165 and 170-171. This Matabele of high rank, whose name is also spelled Nombati, Combati, Combatisi, etc., acted as Mzilikazi's ambassador to the Governor, and returned with Smith to Cape Town, where he signed a treaty on behalf of the Matabele king. Mncumbati's portrait appears on Plate 18; he is lifting the victim by the shoulders. See also pp. 13-14 and 17-18.

¹¹⁴ The upper reaches of the Vaal River.

¹¹⁵ Tlokwa.

king and that they fought with him. The last commando of Dingan had them with it. They have no cattle and they do not belong to Ciconiæ.¹¹⁶

During the day's journey which was almost east along the base of the ridge of hills we passed several small kraals. Most of the people appeared to be the original inhabitants of the country, having a different look to the Matabeli. They most of them appeared in low spirits and as if heartbroken. All wore the Matabeli dress, but they had not generally large holes in the ears nor did they appear easy like the Matabeli in the dress. To each kraal appeared to belong largish herds of cattle. At one kraal the cattle rushed forwards towards the wagons as if they were determined to charge us. Saw several boys about ten years of age with tails both before and behind like the men, and each with a hassegay or two in their hands. Along the side of the ridge of hills near to its base immense ruins of stone kraals formerly inhabited by the aborigines, principally Bapuroo, a tribe of Baquana.¹¹⁷ Perhaps Baquana was originally derived from Quana¹¹⁸ and implies "they of the crocodile," or the chief might have had his name from that reptile and the people were called so as the people of that chief. The kraals appear divided into numerous compartments as if each family had had their houses and cattle kraal separate like the present system of the Batclapins. The day before we reached Masalacatzie's kraal we passed over the ruins of a large Baquan town which was destroyed

¹¹⁶ Sekonyela.

¹¹⁷ In his volume "Africa" I, p. 286, Smith writes: "Batlapi also call themselves Bapuroo-hooro, which means 'they of the steenbok'; also Bapuroo-chuana."

¹¹⁸ Kwena.

by Buys and his assistant.¹¹⁹ They all fled upon being attacked though they had only one gun.

Last night clouds became very thick and during the night occasional drops of rain. Winds from the north-west. Not cold. Dogs barked much during the night.

17 JUNE (WEDNESDAY).

Started at nine and travelled nearly parallel with the river till about three o'clock when we crossed and halted on the south bank near to a kraal of people called Mariutsi¹²⁰ whose houses are placed upon poles. No kraal passed but on the top of a low hill to the left of our road the ruins of [a] stone kraal on the very summit and slopes. The people of the kraal near which we halted being sent for came and brought with them a large pot of beer for sale. They seemed to fear the Litabeli who was with us. A Matabeli chief of the name of Pondi¹²¹ lives to the southeast. Umcombati lives under the large hills to the north of us and Kabalonta,¹²² the greatest chief, lives on the Meriqua. A few drops of rain after we halted, then the clouds began to disperse and before dark the sky became quite clear.

18 JUNE (THURSDAY).

Last night a hard hoar frost. Went over to the kraal to examine the houses. Found them upon elevated

¹¹⁹ Coenraad de Buis. See Theal, G. M., *History of South Africa*, (1834—1854), London, 1888, Vol. iv, pp. 97-98.

¹²⁰ Huruthse [?].

¹²¹ Mpondi, a petty chief. See p. 78.

¹²² Ugwabalandi. See Posselt, F. W. T., *Fact and Fiction*, Bulawayo, 1935, p. 175.

platforms supported by six or eight poles about 8 feet high, and to this platform they ascended by means of two or three thick poles with portions of the branches left. The poles of most of them were so moveable that the house could be made to move from side to side.¹²³

They must have considerable movement during strong winds. On the ground scattered amongst the last were a number of other houses in which they work during the day, those on poles being their sleeping chambers. They build them in that way to secure their property against dogs and themselves against wolves, lions, etc. There was in the middle of the kraal a small, somewhat circular, enclosure in which the cattle lay during the night. Many of the houses had small enclosures within the general one. They keep their corn in large, somewhat globular, baskets or earthenware vessels not burnt. The opening is shut by a stone plastered round and over with cow dung. The houses on the ground have circular cavities towards their centres with a raised ring round their circumference in which they make fire. No divisions in the houses. Cook outside of the house within the enclosure. Have the same sort of pumpkin as at Motito; greenish, striped with white. Say the elephants have destroyed all their corn. They have houses also built upon poles placed in the corn land to keep off game, birds, etc.

When Masalacatzie arrives in any particular district of his country, portions of his subjects repair to where he is and demand flesh. After they have danced and that is finished then he gives the different parties each an ox to kill. When they approach him with such an object they appear in their war dresses, and with

¹²³ Compare Moffat, R., *Missionary Labours and Scenes in Southern Africa*, London, 1842, p. 520.

a chief at their head, as happened the morning we left Masalacatzie's kraal. The *machaha* keep by themselves and the men by themselves. The last attack that was made by Dingan neither party conquered. They discontinued fighting of one accord and both repaired to their homes. The commando of Dingan was composed partly of *machaha* and partly of men. Masalacatzie's was all men. At Mosegha there is a kraal principally of women, the mothers of the *machaha*, who are placed there to provide food for the *machaha*. Umpondi, a small chief who lives behind the Cashan hills,¹²⁴ has charge of 4 kraals. He is a minor chief. He lies in the road on which Masalacatzie approached his present residence from the sources of the Vaal River.

A little before daylight, and for some time till the sun gets pretty strong, extremely cold. During the night moderately cold particularly when hoar frost; latent caloric¹²⁵ given out and in melting absorbed. Towards evening a small herd of elephants seen to right of road. Two men absent during the night (Tennant and Hastwell). Two rhinoceroses seen standing under a tree.

19 JUNE (FRIDAY).

Tennant and Hastwell not having arrived before 1 p.m. we only advanced about three hours. They had lost themselves the night before and had slept in the fields. As they were approaching the wagons they met four lions.

¹²⁴ Magaliesberg.

¹²⁵ Latent heat.

Masalacatzie has two grades amongst his chiefs, viz: *numzan*¹²⁶ and *tuna*,¹²⁷ the former the highest. Calepi is a *tuna* but he has nevertheless more power and a greater command than many of the *numzan*. He has three or four regiments under him. The real *machaha* cannot marry without the consent of the king. They are taken when young and ranked as *machaha* and cattle are given by the king to support them. The real Matabeli have large holes in the lobe of the ear; most of those who have been conquered have not. The kraal of women where our oxen were at Mosega consists of women, part of them old ones whose husbands are dead, others of young women, intended for the *machaha* when they are permitted to marry.

THREE KINDS OF ANTELOPE.

1. Like *A. ellipsiprymnus* in size; dark brown with a black stripe along the sides and crossing in front of the breast; horns large, lying forward; back very broad; inhabits towards sources of Meriqua; Both horns.¹²⁸

2. Black buck about size of last; black like a wildebeest, below like the bastard hartebeest; horns about 15 inches long, slanting slightly backwards; beard under chin; three or four stripes on face black and colour of belly; all horns; [inhabits] hills east of Meriqua; called [by] natives *klama muchaidi*.¹²⁹

3. Quagga bok: About the size of a spring bok; striped blackish and dull white down the sides.

¹²⁶ *Umunumzane*, headman.

¹²⁷ *Induna*.

¹²⁸ i.e. both male and female.

¹²⁹ *Kgama*, a hartebeest; *mochosa*, a single male hartebeest.

Inclubo: ¹⁸⁰ Like the tyger but smaller and with single spots.

Along this river a species of wild hog with very long tusks and of a reddish brown colour; smaller than the common hog.

The *A. ellipsiprimnus* has four mammae, no inguinal pores. A female rhinoceros (black) with a very young one seen today, also buffaloes with calves. A box tortoise got in the river.

20 JUNE (SATURDAY).

Halted during the day in order to ascend the Cashan hills. Very warm during the middle of the day. Grass burning to the south which obscured the atmosphere so that the view from the hills was very limited. Saw three *Rh[inoceros] simus* on way to hills; one shot, a male. Front horn about 15 inches long, the largest of the three species. Also saw a male of the *A. ellipsiprimnus* amongst the bushes near base of hill.

On some rising ground observed the remains of several stone kraals. The Caffers from the kraal we left on the morning of the 18 were all near to us. This day employed in drying the meat of an elephant which had been shot a few days previous by Mr. Schoon's party. They sang during almost the entire of the night.

A crocodile was shot and also a female and young *Rhinoceros simus* by our party which went down the river. Wagon sent for them a little before sunset; returned about nine o'clock with both and the head of the old cow. The mother first shot; the young one

¹⁸⁰ I cannot identify this word.

would not leave her but kept butting her with its head till shot. Gave all a glass of spirits each and settled that a glass should be given to each of the men on guard during the night whilst it should last. Some in consequence volunteered to keep watch every night in order to get the spirits.

21 JUNE (SUNDAY).

Prayers were read by Mr. Bell about 12 noon. Wolves and lions heard during the night.

22 JUNE (MONDAY).¹⁸¹

23 JUNE (TUESDAY).

Required to halt yesterday to prepare the young rhinoceros, etc. During last night a few drops of rain and in the course of the day some smart showers. Sky obscured during most of the day by thick clouds; cleared away towards evening. Lightening towards the south after dark. The crocodile had in its stomach a number of small stones and portions of the shell of a tortoise and the hoof of an antelope. The *Picus* with red mustachoes had in its stomach ants, etc.; the *Otis cristata*, Kori,¹⁸² (large like *Arabs*) a great quantity of ants. The *Estrilda* and *Carduelis* eat principally grass seeds.

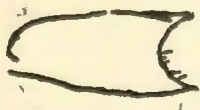
The penis of crocodile single. Croc.....¹⁸³
Length of intestinal canal 21 feet 6 inches; length of animal 9½ feet; liver nearly in two portions, a slight

¹⁸¹ There is no entry for this date.

¹⁸² Khohe, the korhaan.

¹⁸³ Name incomplete.

connection at lower part under heart; pericardium very thick and strong, inside pure white containing a great quantity of liquor pericardii; stomach a large roundish bag with very thick coats, inside much wrinkled; a small sac at commencement of intestines, then four folds of intestine closely connected together as represented in drawing.¹³⁴ At the top of the outermost, the gall duct opens; the gall bladder lies under the right lobe of the liver and is of a pyriform shape; duct white and strong; the small intestines are very strong, the large intestines short and also very strong; the testes of a light red colour and somewhat cylindrical, rounded at each extremity; kidneys firmly tied down in pelvis and of a reddish black colour; peritoneum adhering very firmly to anterior parietes of abdomen and also tying the bowels down firmly; the liver firmly tied down and enveloped in a firm white membrane; stomach loose; trachea runs down nearly in middle of oesophagus then inclines a little to the left and after that makes a sharp turn to the right, soon after which it divides into two principal branches, one turns off to the right side and the other goes to the left; towards glottis its rings are perfect; before it divides there is a vacant space; hinder part of tongue crescent shaped and thin, so that when tongue is retracted it lies over glottis. Though killed on the 20 the muscular fibres yet retain their irritability and contract forcibly when cut even so strongly as to move the limbs. For representation of internal parts see drawing, page 19.¹³⁵



¹³⁴ I cannot trace this drawing.

¹³⁵ I cannot trace this drawing.

24 JUNE (WEDNESDAY).

In the large powder barrel in a bag tied with twine and containing two small pieces of stick is the heart and organs of generation of the crocodile; that with the head and eye injured is a male, the other is a female. Towards evening caught a young black rhinoceros. It was in company with its mother and she, upon getting two or three balls, fled and the dog turned it. It made several attacks upon the people, flew at them with great determination and butted with its head violently. It had great strength; carried Mr. Bell. Tied it during the night in order to get a drawing of it in the morning.

A part of the road before halting was very bad. In the valley between the Cashan hills¹³⁶ and the trap ridge to the south must at one time have been a very great population; every little hillock and piece of rising ground in the bottom of the valley appears to have been completely covered with stone kraals, the walls of some of the divisions at least eight feet high. The stones of which they are built are of a rusty colour, and when viewed at a distance the masses appear like extensive patches of burnt grass. Indeed for such we took them till we approached them. The valley is well supplied with many small streams of fine water and great cultivation. Towards the top of the valley the bush gets very extensive and close. In this valley which is about ten miles in width the Bacashan¹³⁷ used formerly to reside. They were destroyed and scattered by the Mantaties.

¹³⁶ Magaliesberg.

¹³⁷ Bakhshane. The tribe of the chief Khashane, who gave his name to the Kashan Mountains.

The black rhinoceros (young) rose from his sleep very tame. He appeared to have entirely forgot how to butt with his head and could be approached with all safety, and seemed to delight in being scratched and petted. He only seemed to think of food and sucked the fingers of the party; also ran after any person who came near him, to get food. Drunk a considerable quantity of water and eat some Caffer corn; also was observed endeavouring to chew twigs of bushes.

The road was very bad over large trap masses and when crossing one of these ridges the axle of the cart broke close to the right wheel. Tied the cart to the hinder part of one of the wagons and in that way took it on to the halting place. A large bok of a yellowish colour with indistinct white spots seen towards the base of the Cashan hills.

25 JUNE (THURSDAY).

Tennant engaged making a wooden axle tree for the cart. 8 men went out to hunt the antelope mentioned yesterday. A rhinoceros came close to the wagon; dogs fell upon him and he retreated. Elephants seen passing along the sides of the Cashan hills at a little distance from the wagons.

Botha shot yesterday a vlak vark, No. 188, drawing:¹³⁸ hair on back of neck and anterior part of back long and thick; also rather long and close on anterior part of head, and a sort of whiskers along each edge of lower jaw; on the body a very scanty covering of

¹³⁸ Original drawing and proof of unpublished plate of *Phascochoerus* are in the collection of Ford originals in the Library of the University of the Witwatersrand. The vlakvark is the wart-hog.

whitish hair, generally short; that on back of neck and fore part of back rufous towards base, reddish white towards tips; ears within with stripes of long white hair; eyes brown; eyebrows long and black; eyelashes black; whiskers pale rufous; hair of face pale rufous white; large callous bare spots on knees; eyes very small; front part of body strong in proportion to hinder part; head large in proportion to body; under each eye a conical cartilagenous protruberance, none in front of eyes; between them and teeth a few bristly black hairs scattered over muzzle which is otherwise nearly bare, only a few white hairs mixed with them scarcely visible and very short. (A female.) Some long black bristles between eye and excrescence, four paps, inguinal.

Jaculus, drawing 185: ¹³⁹ Colour of back greenish brown; about six inches from head the scales are margined on each side in black so as to give an appearance of slightly waved longitudinal black lines; the centre row of scales of back lighter than the lateral scales so as to give the appearance of a light stripe along middle of back; sides greyish green, which is also the colour of the dorsal line; some of the scales with black specks on lateral angle, the black edgings of back are seen but a little way on the tail; back and sides of tail nearly the same colour as the back; The first eight inches from head no variegations, the form a flattened cylinder; the rest of body somewhat or rather distinctly quadrangular; tail flattened, 4-sided towards base, rounded during the rest of its length, above neck close to head two or three faint greenish transverse lines; top of head brownish green; sides the same; greenish

¹³⁹ I cannot trace this drawing.

yellow upper lip towards angle of mouth and under eye; eyes brown, black pupil with a brown red clear ring; under chin white; throat and anterior part of belly yellowish white, rest of belly pearly white; hinder margins of plates pale buff; along each side of belly on plates, about $1\frac{1}{2}$ lines from extremities, pale greenish black longitudinal line which terminates about six inches on the tail, towards point yellowish brown; length nearly three feet; caught amongst large stones during the heat of the day.

26 JUNE (FRIDAY).

Passed out of the Cashan valley where the rivers run to the westward and got to another with the river running S.E. at first.

Yesterday a species of hartebeest shot; much smaller than the Colonial one, but from the ridges on the horns being so distinctly marked there can exist no doubt as to its being full grown. In the course of the day saw three others of the same size, one a male. The former appeared to have some dark streaks upon the sides particularly towards the shoulders; no lachrymal sinus, but under and in front of the eyes a large roundish gland with an opening discharging a viscid humour which clots the hair that covers it together; unguinal sinuses; a broad rufous bar across face just below forehead, and both above and below that the centre of the face is black, the muzzle small and somewhat crescent shaped, black tail, reaches nearly to houghs,¹⁴⁰ or rather the hair of tail long, the last two thirds, and directed backwards and downwards when the tail is hanging, so that there appears almost nothing

¹⁴⁰ Hocks.

on the sides and front of tail, that at [ti]p the longest; inguinal pores; ¹⁴¹ it does not appear in running so low behind as the Colonial hartebeest.

Carduelis, No. 186 drawing, ¹⁴² eats the seeds of grass and is generally found amongst the long grass; when disturbed flies up and commonly perches upon small shrubs or again in the grass.

The number of kraals seen during the latter part of this day's journey not so great as in the Cashan valley but still considerable. All situated upon the sides of ridges or where there are low hills upon them, and built of stone. The population here at one time must have been very great; now not a single inhabitant to be seen. The whole of the tract over which we have travelled since leaving the kraal where Masalacatzie was residing might be thickly colonised. The flats are extensive, water abundant, and grass very luxuriant. During the rainy season great quantities of rain must fall as the flats are much cut by water courses, and many hollow places are everywhere seen without grass and which must be at times filled with water; also over the flats the traces of elephants are deeply impressed in the ground which must have been made at times when the country was soft from abundance of water. If well examined there would be no difficulty in finding good roads. Should irrigation be necessary for the growth of corn there is little chance of that being practicable, at least to any extent. The hartebeest shot on the 25 is No. 187 drawing. ¹⁴³

Botha with two others reached the wagons last night about ten o'clock p.m., and stated that they had shot

¹⁴¹ Blank in MS.

¹⁴² I cannot trace this drawing.

¹⁴³ I cannot trace this drawing.

a female kodoe about 4 miles distance which they considered as different to the Colonial kodoe. On that account made arrangements to remain here till Monday.

27 JUNE (SATURDAY).

Despatched a wagon at an early hour to bring the kodoe. During the night wild dogs were heard close to our encampment. The lory like *Coluis* calls "oua, oua" somewhat like the low cry of an infant, but in a very soft tone. They collect in parties upon the tops of bushes, particularly in the mornings, and often many of them together keep repeating these cries at short intervals.

KODOE, DRAWING 189.¹⁴⁴

The head of this animal, a female, has much the appearance of the head of the female eland; the neck and indeed the general form resembles also the female eland; eye large in proportion to the animal and, like the eland's, set in the same way; from the top of the head between the ears begins a mane of short, reddish brown hair which is blackish brown towards its root; on the crown it is very short; on the first part of the neck it lies a little backwards, lower part of neck a little forwards, on the shoulder backwards and outwards; the mane terminates just opposite hinder edge of shoulder; neck rusty grey; body pale rusty fawn colour, lighter towards and on belly, from knee-joints downwards pale fulvous; hind part of bend of knee white, also hinder part of humerus white, but between these white the colour is same as body, passing in a

¹⁴⁴ I cannot trace this drawing.

broad ring right round the leg; between false hoofs and hoof of black brown, which extends under edge of hoofs; a sort of short mane of a whiter colour or pale rusty white from beginning of throat to commencement of breast hanging nearly directly downwards; insides of thighs white; insides of hinder tibia, etc. rusty white; an indistinct whitish mark in front of each tarsus and carpus; between each of the false hoofs on forelegs black and also a little above them, a tuft of long black hair surrounding each false hoof on hinder legs; hair on hinder and lower part of buttocks longer than on body, and forming behind a sort of fringe pointing backwards and lying over the nates which have only a very thin covering of whitish hair; colour of skin there blackish brown, upper surface along backbone to near tail a narrow white stripe and from that down sides to near belly eight or nine more or less regular narrow pure white stripes; upper surface of tail rufous dull, under surface pure white next to those, pure black below, brown above, very extremity of tail fulvous; upper eyelids white and from a little in front of eye a white line extends forwards and downwards, meeting the other of the opposite side in centre of face immediately over that white mark, and over where they meet brown black pencilled with rufous; farther up the prevailing tint rufous brown[?], between ears lighter, below white mark the same colour as immediately over it, getting narrower and almost lost before muzzle; over the muzzle blackish brown and broad; muzzle black; eyelashes black; sides of head in front pale fawn colour pencilled with white; hinder parts under ears and eyes greyish white pencilled with black; about two inches below the hinder extremity of each eye an oblong white spot, and another about

two inches below, and a good way in front of that on the lower edge of lower jaw; upper lip from muzzle to angle white, chin also white; no sinus lachrimae nor pores; no unguinal sinuses, no unguinal pores; mammae four, two and two; groins flesh-coloured; some long hairs on posterior part of belly before udder; length of head 16 inches; length of neck 19 inches; height at shoulder 4 feet 2 inches; height at rump 4 feet 3 inches; length of tail 15 inches; longest hairs 18 inches; length from nose to base of tail 6 feet $9\frac{1}{2}$ inches.

28 JUNE (SUNDAY).

Last evening three Matabeli joined us and stated they had been sent to accompany us by Masalacatzie, one a Bechuana, one the chief of a party to the north of the Cashan hills not far from this. Prayers at one p.m.

29 JUNE (MONDAY).

The tyger [sic] when pursued by dogs prefers to retreat to a hole in the ground rather than to a tree. When in a hole and a gun is fired into it he immediately springs out, and should any person be opposite the hole he will fly upon him. Should he have been wounded by the shot he first bites one and then flies to another. He kills small baboons, bites them dead, and then suddenly flies to escape the vengeance of the old ones. A male baboon, if once he gets hold of him, quickly bites him to death. He is often pursued for a distance by the herd after killing a young one. When they go away from it he returns and eats it. He sometimes kills his prey, then leaves it lying in the

place where he killed it whilst he retreats a little and watches what may come to eat of it; that he also kills. In this way he has been known to catch dogs, cats, etc. by killing a sheep and letting it remain on the spot where it was caught. Sometimes he hangs up animals which he may catch upon trees, the natives say till they stink, and then returns and eats them. The tiger is never far from the spot where he has food waiting for him. When persons are passing near to him he will remain still, neither attempt to injure the person nor run away. The lion, on the contrary, generally gets up and runs off should he see a man. The lion generally remains close to his food when he has killed anything. In this way he differs from the tiger. Most of the game in this direction retreat to the hills during the winter. The footmarks and dung of both old and young rhinoceroses were seen on the very top of the Cashan hills. Elephants often pass over the tops of high mountains. The new species of *Bucco* with crest is pursued by small birds, and like the owl harassed by them. Whenever it is discovered it flies always into the lower parts of trees or shrubs, etc.; never perches on the top. It is an inhabitant of the sides of hills and eats berries.

Travelled about $5\frac{1}{4}$ [hours], and halted under another transverse ridge which divides rivers. We travelled close to the river which rises under this ridge, and had it been otherwise than we found it to be, weak in point of water, the flats which are narrow on both sides might have been irrigated by the water being led out. Before halting the smook of burning grass was seen in advance of us, and towards dusk the flames began to spread around us and to roll in one continued line along the sides of the hills towards us. I had fire

set to the grass around our encampment, and in that way we viewed the approach of the opposing fire with perfect indifference. Also farther to the south the grass had also been burnt; indeed, ever since we have left Masalacatzie's kraal there has almost always been grass burning around us. The Ma[tabeli] say that it must have been set on fire by hunters.

30 JUNE (TUESDAY).

After six hours' travelling reached a largish river running off to the east. Some bad road. Several large springs towards Cashan hills which might be led out.

1 JULY (WEDNESDAY).

Anatomy of *ellipsiprymnus*: Spleen about a foot long attached to left side of stomach near oesophagus, about a foot long. Five inches at one extremity and about $4\frac{1}{2}$ middle; liver one lobe with indentations; a small lobe behind near middle and another behind at right extremity; gall bladder near right extremity of liver behind of a pyriform shape, and contains dark green bile; omentum thin, and contains veins of fat; stomach large with a deep indentation or pinch at under extremity; three stomach[s]; the oesophagus small and opens into the large one whose inner surface is thickly studded with slender papillae, firm and of about two lines ¹⁴⁵ in length; the 2[nd] stomach small and very muscular, lying to one side of entrance of oesophagus, inside with loose folds of inner membrane hanging into cavity inner or loose edged serrated with fine hard

¹⁴⁵ A line is one-twelfth of an inch.

minute papillae and its side rough from minute hard papillae; third stomach with thin coats and loose membranes like second close to it, but without the papillae, contents very thin in this stomach; caecum without folds inside; lungs: right one large lobe and some lobelli, left with three lobes, one, the lowermost, forked deeply; stomach from upper extremity to lower two feet, breadth 18 inches, small intestines 60, caecum 15 inches, great intestines 20 feet; caecum smooth inside; near to third stomach a swelling in duodenum, (*vide* drawing of abdominal contents); ¹⁴⁶ Kidneys quite smooth on surface like those of sheep, etc.; mesentery ties the intestines firmly together; large not much greater in calibre than small, more muscular; caecum and beginning of large thick with coats thin. Male: no appearance of lachrymary organs, but near angle of each eye in edge of lower lid inside of a small elevation of lid a small punctum lachrymae, no inguinal pores, but the belly nearly bare in and about the groins; scrotum thickly covered with hair; at front of sheath of penis some hair pretty thick, about an inch and a half long; no inguinal sinuses; hair of neck shorter than in female, the general colour much darker, particularly on the upper parts; the legs towards feet also darker; the edging to hoofs dull white and very narrow; a dull white ring surrounds each false hoof.

Length from nose to base of horns 12 inches.

Length of horns following curve 2 feet.

Width between tips of horns $8\frac{1}{2}$ inches.

Width at curvature $11\frac{1}{2}$ inches.

Width at base 2 inches.

¹⁴⁶ I cannot trace this drawing.

Length from base of horns to base of tail 5 feet 6 inches.

Length of tail to tuft ¹⁴⁷ 12½ inches [?].

Length of tuft 7 inches.

Height at shoulder 4 feet.

Height at rump 4 feet 4 inches.

Bears 9 inches long, inside four striæ of white hair external of each ear.¹⁴⁸

When running holds his head erect, and the shoulders are rather lower than hinder parts. A number of males found together this day; only a few females. Two of former were shot. Flesh good; rather hard. Has a strong smell when approached something like stale urine, only occasionally felt. Eyelashes: white at base, black towards points; eyes large, fine brown worked with a darker brown particularly towards pupils; tuft at tip of tail of long hair curled upwards; the neck of the male appears shorter than female, but much stronger and broader above. The orebi has two inguinal pores nearly at junction of hinder legs, and each filled with a moderately long yellowish hair variously twisted; it has no unguinal sinus, but between fore claws a deep black sulcus ¹⁴⁹ which is covered by the hair of the lower and anterior parts of the legs; an oblique lachrymal sinus, the interior edge being a sort of flap or lid, so, Towards morning several lions were heard near our camp.

The riet bok has neither unguinal sinuses nor slits; it has inguinal pores, but they are much in advance of those of the ourebi, and have no hair in them; its head is thick in proportion to its length.

¹⁴⁷ This measurement is illegible.

¹⁴⁸ Thus in MS.

¹⁴⁹ Groove.

2 JULY (THURSDAY).

Travelled about 5½ hours and reached the banks of a largish river just about dark. Very little wood of any description near where we halted; only a few shrubs and trees along the banks of the river. The water runs strong and in the course of the stream numerous deep holes in which live sea cows, crocodiles, etc. Last night was very cold; grass burning at a considerable distance around us.

Last evening Private James Terry of the 98 Regt. demanded of me if Mr. Bell was to be called during the morning watch and without waiting for my answer he said: "If he gets up I will walk off from the watch." I told him that was a regulation of mine that one of the gentlemen should be called before daylight, and if he left his watch on that account he must abide the consequences. He replied he did not care, he would not continue as sentinel if Mr. Bell was up. Some time afterwards I sent for Terry and in presence of Lowe told him he must not leave his post though Mr. Bell was up. He said he would do so. I then told him to take my friendly advice and not do it as he would repent it. His answer was he would do it. Early next morning Mr. Bell reported to me that he had found it necessary to place Bezuidenhout upon watch as Terry immediately left his post on his being called. I requested from Mr. Bell to give in a written report of the circumstance which he did, *vide* report.¹⁵⁰ In the evening Botha reported that he had shot a sea cow close to where we halted, and as it was a favourable situation to get the animal out of the water I determined to remain next day in order to obtain a drawing of her.

¹⁵⁰ I have been unable to trace this report.

3 JULY (FRIDAY).

Last night hard frost; ice nearly half an inch thick. About 8 a.m. proceeded to the spot where the sea cow had been shot, and in a short time after our arrival a span of oxen reached us, and by their assistance we got her quickly out of the water, after fixing a catten¹⁵¹ round the body behind the forelegs. Mr. Ford then proceeded to delineate her.¹⁵² She measured from base of tail to space between ears 8 feet 8 inches; the head from space between ears to centre of upper lip two feet two inches; length of forelegs two feet two inches; height at shoulder four feet eight inches; height at rump four feet six inches; length of hinder legs one foot eleven inches; length of tail fourteen inches; hide an inch and a half thick; colour of upper and lateral parts of body and head dark purple brown; belly and inner sides of legs rosy pink or flesh colour; sides towards belly thinly sprinkled with blackish spots about the size of large split peas; hinder part of back variegated with small tubers¹⁵³ or large granulations of a darker colour than other parts of body; a few hairs very thinly scattered over body, each side of upper lip fringed with short stiff black hairs; centre of upper lip descends more than sides; between nostrils and margins of upper lip and on front of upper lip a few tufts of fulvous hair like slender painting brushes only very long and weak, also a few on sides of lower lip; in front a considerable quantity of short rufous yellow hair equally dispersed,

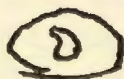
¹⁵¹ Dutch "ketten," a chain.

¹⁵² Original drawing of *Hippopotamus amphibius* is in the collection of Ford originals in the Library of the University of the Witwatersrand. It is Plate 6 of "Mammalia" in Smith's *Illustrations of the Zoology of South Africa*, London, 1849.

¹⁵³ Swellings.

but rather close towards angles of mouth on lower lip where the hair occurs in the form of brushes; there are also single hairs thinly dispersed amongst them, stiffer and shorter than those forming the brushes; insides and margins of ears thinly covered with short fine whitish hair; width of mouth in front 14 inches; depth from eyes to ramus of under jaw 18 inches; from top of eyebrow to opposite 13 inches, between ears 18 inches; ears three inches long; mammae two, small; udder small, and shows itself from vagina extending forwards between hinder legs; anus small, directly under root of tail; vagina little below it appears in a transverse form and much wrinkled like radii of a circle some way below it; clitoris appears quite external, point bending upwards towards vagina and that side all firmly attached to parts above, a sort of sheath or prepuce surrounds the lateral and under parts and with the finger can [be] separated from body of organ and then there appears a cavity nearly an inch and a half deep; this organ stands upon an elevated oval spot, the skin of the elevation whitish red and but little wrinkled, round it an edging of coarse wrinkled soft skin having the same colour as the other parts of the skin. Lateral

view
external



vide drawing by Mr. Ford of
parts.¹⁵⁴

4 JULY (SATURDAY).

Travelled about 4½ hours and passed to the eastward of the kloof through which Mr. Moffat passed

¹⁵⁴ I cannot trace this drawing.

to visit Masalacatzie.¹⁵⁵ A short distance to the east of where we halted are two small hillocks by which M. lived when Mr. Moffat visited him; the remains of the kraal yet to be seen. This was the first station the Matabeli took up after leaving their own country. They passed on their way to this [place] the sources of the Liqua.¹⁵⁶ They say they emigrated to their present country on account of Dingan, and though the country about the Malopo¹⁵⁷ is very fine yet they do not graze their cattle there fearing Jan Bloom. A portion of their people is on the Wankets'¹⁵⁸ side where unless after rains there is no water but what they get by digging holes, yet they are under the necessity of living there as they cannot live in the well-watered districts on account of fearing enemies. There are immense tracts of well-watered country which they might inhabit were they not so harassed by attacks from different quarters. They have always people going about in advance of their country as spies and where these see anything they run to the stations as quickly as possible. The last commando of Chaka was nearly as soon at the station as the persons who ran to give notice of their approach. I told them of various ways by which news might be more rapidly carried; they said they had no method but that of runners or spies and that was slow. They said their spies were liable to be seen by a commando, killed, and

¹⁵⁵ Commando Nek. There is no doubt that the Expedition passed through this poort from south to north. Smith's description of the stones and bush and of the lie of the ground in his topographical report makes this clear.

¹⁵⁶ Vaal River.

¹⁵⁷ Molopo River.

¹⁵⁸ Ngwaketse.

then they knew nothing of the approach till they were upon them.

5 JULY (SUNDAY).

Service about 2 p.m. Thermometer last night fell to 21°. Atmosphere very much obscured by the smoak of the grass which has lately been burning in every direction; unable to see any distance.

A male kodoe and a new species of hawk seen today.

6 JULY (MONDAY).

Thermometer last night 27½. A male waterbok shot this morning.

About 1 p.m. started and returned a short distance to the poort which we passed. Road very bad; thick bush on northern side to Oli.^{158*} After halting at river shot 7 sea cows; those were in great numbers in the water which was very deep. Moderately cold during the night.

Had much difficulty in persuading the Litabeli *tuna* to take a letter to Mr. Moffat, he returning from this [place] to his king. Says his orders were to show us the country where Masalacatzie formerly lived, and then when we turned back he was to leave us and go on to say when we would be back. Said we could get no water more to the east and stated that his heart was sore that we did not go directly back.

7 JULY (TUESDAY).

Coluber, No. 191: Top of head and upper and lateral part of neck immediately at hindhead brown,

^{158*} Oori, or Crocodile River.

the latter with a mixture of black, from centre of last in middle of back a fine black line about $\frac{1}{4}$ of an inch long, back and sides reddish brown with a splendid¹⁵⁹ pearly gloss lighter towards belly; belly pearly with a yellowish tint; about 13 inches long; slender in proportion to its length; head very small; eyes dark, small; tail pointed, about $2\frac{1}{2}$ inches in length. Got on 4 July, 1835, when digging a road across a dry river.

8 JULY (WEDNESDAY).

Halted in order to ascend the Cashan mountains. Started soon after daylight and on our way thither shot an eland. From the top of the Mountains had an extensive view to the east and N.E.

Two lions and numerous hyænas had been to eat of the rhinoceros last night. They had effected an opening along the course of the backbone. Long after we started for the mountains one of our party went to the dead animal and there shot a wolf. Before dusk another was there and early in the afternoon some jackals. The lions (2) passed by before the wolf was shot and in sight of the wagons. When the shot was fired they issued from their lurking place, a small knoll at about the distance of half a mile, to see what had happened, then returned again. Saw a large herd of bastard gemsboks; close to base of mountains fresh footmarks of elephants.

Received letters from Mr. Moffat and Mr. Kift. The morning and forenoon very cloudy; winds from the N.E. and extremely cold. Sun got through soon after twelve; clouds dispersed a little and it became

¹⁵⁹ Splendid or bright.

moderately warm. Masalacatzie's old kraal, where Messrs. Moffat and Archbald¹⁶⁰ visited him, lay to the west¹⁶¹ of us where we were upon the top of the mountains.

The Matabeli when they first entered this country took a course a good way to the eastward, but finding the country badly watered they established themselves where Mr. Moffat found them.¹⁶² The first battle which took place between Dingan's commando and Masalacatzie's people was to the south of the range a little to the eastward of where we ascended the mountains.¹⁶³

The leopard when he attacks a flock of sheep bites a great number and kills without eating; he catches them always by the breast or the lower part of the throat. He kills also calves of a year old in the same way. Piet saw one of the *Herpestes pharaonis* near Masalacatzie's kraal, only it was a little smaller than that found in the Colony. Muishonds are seldom seen in this country.

¹⁶⁰ Robert Moffat visited Mzilikazi in 1829, and just before reaching the Matabele chief's kraal met James Archbell, of the Wesleyan Missionary Society, who was making for the same place, which was near Pretoria North. Moffat had travelled from Kuruman via Mafeking and Zeerust, but Archbell had proceeded from Platberg, near the present Windsorton Road, through Maquassi and along the Vaal to beyond Parys, after which he struck across country to the Matabele kraal. See Moffat, R., *Missionary Labours and Scenes in Southern Africa*, London, 1842, p. 510 *et seq.*, and also *South African Quarterly Journal*, No. IV, July to September, 1830, Cape Town, 1830, p. 407.

¹⁶¹ Smith appears to have ascended the Magaliesberg from the north a little to the east of Hartebeestepoort. As he faced north Mzilikazi's kraal of 1829, which was upon the Entsabotluku, or Aapie's River, must have been to the east, and not west.

¹⁶² See Moffat, R., *op. cit.* p. 530.

¹⁶³ i.e. in the direction of Pretoria.

9 JULY (THURSDAY).

Travelled $4\frac{1}{4}$ hours to the Oli river where it passes between some high hills. Several rhinoceroses seen during the day, all black ones. Botha shot a male kodoe, and it being at some distance from the wagons, I sent back four men and one of Masalacatzie's Caffers to remain by it during the night.

Last night thermometer fell to 31; very cloudy during the day, and once or twice a very few drops of rain.

Five Caffers were seen crossing the country towards the kraal of Maseli,¹⁶⁴ who grows tobacco for Masalacatzie.

Close and warm in the middle of the day; during the two last days the wind has principally blown from the N. and N.E.

A black rhinoceros pursued Hastwell for some distance and only ceased following when the latter approached the wagons. He was shot at the wagons. Several were seen at the old kraals but none could be procured. Near to the Oli Mr. Moffat's wagon stuck fast in the wet ground. It is almost impossible to get wagons over the flats during the rainy season, and people can with difficulty walk in low situations on account of sinking so deep and the feet getting so encumbered with clay.

Full moon.

10 JULY (FRIDAY).

Oxen beginning to appear very lean and the hair on many of them standing up. They do not pull the

¹⁶⁴ Matseli, chief of a branch of the Kwena. See p. 153, footnote 240.

wagons so well as some months ago though they are considerably lighter. A few appear to be suffering from disease of the hoofs; even those that were not very long ago exceedingly fat are now looking lean and fatigued.

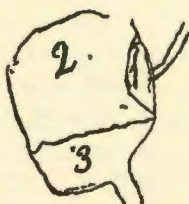
VISCERA OF HYRAX WITH BLACK SPOT ON BACK.

Liver four lobes, the 3 of drawing,¹⁶⁵ deeply divided in front and unless examined it looks like two lobes. That marked No. 1 has at the left side of its base a long narrow and loose lobe on the concave surface; it has no gall bladder but a variety of gall tubes which unite in one which lies closely attached to concave surface of liver and opens into the small intestines about 2 inches from pylorus; a yellowish thick bile. These ducts, the single one as well as the ramifications, were filled with *Taeniae* with a globular head and pointed joints at the lateral and hinder edges. The colour a dark reddish black, all the lobes. Spleen dark red, finely freckled with white dots; very thin one edge, the other considerably thicker. Kidney very flat where it lies on sides, slight convex side covered by intestines; flat the outer curve instead of convex. The intestinal canal: length from pylorus to 1 colon, 8 feet eleven inches; length of first colon 6 inches; length of intestines between 1 and 2 colon, 21 inches; length of second colon, 5 inches and a half. At the upper extremity of 2nd colon two divergent caeca $3\frac{1}{2}$ inches long one at each side like two horns, long, conical and sharp at point, but without any glands; inner surface quite smooth. Length of intestines from 2nd colon

¹⁶⁵ Perhaps Plate 4 of Smith's *Illustrations of the Zoology of South Africa*, London, 1849. *Hyrax* is the Rock Rabbit.

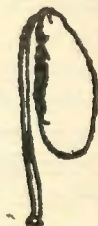
to rectum, 3 feet two inches; rectum 4 inches. The last 3 feet of intestines from 2nd colon to rectum in a healthy state seem to contain knotty faeces, the first two feet faeces as in other parts of bowels. All the smaller intestines very delicate and thin. The 2nd colon also thin, but thicker than the intestines. Stomach from one extremity to the other six inches and a half. The pyloric extremity the largest. The oesophagus and duodenum are but about 1 inch and a half apart. The smaller or oesophageal extremity is stronger and firmer than the other extremity, the inner surface finely marked by irregular rugae, some longitudinal some waved and some transverse of a harsh feel. A little below where oesophagus enters, a crescent of the internal coat projects slightly downwards or towards the greater extremity of stomach, its loose edge semicircular concave. This valve, as it may be called, divides partially the stomach into two cavities, [or] at least contracts its caliber very much; its loose edges are slightly jagged or serrated, the teeth very close together, probably glands; their points rounded and their entire form somewhat cylindrical. The greater extremity of stomach from this has its inner coat fine and soft, almost approaching to villous; like the inner surface of the intestines it is without any rugae. When the stomach contracts above this valve the valve will almost shut the pylorus, as it lies close to it when the greater extremity contracts; if partial the valve will be pushed back towards the other opening and the contents of the stomach will be forced into the duodenum. The first three feet of small intestines is delicately villous on inner coat; in the rest the villi are scarcely perceptible, [there] being a soft slippery surface about this place. There appears a

quantity of thin reddish-white fluid in the gut. The stomach represented was completely dilated with food (grass), and when cut open the food had a glutinous coating on every part of it which peeled off in strips when taken hold of by the fingers. The first colon is large, and by projecting internal bands is formed into three distinct cells. Where the small intestines enter there is one in a somewhat longitudinal direction, but short, immediately under opening, and there under the entrance of that gut forms a small cell more towards the under extremity. Where the continuation of the gut goes off there is a transverse one, nearly extending as high as half the caliber. Inside would appear so:



The intestines between this colon and second are fine inside and resemble the lower part of small intestines. The first colon has coats rather stronger than the intestines. The second colon is throughout thin, delicate without rugae or villi, the continuation from it the same. The coats of rectum stronger. The upper part of duodenum also contained a great quantity of *Taeniae*. By mistake it is mentioned that the ventricular valve lies close to duodenum; it is a considerable distance from it and could not by any means be made to shut it; correct the statement. The testes lie inside of the abdomen, some way below the kidneys, under extremity largest; from upper the seminiferous ducts

arise, they turn down and as far as lower extremity of testes lie in contact with them, so: The vesicula seminales lie on each side of neck of bladder, tortuous and kept close together by membrane. The penis resembles more that of a baboon than of any other animal I know. Its sheath is loose and detached from abdomen, and glans projects readily from it.



Thermometer in my wagon at $\frac{1}{2}$ past three p.m. 81. Outside cold wind.

The dassie chews the cud. Two more obtained today, both with the black mark on the back, one a young one.

Whilst the people were proceeding this morning to the spot where the kodoe was shot, they met two Bechuana men and one woman, who stated that they were on their way to a kraal to the westward to get corn. Towards dusk one of them came to the wagons to get fire, and stated that they were by the rhinoceros which was shot yesterday. They belonged to Maseli's tribe, but he being dead, the people are now under charge of his brother. This man wore the Matabeli tails, etc., but in great numbers in front so as completely to conceal the organs of generation. I have always noticed that the Bechuanas who have from necessity been forced to adopt that portion of dress use much more tails than the regular Matabeli.

A buffalo, crocodile and young sea cow shot today. The men who went last night to watch the kodoe reported that they saw no animals of prey approach it during the night. The Caffer who came in search of fire appeared quite terrified when I came up to the

fire. I told him to return tomorrow morning and we would kill some game for them.

11 JULY (SATURDAY).

About 14 Caffers came to the wagons this morning partly Bapoo¹⁶⁶ and partly Baquana. Several of the latter yet wore the Bechuana covering for the genitals; others had the Matabeli covering. The Bapoo had it; they are nearer to the Matabeli kraals under Umpondi, a *tuna* living on the west of the Oori and on the north of the Cashan mountains. It was difficult to get anything out of them; they seemed to fear the Matabeli who were with us and it was impossible to get an interview with them without the others being there. The moment I called the interpreter one of the Matabeli also followed; they must have been instructed to perform that duty. Towards evening they brought several loads of rhinoceros flesh close to our wagons and there hung it on trees, made a fence near it, and there took up their abode.

Elephants have young during the summer, also buffaloes. The rhinoceroses have young during the whole year. One shot today must have been only a few days old (black). The Baquana say that two kinds are only in this country. The black, which they call *muchli*¹⁶⁷ and the white *mohohoo*.¹⁶⁸

During this season the male and female of the rooye rheebok are generally apart in small tróops; the same generally with the *A. ellipsiprymnus*. Sometimes a considerable herd of males with one or two females.

¹⁶⁶ Pô, a branch of the Kwena.

¹⁶⁷ I cannot identify this word.

¹⁶⁸ *Mogohu*.

Animal has a strong smell of urine which seems to be restricted to the skin.

The same sickness that has been so fatal in Masalacatzie's country has also prevailed in this country, and has carried off many. It commences in the head and extends to the whole body. The people are so stupid that it is quite impossible to get any account of its symptoms.

The Baquans say that there has been very little rain here last year; they never saw so little water in the Oori. When they succeed in getting crops they are very abundant. The natives found here appear the most ignorant and stupid I have yet met with. They say they don't know to almost everything, but whether that is really the case or if they are induced to make such answers from fear of Masalacatzie is to me doubtful. They are much more attentive to the latter when they address them than to our interpreter when asking questions by my direction. They invariably and obstinately listened to the common remarks of the Matabeli though called upon to attend to the questions I put to them, which annoyed the interpreter not a little. Their dialect is different from that spoken by the Buchuanas at Kuruman, and particularly the names of animals. Oftentimes the interpreter found considerable difficulty in rendering himself intelligible, and frequently, without a good deal of tautology, he could not understand their replies. They seldom laughed unless when in conversation with the Matabeli, and nothing but short remarks could be got from them unless when they observed the Matabeli entering into explanations regarding the subjects proposed. They would then dilate a little and speak regarding the points. They say they see snakes occasionally, but when they

see them they go off and never kill them. The puff adder is occasionally seen here, but they have never seen any very large snakes.

Piet shot *A. melampus*, female, with much milk in the udder; supposed to have had a young one. The males and females of this species at present live principally apart.

The Baquana here have the same sort of knives as the Batclapin and hanging round their necks in the same way. They also have claws of tigers, lions, etc. attached to strings round the neck like them. The lobe of the ear is pierced with a small hole only, and some have in them small pieces of wood like the thorns of the *Mimosa*.

They break in pieces the heads and porous portions of bone, lay them on the coal for a few minutes, and then chew them. The marrow and oily parts liquified by the heat flows out and is swallowed. The bony part they reject, usually giving it to dogs. When they have been eating meat, etc. which was fat they generally rub their hands dry on their limbs or with a little ashes or cow dung.

They seem to pay but little attention to their hair; they generally have it rather long and dishevelled.

12 JULY (SUNDAY).

Had service about 1 p.m. Three Baquana attended and appeared surprised. They came and seated themselves previous to the assemblage, and surveyed with apparent suspicion the different people as they seated themselves around them. After service I caused the interpreter to put several questions to them touching the Divine Being. They said they did not know the

meaning of the word *moremo*;¹⁶⁹ that they know nothing but game. They had not even vague notions about the origin of man; they said they only saw men and that they were all the same. One of them who appeared to be about forty years of age said their principal king, Matseli,¹⁷⁰ died when he was very young; he had never seen him; that ever since he can remember they had been without cattle; those had been taken from them during wars. They said rain and thunder came of themselves. Many instances occurred during this short conversation of different words being used by them from those employed by the Buchuanas. Tobacco they call *machuque*.¹⁷¹ They say they eat no roots but only berries from the kareehout¹⁷² when they are ripe. They trust for food entirely to game and corn. They dig very deep square holes by the sides of rivers and waters for the game. They bury their dead in a sort of bent position (*vide* drawing)¹⁷³ and fix them in a kaross. They always lived in this part of the country. They never go near the Matabeli. Matseli died of sickness long before the Matabeli were seen. They say they do not fear the Matabeli. The natives with us place the twigs or slender trees intended for the handles of hassegays in the fire for a time till they get in a measure burnt in order to get them easily to peel. They also place them in the fire for a time to get them, when bent, into a straight form. Some of the natives puncture their ears higher than the lobe opposite to the tragus, but few of them have anything hanging from the ears. They make the sheaths in which

¹⁶⁹ *Modimo*.

¹⁷⁰ Chief of a branch of the Kwenas.

¹⁷¹ *Mocoko*.

¹⁷² *Rhus lancea*, or karreeboom.

¹⁷³ See Plate 16.

they place their knives of leather. Their karosses are of all kinds of skin; whatever game they can procure they seem to convert the skins into karosses. The handles of their hassegays are eight or nine feet long, and strong. The spear at the extremity is of considerable size and with these they kill game. They are always looking out for flights of ass vogels,¹⁷⁴ and when they see them alighting in fields they instantly repair to the spot, and if flesh be there they deprive them of their prey.

13 JULY (MONDAY).

Thermometer last night 24. Grass burning again in all directions. Atmosphere beginning to be obscured. A female rooye rheeboek, head and greater part of neck dull rufous; a deep inguinal pore in each groin inside of thighs on sides of anterior mammae; mammae four; no inguinal sinuses or lachrymary organs visible; an oval bare spot under each ear (large), tail bushy, principally white, centre above toward root same colour as body; vagina with a small projecting point at inferior extremity; some small white hair on and alongside of it; vagina vertical.

Passed over a country thickly wooded; passed the remains of two Zoola kraals which consisted of nothing but ashes, it being their custom to burn the walls of their kraals and their houses before leaving the spot.

In the bush a great number and variety of birds, and at least forty or fifty rhinoceroses were seen, many of them quite young, but those of different ages. Some appeared not many days old; others must have been many months. Two of the species with the horns

¹⁷⁴ Aasvoëls, or vultures.

nearly of equal length were seen together, one large, the other about half grown. They have a much bluer colour than either of the others. Elephants seem here also to abound. We reached the outspan place a little before dark, and it was with considerable exertions that we succeeded in getting a kraal made for the oxen. The Baquana accompanied us with the hopes of getting such game as might be shot. The Matabeli, before emigrating so far as their present country, were dispersed over this country. Kabalonta¹⁷⁵ lived by some small hills to the east of our present station on a small stream which disappeared in the sand soon after it left the spring. Calipi lived nearby where Umpondi now does.

A black bird smaller than a crow was this day seen amongst the bushes.

14 JULY (TUESDAY).

Water standing in front of the wagons froze during the night; very cold early in the morning. Travelled three hours along the banks of the Oori River in one of the dry channels which carries water to the Oori during the wet season. The disselboom of one of the wagons broke; repaired it with expedition and proceeded. Kindled a fire to warm the bolt there being no borer [?] sufficiently large for the bolt; cooled the bolt by digging a hole in the sand where it was a little damp and covering it up.

During this day passed two deserted kraals, one in a romantic situation amidst huge masses of bare granite. The houses in this kraal were mostly raised upon poles. The other had been one of Masalacatzie's posts; it was

¹⁷⁵ See note 4 on pp. 242-244.

nearly entire, many of the houses standing and on the floor of some ashes and pieces of wood half burnt; also abundance of corn pitchers and broken pots. This post was abandoned at the time Dingan's commando attacked the station more to the eastward, and probably in the hurry the articles mentioned were left behind. Walls of bushes, the cattle kraal in the centre and the houses in a circle round it. Great quantities of bones of animals they had killed; near to it a very extensive thorn hedge made for enclosing game. The footmarks of elephants, rhinoceroses, sea cows and a great variety of other animals fresh on the sand which margins the stream below where we encamped. Wolves heard at night. The newborn [?] young of the white rhinoceros brought by Botha, taken from the mother. A number of cameleopards seen today with some very young ones.

15 JULY (WEDNESDAY).

Typhlops, No. 199. Caught amongst earth when cutting bushes to make a kraal last evening. Colour of back bluish pink with a purple tint; the greater portion of each scale rich brown, so that it has rather a mottled appearance. The brown of centre of scale in a transverse stripe, each scale has one beneath the same only the ground more of a flesh colour and the brown in crescents instead of directly across. One large somewhat oval scale on top of head; others smaller, narrower, and dispersed obliquely round its anus close to tail, the latter with a strong, short and sharp aculeus, with which it assists itself in its motions. Eyes dull red, pupil circular, black. Eyes look very dull, nearly all of the same diameter. Point of tail rounded. Head a little depressed, mouth a little behind

nose, formed ; the scales of head all descend to edge of fore lip, nostrils under fore lip. Length 13 inches.

Travelled three hours and a half, principally along the banks of the Oori River through thick bush; saw abundance of rhinoceroses, etc., some with young ones. Killed a young ox, not having been able to procure any game during the day.

16 JULY (THURSDAY).

Thermometer during last night fell to 41. In the sun this morning at 10 a.m. 83; in the shade 62. Tennant shot a small *Accipiter*, black. *Herpestes* No. . . . ¹⁷⁶: spleen shaped as in drawing, page 31, ¹⁷⁷ light red, clouded with darker red. Lung right side four lobes, left side three. Kidney rather flat posterior surface, anterior convex, outer crescent-shaped, interior side nearly even with a small hollow for ureter and vessels. Lungs light flesh colour, trachea imperfect behind. Liver dark red, lightest towards edges. 7 lobes on lung [?] under concave side near root. Gall bladder lying about an inch and a quarter from pylorus. Length from pylorus to caecum 22 inches; length from caecum to anus $6\frac{1}{2}$ inches. Length of caecum nearly one inch, contracted and firm at apex. In the small intestines circular patches of small glands like small seeds one 6 inches from pylorus and the second about 8 inches from that. The apex of caecum glandular, the caecum very thin. The large intestines thin, small, firm; stomach with strong longitudinal rugae, most marked towards lower or ¹⁷⁸ convex side.

¹⁷⁶ No number given.

¹⁷⁷ Of George Ford's sketch book, in all probability.

¹⁷⁸ MS. has "on".

Last night a herd of buffaloes approached the river near our camp. They appeared like a large herd of cattle; some had no hair upon them which they say is a mark of age. They are not so savage here as in the Colony. In the herd were two calves, one apparently a few days old. It could not keep up with the herd when they were flying from the hunters; occasionally the bulls returned to it and kept it up. During the time they were shooting them, many were cohabiting. The females keep always in front, the bulls behind. The hunters estimated that there were at least 30¹⁷⁹ bulls in the herd. They shot two and wounded several others. During the night lions roaring in various directions round our encampment, also towards morning. Nothing had been to the buffaloes though they were not above a mile from our camp.

17 JULY (FRIDAY).

Ascended a small conical hill near to where we halted last night to see the spot where the battle between the Griquas and Matabeli was fought.¹⁸⁰ It was upon a low ridge between two slight valleys near to the Clabalican¹⁸¹ River. In one of the valleys were a few bushes closely set on the ridge and a few scattered bushes. All the cattle were crowded together upon that ridge, and according to the account of the Matabeli who were with us there must have been an immense number. The Griqua commando was divided into small portions and encircling the cattle; they were sleeping in parties

¹⁷⁹ Perhaps 50.

¹⁸⁰ Moordkop. See map.

¹⁸¹ Hex River. Harris called it the Machachochan River. See Harris, W. C., *The Wild Sports of Southern Africa*, London, 1839, p. 233.

by the small bushes. When the attack commenced they were all divided. Their loss was very great, arising in various ways. The greatest number were trampled by the cattle which scampered off in all directions as soon as the Matabeli commenced. Others were killed by the Griquas themselves who fired without showing consideration, and others were killed by the Matabeli. The horses were tied fast and almost all of them were killed. In consequence of the Matabeli appearing to wonder why I was desirous of seeing the spot, I determined upon giving up the idea of visiting it as was my intention. I however desired one of the party, a man whose statement I could depend upon, to take it in his course and get the interpreter and the Matabeli to accompany him. On reaching the spot he did not require to be told that he was now upon the scene of action; the number of bones told the tale. He says skulls of men and horses and bones of different parts of the bodies of both lay so thick that they could be distinctly seen from a distance. In one place a great number of bones of horses were almost in a line which probably was one of the places where they made them fast. Upon looking round they found broken stocks of guns, flaps of saddles, stirrup-irons, old clothes, hats, balls, powderhorns, etc. in abundance. He picked up the lock of a gun, but without cock. So certain were the Griquas that night that no danger awaited them that they actually stripped to go to sleep.

The proceedings of this commando illustrate correctly the character of the Hottentot; when they have been engaged in any evil act they fear for the moment, but if what they suppose a time for danger passes without anything occurring, they never after fancy that it is possible for anything to take place. The delay of a

few days is certain to enable their opponents to take them by surprise. Any that spoke of danger that night and suggested caution were designated as cowards and ridiculed.

A party ought never to attack Hottentot plunderers the night after the crime is committed as they possibly may be on their guard; but leave two or three nights to pass and then they go to sleep as satisfied as if at home. I have often been told when questioning them that "We were in a place of danger and nothing happened, therefore why should we now fear."

At the time that the commando attacked the Matabeli, Calipi was absent with the *machaha* to retake cattle which Ratsipip¹⁸² had taken from Ramabutsetsi.¹⁸³ The Matabeli commando was in charge of a commoner and not of a *tuna*. The commando that attacked the Bastards, Peter David, etc., was under a *tuna* who has since been killed for witchcraft. He had washed himself with medicine in order to injure the king. They say he was a rascal.

The Matabeli say all the hills seen to the N.E. of us are infested by the flies which destroy cattle.

A herd of bastard hartebeasts was seen, amongst which were several young ones some months old, perhaps six or seven. The males were very bold; always remained behind or on the flanks and when they got behind bushes one or two of the males invariably moved to one side to keep in view the wagons and people. A solitary gnu was with the herd and they fled from place to place together. The game here appeared particularly tame, permitting the wagons to keep within

¹⁸² Rathsibi, a Tswana chief. See p. 170, footnote 273.

¹⁸³ Ramabutsetse was a Mantati, or Tlokwa chief. See pp. 119-120 and p. 136.

gunshot of them. Hedges for intrapping game were here and there seen on the sides of our road. In the course of this day's journey observed young grass shooting out about the roots of the old. Hot during the day.

18 JULY (SATURDAY).

Thermometer last night 39. Travelled $5\frac{3}{4}$ hours and before sunset reached one of Masalacatzie's outposts where were a great number of cattle, principally cows, in charge of a few young men, the ring-kop who had the chief charge of the post being absent on a visit to his wives. They say that a portion of the ring-kops are detached in this way in charge of posts whilst their wives are at their regular kraals, and that whilst on this duty they can from time to time either go and see their wives or their wives may visit them, but they never reside at their kraal. From this sort of arrangement generally half of the married men are living apart from their wives; [they] say it is the custom. I explained to them that Dingan was in the habit of punishing his married men by causing them to live apart from their wives, with a view to ascertain if such a plan was also practised by the Matabeli. They replied by saying they never did so. When they put a man to death they put their hand on the chin whilst the body is kept fixed and twist the head round.

A small party of Bechuanas passed near to the wagons on their way to their kraal which was towards the Oori River. Most of them traded with watermelons which they had brought from a kraal on the Klabalican River. They were very much delighted to hear that a rhinoceros had been shot by our party and was close to where we met them; they immediately repaired to

it. The party that was with us some time ago cut all the rhinoceros meat into narrow strips and dried it, hanging it on branches of trees. As they got game, they prepared it in that way, and left it at different places to take it up on their return.

It appears to me that Masalacatzie must have been suspicious of us from our insisting to visit the country towards the sources of the Liqua, and that probably induced him to send the *tuna* who joined us on the road. Fear of our intentions probably made him determine upon moving after we left him; it is possible he might suspect that we had some understanding with Dingan or the Griquas.

During the day we fell in with three cameleopards, two rather small and one very large; their heads were distinctly seen much above the bush though that was rather high. I pursued them on horseback but could not get close to them; they did not appear to go fast and yet they kept leaving the horse. It was not possible to get them off the wind, for though I made various exertions to turn them and though at times they appeared inclined to turn, they always sided back again to the wind. Whilst running they kept constantly moving their tails from side to side gently, their heads always directed slightly towards me, their necks slanting upwards and forwards. The large one was finely spotted. They appear as if sliding themselves forward, seeming to raise the fore and hinder foot of the same side at the same time.

Ramabutsetsi was a Mantatee chief who had the charge of a post of Masalacatzie's cattle towards the Marique. He is no longer with Masalacatzie, nor do they know where he is. Ratsipip fled as the Matabeli commando approached and left the cattle. He was a

Bechuana. They don't know where he is but said he is far to the north.

During the day passed several deserted kraals and saw some at a distance close to the base of the range equally without inhabitants. Though I was told that it was the Matabeli custom to burn their kraals on leaving them, those were entire with the exception of the houses, and therefore it is not improbable that those we saw burnt had been from Dingan's commandoes. They seem generally to place their kraals upon the ridges or bases of hills on the slope in order to be able to see the cattle grazing during the day. They often place them near to little hills in order to have a place to ascend and enjoy an extensive view.

19 JULY (SUNDAY).

Last night thermometer 31. Eight Matabeli boys visited our camp about 9 a.m. and brought some milk for sale. Two young women were with them, one with the mammae very large and pendulous like a woman giving suck. All the men declared that she was but a child and had no husband. There are, they say, no women with husbands at the kraal. These young women are with them to cook for them and bring water and firewood.

Thermometer in the sun at noon 84; in the shade 72. Service at 4 p.m.

20 JULY (MONDAY).

The lory begins to fly very early in the mornings. It perches upon the tops of trees and cries like a young lamb, only not so sharp, "Mea, mea, mea"; sometimes only once at a time, at other times it repeats the sound.

On the 18 July two *Oryx typicus* were shot, one beginning to get his summer coat. On the rump of one a few red feathers appearing, and about the sides of breast just at the bends of the wings, as well as on the flanks, some black ones. The bill was of a reddish flesh colour.

The greatest difficulty is experienced in keeping the people in a state in which they would be ready to act promptly at a moment's notice. Though I have so often desired that no man shall sleep without his shoes, yet this morning I discovered seven without them. One of the number replied to me when I admonished him, "But you know, Sir, I knew where they were and could have had them on at a moment's notice." Had we been attacked in the night, that moment's delay might have cost him his life.

The thermometer in the sun at 10 a.m. 110; last night 42. The wind this morning at and about sunrise very cold; the thermometer was sheltered from it in the shade at the same time with sun 68.

Travelled about 6 hours through a close thorn-bush requiring much attention to keep the wagons from getting entangled. We saw several small kraals to the north of us, and towards dark reached one of some size in which were two *tunas* and about 25 men with a proportion of women considerably greater than the men, many of them unmarried, and with very little clothing, some of them only with a small rag of skin in front, nothing behind, others with the regular Zoola waistbelt as got at Dingan's. Several neat head ornaments procured composed of the skin of the tail of a small *Herpestes*. The *tunas* seemed very pleased to see us and immediately brought me a full supply of milk and beer. In the kraal were a tolerable number

of houses thatched with grass to the very ground and much crossed by grass cords, the doors made of wicker work. In the kraals numbers of elevated platforms upon which they store pumpkins, etc; also over many of the doors of the houses cattle horns. Sent the cattle to the kraal it being too late to make a kraal for them. Got a supply of firewood from the chief.

21 JULY (TUESDAY).

Another supply of milk and beer was brought me this morning and both the *tunas* appeared extremely anxious for beads. Many of the women were this morning occupied outside of the kraal in making grass mats to sleep upon. They bind the grass together by means of grass cords.

I made many inquiries today regarding the present residence of Masalacatzie, but could learn nothing, their policy evidently being to keep his dwelling place unknown; though our guides know where he is they will not tell. Early this morning they turned out our cattle and about eight o'clock they turned out their own and drove them immediately to the water. After they are in the field they are divided into smaller herds and with each several boys of 16 or 17 years of age proceed to the fields. They are armed with hassegays and small shields. Cattle watching appears to be the duty of youths of that age. The whole care of the men seems to be turned to the cattle, and their minds entirely engrossed in them. Every herd that passed from the water formed a subject of general remark and both the *tunas* gave numerous instructions to the herders relative to them. All the cattle appeared in

good condition, and many of them were springing about as they left the kraal gate. When that was observed there was an address uttered by someone or other to the animals and the herders following them kept screaming aloud till too far to be heard.

Some pumpkins were offered for sale and as soon as it became generally known in the kraal that we were buying them, almost every woman flew to her store in order to be in the market and get a few beads. After twelve were purchased the chief prevented any more being sold. The women that came afterwards he ordered away, and upon their showing some reluctance to turn off he began pelting them with cow-dung. Cuetaili,¹⁸⁴ who was with us, took those which were placed on the ground after the order and tossed them away, by which several were broken to pieces. Last night and also this morning we had examples of the little feeling they had for their women. When parties of them came to our encampment to look on, the chief as well as the others immediately ordered them away, and when they showed any reluctance to leave they sprung up and threatened them with the sambuc.¹⁸⁵ At these times men and boys were permitted to mix with our people and gaze about as they chose. On visiting the chiefs in the kraal I saw some very aged women within the fences also employed in making mats. They begged snuff and beads. I had only a few in a paper and two nearly equally old asked for them. I made them draw straws who should have them; the plan and result amused both as well as the lookers-on very much.

¹⁸⁴ Kwatale (?).

¹⁸⁵ Sjambok, or riding whip of hide.

One of the *tunas* was engaged in preparing medicines for sick people. He had a leather bag in which small roots of various descriptions seemed to be mixed as also pieces of skin, etc., and he was breaking to pieces with a stone a large root or piece of wood to mix with them.

Thermometer 31 in the night; in my wagon at 10 a.m., 70.

22 JULY (WEDNESDAY).

The axle of the cart was again broken today, having caught against a portion of projecting wood. Passed several kraals with abundance of cattle but very few men; a great number of women and children. One kraal consisting of *machaha* was passed; only a small number. Towards evening reached two kraals near the point of a hill where there were several springs, one very large in the flat and the soil all round a perfect quagmire so that the oxen are very apt to get fast, which happened to one of ours. The *tuna* of one of the kraals was very friendly and brought us abundance of milk, beer, some pumpkins and beans.

Ever since the last commando of Dingan when the men of Masalacatzie gave up and did not hold on after the others ceased fighting, their wives have been separated by the king's order and at present they reside in kraals by themselves, but permission is given to them to visit their wives for a time when they are inclined. The *machaha* were absent on a commando at the time Dingan's men arrived. Several married women were, however, seen in all the kraals which we visited.

23 JULY (THURSDAY).

Started about 12 o'clock and travelled to near the kraal where we left Mr. Kift and the wagons. In the afternoon the disselboom¹⁸⁶ of Ishmael's wagon broke again as we were passing a small stream with a very deep channel and steep banks. Repaired it with riems; left the bugel¹⁸⁷ out.

Whilst engaged in repairing that our guide arrived and stated that Mr. Moffat had returned to the kraal where we left him and Mr. Kift, that he had come on horseback and that Masalacatzie was behind. This I expected would be the case as I have had reason to think that he still looks with suspicion upon us and that he would not return to the same kraal lest we should have been showing the road to a commando.

Passed some small kraals to the right of our road and were visited by several men and a few *machaha*. The whole surface of the country looks black, the grass having almost everywhere been burnt since we left this part of the country. At the kraal from whence we started this morning the people were very annoying with their clamour, particularly the women and children. At last, on my complaining of it to our guide he flogged them all away and laid the sambuc¹⁸⁸ also across the shoulders of several of the men. None of them resisted; flight was the order of the day. Most of the women were much afraid when I approached them, apparently dreading the beard. Several of the young men and also some old ones followed us for several miles begging tobacco, or rather snuff. A

¹⁸⁶ Wagon shaft.

¹⁸⁷ Beugel, or iron shackle of the disselboom or shaft.

¹⁸⁸ Sjambok, or riding whip of hide.

bastard hartebeest was shot and four Matabeli carried it to the wagons. I gave them half of it which delighted them very much; they showered praises in abundance upon the white men.

24 JULY (FRIDAY).

The days are getting very warm and the nights are now temperate. Started about ten a.m. and reached the kraal where we left Mr. Moffat and Mr. Kift a little before sunset.

Just before starting a troop of Baquans arrived near to our wagons. They stated that they had been living far to the N.E. and that they were on their way to Mosiga. There were five or six *machaha* with them in their war dresses; one of the latter was driving a few half starved cows, and the others appeared in charge of the Baquans and seemed to direct their advances and halts as military officers direct the movements of their troops. They seemed to treat them with great hauteur and when questions were asked, or they were by them otherwise addressed, they often treated them with the utmost indifference, not condescending to make a reply or even evince reason for them thinking that their words were heard or attended to. They kept pace with the wagons till near the kraal where we were to halt, and there they left us for one of the adjoining kraals. The women were all heavily loaded and had in their load all their cooking utensils, skins, etc.; some of the men also carried corn and hassegays of the large description such as we had already seen with the poor people for killing game. Mr. Moffat met us some distance from the wagons. We found all to our great joy well and during our absence no untoward occurrences.

25 JULY (SATURDAY).

Engaged during the day making arrangements for our farther operations. A quarrelsome appearance shown amongst some of the people and some symptoms of an inclination to fight with each other. A good deal of jeering and remarks which I could not well comprehend. Cautioned them as to the bad effects of such conduct.

26 JULY (SUNDAY).

Mr. Moffat heard either Syme or Botha, both of whom arrived before the wagons, remark that their time was up and that they were determined upon leaving provided I was intending to go further inland. From two others I heard that such was the conversation of several others of the party and that dissatisfaction existed in the party on the subject of proceeding and that a bad feeling prevailed which was chiefly occasioned by their dislike to one of the corporals. I determined upon opening my mind to them on the subject and admonishing them as to the impropriety of such conduct. Monday morning I fixed upon as the period to do that, but finding that Mr. Moffat was determined upon leaving us at daylight of that day I thought it desirable that I should be acquainted with the state of feeling previous to his leaving. I therefore, against my inclination, decided upon doing that immediately. With that determination I had every member of the Expedition before me and told them in a few words what I had seen and what I had heard, and also how sorry I was that now, when we were on the eve of finishing our journey, a spirit should be

evinced quite contrary to what I had formerly seen. I therefore requested that all those who were disposed to stand by me and act with me in prosecution of my intention, which was to go farther inland, should move to one side, and that those who were disposed to abandon me should stand fast. Not one kept his place, though a few seemed rather sulky, amongst which were Botha, Syme and Philip. The first I have always looked upon as the worst man of the whole party; he is a person who will endeavour to urge others to evil, whilst he will, by his cunning and address, give the uncautious reason to think he is one of the best characters. I was told by some good men of the party that a man was the prime mover in whom I appeared to have great confidence. I demanded who he was and upon being told I explained to them that it was quite the reverse of what they believed. I had no confidence in him; it was true they had never heard me reprove him on the road, but that arose from his having given me no occasion as far as I could discover, but that I was not unheedful of him, and was never without my suspicions which led me to watch attentively his conduct. They appeared satisfied, saying that they thought it was proper to put me on my guard as to him and that they were glad I was not ignorant of his real character. This man¹⁸⁰ was a convict at Cape Town for murder, where I took much trouble and got him freed from his punishment. He came to my house, took me by the knees, and bent down saying he would never think he could be grateful enough to me or serve me sufficiently.

¹⁸⁰ Andries Botha. See Vol. i of this Diary, p. 33.

27 JULY (MONDAY).

Mr. Moffat left us about 7 a.m. on purpose to return to Mosiga where Masalacatzie and his wagon were. I gave him some notes of matters I wished should be explained to Masalacatzie, and also letters for the Colony. The people all appear in good humour today.

In relation to the execution of ten persons which took place at the kraal where we left the wagons and Mr. Kift, Andries, who remained with Mr. Kift, states that on Tuesday morning, whilst he was standing in the door of the kraal, 13 men entered with their shields and hassegays as they go on a journey, and when inside went and sat down on the right hand side after saluting the king who was sitting in the upper part of the kraal. He did not speak to them but spoke with his *tunas*. Some time after this he sent his servant to tell Andries and Pickene [?],¹⁹⁰ who were still standing by the door, that they must not remain there; they must come and sit by him. They went. He said through the interpreter to Andries that he was not a Coranna, a Bastard, or a Hottentot, but he was a white man; and then continued to speak with his *tuna*. Then Combati¹⁹¹ spoke to the accused. There was one ring-kop amongst the number, an old man. Then he stood up and spoke for a long time, then went again and sat down. Then the man, who was killed behind the kraal by Umcotue¹⁹² as will be afterwards mentioned, stood up and spoke; whilst speaking he wept much. After speaking a long time Combati waved his hand at him, upon which he went

¹⁹⁰ Piekenier (?).

¹⁹¹ Mncumbati. See p. 74, footnote 113.

¹⁹² Mokatwe. He was an induna of Mzilikazi.

back and sat down. Then a young man stood up and spoke; he spoke about ten words when Mas. waved his hand and he held his tongue. After this the man that wept stood up again and spoke for some time but scarcely intelligibly, he was weeping so; then Mas. waved his hand and he went and sat down. Then a long black man got up and spoke for a short time. When he had done Mas. pointed to him to take his seat apart from the party, which he did by going to the left side of the kraal door. Then an old man stood up, a Bechuana with a grey beard; he was the chief of the party and had excited them to murder the men by administering poison in beer. He denied the charge. Mas. pointed out to him to retire to the same place. Then the young man that was accused spoke for a long time. Mas. showed him by his hand to go back to the party. Then Masalacatzie got up and retired to his house. Andries and Piquenr [?] ¹⁸³ went with him to his house and he gave them beer, and then they got up to go to the wagons. When they came out they were still sitting, the accused and the one apart as mentioned already. In the evening Masalacatzie was sitting outside the kraal, with all his people and the accused also, holding court. [He] did not go there.

On Wednesday, about 10 o'clock, [he] went up to the kraal. They were then trying cases. Those that spoke yesterday also spoke this day, but little. The *tunas* spoke with them and, he supposes, were delivering their sentences. Andries and P. got up and went away, so did Masalacatzie. Then the accused got up and walked out of the kraal and sat down

¹⁸³ Piekenier (?).

outside of the kraal gate and there continued all the day. No people sat with them. Combati, soon after they entered the kraal, left from Mas. and came down to the party and spoke to them, not as if angry. None of them said anything. He then returned to Mas. and sat down. Whilst the old ring-kop was speaking he was constantly walking. This ring-kop was the person in charge of the party and not one of the accused. None of the others had rings. The ring-kop always remained with them. On Thursday, about midday, whilst Andries was returning from the bush with wood and passing behind the kraal, Umcotue came from the kraal preceded by the man that cried so much. When they came near to an aardvark hole Umcotue said something to him and he immediately laid himself down upon his belly with his hands crossed under his forehead; so as he got in that position the other with an axe gave him a cut in the back of the neck which separated the vertebrae. Bled much. He then took the kaross, pulled it up under his head, turned him over, and then pushed his head into the hole. The right leg he bent inwards, the left being a little bent. He then took a thick sharp stick and pushed it up his anus and left about six inches out. The stick was about two or three feet in length. He pushed the stick with great violence into the body, then took up the axe and returned to the kraal. He had the stick, axe and hassegay when he came from the kraal. Umcotue did not appear to do it with sorrow or reluctance. He wiped the axe before he returned to the kraal on the grass. Some time after Andries had returned to the wagon and got tea for Mr. Moffat and Mr. Kift, Masalacatzie came down to the wagons where he remained a short time; then he stood up and called

Combati, Umcotue and Calepi, and with them he went behind one of our wagons and talked for some time. Then he returned to the people and shortly after got up and with Umcotue and Calepi walked away towards the river. He and they then stood by a bush whilst his servant went and called Combati who was at the river washing. Then they all together went up the river a little way and then Combati returned to the kraal. Then with a party of several people they came down to the wagons, and whilst there one of the young men intended to be drowned went and asked the shield of one of the men left in charge of the wagons who gave it to him. Immediately Combati spoke to him and he turned back and gave it up to its owner. From the wagons they proceeded to where Mas. was standing; the other men also went, and when on the bank all sat down. Then Combati went to Mas. and talked for a time. Calepi then came and took him by the hand. He stood up and he carried him away in front of the others to Mas. Calepi then made fast his arms against his sides. He then lay down on his side and Combati fastened his legs together below the knees. Then Calepi fixed a riem round his neck, whilst Umcotue brought a long stone which they fastened by the riem. Then Combati took him by the legs, Calepi by the shoulders, and threw him from the bank into the water.^{193*} They stood for some time and then walked off. His limbs and body continued for two days above the water; his head was under. Mas. with his four *tunas* returned to the wagons. The other men went off to the river and washed themselves. Combati, when he went past the wagons, had a

^{193*} See Plate 18.

hassagay, a karrie and riems in his hand. None of the others had hassegays, only each a karrie. He was condemned for having connection with a young unmarried girl; one of the ring-kops caught him in the act.

On Friday Andries was out shooting and he came upon the body of another dead man, rather aged, a short yellow man; his head was also in a hole. This man was anxious to have the wife of a Matabeli but he could not get her, so he got from the old grey bearded man medicine to kill her. He could see nothing about his body but the stick up his anus; his head was in a hole.

On Monday afternoon, walking up the side of the river to shoot, he saw a woman lying on her back with her hands crossed upon her belly, her head in a hole with the kaross under it and a stick pushed into the organs of generation. She was a young woman; no marks of having been strangled, quite naked. [He] did not hear why she was killed. The man said that Masalacatzie shall not live long; that they must take care of his cattle and stand by him in commandoes, yet he every day keeps killing them. This was not a Matabeli. If they ask wives from him then he kills them. Andries was also told by one of his men that he had also killed at that time his brother's wife; that man hated him. This same man had a sick ox in his charge, and that was killed by a wolf. He sent for a *tuna* to come and see it; he came and skinned it and carried off all the flesh. The man says there will be a court on him and he does not know what will become of him yet. They punish a man for such misfortunes.

28 JULY (TUESDAY).

Started about twelve o'clock and travelled about three hours to a Bechuana kraal where there were a considerable number of cattle belonging to Mas. The people appeared very miserable and not in good spirits. Their houses were built somewhat like the Bechuanas at Kuruman, only the thatch came much lower and some of them had a second wall of about a foot or a foot and a half in height between the posts which support the roof. The inside walls [are] of clay and the thatch, about halfway up, rests upon the top of the wall. Hollowed out circle inside for fire-place. No division inside. Thatch collected together at the top into a cylinder which is flat at the top and fixed with a cord. Each family has its houses in little separate groups more or less surrounded by fences formed of twigs neatly fixed together about a foot thick and four or five feet in height. The master of this kraal had a great number of bones strung round his neck but no beads or other ornaments. They wear the tails but none of them have rings on their heads. Many of the original natives have rings on their heads.

About 11 a.m. letters arrived from Mosega and a message from Masalacatzie, the purport of which was to dissuade us from going to the Bamangwato¹⁹⁴ country as the sickness was so severe there at present and recommending us to return to Mosiga. I sent off messengers immediately with a letter to Mr. Moffat, and requested him to explain that we would not go to where the sickness was severe, that we could not be long absent but that we could not return to our

¹⁹⁴ Ngwato.

country without having attempted to penetrate further. I besought Mr. M. also in the most urgent terms to endeavour to get Mas. to give us the corn we had bought from him on the Marique,¹⁹⁵ where we would be this evening, adding that if he could not deliver the full quantity rather than go without some we would take the half. I entreated Mr. M. if possible not to leave Mosiga before he heard from me and found that the corn had been given off, as if future arrangements were to be made between Mas. and myself through verbal messages carried by Matabeli we would never come square. Calepi sent for some tobacco. A small piece sent to him.

The young kodoe about six months old nearly three feet and a half high, the mane on shoulders long and very distinctly margined with white. The horns about three inches long, quite straight and pointed, cylindrical, and loose upon the forehead. Between the horns in this young male the hair was parted to each side. The natives here who are living under the rule of Masalacatzie have goats and sheep, also the Matabeli have the same. The sheep have long thin tails, not like those of the Colony.

29 JULY (WEDNESDAY).

After travelling about 21½ hours we reached the Merique River and crossed it. Ford good, but descent to it very irregular and rather steep. Two wheels fastened; no accident. Encamped on the banks of the river with a view to wait the result of the letter to Mr. Moffat. A male *Estrilda granatina* shot today changing colour; the new colour from new feathers.

¹⁹⁵ Groot Marico River.

The Bamangwato separated many years ago, and the portion to which Molemo belonged lived near the lake where he was born.¹⁹⁶ Ramabutsetsi lives now upon the lake.¹⁹⁷ He is a Mantatee, and while living there Sebatwani¹⁹⁸ was also one of the chief Baquana and Bacompa¹⁹⁹ lived to the north of the lake, also Macaugana.²⁰⁰ The 2nd had beads of a large size. Does not know where they got them. No clothes. A tribe called Macalaka²⁰¹ which, he heard, live to the west of the other Bamangwato who continued in their country. What he saw was blankets and handkerchiefs. They had a piece of skin bound round the body and a piece of rag hanging before the privates. They had hassegays and shields so as the Bechuanas. Says there were poor Bushmen between his tribe and the Bawankets²⁰² like those that live in the mountains near Kuruman. They had the bow, arrow and poison like them. They were of the same colour as our Bushmen [and] speak a similar sort of language. [They] had no cattle, stole from the other tribes, often made commandoes and killed them when they stole their cattle. They had (the Bamangwato) sheep and goats, the latter very small. The river Bokitele²⁰³ runs

¹⁹⁶ Lake Ngami. The Ngwato chief's name was probably Moremi.

¹⁹⁷ Ramabutsetse, whose tribe was called Maphatana by the Tswana.

¹⁹⁸ Sebetwane, a chief whose people originally formed part of the Mantati horde, but who, after their disruption, formed his own force of warriors, chiefly Fokeng, and attacked and overcame Makaba, chief of the Ngwaketse. For an excellent *résumé* of his history see Ellenberger, D. F., and Macgregor, J. C., *History of the Basuto*, London, 1912, pp. 305-330.

¹⁹⁹ Professor Schapera suggests that this tribe may have been the Makoba. Compare Vol. i, p. 354, footnote 5.

²⁰⁰ I cannot identify this tribe.

²⁰¹ Makalaka (?).

²⁰² Ngwaketse.

²⁰³ Botletle River. See Livingstone, D., *Missionary Travels and Researches in South Africa*, London, 1857, p. 62.

to the eastward. To the east lived a tribe called Bokitele²⁰⁴ who were dressed like the Makalaka and they were white. The Bamangwato once went to fight with the Bokitele. Half of them had hassegays and shields, the rest had bows. They were the colour of Hottentots. They had beads of a large size; they had no blankets nor handkerchiefs. They had a riem round the body and a piece of ox-skin hanging from it in front. The Bacompa dressed like the Bokitele.

Notes of Mr. Kift in relation to executions, etc. On Tuesday, 31 June, about 150 men arrived from a distance and it was stated that they had brought prisoners. It was stated that one had put blood in one of his houses and that another was accused of not inclining to conform to the customs of their forefathers. *Peetchoes*²⁰⁵ were held soon after. On Friday went up to the kraal and saw a black bull slaughtered in the usual way. We were prevented going near a small kraal in which the calves stood in the night where Mas. was engaged with the doctor. The *tunas* prevented them; only went between them and the kraal and made signs for them to go to the other side. There did not appear to be a fire in the kraal and [he] thinks only Mas. and the doctor were there. He was there about a quarter of an hour before he came out and sat down for about five or six minutes. He did not appear in a good humour. Then he got up and went into the little kraal again. After the bull was killed and whilst Mas. was sitting, his boy cupbearer went to it and cut off with a small knife a little from near the point of the horn, some hair from the tip of the tail, a portion of the skin from the top

²⁰⁴ Botletle. *Ibid.* p. 63.

²⁰⁵ Pitso, or meeting.

of the head between the horns, a piece of sinew from the right hinder leg above the false hoofs and about 8 inches from the back of the neck about halfway between head and shoulders. All these were collected in the hand and carried into the kraal. As soon as that was done Mas. followed. He remained in about 20 minutes and then returned. [He] appeared to have been washing his hands. All the people looked uncommonly grave; no singing nor dancing. They returned to the wagons and some time after he came down with his chiefs. After several private conversations they walked off towards the river. Previous to that [he] appeared anxious that Mr. Moffat should leave and go to a small spring at a little distance. Did not hear the dance nor song that night. Mr. Moffat informed me that two of his own brothers were put to death because they had been working with medicine to cause his death. They had said that Dingan killed Chaka and they had as much right to govern as he had. The mother and a servant woman were also executed as having been engaged in the plot. He said ten were executed. For the method *vide* drawings No. 25 and 26.²⁰⁶

Where we halted on the evening of the 28th the people used boards coarsely formed to close their doors, and they were pushed in between posts on each side of the door and the walls of the house. Every opportunity we have of witnessing the conduct of the Matabeli to the aborigines goes to prove the dreadful state of subjection in which they are kept; they are ordered about like dogs and if they wish any peace or favour they are necessitated to supplicate young

²⁰⁶ Possibly Nos. 128, 129 and 130 of Bell's originals.

Matabeli in a most humiliating manner, to exhibit the most supplicating looks, employ the most humiliating gestures and give utterance to the most endearing and at the same time most submissive expressions such as "*Baba kosi*"²⁰⁷ etc.

The aborigines call the mountains of Kurichane, Chinyane.²⁰⁸ All the *machaha* in this direction and towards the Wankets' country are under the orders of Kabalonta; those of Mosiga and the hills to the north under Calepi and those to the eastward where we were, under Umbati.²⁰⁹ They say that when Umbati goes to the Cape his office for the time will be assumed by his brother who is a *tuna*. Where Kabalonta lives there are no rivers; the people and cattle drink from puts.^{209*} There are *tunas* amongst the *machaha* who are also unmarried and without the ring; one visited us today who is master of all the cattle posts in this direction.

30 JULY (THURSDAY).

A man with two attendants arrived this afternoon and stated that he had come to deliver off the corn but it was at the kraal where we halted the night previous to reaching Mr. Moffat and Mr. Kift. He said we were to get part there and the rest he would give us when we returned to Mosiga. He was still urgent that we should return to Mosiga, but after I stated the impossibility of doing that the man said then we must go on to the other place.

²⁰⁷ *Baba, nkosi!* Father, chief!

²⁰⁸ See p. 60, footnote 87.

²⁰⁹ Mncumbati.

^{209*} Wells.

31 JULY (FRIDAY).

Mr. Kift remarked that in skinning the black bull which was killed as already mentioned they did not perform that in the usual way. They first cut out a large oval piece of the skin from one side about the size of a shield and then turned the animal over and cut a piece of the same size from the opposite side. Mr. Moffat put several questions to Monahaing,²¹⁰ the interpreter, as to what they were going to do with the pieces they cut off. He answered that he was not permitted to put those questions to Masalacatzie.

Very cold during the past night, much colder than in the early days of July. Could the burning of the grass have not tended to make the temperature higher? Yesterday afternoon Piet and de Toit shot two buffaloes (cows), and in the evening the wagon went and brought home the meat. Halted in the afternoon and made a kraal upon the banks of the Merique nearly opposite a small Matabeli kraal. Several of the men and women visited the camp towards evening, and the *machaha tuna*, who had been with us the evening before, came here and presented us with a calabash of beer. He said he had nothing else to offer, that this was not the place where he lived, and that there was scarcely any milk, the cattle here being principally oxen. One of our party lost himself and was brought to the wagons about ten p.m. by two Bechuanas to whom I gave some beads.

²¹⁰ Monaheng. See Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1885, p. 192.

1 AUGUST (SATURDAY).

Mr. Kift with a wagon and three of our party proceeded about eight o'clock this morning together with the *tuna* sent by Masalacatzie to get us the corn which had been sold to Mr. Kift whilst we were absent on the other side. Early this morning he requested to know from Mr. Kift what quantity he was to receive as he had only one bunch of beads. Mr. Kift told him ten bags of the size he showed him. He made no remarks. The circumstance of the *tuna* saying he had only one bunch of beads gave us to understand that his majesty had meant the corn to be purchased, and though the farce of buying might be gone through yet it will neither be a voluntary sale nor will the price in any way be regulated by the inclination of the sellers. He will just order out corn and give what he is inclined to those who produce it. This *tuna*, when Masalacatzie was driven from his native land, received ten wounds, several on the arms and two or three near the pit of the stomach. He was left for dead and it was not before a long time that he recovered. He says Masalacatzie has much respect and love for him and that he cooks meat for him. I found on inquiry that Calepi does so also; therefore it is probable that at whatever kraal he resides the chief whose oxen are killed superintends the cooking for the king. This may arise from their being supposed to have his interest more at heart and therefore not so likely to injure him by poison or such like. This man is the chief of one kraal, Umcotue of two kraals, and all the kraals to the west are under Calepi.

The country from this towards the poort ²¹¹ was in early days inhabited by the Bamaleti ²¹² and Poe, ²¹³ their king, lived between the poort and the Marique. They also lived on the east of the Chinwayne ²¹⁴ hills. The Baharootzie lived on the west of these hills and amongst them about the hills called Kurrichani, which lies behind and to the west of Chinwayne.

Saw two men who said they were Backloqua ²¹⁵ and that their tribe lived a little to the eastward of where we found Masalacatzie. They always wore the Bechuana dress, and their tribe was broken up by Sebatwani, a Mantatee chief, before Masalacatzie was known to any of the tribes in this direction. They said that they had no knowledge of people called Baquana, so that the only tribe I have yet found who acknowledge that name was to the east of the Oori, who said that their chief's name was Matseli. Saw a Bechuana at Thaba Unchu who had been to school in England. ²¹⁶ He said that the boys who were well bred used to call him "Master so and so," but those that were of the opposite description used to call [him] "black kettle, black pot, chimney," ²¹⁷ etc., etc. He had at the time a round black beaver hat, a kaross round his shoulders and leathern trowsers.

About 1 p.m. Sikanelo ²¹⁸ arrived from Mosigha with a letter from Mr. Moffat and also a message from Masalacatzie. The latter was still, in pursuance of his

²¹¹ The poort to the northeast of present-day Zeerust (?).

²¹² Lete.

²¹³ Pôwê.

²¹⁴ *Chwenyane*, a small baboon.

²¹⁵ Tlokwa.

²¹⁶ This native was a Rolong, who was probably taken to England by the Wesleyan missionaries.

²¹⁷ Possibly "chimney sweep".

²¹⁸ A Tswana messenger.

former recommendations, filled with accounts of the horrors and dangers of the Bamangwato country and advising strongly that we should return to him. He sent me word that Mr. Moffat was now going away and that his heart was very anxious to see me again as he would be quite alone, but he added if I was determined to go farther I must go and Sikanelo must go and take care of us.

The change of wives is so common amongst Hottentots that a common remark amongst Colonial Hottentots is "de vrouw dat jy noch habt of is dat de yonge vrouw dat hi van leva habt of de kraai dat hi naderhaand habt gevat."²¹⁹ The majority of them seem to think nothing of turning away one woman for the purpose of taking another; that is what they call "lat stand."²²⁰ The women are equally indifferent to such proceeding. They readily remark, when quarrel or discord arise between her and her husband, "Ik sal ein ander man vat."²²¹

The black bird with red bill like the vink generally keeps company with the buffaloes, eats insects from their backs, flies up when they take to flight, flies in a troop high above them but constantly keeps them in view.

One of our party surprised one of the *machaha* who was in charge of the Bechuana emigration seen the day previous to reaching the kraal where Mr. Kift and Mr.

²¹⁹ "Die vrou wat jy nog [nou] het, of is dit die jong vrou wat hy vanslewe [ge]had [het] of die kraai wat hy naderhand gevat het?"

"[Is that] the woman that you still have, or is that the young woman you formerly had, or the crow [skinny thing] that you took later on?"

²²⁰ "Laat staan", desert.

²²¹ "Ek sal 'n ander man vat," "I shall take another husband."

Moffat were. The man appeared perfectly indifferent on the subject; the woman showed signs of shame.

2 AUGUST (SUNDAY).

Moderately warm during the night. Sky much clouded in the morning. Clouds began to disperse about midday. The cattle guard discovered the head of a man near to a hole in which he had been buried quite fresh and with large holes in the back part of the skull.

Service about noon. The Matabeli attended and showed considerable respect for the proceeding.

3 AUGUST (MONDAY).

Many Bechuanas visited the camp with milk and other articles for sale, also some Matabeli women. Towards evening Mr. Kift with the wagon and five sacks of Caffer corn arrived. The man who had been sent by Masalacatzie stated that he was ordered to fill 5 and that we would receive the rest on our return to Mosiga. The kraal they went to for the corn was situated in a valley between hills and appeared to be the residence of an agricultural population. There were very few cattle there but a large store of corn which was beneath the cattle kraal, and into it a woman descended and handed up the corn in baskets. Vide drawing in Mr. Bell's book 96.

The *Corythaixoides typicus* eats berries and termites, both being found in abundance in their stomachs. The red-billed starling which follows the buffaloes eats berries and insects. The Natal pheasant is very common here [and is] to be seen running about the

banks of the Marique in the evenings and mornings, and when disturbed flies to the thickets edging the stream. The *Corythaixoides* abundant and tame. In the mornings [it] sits upon the tops of trees, basking in the sun, often many on the same tree, generally on the very tops of the trees. During the day, when feeding, [it] flies into the thicker parts of the trees. The *Coracias caudata* eats termites and often perches on the ground for that purpose. The inside of *Ichneumon taenionotus* is in the first used powder barrel, and has a piece of stick in the bag marked with XXX. The *Estrilda granatina* of last year beginning about this time to acquire the full plumage (males); all the young like the females for the first year. The *Oryx typicus* also beginning to get the summer plumage. Buffaloes, wildebeasts, steenboks, etc. in abundance in this direction.

When the Bechuanas are softening skins they keep constantly grunting by a sort of spasmodic expiration somewhat like the faint dull grunt of a pig. [Travelled 4 hours and a half alongst the banks of the Marique River. Delayed about half an hour to pack up a buffalo which Piet had shot. Here are great herds of those. Passed on the southeast of the ruins one small kraal with Bechuanas having cattle of Masalacatzie. On the road a poor Bechuana ran up to the wagons.]²²² A Bechuana offered an ostrich feather for sale. One of the Matabeli with us took it from him to ornament his own head and as a reward flogged him and drove him away to his kraal. This furnishes an additional example of the miserable condition of the aborigines residing with the Matabeli. The poor

²²² These square brackets are Smith's.

man with us, the servant of one of the Litabeli, scarcely ever speaks; his look is that of a man heartbroken. He is advanced in age and ought to be the father of the youth who orders him about without mercy. Today he made him carry an old gun which he had got from Masalacatzie previous to his rejoining us.

4 AUGUST (TUESDAY).

In consequence of the number of birds which were shot yesterday it was found necessary to rest today. Early this morning dispatched a letter to Mr. Moffat to inform him of our partial success and to state that we could now proceed with some hopes of having a supply of food for some months. The *tuna* who was sent to deliver up the corn stated to me that he was to return to the kraals in the vicinity of the one where he got the corn in order to examine into the state of their stores, and that he would be employed in that work four days after which he would return to Mosiga. I stated to him the necessity of making Mr. Moffat acquainted with what had occurred before that time, and demanded from him two men to take a letter as Mr. M. was only waiting for information from us in order to start for Kuruman. He urged strong objections to sending men, [and] stated that he must in person inform Mas. of his having given us the corn, etc. I persisted in telling him the necessity of the case, and asked him if I must then believe that a white man cannot get a man in all Masalacatzie's country to carry a letter. What would the white king think of him if he heard that we had been so disappointed? This rendered him passive, and after remaining still for a few seconds he said he would see and get [that]

which I required tomorrow. Early this morning he made his appearance behind my wagon and stated that he was himself going to Mosiga. Got a tolerable supply of milk every day in consequence of orders left by the *tuna* who was with us for two days.

5 AUGUST (WEDNESDAY).

Started about 11 a.m. and travelled four hours amongst the bank of the Merique. Road tolerably good. Abundance of grass, quite dry. One of our oxen rather sick; eat little or nothing and constantly lying down. Many of them looking very thin and weak. We were a little delayed on the road loading the flesh of a buffalo which Piet had shot. On the S.E. of our road passed a small Bechuana kraal where were a few cattle belonging to Masalacatzie. Near the banks of the river not far from this kraal a number of women [were] engaged digging the ground for next years crop. No means of irrigation.

Got five specimens of the new species of *Bucco* and several of the long-tailed green spreu. Also a new species of pheasant (*Francolinus*), drawing 229,²²³ very wild, found [?] in the grass amongst the sides of the river. Also a species of *Turnix*, drawing 228. The *Lanius melanoleucus* very abundant here; also *Cratopus bicolor*, which has a harsh note and [is] very noisy, flies in little flocks amongst the trees similar in manner to the new species. The *Psittacus meyerii* also common

²²³ Among the Ford originals now in the Library of the University of the Witwatersrand is a drawing of *Francolinus gariensis*, numbered in pencil 299 [sic]. But *Francolinus pileatus*, the original of which is also in the collection, and which was reproduced on Plate 14 of Smith's *Aves*, is the only bird of that genus which Smith secured on the Groot Marico River.

here. Near where we halted [was] another Bechuana kraal, but on the opposite side of the river; on the side we halted some very extensive enclosures of thorns for catching game. The *Corythaxoides typicus* common, also *Antelope melampus*. A small herd of kodoes seen amongst the bush near the river; several young ones, no male with the herd.

6 AUGUST (THURSDAY).

Travelled five hours and forty minutes along the banks of the Merique nearly directly north. Road good. Passed many herds of Masalacatzie's cattle and at the least saw 3000 head. In some herds young cattle of a year old; in others nothing but oxen, those in charge of a few young men, principally Matabeli. The kraals at a distance from the river where the cattle only repair to drink. Much more tame than the Colonial cattle; do not fly for people. On the opposite side of the river the hunters state that they also saw abundance of cattle. One large herd of blue oxen with the horns turned down on the sides of the heads. Several buffaloes seen during the day, also some elands and a few kodoes. *A. melampus* in abundance during the night on stagnant water with little depth. Thermometer in my wagon about half-an-hour after sunrise 30. Nevertheless the night to the feeling was mild. Very warm during yesterday. An ox very sick this morning.

The Bechuanas make a sort of bird-lime from a parasitic plant which grows on thorn-trees and work it round several small twigs which they place upon bushes, and when birds settle upon it they are held fast. The Matabeli do the same. The latter entrap the

Coracias caudata by fixing stones so that when the birds go in to feed a stone falls and secures them. All the birds of this description they skin and carry to Masalacatzie who uses the long tail feathers as head ornaments.

We took advantage of one of the thorn enclosures used by the aborigines for catching game to form a kraal after having asked permission. The enclosure is somewhat funnel shaped with a deep hole at the extremity. The inner edge of this hole is margined with a few twigs and the other three sides with arched piles of branches or trunks of trees laid transversely to prevent the animals springing out when once they have fallen in. The arms or wide part of the funnel is wide, and the grass leading [to it] and in it is burnt to entice the game to go on in the direction of the hole. The end of each wall forming the funnel is strongly supported by upright beams. The small portion or neck is about 30 yards in length, narrow and neatly formed by branches of thorn trees set upright. When the entrance to the neck is approached the opening at the other extremity can just be faintly seen and the greenish twigs lying on a slight embankment on the inside are placed nearly horizontal so that there is but little leap, *vide plan*.²²⁴

It was easy to perceive yesterday the difference between the way in which our guides use the aborigines and those of their own nation.

7 AUGUST (FRIDAY).

This morning two or three Matabeli arrived at the wagons with milk for sale and upon being asked by

²²⁴ See Plate 22.

the guides if no more men were coming with milk they replied, no, there were no more men at the kraal, the half were gone on a commando to the northward. If this be true it will account for Masalacatzie's reluctance to permit us to proceed in that direction. Our interpreter, who informed me of this circumstance, was desired to make every possible inquiry relative to the subject of ²²⁵ some Baharootzie who were with the wagons at the time provided he could get a favourable opportunity, but I desired him particularly to make his questions appear as coming from himself, and by no directions of mine. He said he would endeavour to get them alone, but that would be difficult as the Matabeli were always on the alert when he was speaking or walking with any Bechuanas. He succeeded in getting them off to hunt with him, and then he gradually introduced the subject. They evinced no reluctance to telling him all that they knew, and the tone of their feeling indicated extreme aversion to the Matabeli. In reference to the commando they stated that a party had been out to attack some tribe in the N.E., and that they had been defeated and nearly all their men killed, that the portion of them which returned had been ordered out again and that if they returned unsuccessful then a larger commando would be sent out. He said that the Matabeli were almost extinct. The late sickness had killed a great number of them and now there were but a mere handful. They are in the habit of going about in small plundering parties attacking wherever they can find the aborigines and killing them sometimes, at other times being satisfied with taking off their beads, hassegays,

²²⁵ MS. has "at".

karosses, etc. He said that they would not have escaped in the way they have done today had not the wagons been with them. They would doubtless have seized their hassegays though they were in the service of Masalacatzie. They would above anything wish to escape from their present situation, but they see no way of accomplishing that.

If an ox gets sick whilst under their charge they invariably attribute it to some witchcraft on the part of one or other of them and to a certainty someone must die for it. They say that the late sickness has been occasioned by the working of the aborigines, and many have suffered death from such suspicions. Sometimes ten are put to death at one time.

Tennant observed about twenty or five-and-twenty Matabeli with large shields and hassegays pass near to our wagons. After having got some idea of the state of affairs from various quarters, I commenced a delicate investigation of the subject with our guides. I enquired what men those were which passed our wagons last evening with shields and hassegays on their way towards Mosiga. They at first declared they knew of no men going to Mosiga, but after some conversation one with the other, they returned for answer that they must be a portion of the party which was defeated some time ago by some Bechuanas who lived to the eastward and who had carried off a post of cattle belonging to Masalacatzie. They and another party had been sent to retake them and the Merique commando had fled. In consequence of that they had been ordered to pay to Masalacatzie as a disgrace and as a proof of penitence. A man had lately been sent to receive the payment, and they were on their way back to their kraals. They state that no parties will be sent out with

a view to retake the cattle as the country where they now are is so thickly covered with bush and they are divided into so many small parties that they never could find them. They say this is a sort of punishment which is inflicted upon men that fly from an enemy, and if they have no real property, even their sticks, etc., are taken from them as payment. They seem to understand that it is more intended to mark their disgrace than to furnish any profit to the king. Cloqua or Clock ²²⁶ was the name of the person deputed by Masalacatzie to receive the payment, and he is gone back with what has been furnished him.

Kama was a Bamangwato chief.²²⁷ Pelanie,²²⁸ the chief of the Batklaka,²²⁹ has left his country, and a portion of his people are now enrolled with the Matabeli and have charge of cattle-posts. The Moharootzie who spoke on the subject of the commando says that at most of the posts there are not more than one or two Matabeli. Of course he spoke of the posts in this direction. One of the *machaha* told me that in the kraal to which he belonged fourteen men (soldiers) died, some after one day's sickness and others after two or three. A great number died amongst Kabalonta's men which are in the Wankets' country. It was not so severe on the old men as on the young.

The Matabeli say that the tribe who stole the cattle lately live on hills, and on each hill are two or three houses, so that they cannot get at them except by great labour. On the occasion on which the commando attacked they were assembled. The second party

²²⁶ Probably Tlokwa, the name of the tribe to which the man belonged.

²²⁷ Khama.

²²⁸ Pilane.

²²⁹ Kgatla.

caused them to fly and they have been consequently crowned with laurels. Mas. is always upbraiding the aborigines with being persons who fly from him upon every opportunity and join other people who come and take his cattle. This is an excuse for destroying numbers of them from time to time. Travelled 4 hours and 50 minutes, generally near to the river, and passed one or two kraals on our right. Few Caffers seen during the day. The Matabeli say that the Bapire²³⁰ are now poor; they stole a quantity of Mas.' cattle and a commando went out, retook them, and also carried off their cattle besides. They have always an excuse at hand for attacking a tribe. They throw²³¹ baits in the way by exposing a portion of poor old cattle in convenient situations and almost without herds. Such is too tempting for natives to observe; they seize upon them and there is a reason for a commando.

8 AUGUST (SATURDAY).

Started about 11 o'clock and about 4 p.m. halted on the banks of the river after it had crossed the first range of hills. When near to the range Combatisi²³² arrived on horseback and a man followed him with a letter from Mr. Moffat. In consequence of the road being extremely bad and rugged in consequence of the number of stones which had been detached from the hills the distance travelled was but short. Latitude of our halting place 24.50. Combatisi stated that he was sent by Masalacatzie to see if all was going well with us, and as soon as he had ascertained that, he was

²³⁰ Phiring.

²³¹ MS. has "through".

²³² Mncumbati. See p. 74, footnote 113.

then to proceed to Schoon and Hume ²³³ and ascertain how they were getting on, then return with the news to Mas.

9 AUGUST (SUNDAY).

Early in the morning three other men arrived with a *Manis* ²³⁴ which had been sent by Mas. It was alive when they started but from the cold died the night before. Service after midday. Very cold during the night; ice in a dish in the tent.

10 AUGUST (MONDAY).

Started about eleven and after travelling about two hours along the banks of the river the entire of the spokes of Mr. Kift's wagon gave way and the wheel fell off. The ends which were in the nave without exception were perfectly rotten. Five of the wagons proceeded towards the edge of the river in order to outspan, and that being accomplished a fore wheel was sent back to enable the other wagon to be brought on. Several Bechuanas came to the wagons immediately on their halting and stated that they were of the Bakatla tribe and were going to join some of their nation who were living to the westward in charge of a post of Mas. cattle. They said Pelani their king had fled in consequence of some Matabeli having told him that they, Masalacatzie's people, were to be ordered to attack him. They said that half of their cattle had

²³³ The two traders had left on an independent hunting expedition to the north. See Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1887, p. 193.

²³⁴ Scaly ant-eater.

been taken from them by the Bapiri²³⁵ and concerning the other half they were perfectly silent, which induced me to believe that Mas. had possession of them. The Bakatla formerly lived on the hills which were to the north of us when we left the Oori River for the kraal where Mr. Kift remained, and where Unnumbati²³⁶ with a portion of Mas.' nation now lives. One of them says the Baquana were divided into three parties, one Bahama,²³⁷ chief Kama:²³⁸ Bamatsili,²³⁹ under Matseli:²⁴⁰ and the third Bamatan,²⁴¹ under Cashan.²⁴² A man of the Bapoolo states that his tribe was from the Bamatsili.²⁴³ The Bapoolo resided on the hills to the south of where we found Mas. and near to the kraal made of stone.

The bastard gemsbok again seen here in little herds. Soon after we halted an herd of buffaloes were discovered proceeding towards the river to drink. A party went after them, and after firing several shots drove a female, a male and a calf down close to the wagons, out of which two, the cow and the calf, were shot. Botha shot another at a little distance, wounded

²³⁵ Phiring.

²³⁶ Mncumbati.

²³⁷ Ngwato.

²³⁸ Khama.

²³⁹ A Kwena tribe.

²⁴⁰ According to Smith himself, this chief was living with his tribe "a little to the N.N.W. of our encampment of the 8th." He was the "highest chief of the Kwena. Now the vassal of Mzilikazi." See Smith, A., *Memoranda*, M.S. notebook marked "A." See Vol. i, Introduction, p. 12.

²⁴¹ Taung.

²⁴² Khashane, chief of the Taung, who gave his name to the Kasha Mountains, or Magaliesberg. He was also called Pulane. Khashane was driven by the Matabele into the Orange Free State, but later returned to Potchefstroom district. See Transvaal Native Affairs Department, *Short History of the Native Tribes of the Transvaal*, Pretoria, 1905, p. 20.

²⁴³ See footnotes 239 and 240 on this page.

a bastard gemsbok and killed a male rooyebok. Road extremely bad. This day nothing but irregular limestone rock.

11 AUGUST (TUESDAY).

Very cold last night. People actively employed in repairing the wagon wheel. The inside of *Manis temminckii*²⁴⁴ contained in first powder barrel with a piece of wood inside marked with xx. The cartilagenous sternum attached by membrane to the pelvis and a muscle which is inserted between its branches extends from tongue. The attachment and a portion of the cylindrical muscle is left with the skeleton; rest seen in preparation in spirits. Stomach contained a considerable quantity of small stones and comminuted ants. Tongue of a pinkish colour, palest at point. Drawing 233.²⁴⁵ Female buffalo and calf. The horns of latter straight and slightly inclined outwards. Hair very long, particularly on back and towards flanks. The horns of the cow not swelled up on middle of forehead as in the bull and level with the forehead between them. Horns vertically thin and upper and under surface irregular transversely. Forehead often without hair from rubbing; spots wanting on other parts of body. Hair black, skin through it blackish grey. Four paps. Nose broad.

The Bapiri according to the statement of a Mokatla wore steenbok skins for covering the nates and organs of generation; they were freed from the hair and then fixed on the girdle behind, and a triangular point was

²⁴⁴ Scaly ant-eater.

²⁴⁵ I cannot trace this drawing.

drawn through between the legs and made fast to the same girdle in front.

When an animal is killed its immediate visitors are here the *Vultur fulvus*, *V[ultur] occipitalis*, and *Neophron carunculatus*; first however the common white headed crow and the *Bucorvus*. The vultures are much tamer here than in the Colony. Some, indeed many, of the *occipitalis* are seen without the secondaries white, with the crest formed of brown down and the extremity of the bill very red. They generally perch upon trees close to the dead animal when they are disturbed in devouring it. They are seen the moment an animal is killed, and the instant daylight appears they are on ²⁴⁶ the spot in immense numbers. The common *Dicrurus* with a whitish cast to the wings, and which is common in the Colony, is also abundant here towards the banks of the river. When the grass is burning they assemble in great numbers near to where the flames are raging, in order to catch whatever may fly up. During this time they are seen making all sorts of circuitous and twisting movements in their flight. The *Coracias caudata* also resorts to similar places and catches what may endeavour to escape from the fire.

12 AUGUST (WEDNESDAY).

Last night thermometer fell to 24. This morning sent for some of the Bechuanas who had been halting near to us in order to get their assistance towards getting the flesh of a buffalo to the wagons. They refused, saying that they wished to proceed on their journey. In every instance I have found them much

²⁴⁶ MS. has "to".

disinclined to assist even when they were promised payment. After they once get what they desire they show not the slightest inclination to gratitude by any act, let that be ever so trifling and ever so easily accomplished.

The hyaenas were in great numbers around the wagons last night. The dogs barked almost incessantly till the moon rose; after that but little.

The Bechuanas were particularly noisy in our neighbourhood, and furnished sufficient proof that they had gorged themselves with animal food as at other times they never are so noisy. The foot marks of great numbers of lions were seen yesterday by Piet and Botha a little down the river.

Parus afer and *Pterocles bicinctus* obtained today; first marked 234.

13 AUGUST (THURSDAY).

Lions roared much around us last night about nine o'clock. Thermometer last night 19. The wagon wheel was ²⁴⁷ yesterday put together and this morning the band ²⁴⁸ put on, and also a new long way ²⁴⁹ was fixed in one of the wagons.

About 12 o'clock left halting place to cross the ridge still to our north. That we were able to accomplish with much difficulty in consequence of the rocky surface over which we had to pass and not without travelling in a most tortuous direction. In the valleys of this ridge met with several buffaloes, rooyebok, etc.

²⁴⁷ MS. has "way".

²⁴⁸ Tire.

²⁴⁹ Dutch "langwa"; the pole connecting the front and back wheels of a waggon.

After getting over the hills we were necessitated to travel a considerable distance to the westward in order to reach the river which crossed to the west of us. The tent sails of several of the wagons were much torn by the trees which grew so closely together that we were unable to find open roads amongst them. The bows of one of the tents were also broken.

About dusk one of the men who was behind with the loose oxen arrived with all but one; that one, he stated, had got so tired that he would not proceed. He was sent back to tell the others that they must allow him to rest a little and then bring him on. He returned soon after, stating that he had heard something rustling in the grass and approaching him which he knew to be a lion. About nine o'clock sent up a rocket to show them where we had halted and about half past ten they arrived with the ox. Another ox got tired in the yoke and could scarcely be got to proceed. The sun being under before we reached the river, there was but little time to get up the kraal.

14 AUGUST (FRIDAY).

Ice formed on the water about the wagons during the night, but much thinner than the last two nights. About nine o'clock this morning lions were heard roaring down the river and their traces everywhere to be seen. The bird entered as *Corvidae* and which was got at Langeberg catches insects on the wing somewhat like the *Dicrurus*. It flies upwards from the side branches of trees upon which it usually perches, or else to a side turns in the air²⁵⁰ and appears catching insects.

²⁵⁰ Thus in MS. Smith probably meant "turns aside".

Piet and Jantjie went a great distance down the river and reported that they fell in with a great number of sea cows, but that they were very wild and once they got under the water they did not come up again for a long time. They saw two large crocodiles and one small one; the latter was lying upon a rock a long way under water. They got a fine species of *Galago*, two in number. They were feeding on the ground towards dusk, but when they saw the men approach they instantly fled to a tree where they kept jumping about and playing with each other. They got also two specimens of a squirrel. They were also generally on the ground, but when disturbed they fled to trees and stretched themselves out upon the branches. The Caffers say that they live in decayed trees. The natives of the country call the *Galago baowhili*,²⁵¹ *imputio-voy*²⁵² of the Matabeli; the *Sciurus Ciccurea* the Matabeli *noḡagit*.²⁵³ The Matabeli say they never saw the animal in the hand, but they see occasionally the skin in the possession of the doctors, who use it in the cure of diseases, but how they employ it they don't know. The *bagre*²⁵⁴ the same as that found in the Orange River inhabits the Marique; one, moderately large, caught today.

Piet brought three Caffers this morning to the wagon; they were Bechuanas in the service of Masalacatzie. Several kraals were seen in the course of the day, all well supplied with cattle but with few men. All the men spoke the Matabeli language, and like all the others appeared to regard our guide in order to

²⁵¹ *Maholi* [?]. *Galago maholi* is the Bush Baby or nag-aapie.

²⁵² I cannot identify this word.

²⁵³ I cannot identify this word.

²⁵⁴ Barbel.

ascertain what kinds of answers they were to give to my questions. They also, like those near Oori, very often answered by saying they did not know. One old man upon being asked if a particular species of cat was an inhabitant of this country said he did not know; he did not take care of those things, he was a herder of cattle. They had left the cattle when Piet met them in order to repair to a spot where they had seen some vultures flying but he stopped them. They appeared, according to his account, very doubtful in accompanying him.

A monkey which today fell into the river swam across with facility and ascended a tree on the opposite side. Thermometer in my wagon today at four p.m. 100.

15 AUGUST (SATURDAY).

Thermometer last night fell to 30; in my wagon today at 2 p.m. 80. Several Bechuanas from neighbouring kraals arrived at the wagons today all with hassegays fixed in very long handles purposely for killing game. Some of them belonged to the Bakalite.

Mas. seems always to place those whom he has conquered at a distance from their native country, though several exceptions to this rule are met with. They state that Kama, a Baquan chief, with his tribe lived originally a short way to the north of us, and that the Bamangwato lived still further to the north immediately beyond the Baquana.

A fish with four palpi to the upper lip was this day caught in the Marique nearly if not the same that occurs in the Orange River. It appeared thicker in proportion to its length than those of the last named

river. It was of a fine green colour, the scales edged with golden yellow; belly and chin white; under lip yellowish white; eyes silvery, clouded in some parts with bronze, and a fine bright golden yellow ring margined the pupil; fins greenish, pectoral ones purplish at base on outer scale; upper lip pale yellowish green.

Today the lens of *Galago* white like a person affected with cataract; both the same. *Galago*, drawing 241. Top of head, back, sides, and base of legs without, fine mouse grey; lower parts of legs with a faint rufous yellow tint; upper part of cheek white, faintly tinted with grey; lower parts of cheeks, chaffron to muzzle from forehead, chin, white; throat and breast with a faint rusty yellow, but belly and base of insides of hinder legs pure white; rest of insides of hinder legs very faintly tinted with a rusty tint; hinder feet and toes pure white; tail dark purplish grey flattened towards base, rounded towards tip; eyes fine bright brown; ears very large, bare both without and within, pale purplish inside, outside purplish brown; round eyes black, and surface of toes pale bluish white, a large cartilaginous tubercle inside of thumbs between them and first finger.

A man visited us today who stated that he belonged formerly to a tribe of Bechuanaas called Machuaroo²⁵⁵ whose chief was called Napo.²⁵⁶ They lived to the N.E. of this, and used to wander during the rainy season, but during the dry season they lived upon the Marique close to the Baquana. The Baquan king was called Matchela, others called him Matseli,²⁵⁷ which

²⁵⁵ Tiharo (?).

²⁵⁶ Napo is the name of the legendary ancestor of the chiefs of most Sotho tribes. Probably the local chief bore the ancient name.

²⁵⁷ Matseli, chief of a branch of the Kwenä. See p. 155, footnote 240.

is evidently only a difference in the pronunciation. I have always heard that he was the great Baquan chief.

Two Bastards travelling between Thaba Unchu and Phillipolis fell in with a lion just about dusk, and whenever they attempted to proceed he made motions as if he would spring upon them and growled. They were in consequence forced to stand still during the whole of the night, and when the day began to break he took himself off. It has been observed by persons who have seen much of lions that they always delight to take up their position during the day amongst grass which is nearly of the colour of their hair. When a lion sees a man and observes that he retreats but yet keeps occasionally surveying him or the place where he is secreted, he always starts off as if he was fearful that the man was endeavouring to approach him in some other direction to kill him.

Piet and Baba ²⁵⁸ shot a quagga amongst some long grass between Sitlaholi and Molopo. The animal had scarcely fallen and they had just left the spot when one of the poor Caffers approached in order to get some of the meat. He observed the lion, but proceeded towards the spot and then beat the ground with his kaross and screamed. The lion went off and he advanced and secured part of the flesh. The lion is very partial to the eland, and when he happens to have killed one and is discovered, he leaves his prey with great reluctance. Today the Caffers had robbed a lion of a bastard hartebeest. The sea cow, when dogs swim

²⁵⁸ A native trader, who acted as interpreter to Smith and also to Harris and others. A short sketch of his life appears in Methuen, H. H., *Life in the Wilderness*, second edition, London, 1848, pp. 193-194. Harris calls him a "converted Bechuana."

after him in a river, keeps still under the water till the animals reach close to where his head is; he then shakes it suddenly up in order to seize them. The dung of the sea cow is similar in form and character to [that of] the rhinoceros and elephant, only the balls are rather smaller.

A number of young of the *Antelope melampus* seen today about half grown; along with the females a young ram which was shot had the horns quite straight and diverging a little towards the points. Several of the same age were seen with a herd of females; the markings on the body the same as in the old ones.

The rain begins to fall here about October, and it sometimes rains for three days in succession; the flats are quite covered with water but there is seldom much sickness at those times. The same sickness which was so severe this year amongst the Matabeli also prevailed here but nobody died of it. The river is sometimes very full.

16 AUGUST (SUNDAY).

Thermometer last night 31. Several Caffers arrived at the wagons with the hunters, all natives of different parts of this country. Early this morning four arrived with the common jackal; they skinned it immediately and eat it. The Matabeli will not kill of cattle taken in war till the owner (chief) is dead; hence they are so anxious to get hold [of] Sabaqua²⁵⁹ as they have so many cattle belonging to him. Baba has heard from many of the natives that almost all the Matabeli have been killed. They never acknowledge their having been beaten but that often happens, particularly when they

²⁵⁹ Sebego, son of Makaba, chief of the Ngwaketse.

make their attacks during the day. When they go out and are repulsed in the day they make an appearance of returning home, and after going a certain distance they turn back and attack the party during the night. When Milne²⁶⁰ was lying a little higher up on the Marique and Baba was with him, a commando returned from the Bawankets.²⁶¹ Almost all of them had died from thirst and those that came back were miserably emaciated and the eyes sunk in their heads. They got no cattle.

About the time Milne was in Pelani²⁶² and his brother Kotamashua²⁶³ had been fighting, the latter was overcome and had fled to the Matabeli. Pelani, fearing the Matabeli, soon afterwards fled more inland. At that time he was living by the hills which we saw to our north after turning out from the Oori. Milne went a considerable distance beyond them to the N.E. and there met several poor Caffers with oval shields, steenbok skin fixed over the nates and drawn between the legs, hassegays like the Bechuana. They also spoke the Bechuana language. They had no cattle. There were only small hills and low ridges in that country and here it was that he lost all his cattle from what the natives said [was] "the flies."²⁶⁴ They got back to the Oori and there died. Milne returned to Kuruman for other oxen. At Pelani's kraal one Bushman Hottentot died and the day after the party got with the wagons to Mosiga where Mas. was lying. Milne complained of headache. He and another Hottentot

²⁶⁰ Hugh Millen, the trader-mason of Kuruman. See Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1885, pp. 138-139.

²⁶¹ Ngwaketse.

²⁶² Pilane, chief of the Kgatla.

²⁶³ Kgotlamaswe.

²⁶⁴ Tsetse.

died on the road to Kuruman.²⁶⁵ Baba says the country is covered with bush in that direction exactly as it is here, and that there is one river which appears to run towards the Marique but not quite so large as it which is called the Clacla.²⁶⁶

When the wind blows from the east and the N.E. it is generally cold at this time of the year.

Service about 4 p.m. Several of the poor Bechuanas present; they did not sit down amongst our number like those which were sent with us by Mas., but remained perfectly motionless at a little distance and as if much surprised with our proceedings. I questioned some of them relative to the existence of a divine being; all appeared perfectly ignorant of any power or influence beyond that of man. They usually made use of the term *morim* or *morimo*²⁶⁷ for me, but they only meant thereby to express a great or high person.

17 AUGUST (MONDAY).

Last night thermometer fell to 30; at 1 o'clock yesterday in the sun 101, in the shade 80.

Lions in numbers this morning near to our encampment; roared much immediately before and after daylight.

After travelling this day about 4½ hours we arrived at some hills where the Marique takes a turn towards eastward and here is the last Matabeli kraal in charge of a *tuna*. Near this are abundance of cattle, principally oxen.

²⁶⁵ The tragic death of Hugh Millen is described in Moffat, J. S., *op. cit.*, pp. 181-182.

²⁶⁶ Tlatla. I cannot identify this river. But see Smith's sketch maps on pp. 217 and 224.

²⁶⁷ *Modimo* means God; but *medimo*, according to J. Tom Brown, is a demi-god.

A great number of Bechuana huts were passed this day on the west side of the river, not in regular kraals, only in little detached clumps. These people live under the sway of Mas. but do not reside at his kraal. He is, however, very anxious to keep them amongst his people. They have all a great anxiety to get away but state that they see no way of effecting their escape, as if they fly they are immediately pursued by a commando and if caught are put to death. They all complained of hunger and stuck fast to our wagons; many of them took up their position alongside of the bird skinner^{287*} and carefully collected all the bodies that were thrown away without any regard to what the birds might be. Several small fields were seen on the side of the river which had been cultivated for corn. All have the Matabeli tails; the women continue to use the Bechuana dress. Two of our party walking amongst the banks of the river fell upon a python measuring 9' 11" which I secured by placing a noose over her head. She was close to an ant-hill and into it was a large hole where it was supposed she resided. This species, a female, had a small spur slightly bent on each side of the anus (*vide* drawing), and behind the anus or just in a line with the posterior edger a small elevated papilla and a sort of tubercle, from an opening in which a thick somewhat amber-coloured substance was discharged upon pressure. From the papillae nothing could by the strongest pressure be made to exude. The pupil narrow, vertical.

^{287*} Probably John Mintern, Smith's soldier-servant, whom he had previously trained as a taxidermist.

18 AUGUST (TUESDAY).

The state of the oxen required us to remain. One very lame, having cut the hoof on the limestone hills; several can scarcely walk. The cattle of Mas., which are at the posts about this, are in good condition.

A poor Bechuana came and stated to the interpreter that the back-bone of the bastard hartebeest which we had given him yesterday together with the flesh had been taken from him by the Matabeli; says that if they possess anything which the Matabeli covet they take it immediately and opposition is in vain.

Kama, one of the Baquan chiefs, was in charge of a post of cattle belonging to Mas., and last summer they hung him up in the kraal with two of his brothers and two of his wives. Informant knows of no reason which was assigned. About February last a number of the aborigines made their escape towards the N. or N.E.; soon after, a commando followed which has not yet returned. They went off, the commando, amongst the river; [they] were to proceed to the eastward or rather the N.E., and should they not discover them in that direction then they were to repair to the Bamangwato country and attack that tribe. One of the men which escaped was of that tribe. He left here behind him a brother who was a shepherd of Mas., and they have ordered him before Mas. and it is stated that he will doubtless be put to death, such is the policy.

Last night moderately warm; heat today great.

The name of the Matabeli chief who was driven

away by Matuan²⁶⁸ was Pagazita.²⁶⁹ I questioned the Matabeli relative to Kama, etc. They said that he was poor when Masalacatzie first knew him. He took him and gave him cattle, but he killed the cattle for the people and also permitted some people who were enemies to the Matabeli to come and reside close to him. He afterwards fled, they have heard, in the night. They are always endeavouring to show that Mas. has never injured any of the people; that they were always poor and that when he took them he did it out of kindness. The brother of Pelani who fought with him and afterwards fled to Mas. was Cotclamashue.²⁷⁰ The Matabeli must think us very ignorant if they fancy that we cannot discover how Mas. has acted towards the captives. I find it necessary in order to get at some knowledge of their proceedings to pretend to think that Mas. has done nothing wrong; then they talk freely on the subject.

19 AUGUST (WEDNESDAY).

Mild during the night. Travelled about four hours down the river to where three seacows had been shot yesterday. On our way we passed the last Matabeli kraal. Saw many women but only a few men in proportion; many of the latter followed us knowing of the seacows having been shot. A number of poor Caffers were also waiting our arrival expecting to share in the spoil. After halting and getting the kraal in

²⁶⁸ Matiwane, chief of the Amangwane, a Nguni tribe. See *History of Matiwane and the Amangwane tribe*, Native Affairs Department, Ethnological Publications, Pretoria, 1938, *passim*.

²⁶⁹ Mpangazita, chief of the Hlubi, another Nguni tribe. See *op. cit.*, *passim*.

²⁷⁰ Kgotlamaswe.

order the people proceeded to cut up the animals and as soon as they had secured what was required, the Caffers flew upon the cows like vultures and carved in every direction without respect to fingers, hands or limbs, and in a very little time every atom of meat was off the bones. The bowels, etc. were secured; indeed nothing that could be eaten was left behind. They brought loads of it up and suspended it upon the trees in the immediate neighbourhood of our kraal as well as upon the walls of the kraal. During the time that they were frying and eating scarcely a whisper was to be heard; but the moment they had filled themselves then their tongues began to work, and it was absolutely necessary to order silence. Not a word could be heard in our camp in consequence of the noise from without. By some caution I got, whilst all the people were about, a little information from an old Baquan who was one of the party assembled. He said that the father of Kama was named Monamets,²⁷¹ and that this was originally their country. He says they were attacked by Ramabutsetsi,²⁷² then by Rasipip,²⁷³ and afterwards by Sebitwani; that they repulsed them all, but fled on the approach of the Matabeli. He said Kama had been taken by Mas. and was lately killed by the Matabeli.²⁷⁴ There were other Baquana living to the east of the Oori, but they belonged to another family. The Bamangwato were distinct always from the Baquana.

Found here a Backloqua.²⁷⁵ He said his tribe used formerly to live in the country where we halted the

²⁷¹ Monametse.

²⁷² A Mantati, or Tlokwa, chief.

²⁷³ Rathisibi, chief of a Phuthing tribe.

²⁷⁴ See Harris, W. C., *The Wild Sports of Southern Africa*, London, 1839, pp. 244-245. See also pp. 188-189 of this volume.

²⁷⁵ Tlokwa.

second night after reaching the kraal where we found Mas. on our return from the Oori. He says that he has heard from his forefathers that a portion of the tribe emigrated in former times to the Liqua but he does not know where they are at present. They may probably be the tribe now called Backloqua in that direction and to which Ciconiale²⁷⁶ belonged. The old Baquana said he did not know if any commando was out to the north, but if there was he should not know. He²⁷⁷ seemed to dislike Mas.

Rasipip²⁷⁸ attacked Pelanie²⁷⁹ and took half his cattle. In his attack upon the Baquans he also took half of their cattle. When the Matabeli arrived they, the Baquans, had still a considerable number of cattle. At first the Matabeli lived on friendly terms with them, and when they fancied there were no suspicions they attacked them in the night, killed as many as they could and took off their cattle. The man who gave this information belonged to Pelanie. He is very anxious to escape but does not know in what direction to fly. He says that when men run away the Matabeli follow their footmarks and take much trouble to find them; if they succeed they immediately put them to death. He says if he flies to the north they will immediately pursue; if he flies towards Kuruman side he may perhaps, from not knowing the Matabeli posts, stumble upon some of them. Lately a man who was a cowherd was put to death because one of them died. Mas. said it was him that killed it. The Matabeli often take away their young children from them, and when

²⁷⁶ Sekonyela.

²⁷⁷ MS. has "that".

²⁷⁸ Rathsihi.

²⁷⁹ Pilane.

they get them home they tie their hands behind their backs and a Matabeli gives them milk and also medicine in order to wean them from thinking about their parents. The young women they take away; the old they permit to remain. They say that sometimes when they least expect it a commando surrounds them in the night and puts them all to death. The policy of Mas. is to endeavour by civility, etc. to gain the confidence of persons they wish to destroy and then they fall upon them.

20 AUGUST (THURSDAY).

A female of the *Sciurus* was procured yesterday: 4 ventral teats, two pectoral; hair longer than in the male and of a more reddish yellow tinge. Thermometer in my wagon at $\frac{1}{2}$ past 2 p.m. 98.

After they were first attacked by Jan Bloom they had a song in reference to him, also one about Barend; they have now forgotten those as they sing them no more. They still sing songs about Chaka. They invite him in their songs to come. They will follow him to Makabi²⁸⁰ (his sister), and they will follow him to Clomanclu,²⁸¹ which they say was his residence. The *machaha* do not go to fight with Chaka's people because they always expect that his commando will come through and arrive at the residence of the *machaha*. The *amadoda* must fight with Dingan's men.

During the early part of last night very warm; cold in the middle of the night and towards morning.

²⁸⁰ Compare Arbousset, T., and Daumas, F., *Narrative of an Exploratory Tour*, etc., London, 1852, p. 226.

²⁸¹ Ngomankulu.

21 AUGUST (FRIDAY).

Occasional gusts of a cool wind from the N.W. Thermometer in wagon at 1 a.m. 81. Felt a slight pain in the region of the liver yesterday; nearly gone this morning. Very warm during the day.

After travelling $\frac{3}{4}$ of an hour one of the wagons in passing a deep water course had its tang broken which rendered it necessary that we should immediately outspan. Cut a piece of thorn tree to make a new one, and in some holes of it were found several specimens of a tree frog, No. 255. They were in a torpid state and covered with a black, viscous matter which emitted a very unpleasant odour. Road pretty good and along the river banks moderately free from bush.

On the return of the hunting party we heard that two Matabeli from Kabalonta had been to an adjoining kraal of poor Caffers to require them to move to his district to take care of cattle. Some of those with us belonged to the kraal and they left us immediately to obey the summons. Baba carried off with him three natives who had always lived in this country. They stated themselves to be Baquans and to have passed their lives upon this river near our present situation. They know of no waters to the N.W. of the river, but stated that when they went on that side to hunt they always returned to the river to drink. During the rainy season there is water everywhere. They seem to have been poor Baquans who never had cattle and who lived removed from the principal kraals in order to enjoy a better opportunity of obtaining game upon which they have always lived. They state that they are not permitted to sow much corn. If they have

much growing the Matabeli take possession of it. Every tribe seems to have a class of poor who live on the outskirts of the nation and subsist almost entirely by hunting.

22 AUGUST (SATURDAY).

Early this morning just as the day was breaking a tree fell with a loud crash near to the river. Last night some strong gusts of wind passed down the river making a great noise. Temperate during the night.

The carpenter employed in making a new tang. This morning the coloured people received their allowance of tobacco for a month and the white people up to the 7th of October. Beyond the Clatcla²⁸² live a tribe called Babariri.²⁸³ They possessed a considerable number of sheep and goats and the Matabeli went and plundered them. They had some round shields and steenbok trowsers. Ratsipip belonged to the same nation as Abiti; the tribe was called Bampootoom.²⁸⁴ They had round or oval shields and the same trowsers as the Bechuanas only the hair scraped off. The Inyoka River²⁸⁵ was called by the Bechuanas Noch;²⁸⁶ it empties itself into the Mariqua after it is joined by the Oori.

The Matabeli, when they go on commando, advance during the night and that with great rapidity, going a very great distance partly half-running and partly

²⁸² Tlatla River. See p. 166, footnote 266.

²⁸³ Possibly the Babadidi.

²⁸⁴ Dr. N. J. van Warmelo suggests that this tribe may be the Transvaal Ndebele tribe known as Manala, because their totem is *Mbudumo*, the gnu. As they were Nguni, they would have oval shields.

²⁸⁵ Smith seems here to have misunderstood his informants. *Noḱa* is the Tswana word for river.

²⁸⁶ *Noḱa*, a river.

walking quick. [They] say that it is impossible for a Bechuana to keep up with them. They go on in a string one after the other, and if a Bechuana happens to be with them and is tired or wishes to go on one side they say he must be killed. When going out on commandoes and they fall in with parties of Bech[uana], they surround them in the night and kill them; not one must escape. They attacked Pelanie and took away his cattle; he fled to the interior and after a while returned. His brother and him then fought; the latter fled to Mas. After this Mas. gave Pelani cattle to take care of, but soon after he heard from some Matabeli that there was an agitation to kill him. He fled upon hearing that and they pretend at least that they don't know where he is. Their reason for being so severe upon those who run away is they fear that they will describe the state of the country to the tribes they may join, and by their knowledge enable them to carry off their cattle.

When they happen to get game in the pitfalls they must either keep away from the kraals and consume it or must give a portion to the Matabeli. Sometimes they cut it up and dry it in the fields, then take it into their homes at night; and as they dare not cook it during the day they prepare it in the night. The Matabeli sometimes go round into the different huts and if they find any employed in cooking they take their food from them and also sometimes punish them besides.

Between the Baquans and the Bamangwatos resided a tribe called Bacas²⁸⁷ whose chief was called Shué.²⁸⁸

²⁸⁷ Kaa, whose headquarters were at Shoshong, in the Bechuana-land Protectorate.

²⁸⁸ Suwe.

They formerly had cattle but lost them through the attacks of Ramabutsetsi and Sebitwani. The Bacas live at their old kraal and have now cattle of Mas. to herd. The water they drink is obtained from springs and puts.^{288*} The late king of the Bamangwato was called Kama. Upon his death Takoma his son succeeded to the chieftainship.²⁸⁹ He is a young man. A tribe of Bechuanas lived on the other side of the Oori near to Pelani called Bamahakla;²⁹⁰ their king was Bogos.²⁹¹ Another tribe not far from them, Bamooricail,²⁹² whose chief was²⁹³ They were emigrants from the Bakala²⁹⁴ who lived more to the east. Pelani is gone to the Balaka. The Babariri had sheep and goats. The first river that enters the Marique after its junction with the Oori is called Maclamatsi,²⁹⁵ the next Clacla,²⁹⁶ and on the other side of the latter reside the Babariri.²⁹⁷ It has a channel like the Marique but less water.

23 AUGUST (SUNDAY).

Very warm during the day. Service towards evening; all the Caffers attended. One of the Matabeli,

^{288*} Wells.

²⁸⁹ Professor Schapera suggests that this was Sekgoma, son of Kgari, and brother of Kgama II of the Ngwato.

²⁹⁰ Bamafatlha.

²⁹¹ Bogosi. The word means "chieftainship"; but it seems here to have been the name of a particular chief.

²⁹² Bamodikele. According to Smith this tribe resided to the east of the Oori or Crocodile River, "not very far from Pelani. They were a portion of a tribe which resides farther to the east, called Balaka." Smith A., *Memoranda*, M.S. notebook marked "A." See Vol. i, Introduction, p. 12.

²⁹³ No name given.

²⁹⁴ Possibly Smith intended to write Balaka (Bagalaka). See p. 190, footnote 345.

²⁹⁵ Matlaba's River.

²⁹⁶ See p. 166, footnote 266.

²⁹⁷ Babadidi (?).

a relation of Mas., appears always extremely thoughtful during service; the other has generally a smile upon his face during the time.

24 AUGUST (MONDAY).

The tang of the wagon was finished early this morning and the wagon was repaired and packed by midday. Travelled along the river 3 hours and 20 minutes.

Sicheli²⁹⁸ was accused by the Matabeli of having stolen some of their sheep and found that it was their intention to kill him. He fled towards the Bakas²⁹⁹ and the commando that went after him did not find him. Another commando is expected soon to go in search of him. Kama, the Bamangwato chief, died of sickness. Last year the Matabeli collected all the young boys of the poor Caffers on this direction and carried them off and formed a new post for them.

A young python about five feet long was this day shot by the hunting party. Baboons common along the banks of the river and reside upon trees. Piet and Joremus [?]³⁰⁰ say that there are two kinds of baboons in the Colony, one with a short muzzle and the other with a very long one. The last is much larger than the other and is said to inhabit the Karoo and other flat countries. The *Cratopus bicolor* associates in small flocks. It is very noisy like the new species, flies off altogether and generally settles together. Most abundant on the banks of rivers. Often feeds on the

²⁹⁸ Sichele, chief of the Kwena, whose headquarters were near Molepolole, in the Bechuanaland Protectorate.

²⁹⁹ Kaa. See p. 175, footnote 287.

³⁰⁰ Probably Jeremias.

ground. Monkeys abundant and the Natal pheasant ³⁰¹ seen today in great numbers.

The copper and iron is got at a place called Chocun ³⁰² about S.S.E. from this; there Matabeli live.

25 AUGUST (TUESDAY).

The place where Sabique ³⁰³ used to live was called Quaqua. ³⁰⁴

During yesterday passed many of the fences of the natives formed for catching game; they were principally near to the lakes. ³⁰⁵

About evening last night a very strong N.E. wind sprang up and continued to blow nearly the whole night; very warm during the night. About 4 in the morning clouds began to form but they again disappeared about ten this morning.

Where the grass has been burnt it always begins to get green first round the edges of the burnt place near to the grass which continues standing. When the old grass is cut the young is found to be shooting out rapidly. Country very dry.

³⁰¹ Natal Francolin.

³⁰² There are a number of old mine workings in the Western Transvaal. The mines may have been in the Witfonteinrand (N. of Rustenburg), or in the Elandsberg (N. of Brits). The general direction of these places from where Smith was is S.W.

³⁰³ Sebego, son of Makaba, the chief of the Ngwaketse.

³⁰⁴ Quaqua, or Kwekwe, is near to Kanye in the Bechuanaland Protectorate. It was visited by Robert Moffat in 1824. See Moffat, R., *Missionary Labours and Scenes in Southern Africa*, London, 1842, p. 396 et seq.

³⁰⁵ In his geological and topographical Diary, Smith refers to the many lakes seen to the right of the road at this point in the journey. He also notes in the same place that the river was virtually a chain of lakes.

Some of our people were dancing and waltzing to a very rough-made violin.³⁰⁶ I asked the Matabeli whether their dances or our people's were prettiest. They said the latter was but play; theirs was fine. They said their music performed upon a reed was much the best.³⁰⁷

When the Bechuanas get the game within the spreading branches of the snare they then surround that part and drive them through the neck so as to force them over where the hole is. They have no other way of catching game.³⁰⁸

26 AUGUST (WEDNESDAY).

The *Macroscelides* which is in spirits in the same bag with a snake was killed yesterday on the flats. The Maclamatsi³⁰⁹ has water only near its origin; it is dry towards the Marique. The poor people in this direction say that a commando will soon be out to clear this part of the country, and that more in advance, as Masalacatzie says that the men living about in the bush go to Dingan and advise him to send commandoes against him. Last year a commando went out against the Babariri, but Pelanie had been with them before and

³⁰⁶ The Hottentots frequently made violins in imitation of those of Europe. They were of hollowed wood covered with skin, and were usually called "velviol". One of Burchell's Hottentots had such an instrument. See Kirby, P. R., *The Musical Instruments of the Native Races of South Africa*, London, 1934, pp. 246-247 and Plate 71.

³⁰⁷ I cannot be certain which instrument is intended, since Smith saw several varieties, all made from reeds, as the drawings of them by Charles Bell bear witness. It may have been either the *umqangala*, a stringed instrument played by girls, or the *umtshingo*, a reed-flute played by boys. I favour the latter. See Kirby, P. R., *op. cit.*, pp. 220-225 and pp. 111-120.

³⁰⁸ See p. 149 and Plate 22.

³⁰⁹ Matlaba's River.

told them that a Matabeli commando would soon be there. They made beer, put medicine, etc. in it, fled, and left it standing, and from their drinking that when they arrived the sickness, they believe, arose. They went to take anything from these people they could find in their possession.

Melita³¹⁰ lived formerly low down on the Molopo. There was no nation between the Bawankets³¹¹ and the Bamangwato.³¹² The natives say that Buys³¹³ went off in this direction and proceeded to the north; they know not what became of him. They never heard that he returned.

The Matabeli when they arrive early at the neighbourhood of a kraal they intend attacking wait quietly as long as any people are awake, and when all are quiet, perhaps about the middle of the night or about daybreak, they commence their attack. Throughout the thick bush in every direction, but at a little distance from the river, spots are seen where the poor Caffers must have had their dwellings.

None of the people with us ever heard of Cowan and Donovan's party.³¹⁴ They say that to the east of the Bamangwato country towards the Marique the flies which destroy the cattle also exist. They kill dogs, horses and horned cattle; sheep, etc. are not affected by them.

Our small shot being nearly finished, most of the party were today employed in beating out balls and cutting small shot.

³¹⁰ Chief of the Ngwaketse, and father of Makaba.

³¹¹ Ngwaketse.

³¹² Ngwato.

³¹³ Coenraad de Buis.

³¹⁴ See Vol. i of this Diary, p. 406, footnote 3.

Several small lakes amongst the opposite side of the river which we passed yesterday. Jantjie saw a crocodile today; they watch there the game which visits them to drink.

27 AUGUST (THURSDAY).

The wings of the undermost⁸¹⁵ almost as long as the tail. The drawing [is] of a male. The guinea fowl got yesterday had small feathers in the ear opening and reddish hard caruncles at base of upper mandible above; legs very long. The *Laniidae* best procured by fixing one, if not shot dead, to a tree. The rest come in great numbers round it and appear very fierce.

One extremity of a bastard hartebeast which was yesterday obtained and hung upon a tree was carried off during the night. The traces of a lion seen under the tree.

About nine a.m. a strong wind came up from the north. During the night sky much clouded; clouds dispersed between eight and nine. Two small white feathery clouds seen to the N.E. last night.

Whilst Piet was shooting today he fell in with six poor Bechuana men, two women and three children. They appeared very much afraid when they came upon them and immediately sat down by the river, they having been there to get water. They were all much emaciated and appeared in a state of extreme starvation, more especially the young boy. The two which he afterwards induced to accompany him to the wagons

⁸¹⁵ Words indecipherable.

would not at first approach him and the others which were by the water. Botha at this moment shot a bastard hartebeest and they gave it to those who were at the water and desired them to go and call the other two which they did. They had much difficulty in getting them to come with them to the wagons and carry the flesh of a rooye bok which they afterwards shot. On their arrival they looked quite confounded and terrified, and upon my causing them to be questioned by Baba ³¹⁶ they scarcely could be brought to fix their attention sufficiently to render regular answers. At this time they had not seen that we had Matabeli guides, but upon their discovering that they appeared dreadfully uneasy. They sat at my request by the fire, but I could easily see that it was no position of comfort to them; their attention was continually distracted, and they had the appearance of men that were momentarily expecting to breathe their last. The Matabeli who spoke the Sechuana, originally one of the conquered tribes, began asking them questions as to who they were and where they lived. They said they were Masalacatzie's men. He immediately replied "No, if you were one of Masalacatzie's men you would not have appeared so terrified when you saw us. You must be spies who go and tell other nations about us and then they form commandoes and steal our cattle." They held their tongues and made no replies. He demanded of them if they were afraid of Piet and Botha when they met them. They said "No." "Then," he said, "why are you afraid of us? If you were Mas.' men you would be glad to see men of your own nation and would not fear them." It was melancholy to see the

³¹⁶ The Tswana interpreter. See p. 163, footnote 258.

devilish expression in the faces of the Matabeli when they were hearing the statements of these unfortunate beings; one could just fancy that they inwardly felt that they would have more pleasure in spilling their blood than in hearing them open their mouths. The one, Umcloculo,³¹⁷ listened with great attention and eagerness; the other knit his brows and looked like what one would fancy a fiend would do who had escaped from the 'infernial regions and who was boiling with anxiety to commit some horrible deed. The last has certainly one of the most abominable tempers that man could easily possess, and he performs his duty to his tyrant king with great exactness.

Weather very sultry today, and clouds began to form after midday and towards evening got thick and black, somewhat like thunderclouds.

28 AUGUST (FRIDAY).

The two men who visited the wagons had the Bechuana trowsers and long handled hassegays for hunting. When they appeared so terrified and had no appearance of getting over it I desired the interpreter to state to them that I could easily see they were under the influence of great dread but that they had nothing to fear from us. We were friendly men, and if they would continue with us for a few days and assist in carrying what was shot to the wagons, I would take care that they should not want food; they should always have flesh enough to eat. They urged that they had left their kraal to hunt and did not like to remain absent; they also appeared to foresee our object in having them and declared they did not know the country, that they

³¹⁷ Umhlokulu (?).

were Bakatlas³¹⁸ and did not even know where the Oori and Marique joined. [I] then patted the oldest on the shoulder and told Baba to tell him to rest easy; he was whilst with us in perfect safety, but if he still was in doubt they could, if they were inclined, leave us and go off to their homes. They replied they heard what was said.

Having reason to believe that a party of poor Caffers resided near to two small hills I determined this-morning upon visiting them. I informed Botha where he must go to wait till I arrived, and he was to take Baba with him as if they were going to shoot game. I then made an attempt to proceed about an hour afterwards in a different direction with Piet. I had scarcely left the wagons when three of the Matabeli followed me. I went as far as the river, then turned up amongst its banks and left them standing watching me at the spot where I descended.

Road today extremely bad and the oxen very much fatigued. Still, according to report, a considerable distance from the junction of the Marique and Limpopo, or Oori.

29 AUGUST (SATURDAY).

A kraal of poor Baquans was this day discovered by Baba and upon questioning them they stated they belonged to Kama and when the Matabeli killed him they fled. They could no longer live there on account of hunger; they have been residing here ever since. They are generally much emaciated and appear to have but a very scanty supply of food. They state that they cannot keep their children. The Matabeli carry

³¹⁸ Kgatla.

them off and those which they cannot get away or who are not considered fit they cut the ears off or cut them so that only a small attachment continues and in that state leave them. They sometimes put out their eyes or cut off one of their lips. Baba saw a woman whose upper lip had been cut off by the Matabeli and also one without an eye. They say that high up in the Maclamatsi³¹⁹ live a tribe called Mooricaïl³²⁰ and there the flies exist; one of the men with us had his dog killed by them whilst he was there. This little community first fled to some of the Bakatla who are living higher up on the Oori, but there they could not exist and from hunger moved to the Marique. They state there is no water on either side of the river during the winter, else they would not live on the river which is in the course of the commandoes. During the summer, when there is a little water in different situations away from the river, they always retire thither to be out of the way of the Matabeli.

This part of the country even when peace prevailed in the land was never thickly populated in consequence of the scarcity of water; it was generally only inhabited by poor people who lived on one side of the tribes who possessed cattle.

In consequence of having found the space along the sides of the river so thickly studded with small thorn-bushes that the oxen could not pass amongst them or rather over them, we were forced to try more amongst the high bushes and then we found the road moderately open and hard, much differing in that respect from the flats nearer to the river.

³¹⁹ Matlaba's River.

³²⁰ Bamodikele. See p. 176, footnote 292.

About 3 p.m., after travelling three hours and a quarter, we reached the spot where the Limpopo and Marique join and there halted in front of the junction.

Early this morning several Bechuanas, Baquans, came to our encampment. They walked boldly in though they saw the Matabeli, saluted all the white people with "*Moron*"³²¹ and then went towards the Matabeli fire. One who appeared to be a principal man amongst them walked up without any appearance of fear and seated himself by the fire apparently at ease. They treated him with civility and the rascal Moleog³²² did not begin as on former occasions to question him. They accompanied us and served as guides to conduct us to the junction of the rivers. Whilst the principal man and a few others went off at my request with Baba under pretence of shooting game, he told Baba that a commando is now out after Pelanie and another went down the opposite side of the river. Neither, as far as they know, have yet returned. They say the latter is out for the purpose of destroying all the poor people they can find.

Piet and Botha discovered a kraal about half an hour above the junction on the east side where were a considerable number of people, several [being] very old men [with] perfectly white hair. The bush on both sides is full of poor people; they live upon game and roots. Cicatsali³²³ says that when he returns he will tell Mas. that those are the people that steal cattle.

Grass here much worse than a few hours farther up the river; little or none amongst the thick bush.

³²¹ *Morena*, master. Compare Vol. i, p. 332, footnote 1.

³²² Mmoaloe.

³²³ Sikatseli (?).

The Bakatla had four divisions, and each of them had a different name; all the four stood under Pelanie. From this division of tribes more independent ones are fancied to exist than actually do exist. Since Pelanie has fled the Matabeli have put his brother to death. This seems their policy; they immediately avenge themselves on the relatives who are amongst them when any fly.

A Baquan aged about 30 years of age states that in the time of Mutchaceli ³²⁴ there used to be parties of Bushmen who occasionally visited him and brought him berries. He did not know exactly where they lived, but says it was to the north of the tribe. He describes them as small men of a red or yellowish colour with very flat noses, small eyes and high cheek bones. They spoke a language which consisted almost entirely of claps ^{324*} and quite unintelligible to them. Their weapons were bows and arrows, such, according to his description, as are in use amongst the Bushmen towards the north-eastern boundary of the Colony and between the Vaal and Black Rivers. Any animal wounded with these arrows died, even elephants. Does not know what they put upon them. The men wore pieces of steenbok skin drawn between the legs, the women small pieces of skin in front. They were called Masaroowa.³²⁵

Molimo, who belongs to the tribe of Bamangwatoes which fled to the great lake,³²⁶ states that on the south and west of where they lived there were also hordes of men like those described by the Maquan. They had the same kind of arms and mode of dress. They used

³²⁴ Motshwasele, chief of the Kwena. See Vol. i of this Diary, p. 406, footnote 2.

^{324*} Clicks.

³²⁵ Bushmen. Masarwa is the common Tswana word for them.

³²⁶ Lake Ngami.

to steal cattle from the Bechuanas and then they made commandoes against them. Their language consisted of a series of claps, and they had pieces of wood stuck through the septum of the nose. The others described by the Maquan had the same. Each party had its master. They did not reside constantly in one place but wandered from spot to spot in search of game, fruits, etc. They had no cattle. They used occasionally to resort to their tribe when they were hungry; at other times they lived apart.

They did not inhabit the Kalahari. There were Bechuanas who lived in it called Bakalahari.³²⁷ On the other side of this tribe of Bamangwato³²⁸ lived another tribe who spoke a language somewhat like the Corannas. They were tall men of a similar colour to the others but had hassegays and not arrows. Part of them lived on the south of the lake and part on the north. Many of them spoke the Bechuana language from associating with the Bechuanas. They could understand only a part of what the Bushmen with arrows spoke. They had the same name as the last, viz. Masaroowa.³²⁹

The Maquan³³⁰ states that he has heard long ago from his forefathers that a portion of the Baquan emigrated towards the south under a chief of the name of Moolobi.³³¹ When Kama returned to his post after having been absent digging ground for corn the Matabeli followed him and when they arrived they stated they had come to see the cattle he had in charge.

³²⁷ Kgalagadi.

³²⁸ Ngwato.

³²⁹ Masarwa, or Bushmen.

³³⁰ Kwenä.

³³¹ Molobe.

They, however, soon seized him, cut off his hands and feet, then put a riem round his neck and hanged him. When dead they took him down, forced a stick up through his body and cut off his scalp. The body they left lying where the act was committed; the scalp they carried off to show to Mas. At the same time they performed the same ceremonies upon three of his brothers, an uncle and three of his wives; the fourth wife succeeded in escaping. They are not aware of any cause why he should have been thus barbarously murdered.

Pelanie³³² was the great chief of the Bakatla³³³ and the four following divisions were considered as Bakatla; Bamaricale,³³⁴ Baanco,³³⁵ Bamahatla,³³⁶ Bapoola.³³⁷ Pelanie's father was called Mooliha,³³⁸ and Mooliha's father Petoo.³³⁹

The Baquana was attacked by Sibitwani³⁴⁰ who succeeded in taking his cattle. He was afterwards repulsed by them and the Bamangwatoes, and then went and attacked some tribe near the Bakaliti³⁴¹ and got their cattle. He then returned towards the Baquan country and passed to the north, and he says he has

³³² Pilane.

³³³ Kgatla.

³³⁴ Bamodikele. See p. 176, footnote 292. This tribe and the three following ones were said by Smith to be Kgatla.

³³⁵ I cannot further identify this tribe.

³³⁶ Smith states that "The chief of this tribe was called Bogo. They lived to the east of the Oori [or Crocodile]." *Memoranda*, M.S. notebook marked "A".

³³⁷ G. W. Stow notes a Tswana tribe called Bapula, men of the rain. *The Native Races of South Africa*, London, 1905, p. 409.

³³⁸ Molefi (?).

³³⁹ Phetoe, chief of the Kgatla. See Transvaal Native Affairs Department, *Short History of the Native Tribes of the Transvaal*, Pretoria, 1905, pp. 27-28 and p. 30.

³⁴⁰ Sebitwane.

³⁴¹ Possibly the Bamalete (Lete) are meant.

heard that he is now living by a place called Maiora ³⁴² which is at a great water where the opposite side cannot be seen at all places. He says when he was a boy he has heard Matchasili ³⁴³ speak of some plates, etc. which he got from some white people who passed down the Marique with five wagons, and who gave them to him that he might show them to white people who should afterwards visit him to prove to them that white men had previously been with him. Ever since that time they have considered the white people as *baremo* and they regard a white man as a *maremo*.³⁴⁴ He says Matchasili said they could make everything, and since [then] they have been in the habit of saying when they had pain that they would go to the white people. Perhaps this may have had its origin in Dr. Cowan's having relieved some of them who might have been sick when he passed. The chief of the Balaka ³⁴⁵ is called Mapeli; they point to them as living far to the north and they say they use bows and arrows. These were the people who defeated the commando of Mas., *vide* page . . . ,³⁴⁶ when we saw them after them after passing. Another commando is out after Pelanie but has not returned. This is one of the two mentioned some days ago. The other has gone to the eastward to attack the Hamacila ³⁴⁷ whose chief is Coquan.³⁴⁸ This tribe some time ago fled from Mas. towards Dingan, but by promises were lately induced to return. They are now off to destroy them. The Maquan has

³⁴² I cannot identify this place. Lake Ngami was, however, known as Mampoor as early as 1834.

³⁴³ Motshwasele.

³⁴⁴ *Modimo*, a demi-god; plural, *bodimo*.

³⁴⁵ Most probably the Bagalaka, or Balaka of chief Mapela.

³⁴⁶ No number given.

³⁴⁷ Bagamotsile, the people of Motsile.

³⁴⁸ Kokwane.

heard that in old times they were attacked by the Bawankets and more lately by the Balaka who use bows and arrows.

30 AUGUST (SUNDAY).

Extremely cold last night. One of our oxen unable to stand up this morning, and in spite of all our endeavours to put him upon his feet he continued in the lying position in the kraal during the whole of the day. Many of the others have also a very exhausted appearance. He was fed with grass and a dose of salt and water administered.

Service towards evening. All the poor Baquana attended and after it was finished I asked them if they knew in what we were engaged. They immediately replied "no". I then put a variety of questions to them relative to their ideas of how the world and all that they see was made and as to the state after death. They showed perfect ignorance on the subjects and said at once that they had always understood since the five wagons had passed that white people made all these things. They have not the most distant notion of anything greater than a white man. They used in former times when a man was sick to express their wonder from what it could have arisen and they say they used to kill oxen or other cattle but with what intention they profess to be ignorant.

31 AUGUST (MONDAY).

Next month the rains begin to fall; about the month of December there is abundance of grass all over the country even amongst the thick bush. The cattle of

the Baquana, when the tribe was rich, used to feed all along the banks of the river in this direction.

In consequence of the state of the majority of the oxen it was found impossible to proceed farther with all the wagons. I therefore determined to make an attempt to reach the Tropic and leave all the wagons excepting one at this station. I had two spans of the best oxen selected, and with a little corn and some small portion of bedding we started at 12 o'clock to make the attempt. Took with me Mr. Burrow, ten of our men, and the interpreter. After travelling 3 hours through a thick bush we turned to the river and there rested for the night. It was found necessary to travel at some distance from the river to avoid the thickets of small thorny shrubs which line the immediate banks of the stream.

1 SEPTEMBER (TUESDAY).

Wherever we travelled yesterday crowds of poor Baquans approached the wagons, most of them in a starving state. All complained bitterly of hunger, and many ran the whole day with us, and when antelopes were shot and the entrails pulled out to make them easier of transport they picked up even the smallest morsels and greedily devoured them. Nothing whatever that could be used as food was cast aside. I directed the people to kill as much game as possible in order that the poor creatures might have something to eat. A large party of them took up their abode during the night outside of our kraal.

Travelled 5 hours 50 minutes also at a little distance from the river for the same causes as mentioned yesterday. When we halted three respectable looking

Baquans came to our camp and gave a most pitiable account of their tribe. One of them was an old servant of Kama's, another the son of a brother of Mataceli,³⁴⁹ and the third³⁵⁰ The latter was in the hands of the Matabeli at the time they murdered Kama but by strength and agility he made his escape. He wrested himself out of the hands of those who had charge of him, sprang over the kraal hedge, and whilst in the act of doing that he was wounded in the leg by a stick thrown by one of the Matabeli. They say there are a great number of people in the bush, mostly consisting of those who fled at the time of the murder of Kama. In former times, when they were rich, blacks used to visit them for purposes of trade, called Malaquini,³⁵¹ who spoke a language different to the Sechuana. They had the penis sheathed in a sort of basket of a cylindrical form, the distant extremity fixed up to the loins. A line of tattooing from the hair on the forehead to the point of the chin and without karosses. They carried the beads which they had for trade in sacks, and to purchase cattle the beads were principally large, blue or pale milk colour. They have not lately been with them; they lived at a great distance and came up amongst the Marique.

They got their metal for ornaments, etc. from a tribe called Bakalaka³⁵² or Makalaka who lived low on the

³⁴⁹ Motshwasele.

³⁵⁰ No name given.

³⁵¹ This name suggests that of the Mohalakwena River, a large tributary of the Limpopo. Smith may have misunderstood his informants. But Stow, in his *The Native Races of South Africa* (London, 1905, p. 547), mentions the fact that beyond the Kwena there lived "a tribe which they called Magalatzina, from whom they and the other tribes obtained articles of clothing and beads of European manufacture, that they were of a brown complexion and had long hair, and that they used buffaloes to draw carriages."

³⁵² Bagalaka.

Marique and who also used to trade with them and visit them; they took in return cattle. The Bakala brought them also beads, not like those of the Malaquini, but generally smaller, cylindrical [and] with truncated extremities; principal colours red and white.

One had an ear ornament of thin copper, which appears to be common to all the Bechuana tribes, *vide* specimen; also rings for the arms of a whitish metal and of thin circles of copper of about a line³⁵³ in breadth twisted round the hairs of the camel,³⁵⁴ *vide* specimens. Also copper and iron rings. One man had an ear ornament of the same shape as that mentioned above only of thin plate iron drilled full of holes in regular lines. Some of them had rings formed of camel hair encircled by thin, very narrow portions of brass wire, which they wore round the legs just under the knees; these were all bought from the Bakalaka.

Heard the night-hawk this evening for the first time since we have been in the country. Last night moderately warm. All the natives carry hassegays with moderately large blades fixed in long and strong sticks; used for killing game. None of them which we saw appeared to have any adapted for fighting. Got a Batabariri³⁵⁵ shield which is of a circular form; it is also the form of the Bakala shield as well as of a portion of the Makalaka.

Many describe the covering for the loins etc. of the Bakala as being formed of steenbok skin and others as calf skin. Some of the old Baquans speak of a small

³⁵³ One-twelfth of an inch.

³⁵⁴ Giraffe.

³⁵⁵ Babadidi (?).

race of men which were scattered over the bush to the north of their old residence, and who used occasionally to visit Mutchasali ³⁵⁶ and bring berries for him. They were of a copper yellowish colour with flat noses, high cheekbones. [They] used bows and arrows, the latter very short and poisoned, the points formed of iron. They always carried them in the hand. The women had pieces of wood stuck through the nasal septum. They had small pieces of skin hanging in front. The men had [skins] similar to the Bechuanas only formed of the skins of game and they were similarly fixed. Their language consisted of a sort of clap which was uttered almost incessantly. They never continued for any time in one place; they were always wandering about from one place to another in search of game. They often resided in situations where there was no water and they then bruised a sort of plant and there-with quenched their thirst; ³⁵⁷ they also eat various roots. They had also hassegays.

The crocodile when in the water, and an animal approaches to drink, often seizes it with his teeth by the flank and immediately twists its tail round one of the limbs. When it catches a large animal by the leg, it often escapes, if he cannot use the tail, by the loss of the portion below the part, ³⁵⁸ the animal biting it off. The instant it succeeds in pulling the animal to the ground, it drags it into the water and there devours it. They say it is more abundant towards the sources of the river than lower down, which may arise from

³⁵⁶ Motshwasele, chief of the Kwena.

³⁵⁷ The *tsamma*, or melon (*Citrullus vulgaris*), which is regularly so used by the desert dwellers of the Kalahari.

³⁵⁸ Thus in MS.

the water being deeper and the channel not so filled with sand.

The clear spotted Muskaliat Kat ³⁵⁹ inhabits this country and skins of them are often seen patching the karosses of the natives. The *Felis fearonii* also occurs here often near the banks of the river but also scattered over the whole country. Here is also a small sort of cat of a pale ochry yellow ground colour with longitudinal black stripes. The tiger also inhabits this country, and likewise several kinds of jackals.

They put a sort of medicine in their whistle and with it they whistle when they drive the game into the holes or pitfalls; they say it inclines them to run to the holes.

The Baquana used to live formerly to the north of their late station; no rivers, only puts. A division of Baquans emigrated long ago towards the south under a chief named Macopa.³⁶⁰ They were called³⁶¹ Melita and Mutchaceli, according to the statement of one man, were two brothers. Others say they were not brothers by one father, but Mutchaceli being the highest tribe they are hence called brothers, and they also say Melita left the other. The Bamangwato also in former days were a portion of the Baquan. They emigrated to the N.E. and went to a country uninhabited except by Masaroa. The Baquana formerly had a chief named Maquana.

2 SEPTEMBER (WEDNESDAY).

Travelled $7\frac{1}{2}$ ³⁶² and crossed the Motwan³⁶³ close to its junction with the Marique. In its channel were

³⁵⁹ The genet, a carnivore allied to the civet.

³⁶⁰ Mangope.

³⁶¹ No name given. They were Huruthse.

³⁶² Hours (?).

³⁶³ Notwani River.

a few small pools of water, the margin of the water-course edged with a thick fringe of reeds. We travelled too much inland this day in consequence of the river taking an unexpected turn to the east, so that when we turned southerly to approach it again, (the wagon must have been within a few miles of the Tropic.)³⁶⁴

A large species of fresh water shell was found in the mud of the Motwan where the pools occur, *vide* specimens.

The natives dig holes in the sand of the channel of the Marique in order to get cold water to drink. This day many Bechuanas, all Baquans, poured out from the bush as we travelled along; all united in asserting that there was no water but that of the river, and we could see from far in the bush the footpaths of game proceeding in right³⁶⁵ lines from all parts towards the river. Where we turned out they were just as much beaten as where they reached the water so that they must have extended much more to the north.

Most of the natives have their shins covered with scabs and also their thighs, particularly on the outer sides, which they say arises from their scorching themselves by the fire, being forced to keep close to it during cold weather, having so scanty covering. Three of our party and a Bechuana were absent tonight.

3 SEPTEMBER (THURSDAY).

Early this morning the three mentioned as having been absent arrived. They had slept near to the banks

³⁶⁴ The words within brackets were subsequently crossed out by Smith.

³⁶⁵ i.e. "straight."

of the river, being afraid to travel after nightfall in consequence of the number of lions they saw and heard. One of them saw four just before dark, and they kept following his course. Soon after they arrived a party of Baquans, whose abode was about a mile lower on the river than our halting place, arrived and stated that they had heard our shots last night and were proceeding towards us when night closed in, and, from being uncertain as to where they might find us, they laid themselves down, kindled a fire, and went to sleep. Soon after a lion arrived and carried off one of the party. This awakened the rest and they continued awake during the rest of the night. Shortly after he had carried off the man he was returning as if for more, when those that remained commenced making a noise and thereby induced him to go off. They say that within the last few weeks he has taken out of their kraal five men and one woman; he springs over the hedges which they make around their sleeping places and pounces upon his prey, uttering at the same time an hoarse sort of growl. With his prey he then springs over the fence again, delaying a very short time in the kraal. He was heard roaring close to our halting place during the whole night, sometimes two at the same time. The cattle were very uneasy and did not lay themselves down during the whole of the night. They state that there are two lions which plague them so much that they know them well. They say that some lions kill game but others seek only for human beings. Probably the flesh is more palatable to them, and from the circumstance of the poor not burying their dead the animals get familiar with the taste of

human flesh. Thus by that act of disrespect they bring a punishment for themselves.

Formerly when the Baquana killed men on a commando they could not go near their houses, kraals nor cattle till they had been cleansed, which was performed by doctors; and the ceremony consisted in washing the body with water in which some of their medicine was mixed. The Baquans lived formerly one day to the N.W. of the last Matabeli kraal. One old man says they have a tradition that men in the first instance came out of a hole in the rock to the north of their old country; he says that they have heard that the Baquans in very old times lived further to the north.

Small pox have made their appearance thrice in the tribe within the last 30 years; many died. Last year they suffered severely from a sickness characterised by severe pain all over the body, which carried off many.

During the times the Baquan tribe were rich and powerful there were poor Bechuanas called Balala³⁰⁰ belonging to them; many of those we have lately seen were of that class. They always lived amongst the banks of the Marique and existed principally by hunting. They had no cattle. The tribe had cattle, sheep, pumpkins, beans, etc., and were very rich.

In the interior of the bush the *Columba bicincta*, *Columba capensis* [and] *Tokus* (common) are the most common birds. Nearer the river the *Lanius melanoleucus*, *Laniidae*, *Tokus*, *Irrisor capensis* and various of the small *Fringillidae* abound, also *Vultur occipitalis*, *Pernopterus carunculatus*, *Corvus dauricus*, etc.

³⁰⁰ Balala, or poor Tswana. See Moffat, R., *Missionary Labours and Scenes in Southern Africa*, London, 1842, pp. 8-12.

About ten p.m. started with a view of advancing another day, but after proceeding about an hour down the river we found it to turn off to the S.E., and that we would increase our distance from the spot we wished to reach should we continue in that direction. I therefore resolved to return to our halting place and next morning start through the bush to reach the Tropic. Very warm during the day.

4 SEPTEMBER (FRIDAY).

As the day began to break Tennant, Piet Botha and myself, together with two Bechuanas, proceeded towards the Tropic, and after travelling directly north we halted, all the party beginning to suffer severely from thirst and from the great heat which was felt in the thick bush and accumulated in the deep sand which formed the surface. From the top of a tree elevated about 40 feet I obtained a rather extensive view; the country nearly flat and everywhere covered with bush.

Halted during the day. About midday all the Baquans from the kraal lower on the river arrived, men, women and children flying on account of the lions. They had last night paid them another visit, sprung into the kraal, but the people being not yet asleep he appeared rather frightened and seized upon the head of a buffalo which was lying close to some of the party and leapt over with it in his mouth. He gave a hoarse growl when he flew at it. They stated their wish to remain during the night near us. I told them they might make a fence alongside of ours and if the lion should come as they appeared to expect, we would endeavour to shoot him. They say he

follows their footsteps and in that way often actually hunts them down. The woman which the lion some time ago devoured was taken out of her house.

The Baca³⁸⁷ hills are situated about three days from this for a Bechuana on foot, suppose him walking 20 miles daily; those must have been the tops of hills which I saw directly north from the top of the tree. They say they can only visit that country during the rainy season as there is no water between them and the river at other times. In those hills iron is obtained, and it is got from the ore by smelting with the assistance of bellows. The Bacas formerly made axes and travelled round amongst the adjoining tribes to sell them for beads, corn, etc. They say there is a small hill lying about one day's journey on this side of the Bacas.

The man that was caught the night before last by the lion did not call out.

The Makalaka when they move from one place to another go in a string, a man, an ox, a man, an ox and so on, till all have arrived at their destination. Many of them also use the springbok skin as a covering for the middle, fastened by means of the feet behind. They have articles of European clothing such as spotted handkerchiefs, forcets,³⁸⁸ etc. Their language is quite different to the Bechuana; words short and uttered quickly. They used to bring beads for sale to the Baquans and took karosses, corn, etc. in return. They have game in their own country, with the skins of which they might make karosses, yet nevertheless they trade for them. Colour very black.

³⁸⁷ Kaa. The hills were near Shoshong, in the Bechuanaland Protectorate.

³⁸⁸ Voorschorts, or aprons.

Many confirm statements about Masarwa;³⁶⁹ they used formerly to bring game to Mutchasili³⁷⁰ when he lived towards the sources of the Motwan.³⁷¹ They lived to the north; and [they] lived also to the north of the Bawankets.³⁷²

Kama³⁷³ was killed because he had a large party of people about him.

The Matabeli go on commandoes to kill the old people and carry home the youths for cattleherds and *machaha*³⁷⁴ whenever in want of such. They go out, being ordered to do so by Masalacatzie.

The Ba[ma]ngwato formerly left the Baquans. The chief that went with them was called Motibe.³⁷⁵ He had a son named Kama who was afterwards king. The Bakas afterwards separated from the Bamangwato. Their chief is called Sibelooni.³⁷⁶ Some time ago a commando consisting of 39 Matabeli went against the Bacas, but the latter heard of its approach and fled. It went for the purpose of destroying the chief; it returned without accomplishing anything.

When a Baquan dies they either place the hands up to the chin as [the] Batclapins [do] or crossed under the knees, and the face is placed in the grave either to the north or east. [They] take the dead body out of the house through an opening made behind; [they] say that a dead person must not be taken out by the door through which living people enter and go out. When persons are sick no visitors

³⁶⁹ Masarwa, or Bushmen.

³⁷⁰ Motshwasele.

³⁷¹ Notwani River.

³⁷² Ngwaketse.

³⁷³ Kgama.

³⁷⁴ *Amajaha*, strapping fellows.

³⁷⁵ Mothibi.

³⁷⁶ Lebelwane, chief of the Kaa.

are admitted; they say it would make the sick worse. The Babariri used to cover their middle with steenbok skins, fixed behind after being drawn between the legs. Round shields. They spoke the same language as Bechuanas. Between where we turned back and the Bacas [there is] a small dry river which joins the Marique called Soraruma.³⁷⁷ The poor used formerly to sow corn; now they do not, as they have no chance of reaping it, being so constantly disturbed by commandoes from the Matabeli. They scarcely make their usual sorts of snare as they are also almost constantly destroyed. They do not now circumcise, having no fit place nor time to accomplish it. They only flog the youths severely and then they are reckoned men and women [sic]. The poor expose their dead in the fields to be devoured by wild animals.

5 SEPTEMBER (SATURDAY).

Started at daylight and breakfasted at confluence of Motwan and Marique. Afternoon rode to old kraal where we halted. 2nd night after starting followed by a great number of poor hungry people. They eat roots and a species of bulbous plants, the former after boiling, the latter after being roasted. The latter has a highly constipating effect. After eating of it without other sorts of food they cannot have evacuations without the assistance of pieces of wood introduced by the anus. Wherever a poor Baquan evacuates there is always to be seen the wood he has found it necessary to employ. Mirimitsan³⁷⁸ was the name of the chief.

³⁷⁷ Serurumi River, in the Bechuanaland Protectorate. It joins the Limpopo, not the Marico.

³⁷⁸ Modimosane.

The nation was called Booroo.³⁷⁹ Commonly they begin to get rain towards the end of [the] new moon, this being full, and in two months after all looks green. The crocodile is very troublesome during the hot weather. When the rains are light they generally last for three or four days; when very heavy or only thunder showers [they are] soon over. The pronunciation of a [+] as in black, a [-] as in amicable.^{379*} They have ears to their karosses like the Bechuanas and they made them formerly of game and also of the skins of black cattle. The Baquans give the following names to animals [etc.]:³⁸⁰

waterbok	litoo mooha	duiker	pooti
kodoe	tolo	rhinoceros	choocooroo
A. melampus	paala	black rhinoceros	oorila
steenbok	pooroohooroo	white rhinoceros	mohoroo
eland	poofa	Galago	moholi
buffalo	nari	Sciurus	cepapi
lion	tau	python	quari
wolf	piri	crocodile	quana
tiger	unqui	shield	tabi
hassegay	lirumo	Corvus dauricus	makakabi
breeches	tsiha	tortoise (water)	karobani
armlets	ooritsi	whistle	nakana
fish		bat	
sea cow	kooboo	Lanius	
		melanoleucus	
elephant		Felis fearonii	lichlotsi
camel		wagon	coloi
hare	mootela	Manis	kaha
Otis cristata	maquabe or	Cat with black	
	mooshilishiki	stripes	tari
guinea fowl	kaka	monkey	kaboo

³⁷⁹ Barwa. Or Smith may have intended Boora-Modimosane, which is possible in Tswana.

^{379*} Smith has used plus and minus signs over the letter "a" in the following lists to indicate the nature of the vowel sound. I have omitted them.

³⁸⁰ The names, in modern spelling, with the omissions filled in, as far as possible, are as follows:

In the old times the Bawankets and the Bamangwatoes made commandoes against the Baquans, the Baquans also against the others. Those who defended themselves at home generally conquered; those who attacked were generally defeated. The Matabeli attacked the Wankets before they attacked the Baquana. The Wankets, having heard of the approach of the commando, sent off the cattle, and the Matabeli, when following the traces of the cattle, came in contact with the men and they fought. The Matabeli conquered, but many men were lost on both sides. The battle took place during the heat of the day. When Sebitwani and Ramabusetsi first arrived in this country they fought with the Baquans and succeeded in taking off a good number of their cattle. They still, however, had a considerable quantity. The arrival of the Matabeli deprived them of all. The Baharootzie fought with the Wankets during the reign of Macabba;³⁸¹ the latter overcame them and drove them

waterbuck	tumogo	rhinoceros	chukudu
koodoo	tholo	black rhinoceros	boreli (Matabele)
A. melampus	phala	white rhinoceros	mogohu
steenbok	phuduhudu	Galago	moholi
eland	phohu	Sciurus	cepapi
buffalo	nare	python	tikware
lion	tau	crocodile	kwena
wolf	phiri	shield	thebe
tiger	nkwe	Corvus dauricus	magakabe
assegai	lerumo	tortoise (water)	kgadubane
breeches	?	whistle	naka
armlets	?	bat	mamathwane
fish	tlhapi	Lanius melano-	motsiloli (?)
seacow	kubu	leucus	
elephant	tlou	Felis fearonii	lichlotsi
camel	thluthwa	wagon	koloi
hare	mmutla	Manis	kgaga
Ovis cristata	khohe	Cat with black	tadi
guinea fowl	kgaka	stripes	
duiker	photi	monkey	kgabo

³⁸¹ Makaba.

away from Chinyane ³⁸² to Mosiga. The tribe which Buys ³⁸³ attacked was called Bamaliti. ³⁸⁴ Their chief was Poi; ³⁸⁵ his grandfather's name was Monohain. ³⁸⁶ The Bamahaitla ³⁸⁷ was one of the minor divisions of the Bakatla ³⁸⁸ tribe; their principal man was called Bogos. ³⁸⁹ They used round shields like the Babariri; ³⁹⁰ lived to the S.S.E. of where we turned back on the Marique.

6 SEPTEMBER (SUNDAY).

Rested today. Sent out Piet and Botha contrary to established custom to endeavour to get some game for the number of starving Caffers that were with us. They shot several rooyebok. Botha in crossing some reeds near the edge of the river after a wounded buffalo started four lions, two females and two small cubs. Very warm during most of the day.

7 SEPTEMBER (MONDAY).

Started at daylight and travelled about three hours. Where we halted [we] found a great number of sea cows. Several shot but all disappeared; desired the Caffers to take them when they floated and bring us the teeth. At this same pool Piet shot one as we went off and requested the Caffers to secure a portion of

³⁸² Near Zeerust in the Transvaal. See map.

³⁸³ Coenraad de Buis.

³⁸⁴ Lete.

³⁸⁵ Pôwê.

³⁸⁶ Monaheng.

³⁸⁷ Bamafatla of Bogosi. See p. 176, footnote 290.

³⁸⁸ Kgatla.

³⁸⁹ Bogosi. See p. 176, footnote 291.

³⁹⁰ Babadidi (?).

the flesh and the teeth for us. Crowds of Caffers still with us, and today we were joined by an old man with a tigerskin kaross who had formerly been the head servant of Kama. He desired the interpreter to tell me he had a good deal of ivory but was afraid to bring it. I arranged with him how that was to be done. He is now the principal man amongst the disorganised tribe and has the charge of Kama's mother. All disputes, etc. are submitted to his decision. In the afternoon [we] proceeded as far as the station where we halted the first night after leaving the wagons. There is a considerable quantity of water in the Motwan³⁹¹ towards its sources, principally in pools. On one of its principal branches, the Mitats [?],³⁹² a party of Masalacatzie's soldiers lie with a post. There is also much water in the Maclamatsi³⁹³ towards its sources. The Clacla³⁹⁴ always runs.

The Baquans³⁹⁵ eat the wolf and say it is good. They do not eat the lion because he devours human flesh. However [they] eat the young ones, and the flesh of one which we killed was all taken away by them; even the smallest portions which were cut off the head and leg bones in cleaning them were carefully gathered up and eaten. They eat the guana, as we saw, having obtained a specimen. They do not eat fish because they are ugly and resemble the crocodile which they also leave untouched. They do not eat crows but they eat the tiger. Their selections show that they are

³⁹¹ Notwani.

³⁹² Molatsi (?).

³⁹³ Matlaba's River.

³⁹⁴ See p. 166, footnote 266.

³⁹⁵ Kwena.

simply regulated by caprice in what they eat, and not by any well-grounded principle.

The Baquans, when they perform any feats of what they consider importance or prowess, compose a history of the circumstances and introduce a number of facts or supposed facts bearing upon the points. These they recite on various occasions, either when alone or in company with their comrades or at *pechos*.³⁹⁶ When they dispute with each other, they often settle their quarrels by a recitation of all their compositions. The drift of many of them are difficult to comprehend, and the sentences are so unconnected and apparently obscure, that I have been under the necessity of setting many of them aside, after having obtained what was said to be a translation of them. The great warriors and hunters are generally most ready with such speeches, and give utterance to them with the greatest glee and force. Their custom in their disputes is to make the contending party repeat the speech, and that is done alternately. First one speaks, and after it is repeated; then the repeater begins his, and the late speaker repeats it. The following are a few of them.

SPEECH OF A BAQUAN AFTER KILLING A RHINOCEROS
WHICH WOUNDED HIM DREADFULLY IN THE CHEEK.

The old tree of the commando (1) has lost a portion or branch of him which he lost because he was angry (brave). The tree must go to Molooi (2.)³⁹⁷ . . .

³⁹⁶ Pitso, or meeting.

³⁹⁷ Moloi.

DO. OF THE SAME, AFTER KILLING A LION.

A cow that men milk in the night is one that bellows. That which I milk is the black-spotted one of Maloosa (3).³⁹⁸ I turn round and throw the lion; he bites me. I kill him. Let it be made known to Sihoolakali (4).³⁹⁹ that the one with durtraxels⁴⁰⁰ with horns; if he will buy him he must send cattle. Cattle are sent; he is gone to another chief, being angry. Get him from Ramishana (5).⁴⁰¹ He will not part with him; he will say he cannot give other men's wood away. The man-eater of Kasikatima (6);⁴⁰² he that has been so injured and wounded by game and by men.

DO. BY A FAMOUS HUNTER.

Thick, thick neck; the neck sinews have also horns (are like horns). Men that bear shields must be of one cast (character). He must expose himself openly that men may see him. He must expose himself (or exposes himself) before his father; his father is delighted with the spectacle [and] says, "That is not a child of mine, that is God." My bones are as strong as wood. When I guided them to the precipice I was as an ostrich that flew; I was like an ostrich that breaks the leg. Ask him if that is the precipice where he seeks dung to make fire, black watcher of the lambs.

³⁹⁸ Moalosi, or Molese.

³⁹⁹ Selokolela, near Kanye in Bechuanaland Protectorate. This is the place to which the Ngwaketse retreated after the death of their chief Makaba in the war with Sebetwane.

⁴⁰⁰ Doortrekzeels, or traces; part of the harness.

⁴⁰¹ Ramoswaana.

⁴⁰² I cannot identify this place.

DO. BY THE SAME.

I hunt the game and throw at them. The buffalo of the son of the huntsman will again turn back from him because he hears that his father is angry. Ramaquapin (7)⁴⁰³ speaks as a man had no speed he has conquered the hard runner of his sister. The rhinoceros runs back with his feet, the rhinoceros of *mashonia's* wife (8).⁴⁰⁴ A shield with barbs is the king; the one of *mashonia's* (9).

(1) Meaning himself, which he figures as a tree; [he] had in his younger days been a great warrior. (2) Kama's brother. (3) Name of his dwellingplace. (4) A chief. (5) His chief. (6) Brother. (7) Father of the speaker. (8) *Mashonia* is a large ant. (9) Intended as his mother. He first compares himself to the thick ant, and then the thick ant he compares to the rhinoceros.⁴⁰⁵

DO. BY THE 1ST. SPEAKER AFTER A COMMANDO
HAD ATTACKED THE BAQUANA.

Stand up and return to Matloquan⁴⁰⁶ (a division of [the] Pelani tribe who came to them to steal cattle). You looked back. You twist the necks of the children. Your children shall say, "Ye come on with a black ox; ye return not with cattle. Thou art dead." Though ye continue to look, your father shall not come; he is dead, he returns not with cattle. The last

⁴⁰³ Ramakwapeng.

⁴⁰⁴ *Choshwane*, the white ant.

⁴⁰⁵ Note added by Smith.

⁴⁰⁶ Motlôkwane.

Malachahi ⁴⁰⁷ has eaten him up. The wood, the son of Mooripikail ⁴⁰⁸ (speaker's father). The cattle that came home bellowed.

DO, AS SPOKEN BY THE HEAD SERVANT OF THE LATE
BAQUAN KING KAMA.

The Bawankets are not near; they are far from the Baquans. Makabba ⁴⁰⁹ does not hear that they (Wankets) cry; he does not hear that Sihooharo ⁴¹⁰ (speaker) wounds men's heads. Does Makkabba not hear that the *chaka* ⁴¹¹ makes noise. Sihooharo strikes men's heads; the heads of the men of Monghala ⁴¹² (Makkaba's grandfather). Why strike them still? They are dead. Go away! Let them rest! Let us sing! The men they come with shields. The plumes are swift. Siesho ⁴¹³ (a Baquan) comes and says the Wankets come on. Makkaba had many men; he has Bacloqua ⁴¹⁴ and Baharootzie. He came on a commando against the Baquans; they said they came to drive away the Baquans. The man of Mooroa ⁴¹⁵ (speaker's grandfather) drove the commando back. He first killed one man, then another, and let another escape. He with red blood fled (being wounded). Fly, Monghala's men, and when you reach home you must speak of yourselves; you must tell Makkaba, Simela's ⁴¹⁶ father. You must say we could not outrun

⁴⁰⁷ Molatlhegi.

⁴⁰⁸ I cannot identify this name.

⁴⁰⁹ Makaba, chief of the Ngwaketse.

⁴¹⁰ See footnote 408.

⁴¹¹ Battle-axe.

⁴¹² Mongala.

⁴¹³ Seiso.

⁴¹⁴ Tlokwa.

⁴¹⁵ See footnote 408.

⁴¹⁶ Semela.

them though you see us here; Sihooharo let us purposely escape. Men threw at me with hassegays, they threw at me with large knives. We fought together with hassegays on account of oxen; on account of large oxen we fought. We fought over the large oxen of Sihalinian⁴¹⁷ (speaker's wife). I break the heads of Ramulishani⁴¹⁸ (Bawankets) and scatter their brains, ye men that escape, ye that outrun me, ye that outrun Sihooharo, that can outrun the wolf, ye that were eaten up by Lokoritschi⁴¹⁹ (his name). The cold of the wind of King Kama the men eat up. When we go out to surround the game I am always the foremost, I that am as the worst of the cattle that leave the kraal. Like the elephant when he screams is the killer of the men (speaker); he it is that hunts with the large dogs. As men drove the cattle past the baboons, (town) Sihooharo cannot pass the cattle unless to kill the men. He will not give off his father's cattle. He will not have his cattle go to another land, and there their breasts be eaten. Had he many *chakas*, when one was tired and would no more wound, he would take another and keep on killing the whole day. The hard runner, he that daily kills men, that destroys men's old places and carries off their cattle and herders, as he gets the cattle he cries, "Hoe! I am the hard runner of Maloosa! Hard runner, trust not the tiger; hard runner, trust not the tiger's skin, the crocodile of the sheep eaters!" As the crocodile will catch men, he looks from below his eyebrows; he drinks water, washes out his mouth (he means to represent himself as the crocodile). His

⁴¹⁷ I cannot identify this name.

⁴¹⁸ Ramodisane.

⁴¹⁹ Legwaritse.

mouth looks within like that of a lion; my mouth is like a lion's as he runs hard. He is the child of the river Mupapa ⁴²⁰ (in Baquana-country). You must not throw at the rhinoceros (himself). They curse him when he screams over them and catches them, men with chin hair(?). The Wankets' women cry; as they cry they speak of the Baquans. They think about their children's foreheads when they cry; they break beads and all. When he kills men they cry, "You must not kill us; take us and then hear." The little Captain of Kama and Mutchasili ⁴²¹ makes their heads hang; he will not hear. What must I ask you? You have destroyed me. I am like an animal of the game kind with strong limbs like wood, legs like those of jackals, like those of [the] rooyecat, Ramashuana, ⁴²² that carry home only red cattle from commandoes. My cattle furnish plenty of milk, Ramuchana. I milk for the men that are in the kraal, those that give much milk. I know, and as I take cattle I turn them out. I take those that fill a bambus. I take the red with white rump. As I say "hoi" they stand for the child of the cattle. The cattle think of the other cattle that remain in the kraal. As they run hard I call to them that I bring them to the rest. I see the kraal of the cattle and go and take them. I am also of Maloosa. Before yesterday I killed none. I threw at the one which the men had killed, then, said the others "How is it that you have not killed any today?" I would not take the man from you. The lion told me he must not be shorn of his hair. From the beginning the lion was not to be deprived of his hair; he has much hair

⁴²⁰ Mopape.

⁴²¹ Khama and Motshwasele.

⁴²² Ramoswaana.

on his breast and shoulders. The lion's hair was cut; Sihoharo cut the lion's hair. The lion said to him he must cut his hair. The lion then said "You have struck me." You said I must cut your hair; the knife will no longer cut. You must not approach nearer; he will kill you. I came nearer; I stood close to what bites. I threw and did not miss. How could I miss; I was close. I threw [?] in the lion's mouth. I went as an arrow into the lion's mouth. Men shall be destroyed as they engage with me; men shall come as close as you do. We mock you.

A small Baquan chief states that in former times there was war between the different members of the tribe; that he was absent from home when it happened, and on his return, finding that to be the case, he fled to the Bamangwato, and upon their being attacked by Ramabutsetsi and Sibatwani, he fled farther and reached the Bakalaka. He describes that as a very large tribe. The portion next to the Bamangwato tribe wear a dress like the Bechuanas. The others have calf skins fixed round the loins hanging down on the sides of the thighs, and pulled through between the legs and fixed behind. That portion have circular shields and hassegays with handles about the length of those of the Matabeli, but the iron much larger and stronger. The King's name was Toli.⁴²³ The people are blacker than the Bechuanas and speak a perfectly different language which the Bechuanas cannot understand; it is short and sounds harsh. He says it resembles *tutiluti*. They have also bows and arrows. The women have a skin twisted round the loins, and [which] reach[es] to nearly the middle of the calf of the leg.

⁴²³ Tuli.

They live on the north of where the Ramaquaban ⁴²⁴ joins the Marique and on both sides of the latter. The latter about that place he describes, as far as can be understood, as running considerably to the north of east, saying that the sun always rises considerably to the right of the line of the stream. Their country is hilly, with bush, but the latter not in the quantity which occurs here. It is large bush. [They] do not pierce their ears. [They] construct their houses like the Bechuanas, [and] have small short legged cows, sheep and goats. Several of them have the regular Bechuana shields. States that some time after Sibatwani attacked the Bamangwatos, they together with a portion of the Baquans made a commando against Sibatwani, and went as far as the large interior water, which he says is called Booclaiteli. ⁴²⁵ Did not reach it in less than six weeks, though he says they travelled every day. This time they overcame Sibatwani and took off his cattle. He made an attack upon them afterwards and retook all. Rasipip ⁴²⁶ fought with the Baquans when flying from the Matabeli. They, the Baquans, were separated at first by the Matabeli. Secheli, son of Mutchasili and nephew of Kama, fled to the north.

The Bacas ⁴²⁷ live about three days to the north of where we turned back amongst some hills. [There is] a series of pools in the hills like an interrupted river. The waters do not extend beyond the hills. When they are attacked by the Matabeli they fly to a precipice

⁴²⁴ The Ramaquabane River is, however, a tributary of the Shashi, which flows into the Limpopo from the north.

⁴²⁵ Possibly Batletle. See Livingstone, D., *Missionary Travels and Researches in South Africa*, London, 1857, pp. 62-63.

⁴²⁶ Rathisibi.

⁴²⁷ Kaa.

where the former cannot injure them. They sometimes think of always residing there. After the commando which is now after the Bahamacili,⁴²⁸ a tribe living to the east of the Matabeli, they intend, it is said, trying once again against the Bacas and keeping them on the precipice and seeing if they cannot starve them. The chief of the Balaka's name is Mapeli. His father's name was Laka.⁴²⁹ They have the Bechuana dress. The tribe lies to the east of Pelani's old country. The old man reckons distance according to the following scale: two days from junction of Limpopo and Marique to the junction of Motwan and Marique. We travelled that distance with a wagon in 14 hours, so that they may travel about 25 miles daily.

The Bamangwato live three days on the other side of the Bacas. When they intended to destroy Kama, two men were sent on in front of the commando dressed in their war accoutrements to state that a commando was going out to the north, and that they would soon be at the place. Lo and behold, it soon arrived and began its labours, the people being quite at ease from believing the report. This seems to be the policy on all occasions to free the persons they intend attacking of all suspicions previous to the blow. Their mode of warfare must tend to make their warriors cowards, as they never place them on an equal footing with their adversaries, and hence give them no opportunity of increasing their natural courage by an artificial one. Their work is simply murder, without danger being encountered in effecting it.

When one of their commandoes returns, the doctor boils milk and puts medicine in it; then all who were

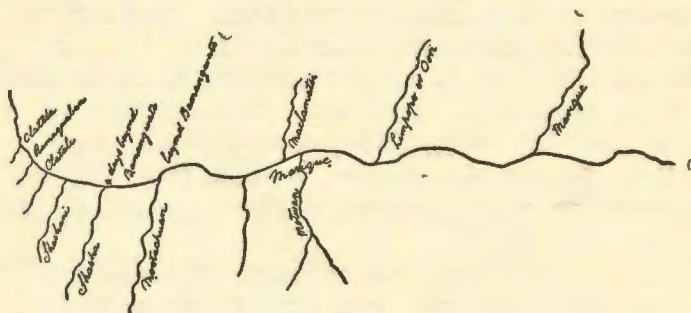
⁴²⁸ Bagamotsile, the people of Motsile.

⁴²⁹ See p. 190, footnote 345.

on it swallow of it by taking it up in their hands. When they go on commandoes they employ great quantities of bewitching matter.

Mirimitsan⁴³⁰ was the name of the chief of the tribe and the name of the tribe was also Mirimitsan. The Baquan used to call all the little tribes which inhabited the country where we first found Masalacatzie, Booroa,⁴³¹ not knowing the individual names.

The Baca hills are of great length, very high, and full of precipices. The Bacas live three days from the



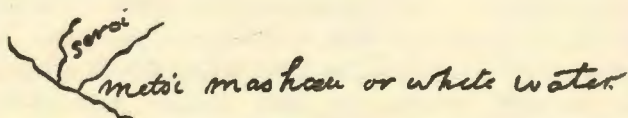
Bamangwato, because they are enemies and fight; there are many small rivers between them. Mootachooan or Mootachooan ⁴³² is a large river beyond the Bamangwatos, which always runs; it joins the Marique. There is another river beyond it called Shasha, and a smaller one, Shashani; the Shasha [is] about four days beyond the Bamangwato. The Bamangwato get water from several small rivers which all unite and get lost

⁴³⁸ Modimosane. See p. 203, footnote 378.

⁴³¹ Barwa. See p. 204, footnote 379.

492 **Machokwane River.**

before it reaches the Marique; they are probably mountain-streams.



There came no more men out of the cave (*vide* Baquana); from all having come out of one cave, they say they are all children of one father. Speaks of two sorts of black rhinoceros under the name of *booreli*⁴³³ the one with two horns of equal length, which they call the large sort. They never associate with those with one horn short. They always prefer living at a little distance from water, so that they may not prevent the game resorting thither, particularly at night.

Siligualala⁴³⁴ was the residence of Makkaba.⁴³⁵ About west from this or a little to the southward, Kori was a post of the Bawankets, Mooroolani⁴³⁶ a series of pits.

When a portion of the Bakatla fled from Masalacatzie, they betook themselves to the sources of the Motwan⁴³⁷ and there Sibiqua⁴³⁸ fought with them. There were guns with him which they say belonged to the Baharootzie. [The] first time he

⁴³³ Bodile.

⁴³⁴ Selokolela, the old capital of the Ngwaketse, not far from Kanye in Bechuanaland Protectorate. It was visited by Andrew Geddes Bain in 1826.

⁴³⁵ Makaba, chief of the Ngwaketse.

⁴³⁶ Morulane.

⁴³⁷ Notwani River.

⁴³⁸ Sebegu, son of Makaba, chief of the Ngwaketse.

fought, the Bakatla beat him off; next time by the aid of guns he overcame them and took all their cattle. The Bamangwato country is hilly and they get their water from small streams. Water abundant.

An old servant of Kama says that about 30 or 40 years ago a white man with a wagon passed them and went down the Marique; that the next white man they saw was Buys,⁴³⁹ who visited them from the Wankets country. He returned to that country and afterwards fought with the Bamaliti.⁴⁴⁰

During the late sickness at Kama's mother's place near this 47 persons died, and everywhere the mortality was nearly in the same proportion. Many of the Matabeli, Bamangwato, Bacas, etc. died. About five years ago there was an equally severe sickness. It did not extend to the Matabeli; they had at that time the small pox. Gibson,⁴⁴¹ this man says, together with the entire of his party are dead. He went first to the Bacas, then to the Bamangwato, then to the hills on this side of the Bacalaka,⁴⁴² and there was taken sick. He gave beads to Mootchunis,⁴⁴³ a brother of the wife of the Bamangwato king, to give him medicines. After the whole of the party died the man named brought his oxen to the Bacas and said he would not keep them, lest he might be blamed concerning his death. The Bacas divided the cattle and have kept them. It was told to them by some of the poor Caffers that we were on our way down the river to seek his property, and upon hearing that they immediately fled to the hill. The last Matabeli commando were forced to return,

⁴³⁹ Coenraad de Buis.

⁴⁴⁰ Lete.

⁴⁴¹ See Vol. i of this Diary, pp. 328-329.

⁴⁴² Bagalaka.

⁴⁴³ Motshwene.

they having previously fled to the same hill. This old servant says it is false what we have heard concerning Kama. They made him fast with rims,⁴⁴⁴ pulled his head down between his legs, [and] thereby broke his back and then fastened him to a tree. They did the same to an uncle. It is possible that no one knows correctly how he was put to death, all having fallen except those who fled.

9 SEPTEMBER (WEDNESDAY).^{444*}

The Matabeli always attack in the night. When it is a large place they mean to storm they remain at a distance till late in the night, then approach and surround it, observing the most profound silence till about daybreak. When they make the attack during the dark of the night they kindle fires a little distance off in order to see who may attempt escape. When they begin sticking, they give utterance to sounds like *ho-hoo*; after every time they make a plunge with the *hassegay*. No screaming nor whistling. They say they have a number of elephant's teeth but they are afraid to bring them for sale as the Matabeli will not have that they should buy beads. They bring them to a distance and there sell them to us; also bring them when it is dark. All cows which they killed last year; they attempted to kill one bull and in the attempt two men lost their lives.

The remains of the Baquans are now an extremely timid class of people. They, since their dispersion, seem to regard even the wind as their enemy, [and] fear evil consequences from everything. A boy wished to go with me and when his father heard of it he was

⁴⁴⁴ Riems.

^{444*} Smith did not give a separate entry for 8 September (Tuesday).

averse to it. The interpreter told him to go and say so; he would not, but fled off to his house. He did not appear to have an idea that speaking would be of the slightest service, nor even that he had a right to speak. [He] probably looked upon us as he does upon the Matabeli, and [thought] that if he urged any objection it might cost him his life. I sent for him and told him I would not think of taking the boy unless he, the father, was willing; he appeared unwilling. Then I told him the boy must remain. A few days ago an ox fell into a pit-fall and was killed; all that were with the wagons immediately fled, thinking they would be blamed.

10 SEPTEMBER (THURSDAY).

Found the *Ploceus* with white eyebrows very common in the bush where we turned back from the Marique; beginning to build.

Some of the statements contained in yesterdays notes corrected.

The Baquans when they have not seen each other for a long time take a little clay, place it on the fingers near the points, and then apply it to the forearm of the other a little above the wrist, he doing the same to the other; each then pulls his fingers down towards his acquaintance's hand and thus smears the wrist with it. They do this before speaking in order that when they converse they may not get headaches. At our encampment three did it with dung. Pulling of noses is also common amongst them. They praise when visiting at *pechos*⁴⁴⁵ or at home. The Baharootzie are a higher nation than the Baquans because they first

⁴⁴⁵ Pitso, or meeting.

came out of the hole. [The] Mootoochuan⁴⁴⁶ lies between the Bacas and Bamangwato. It does not run. Everywhere there are springs where there is always water. It empties itself into [the] Seroi,⁴⁴⁷ and [the] Seroi into [the] Mitsimashau;⁴⁴⁸ then [it] ceases to be a river, but the continuation is a valley that extends to the Oori. They call the river above its junction with [the] Limpopo, Marique; under, Oori or Coori, and that name it holds at least as far as the other side of the Bakalaka. Shashi runs and falls into Oori, Shashani also; they are close together. Clatcli⁴⁴⁹ is five days walk beyond [the] Bamangwato; from Clatcli to Ramaquaban one day. Shashi three days on the other side of the Bamangwato. Mariquaban dries in the winter.

The Bakalaka are Bechuanas; have Bechuana hair, not as stated yesterday. On the other side of them a tribe called Mashoona,⁴⁵⁰ and are the people who are mentioned in yesterday's notes with round shields; they are under a different chief. My narrator says they are in the habit of calling them all Bakalaka. They are the people that stick^{450*} and the right Bakalaka are much afraid of them. Ratsipip⁴⁵¹ took the cattle of the Makalaka; the Matabeli then took them from him and the rest of the cattle of the Makalaka. The Bakalaka and the Mashoona speak a different language to the Bechuanas, and both have the hair cut as described. The true Makalaka have a skin drawn

⁴⁴⁶ Machokwane River.

⁴⁴⁷ Serowe River, which joins the Machokwane.

⁴⁴⁸ Metsimachwen River, N. of the lastnamed river. Smith, obtaining this information from natives, appears to have reversed it.

⁴⁴⁹ See p. 166, footnote 266.

⁴⁵⁰ Mashona.

^{450*} Stab.

⁴⁵¹ Rathsibi.

between the legs and [a] narrow portion hanging down between the thighs. Both men and women cultivate the ground with picks broad at front and made of iron.

To the east of the Bamangwato which live on the lake lies a tribe called Baklikli.⁴⁵² They inhabit the islands of the lake, have canoes, and carry their sheep over in them; their cattle they swim over. They have doortraxels⁴⁵³ with pieces of skin hanging down between the thighs like the Bakalaka; cut their hair like them and the Bechuanas cannot understand them. Speak somewhat like Masaroa or Corannas. [They] have hassegays and arrows. Their karosses [are] light-coloured outside and [they] rub fat in their hair. Some say they do not pierce the ears, others that they do. [They] use the same picks as Bechuana and their hassegays are like the Bechuanas', also their shields. They form their houses of mats and reeds; they are of a long form and round on the top. Very large. The Baquans form their houses like Baharootzie. The Bakalaka in making their houses place poles in the ground; [they] are of a circular form and flat above; [they] use planks for doors which are [made] so that a person goes in at them half stooping. [They] have the same sort of corn as [the] Bechuanas. They are far from the great water. Says it is ten days from the Bamangwato to the Baklikli, and Molemo says [that] from that tribe to the residence of the portion of [the] Bamangwato who fled to [the] lake it is 5 days. From the Bamangwato which remained in their own country to the others on [the] lake one must go directly to where the sun sets. The Bakalahari speak a different

⁴⁵² Batletle. See Livingstone, *Missionary Travels and Researches in South Africa*, London, 1857, p. 62-63.

⁴⁵³ Doortrekzeels, or traces.

Kama once thought that the Matabeli intended to kill him. He fled. A commando went after him, brought him back, and told him he must live as one of them. He then got charge of a post of cattle and continued in the charge till he was killed.

ANOTHER SPEECH.

Windpipe of the lion. The lion (himself) eats men between the rocks; between the large rocks the lion calls *hou* and again *ho*. Did he see the black buck (enemy)? Whose child did he see? His feet made a noise in search of men. Whose child did he see? Where shall his mother find him? When he ascended the tree he missed the branch, he lost himself. The rhinoceros he comes out of the thick bush. Borili⁴⁵⁸ (he) comes first and uses his horn to kill men. The hassegay is too light. He will stick with the horn, that rhinoceros of Kabarakaka. Stand, stand, Borili, let your nose rest! The wind of the rhinoceros goes to the place of Bohachua⁴⁵⁹ (a part of a tribe that fled to Sibitwan). Why fly you so much, you men of Bohachua? You fly and leave Bohachua's son behind. If you pass Bohachua, where will you get food? Know you not that I am master for him? I hunt him with the feet of a rhinoceros. [The] rhinoceros has feet, the rhinoceros of the clan of Malita⁴⁶⁰ (Kama's

⁴⁵⁸ *Boreli*, or black rhinoceros.

⁴⁵⁹ Bogachoe, chief of the Tlokwa, Rustenburg district. See Transvaal Native Affairs Department, *Short History of the Native Tribes of the Transvaal*, Pretoria, 1905, p. 40. In Smith's time this tribe was living on the farm Doornhoek 134, on the Eland's River. Ellenberger gives the chief's name as Bogatsu. See Ellenberger, V., "History of the Batlôkwa of Gaberones," etc., in *Bantu Studies*, Johannesburg, 1939, Vol. xiii, No. 3, p. 171 et seq.

⁴⁶⁰ Moleta.

brother). Call your wind out, Borili of Linguani ⁴⁶¹ (a small vley), you must speak so that the pack oxen shall not pass (means, so that the thieves may hear and fly). You must not pass the cattle, son of Dihoocha ⁴⁶² (speaker's father); they are the life of men, hard runner who drives men past the cattle (causes them to fly). Son of Kama, who is strong, he gave out the lion of Maloosa (himself) to go on the commando. The god of the place sent the men out (Mutchasili); he allowed Kama's son to go. The lion breaks the head of Moolishani ⁴⁶³ (a man speaker killed), so that the brains are scattered. I asked the great men of the Baquans whose cattle they were; that they had no fixed abode. Cattle are not certain food; they bring enemies on who have tiger karosses, who stand up in the morning from amongst the grass. As they stand up they say "ho," and turn the cattle. Then fly the cattle herds; they fly to the house. Then can men see the great rascals (the cattle so reckoned because they cause war; they bring men). The cattle walk so pretty as if they had love for man. The kaross of a rooyekat and a tiger stop in the fields; they rest there. He shall be killed (himself); the Baquans shall see him no more. The head must be hard that you depend upon. The children they go through the river; they are not strong. A child if not strong cannot go through the river, the strong shall eat him up; the child of the red spotted shield shall eat him up (he). Men cannot eat men. Men are bitter. You must not give of [the] dead men for me. The lion (he) runs quickly through

⁴⁶¹ Dinkwane.

⁴⁶² I cannot identify this name.

⁴⁶³ Modisane.

the great bush of Marooa ⁴⁶⁴ (a vley); he sticks the men, and leaves it for others to kill them, telling them to destroy their life. When the commando started I eat medicine. Masali ⁴⁶⁵ (Baquan doctor) gave me the medicine to eat; he knew that I would kill men.

Cool breeze from northward most of the day; sun warm.

11 SEPTEMBER (FRIDAY).

Started about ten a.m. and travelled about 4 hours up the river; halted rather higher on the river than we did on the evening of the 28 ultimo. When we travelled on the 29 to the Limpopo not a thorn-tree was observed in flower, and to-day almost all of two species were covered with flowers. One had flowers without leaves, in the other it was green with leaves, and the flowers were yellow like the *Mimosa* of the Colony with globular flowers. Several of the poor Baquans still followed us. During the early and middle part of the day a light cool breeze from the westward of south; towards afternoon it abated and the heat of the sun was very oppressive with heavy clouds to the N.E. Before dark, wind variable; after dark, set in from the E.N.E. rather fresh and very cold. The young grass coming out wherever there is any moisture in the soil.

SPEECH BY ANOTHER BAQUAN.

I burn[?] the lion. The lions call Umpooro's ⁴⁶⁶ (his brother) son. The lion rises out of the vley. The

⁴⁶⁴ Possibly *maròkwa*, bushy country.

⁴⁶⁵ I cannot identify this name.

⁴⁶⁶ I cannot identify this name.

lion of Moramo's vley stands up. Run quickly, strong [one] of a light colour like the earth (speaker light coloured); light coloured man of the scrapers, yellow man begat by Ramalipa (speaker's father)!

12 SEPTEMBER (SATURDAY).

Very cold this morning with the appearance of rain; wind about E.N.E. and stripes of dark clouds in the sky, rather horizontal. Wind soft.

A species of necklace consisting of a few scales of the *Manis* ⁴⁰⁷ and the base of the seed vessel of a *Protea* obtained from a woman.

During the whole day the clouds continued to increase in size and blackness. Wind cold from the E.N.E. Towards evening they began to thin off, and about dusk were all gone. Two rhinoceros shot and several others seen, also buffaloes.

A number of Baquans still follow us and encamp outside of our kraal. Though we give them meat they, at least the majority, never attempt to assist in making the kraal, unless requested to do so; they are like all other barbarians, thoughtless and lazy in the extreme. They are very unceremonious in their conduct; plant themselves down at the fire of any party without regard as to whether they are an inconvenience or not, and even rub against one without any consideration. They seem never to think that one does not wish to be covered with the vermin so abundant upon them. The only instance of good breeding to be seen in them is [that] they will never keep in front of one.

⁴⁰⁷ The scaly ant-eater.

13 SEPTEMBER (SUNDAY).⁴⁶⁸

14 SEPTEMBER (MONDAY).

After travelling about 5 [hours we] reached the kraal where we halted on the night [of the] 26 ult. Rather sultry during the middle of the day.

Mimosa (No. 1, Botany) flowers orange yellow, rather more than hemispherical, always rising from axilla of thorn; thorns in pairs, joined at bases where they are very thick and with a large bulge; short, few exceeding an inch and a quarter in length; smaller branches reddish brown, larger and trunk blackish brown; flower stalks light green, a single flower on each, cylindrical, leaf stalks nearly cylindrical, or only very slightly compressed; they also arise from axilla of thorns along with florets, opposite, sometimes four, sometimes only two on one leaf stalk, the leaves set on stalks without footstalks,⁴⁶⁹ ten or twelve pairs generally lying close together not expanded, slightly curved and rounded at points, light green, stigma very small. This tree grows to the height of ten, twelve or fourteen feet and generally spreads out at the top like an umbrella. Flowers come after leaves. This is nearly green the whole year.

A crocodile was this day shot and was lying by the wagon. A Baquan came up to the spot where the party was engaged looking at it; the moment he saw [it] he spit upon its head and then knelt down and

⁴⁶⁸ No entry under this date, which has been inserted by Smith between the entries for 12 September (Saturday) and 14 September (Monday), the latter having been originally headed 13 September (Sunday) and subsequently altered.

⁴⁶⁹ Pedicels.

rubbed his forehead against it. When asked why he did so he said it was the Baquan's law in order that they should not get sore eyes. They will not generally go near it but when they do they perform this ceremony. They say it is their father, and if it breaks wind in the water and they are to leeward it makes them so sick that they almost die. They have some tradition about this animal connected with their origin, but it is now so obscure that one cannot ascertain anything correctly about it.⁴⁷⁰

When the Baquans go on a journey, in order to ensure food for the men whither they go they take a stone and lay it on the road, or on one side of the road, and sometimes they place a portion of a twig under it.

The clouds which had been so dense for the last two days, were entirely gone this morning. The atmosphere rather clear and last night a light dew.

15 SEPTEMBER (TUESDAY).

Mild last night. When the Baquans perform the ceremony formerly mentioned of smearing each others' wrists after not having seen each other for a long time, they use whatever is at hand, sometimes the contents of an animal's stomach, other times dung, other times clay, or they sprinkle with a few drops of water. It is a custom amongst the Matabeli not to drink milk at a kraal from which a brother or other near relation may have taken a wife. After travelling 3 hours 40 minutes halted at the kraal where we passed the night of the 24 ult. All the poor Baquans who had been with us since the 25 left us this morning, and the old

⁴⁷⁰ The crocodile (*kwenā*) was the *sēboko* or totem of the Kwenā people.

man and his wife gave up the boy who accompanies us. Before starting, I gave him quietly about 6 pounds of beads; he seemed quite delighted with them. He gave his son a hassegay before leaving him and was busily engaged part of the morning in putting the handle right. He seemed sorry at giving up his son, but said as his inclination led him to prefer going to the land of the white men he would not prevent him. I told him he was to recollect what I told him before; that I would not take him if he was disinclined. He replied he gave him off to me. Several of the oxen rather lagging again.

16 SEPTEMBER (WEDNESDAY).

About two o'clock reached the kraal where we rested for some days to repair the tang of the wagon. Saw no Caffers. Piet reported that all the kraals which were in the neighbourhood, and which were inhabited when we passed, are without inhabitants. At some of them he saw pots on the stones with roots, etc. halfcooked, and wooden bowls with roots which had not been subjected to the process of cooking, also some of the roots lying stamped and horns of cattle which they are in the habit of using to carry water from the river. The cause of this state of things is yet in obscurity. Appearances would lead one to suppose the people had fled suddenly from some cause or other. It is not likely that the Matabeli would have disturbed them whilst we were in the country. It is therefore possible that they may have left in consequence of a visit from lions, especially as the traces of those animals with a great number of young ones are very numerous along the river close to the abandoned kraals. The same person

saw the spoor of two Caffers which had come a certain way towards our present halting place, and then turned back. Some sea cows seen a little farther up the river, and one of them is supposed to have been shot.

17 SEPTEMBER (THURSDAY).

Family *Gekidae* (drawing No. 272): Colour dark brown black with a reddish longitudinal stripe on each side of back and along the middle of back a line of small reddish yellow points, also some points of a lighter colour in the course of dorsal lines; the lines not distinct on tail, but it is variegated on the sides and in some places on the middle with similar colours; twists its tail round bodies; colour, at least variegations, change very much at times; variegation visible sometimes, at other times invisible dorsal stripes begin behind or at eyes; last joints of toes nearly circular, nails retractile, thumb very small, under last joint two series of plates divided in the middle, of a white lead colour, point of claws of the same colour; pupil circular, eye yellow and black, meatus externus⁴⁷¹ small, open; thumbs small, not dilated at tip, with indistinct nails; almost rudimentary the thumb and close to other toe, fixed as it were obliquely into its root. When handled loses its rich brown black colour [and] becomes a dirty light colour; the dorsal stripes get an obscure dull white with a black band above and below it near to the head, the centre of back and the top of the head in this state finely variegated with zigzag lines of black, faint. Caught on Marique River under the bark of a decayed tree.

⁴⁷¹ External opening of the ear.

Tree, No. 2 botanical drawing (*vide* specimens, dried). Branches: round, extreme ones [spines] like thorns of *Mimosa*, not very sharp at point; upon the branches the flowers and leaves grow; the colour of bark livid ash but dark; leaves: small, ligulate, the apex rounded, and just at termination of centre vein a minute aculeus,⁴⁷² leaves much veined, dark green, no footstalks, set sometimes on one side of a bud, the flowers on the other, five or six leaves together in a little cluster all united at base; flowers short, peduncles cylindrical, six, seven or eight from one point, no calyx, corolla light green, quadrifid, or rather with four petals, stamina six or seven, commonly seven antherae; receptacle globular, style very short, both dark green, the latter cylindrical, truncated at point and slightly cleft, the style light green, the receptacle dark green and globular. This tree grows in the forests of Marique. Stem short, sometimes very thick. When it begins to branch it spreads very much and the branches lie close together, so that when covered with leaves it looks like an yew tree. About 12 feet high is the usual height. Where the buds and leaves of the former year had been there are small nols⁴⁷³ or sometimes cavities. The branches look as if they were covered with hard pimples.

The Geko, No. 272, has the head and make of a lizard (*Lacerta*), the former being not larger behind than the body and is of a lengthened form like *Lacertidae*. The pupils are also circular. In other respects it resembles the *Gekidae*. Tail cylindrical, beneath it is pale yellowish white, faintly sprinkled with dark minute dots. [It] adheres to substances very

⁴⁷² Needle.

⁴⁷³ Knolls, or pimples.

firmly by means of its toes and even from the smooth surface of a piece of polished tin it is with difficulty separated. Its pupil is not much affected by bright light, hardly contracting when exposed to the strong rays of the sun after having been for a time shut up in a dark vessel. It runs quick and is extremely active. During the heat of the day its colours are more vivid, but they do not seem to fade when shut up in a dark cool place. They change more according to the state of the animal's feelings. When roughly handled the fine colours nearly entirely disappear, but when left at rest and undisturbed they return again, and continue vivid and perfect so long as [it is] left quiet and at ease.

Halted to-day to rest the oxen, the journey from this to our next halting place being rather long and heavy. Precautions were taken last night to be ready should any lions visit us; none however were heard.

18 SEPTEMBER (FRIDAY).

Mimosa, No. 3 b[otanical] drawing. Branches covered thinly over by tubercles, somewhat scaled from last and former years; out of these grew the flower stalks and leaf stalks, both out of the same and in contact with each other, one or two principal leaf stalks and five, six or more flower stalks; the principal leaf stalks about an inch long, then goes off the leaflets which are truncated and opposite or in pairs without any footstalk or simply a rudimentary one; one side of leaf stalk deeply channelled, other side rounded, light green, as are also the leaves; on each leaflet from 8 to 12 leaves opposite; they are of an oval form or nearly of the same size at both ends, and generally shut

against each other; flower stalks light green, cylindrical; flower white, or with a faint tint of yellow, antherae orange; flower nearly globular, calyx light green, no general calyx; thorns in pairs from most of the tubercles, dead white, straight and not separate at base, but they have not the great swelling of No. 1; the branches are of a reddish brown colour, and the flowers and leaves originate from the very thick branches as well as from the small ones; towards the tips of the small ones the leaves are later in appearing, and they are often covered with flowers and buds before any leaves are to be seen. This does not send off such numbers of branches as some of the other species, so that it appears a thinner foliage. One in full flower was met on the side of the porphyritic ridge this day; no others seen in flower. The tubercles somewhat like the calyx of a thistle or cone of a fir in axilla of thorns. This tree grows to 12 or 14 feet high.

No. 2 b[otanical] d[rawing]. Leaves when full grown much longer than young ones (vide 2 branch of drawing); calyx thin, quite green; seed vessels supported on a long footstool⁴⁷⁴ (in drawing is a representation of a flower and leaf double its natural size); the leaves actually rise as well as the flowers from the very stem of tree close to ground. The leaves and flowers when full blown form almost a complete covering to branches and are of a very dark green colour. Tree usually about ten or 12 feet high. Seems to delight in dry situations. Not found near to the river; usually on the ridges where rocks reach or nearly reach the surface. No. 1 branches not so thick as

⁴⁷⁴ Smith probably meant to write "footstalk." The tree may have been a *Maerua*.

No.⁴⁷⁵, therefore tree appears thinner. Saw to-day the first kuikenduif.⁴⁷⁶

The cattle which were here when we passed have been removed to another post in consequence of the want of grass. The country very dry; several posts to the west have from necessity been abandoned, the water drying up. The river appears here also rather smaller.

19 SEPTEMBER (SATURDAY).

Started from near ridge No. 3 (Geology, page 86),⁴⁷⁷ and reached close to No. 2 about 2 p.m. Matabeli complained that they had this evening not enough flesh to eat, and said they would die of hunger. It was necessary to be sparing of the meat as we had not sufficient [for] Sunday were it served out in a greater proportion. This is quite characteristic of savages, never to think of tomorrow nor of how food was to be procured; they must have enough. Great rejoicing towards evening when it was known that a sea cow had been killed.

20 SEPTEMBER (SUNDAY).

Very warm during the day and clouds began to form towards evening, which by dusk were very dense and nearly continuous. Much appearance of rain during the early part of the night; cleared off towards morning. The Litabeli took a different position to-day during service, at least those that had got clothes; formerly

⁴⁷⁵ Blank in MS.

⁴⁷⁶ Chicken thief.

⁴⁷⁷ Geological Report. Not reprinted in this publication.

they used to sit by themselves, but to-day they seated themselves amongst our people. They are the only Caffers I have yet seen who show a great desire for clothing and who appear to fancy themselves quite superior persons when they are dressed. They say they wish to be dressed like white people so that they may not be known when they go home. Masalacatzie has also shown great pleasure in seeing any of them clothed. He invariably sent his thanks to me when any of them went from us to him with anything of European clothing upon them.

21 SEPTEMBER (MONDAY).

It having been ascertained that a large sea cow and a smaller one were dead, a wagon was dispatched this morning at daylight to convey the flesh of the former and the other if possible entire for preparing. A crocodile which was also dead was to be brought for a skeleton. No clouds this morning; winds strong from the N.E. Rather warm.

Mimosa, No. 4 bot[anical] drawing. Bark ashy green; thorns in pairs, short and crooked towards root or downwards; flowers generally cylindrical and rather oblong, in some instances roundish or spherical, stand in pairs, the footstalk short, nearly round, light green, and placed between the thorns which are separate at their bases; leaves: stalk[s] rather longer, and are also in pairs between the thorns; on leaf stalk on each side without flower stalks.⁴⁷⁸ Calyx of a single leaf lying round base of corolla; each floret separate; when turned back it is found to be open at one side; it is faintly five

⁴⁷⁸ Mr. H. B. Gilliland, to whom I referred this passage, found it unintelligible.

toothed and of a faint greenish tinge; corolla five toothed rather deeply; the tip of each tooth purple, the rest pale greenish yellow; seed vessel supported on a small light green stalk, the former rather scymiter-shaped,⁴⁷⁹ and of a deep purple; pistil light green at apex, bifid, one tooth a little reclined; buds oblong, and each floret less close to the others than in other species of *Mimosa*; dark green colour; does not get the leaves till after the flowers are passed; leaves very small, judging from some few of the ones of last year which I have been able to procure adhering and which are represented in drawing; generally placed upon the common footstalks in pairs, but not like the other *Mimosae*; each pair has a short footstalk which stands upon the large one and opposite to another; the principal footstalk is divided near to termination, and the two divisions bear each a pair of leaves; the leaves are not quite a quarter of an inch long, and the breadth nearly half the length; somewhat oval, only more convex on the sides which are most apart; generally six pair of leaves on each principal footstalk. Often a tree is fourteen, fifteen feet and even more in height, even 22, and with a stem as thick as a man's body. More generally as very high bush with a number of small stems shooting out from the ground and from one root, often in clumps so closely set that it is impossible to pass between them; like a fir plantation where the seed had been sown and not yet thinned.

The *Sciurus*⁴⁸⁰ eats bulbs, etc. The guinea fowl also eats bulbs. [They] roost together on trees at night, and when asleep may be approached by a person with a light and caught. The natives are not versed in

⁴⁷⁹ Scimitar.

⁴⁸⁰ Tree Squirrel.

this peculiarity of these birds and consequently do not practise it. The crocodile shot on Saturday had a rooyebok entire in its stomach.

Dark clouds formed in the afternoon towards the northern horizon. The wind abated and there was an appearance towards the south as if rain was falling. Towards eight p.m. a few heavy drops fell at the wagons. The skeleton of large crocodile, a female; of small, a male.

22 SEPTEMBER (TUESDAY).

Yesterday during most of the day thermometer in my wagon 91. Road very bad over limestone rocks nearly the whole day; a skane ⁴⁸¹ of one of the wagons broke several times. Before halting it began to get good. Rested at a kraal where there were about six men and a very large herd of cattle, principally cows. There were many young calves, but they said they had but little milk, as their law was that they could not milk the cows till the calves were a month old.

The *Coracias indica* eats insects. A bastard gemsbok shot near to the river; sent three men and three Caffers to remain near it during the night. Very warm during the day. Put our oxen in the Caffer kraal. The people, all Bechuanas, build their houses according to the Matabeli form, carry their milk in calabashes and small earthen pots, [and] have also the Matabeli dress and shields. Seem quite satisfied with their present situation. Very anxious for animal food.

⁴⁸¹ The scheen (shin) was an iron reinforcement of a wooden axle. See Van Rooyen, G. H., *Kultuurskatte uit die Voortrekkers Tydperk*, Kaapstad en Port Elizabeth, 1938, pp. 26-27.

23 SEPTEMBER (WEDNESDAY).

The *Agioceros*⁴⁸² was this morning brought to our camp. Has no inguinal pores, four inguinal mammae; penis loose about an $1\frac{1}{4}$ [inch] at tip which is covered by very short hair, at very tip some few long hairs. Scrum[?]⁴⁸³ short hair; muzzle very small. This, by a portion of the natives, is called *litaka* or *litaah*, by others *tahaitisie*.⁴⁸⁴ Says the male and female have both horns. Delights in rugged broken country where there are ridges or small hills. The skin of this animal adheres very firmly to the body, having the cellular substance very dense. The flesh coarse-grained and exactly like the flesh of the waterbok. The firmness of the skin is also like the waterbok. The skin of this species is extremely thick under the throat. The eyes look quite black and the pupil has a greenish tint.

Travelled about four hours, nearly due west, and about dusk reached one of Masalacatzie's own kraals where he frequently resides. Here are a number of his wives. With some difficulty I procured some wood from the inhabitants, it being too late to get any by other means. Piet killed two specimens of a new species of partridge. Cattle placed in the kraal.

24 SEPTEMBER (THURSDAY).

This kraal consists of about 120 houses. Those of Masalacatzie [are] very neatly built with rings to the top. The houses are placed in a circle between two

⁴⁸² *Aigeceros*.⁴⁸³ Possibly Smith intended to write 'scrotum'.⁴⁸⁴ The animal was the roan antelope. The first name was that given to it by the Matabele; the second may have been the Tswana name. See p. 46, footnote 57.

hedges; within the inner hedge is the cattle kraal. The houses are not disposed regularly in some parts of the kraal. There is a raised edging in front of the houses like a box border round a flower bed that is not continued round the entire of the kraal. A similar edging in a half-moon shape is also to be seen in front of some of the houses. Most of the houses have reed fences in front of them, the doors very low and the arch formed of a thick band of grass neatly wrought and of a cylindrical shape. The thatch [is] kept *in situ* by rush cord perpendicular and across, forming sometimes squares [and] at other times diamonds. Sometimes a house has a back yard, sometimes three have only one; the latter may be when all the three belong to one family. In it are deposited upon sticks their bambus,⁴⁸⁵ skins and cooking utensils hung up. They have generally circular holes behind on one side of their houses into which they throw rubbish of all kinds, ashes, etc. The outer as well as the inner fences are very bad. Each family has besides a small fence in some position or other in which are contained their corn vessels which consist of grass wrought together like the Caffer baskets, narrow at the neck and covered by a stone plastered round with cowdung. For ground plan and illustrations *vide* drawing.⁴⁸⁶ Last night in the dark many ornamented bambuses were brought for sale. They seemed to wish it not to be known that they had sold them; probably Masalacatzie or rather the *tuna*⁴⁸⁷ may exact a tax from the returns. Masalacatzie's wife was very anxious to sell also and offered

⁴⁸⁵ Wooden vessel for holding milk.

⁴⁸⁶ Probably that numbered 135 by Bell, and entitled "Matabeli corn store." See Plate 20.

⁴⁸⁷ *Induna*, or headman.

some inferior articles which of course I purchased from her, though of little value.

After travelling 5 hours 10 minutes reached Kabalonta's kraal.⁴⁸⁸ An ox lay down in the yokes and was with difficulty got up; this was from natural weakness and exhaustion. Masalacatzie was born in Kabalonta's kraal, but in his old country; he has therefore a great regard for this chief. He is said to be the greatest man next to the king in the country. Masalacatzie often lives at his kraal. I remarked at the kraal we left yesterday that there was a small one a little way from the other and that the *tuna* came from it to say farewell; he probably lives there. On the southwest side of the kraal was a row of stones (small) placed close together slightly curved and the eastern extremity more removed from the kraal than the other; the last about 30 yards distant, the other about forty, and all along that row was strewed a little ashes. This is a means adopted by the doctor to drive away sickness. When that prevails much at a kraal, the doctor does that; burns medicine and the ashes seen amongst and on the stones are those of the roots and medicines which he burns. Rather cool during the night.

25 SEPTEMBER (FRIDAY).

The ox rather more lively this morning. About ten a.m. had a visit from Kabalonta. He made his approach to the wagons in kingly style attended by most of the men he could muster which were not more than twenty. All the people from the neighbouring kraals visited us in the course of the forenoon, and I may safely say that not more than forty men appeared.

⁴⁸⁸ See map.

They were, with a very few exceptions, married men. The number of women were out of all proportion to the men, nearly seven or eight for one. There were also a considerable number of children. A young boy of about twelve years of age was presented to me by one of our guides and upon asking who he was, I was told the son of Masalacatzie who would succeed him.⁴⁸⁹ He has a fine, mild, goodnatured and expressive countenance, and upon my taking considerable notice of him he appeared much delighted and remained close to the cart or wagons during the rest of the forenoon. He appeared to know his standing, and whilst the other boys of his age were running about playing and amusing themselves he remained grave and indifferent. Were he to be well educated he would doubtless far surpass his father. He has a well-formed head and, it is said, a good temper. Kabalonta made many fine speeches and expressed his pleasure that he had seen me, regretting that his cattle were so distant that he could not get a fat ox for us in time. He brought men with him carrying milk, beer and one with a live sheep, all of which he presented as food. Several times during the conversation he regretted not being able to show his heart by giving us an ox. I told him he must not think about that because I could understand a man's heart as well from his behaviour and words as from presents. He said his heart was good and satisfied with the visit. He said he was glad that I had seen the Matabeli. Now I could tell the white king the truth. They never troubled anyone, but Jan Bloom and others

⁴⁸⁹ This was probably Nkulumana, who was the rightful heir. He was so named in honour of Robert Moffat, the missionary of Kuruman.

were always fighting with them. Just the⁴⁹⁰ of Masalacatzie. Said they had never followed Jan Bloom because they said they thought he lived with the white people.

I explained that fully to him and told him he might rest confident that no person who lived with the white people would be permitted to rob and steal like Jan Bloom, and moreover that should any of the persons belonging to the white king attempt such a thing and the Matabeli should kill them, the white king would be pleased and would send word to Masalacatzie that he had done well. This seemed to please him much and to impress him very much with the justice of the white people. He was very anxious to see the drawings and expressed great surprise with everything. He has an imperious manner with the people, and in his face and actions there is more of the savage than is to be seen in any other of Masalacatzie's principal men. He is a man that I should fancy was an active agent in exciting the commandoes, and one that would in my opinion be very savage and barbarous in his conduct to those he might attack. The men did not seem, however, to attend much to what he said. The fine mild Calepi, who met us at Molopo, appeared to be much more respected than him by the people. I could discover no marks of wounds upon him. The ox that gave up yesterday and another were from necessity left on the road, being unable to proceed any further. I gave them over to our Matabeli guides and told them to get some of Kabalonta's people to endeavour and get them back to the kraal; if they could not go back to have them killed. About sunset halted. No water;

⁴⁹⁰ I cannot decipher this word. It may possibly be 'story'.

country extremely dry. Oxen all very weakly; fear the result.

26 SEPTEMBER (SATURDAY).

Started at daylight and travelled about three hours when we found the oxen much exhausted, and that it was necessary to halt in order that they should be refreshed by water. We were still at a considerable distance from it, but it was absolutely necessary that they should obtain some, and they were therefore sent off with four men and brought back about four hours afterwards. We then started and proceeded to near a kraal at about three miles distance, where we again halted. Soon after outspanning, the interpreter came up and stated that he had just heard from a servant of Kabalonta that a commando had been ready to attack the Baharootzie, but had been delayed in consequence of a report having reached Mas. that Dingan's commando was approaching. The cattle, it was stated, had been withdrawn from the outposts in that direction. As he, in my opinion, had always shown suspicions as to the object of our party in visiting his old country,⁴⁹¹ I felt a doubt as to how he might view it now provided a commando did arrive, and therefore judged it necessary to mention the circumstances to some of the party that I could best trust and desire them to be on their guard, and anything they might hear or observe either by day or by night must be immediately reported to me. I, of course, also made all the gentlemen acquainted with what I had heard and requested them when they should awake in the night to look out and see that all was right. Under

⁴⁹¹ In the Pretoria district.

[the] circumstance[s] I didn't conceive any further precautions yet necessary. Two men took the Matabeli on one side this forenoon and had a long conversation with them. The *machaha* are in the habit of changing stations; they then only take their war dresses and implements. Their karosses they leave behind them saying that the people of the kraal whither they go must find them in karosses. Many of the springs in this direction dried up. The information relative to the commando was obtained from a Baharootzie who was of old acquainted with one of our Bechuanas. More than $\frac{2}{3}$ of Mas.' people are the remains of the tribes he has conquered in this direction. They appear to be of two classes. The one has approximated much to the Litabeli in dress, cleanliness and spirits; the other consists of poor who have the appearance of Bechuanas with a dress and deportment not suited to them. The former are principally or indeed entirely those who reside amongst the conquerors in the same kraals who are more esteemed, better treated and have more food. The other generally live apart in small kraals, have little food except what they obtain by hunting or from a few cows which may be handed over to them, and they are chiefly employed in working the ground and reaping the corn. The former are pretty stationary, the latter are much moved about. There were two of the *machaha* in their uniforms passed us today when halting; they, we were informed, were changing their residence.

27 SEPTEMBER (SUNDAY).

The *Agioceros*^{491*} (bastard gemsbok). The right horn with two rucks on the fourth ring in front, the left

^{491*} See p. 240, footnote 484.

with one; (left is also written on it towards point). Warm towards evening. Many of the Matabeli present appeared much surprised (and) kept silence. Cool during the night. Colds prevailing amongst the party.

28 SEPTEMBER (MONDAY).

Clouds rose thickly in the N.W. in the morning; cool wind. About midday the clouds began to disappear and the weather became sultry. In the afternoon a cool breeze from the N.E. Started about four o'clock and travelled nearly two hours. Halted at sunset. All the inhabitants of the two kraals turned out when we started and I reckoned about twenty men. Let the oxen feed till near ten o'clock, being fine moonlight. All the men at these kraals appeared much afraid of firearms and fled when any firing took place.

29 SEPTEMBER (TUESDAY).

At daylight started and after travelling about three hours reached the base of Chinyane ⁴⁹² where we halted near to a small stream of water which ⁴⁹³ flows along a kloof that extends up towards the highest point of the hill. On arrival we were informed that Matclaniani had arrived at Mosiga and that eight wagons were at Molopo. Soon after another man stated that they had reached Mosiga. Immediately dispatched a man to Masalacatzie to demand news and to see if there were any letters for us. Most of the inhabitants of the three kraals which are situated in this kloof are of the conquered tribes. Evening very warm. Adam

⁴⁹² The mountain close to Zeerust, on the northeast of the town.

⁴⁹³ 'From' in MS.

again sick, complaining of severe headache and pains in different parts of his body. Several of the wheels of the wagons very loose, requiring to be put in water to keep them together.

30 SEPTEMBER (WEDNESDAY).

Started an hour after sunrise and advanced a certain distance through kloofs of Chinyane, our intention being to pass through the mountain range, it being according to the statement of the natives quite practicable. At a distance we saw after travelling about an hour a narrow pass through which our guide stated the wagons must proceed. Deeming it likely to be very difficult to travel along it, I halted and sent on four men to examine it; they returned in about an hour and stated that the road was good. In the afternoon we travelled about three hours through valleys of the Chinyane hills and then reached a kraal where we halted. The cattle here were in very bad condition. Almost no grass. On the road we met the men which I dispatched yesterday and they brought us a parcel containing a few letters and some newspapers. In a letter from Mr. Hamilton dated Mosigha he mentioned that he would be able to send us a span of oxen or two to assist us in getting there. Immediately sent off the man who brought us the package to say that if we could have them it would be of the greatest assistance to us because should we be forced to depend upon our own oxen I did not know when we would get there. Another ox gave up during the afternoon and one when we halted appeared as if mad, threatening to run at any person who approached him. Violent trembling of the whole muscles were observed in this animal and spasms of the abdominal

muscles. All endeavours to get him to remove from the halting place were in vain till towards evening, when, by bringing the other oxen to the place, we succeeded in getting him to the water but he would not drink. A strong dose of salt and water was administered after he was brought to the kraal.^{493*} About 7 p.m. a man arrived from Masalacatzie and stated that he had been sent to ascertain where we were and that he would return to Mosigha tomorrow. Very warm in the evening.

1 OCTOBER (THURSDAY).

Passed yesterday a small kraal in a kloof with a number of cattle under the care of some of the aborigines. Saw some people which have lately been taken from the eastern boundary of the Matabeli country and placed here to take charge of cattle and prepare corn ground. A Baharootzie stated that lately five of that tribe had run off; a commando followed them, caught them [and] brought them back. Four were put to death and one allowed to live. Says they are necessitated to fly as they are starved. They are afraid to fly in twos or threes because unless the entire leave the kraal at the same time those that remain are put to death. Hence there is a difficulty in effecting escape, that, without considering it, there would not appear to exist here, [they] being so near where the remains of the tribe are living independent. The circumstance of the [ir] vicinity to that portion of their countrymen appears to render the captives of that tribe his worst subjects. The others, which are to a man living with him, makes them appear more satisfied and

^{493*} Compare Plate 21.

induces them to submit to more hardships than the others. The interpreter informed me that a Mohurootzie had informed him that a Matabeli spy had arrived from the Liqua ⁴⁹⁴ with some information relative to a kraal of Griquas or a hunting party, and that a commando had been immediately got ready and was just on the eve of starting when Matclaniani arrived at Mosiga with the news of the approach of the wagons from Kuruman, which put a stop to its going out.

The high hill to our left on crossing the range is called Chinyane and that on our right Currichaine. ⁴⁹⁵ In the valleys between the hills of the latter were situated the principal town of the Baharootzie at the time Mr. Campbell visited them. ⁴⁹⁶ I have not been able to ascertain the import of the word. *Chaine* ⁴⁹⁷ means baboon, and at that time there were a great number of these animals about the hills. The range that runs off to the north was known by the name of Kotla, ⁴⁹⁸ which is a stick. At the time Mr. Campbell visited the Baharootzie the head chief was Liokoolin. ⁴⁹⁹ He was requested by the Baperi ⁵⁰⁰ which lived about where we found Masalacatzie to assist them against the Mantatees, and on that commando he was killed.

The Bamaliti was an independent tribe in those

⁴⁹⁴ Likwa, or upper reaches of the Vaal River.

⁴⁹⁵ Chinyane and Kurichani are the two mountains near to Zeerust, on the northeast. See also the entry for 29th September, 1835, on p. 247.

⁴⁹⁶ Campbell, J., *Travels in South Africa* (Second Journey), London, 1822, Vol. i, p. 222 *et seq.*

⁴⁹⁷ *Chwene*.

⁴⁹⁸ Kgotla means a meeting-place; but *kgotla* also means to push a thing off with a stick. Smith may have mistaken the meaning in this instance.

⁴⁹⁹ Lekweling, regent to Moiloo, young chief of the Huruthse. See Campbell, J., *op. cit.*, Vol. i, p. 226 *et seq.*

⁵⁰⁰ *Pedi*.

times, but informant states that the Baharootzie were higher than them. The outposts of the Baharootzie stretched as far as where Kabalonta now lives. To the north of Currychaine resided some Bakatla which separated from the other Bakatla more to the east. Their king was Koinkli. He was killed by the Matabeli. He has heard that that tribe and the Baharootzie formerly fought together. The Baharootzie in old times lived at Mosiga and afterwards moved to Currychaine; [they] were not driven there. Started about 2 p.m. and rode $2\frac{1}{2}$ hours through the winding valleys of the Currychaine hills. In almost every one beds of dry rivers or small streams; water slightly brak in some. About 6 p.m. four spans of oxen arrived from Mosigha with Frederick and two Bechuanas. Clouds began to form towards the afternoon and rain appeared to fall to the west of Mosigha. Evening again clear but warm. Wind strong from the N.W. and soft.

2 OCTOBER (FRIDAY).

Heavy thunder early in the morning and two or three light showers; some heavy drops. Last night about dark the wind subsided but this morning about eight rose again. About eleven started and towards dusk reached Masalacatzie's kraal where we met with a kind reception. He was when I visited him seated on Mr. Hamilton's bed. He ordered us a few calabashes of beer and we saw no more of him for the evening. Two oxen left behind from weakness.

3 OCTOBER (SATURDAY).

Had three visits from Masalacatzie during the day one late in the evening. He came to take supper with us and see the rockets sent up. Eat of our bread and drank of our tea; that he would not do when we first visited him. He was always constantly tormenting me for snuff. Before, when I gave him some, he took it but gave it to other persons who were around him. He kept constantly declaring his heart was white, his heart was glad, and that he was delighted with our visit and hoped I would speak in favour of him to the white king. He kept constantly repeating that which he did before, namely that he troubled nobody and yet they were always making commandoes against him and stealing his cattle.

4 OCTOBER (SUNDAY).

Yesterday morning early Masalacatzie sent me a message that I must not expect to see him soon, he being going out with his people to hunt. Shortly afterwards Calepi visited us and did not appear to know that Masalacatzie was going with them as he said he would soon be with us. Scarcely had he said that when Monohaing⁵⁰¹ came into the tent and said that Masalacatzie was with the people, or at least following them. I requested Calepi to tell him I would be but a short time here and therefore if he wished to say much to me he must not lose time. He sent word he would soon return. The men went out principally with hassegays and karries; some few had shields. They were in no regular order on leaving. At a little

⁵⁰¹ Monaheng. See Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1887, p. 190.

distance they seated themselves on the ground and waited till he got up to them. They then set off as the others Caffers forming a sort of ring. About an hour after they returned. He was in advance of them and came to the wagons. The people seated themselves about 300 yards from the wagons. He moved about from one place to another and [seemed] almost to be observing if we were prepared to defend ourselves. He then got into my wagon and shortly afterwards sent off a message to the people. They got up and passed by to the kraal. Our party was so disposed that he might readily see that we would have been ready for him had he intended anything against us. It was probably a plan to see if we understood matters, but I have no idea that anything beyond that was intended.

About 11 o'clock Mr. Hamilton performed divine service at our wagons and towards evening when I was sitting with Mr. H. at their wagon Mas. made his first appearance that day. He came up to us and after some conversation I went off to our wagons. He soon followed and took up his position in my wagon. Shortly afterwards three men advanced in line from the kraal gate vociferating most tremendously.^{501*} Their step was measured and slow and with the sticks they held in their hands they at one time pointed to the heavens, at another time to the ground, and also at times to the interior and to the Kuruman. I was told they were saying that he was higher than the skies; he was greater than God, he was God. It was his greatness that had brought all these white people here; he must bring more; he was greater than all and so on. Before they arrived close to the wagons they appeared

^{501*} See Plate 6.

quite hoarse and the perspiration was running in streams down the face, neck and chest. They appeared in a state of intoxication and towards the end in great exhaustion. They probably smoaked dakka⁵⁰² before they made their *début*. When they finished they walked off to the kraal. He soon after followed and then dancing commenced which lasted till dusk. He joined in the dance and by those who were present he was said to have performed his part better than any of the others. His wives also joined in the dance. About dusk the large dance consisting of 179 men broke up, but small parties continued to sing and praise him till about midnight. The moment Mr. Hamilton began his service the three also began praising in the kraal. I was told this morning that he never had dances when commandoes were out.

William says that immediately after Mr. Moffat left they had great washing and dancing. They went several times in the day to wash and then cattle were killed and the fat was mixed with medicine by the doctor, and the heads and chests of the men were rubbed with it. A medicine was also prepared by the doctor and of it each was required to drink; those that rejected it were set apart. This ceremony was going on when William⁵⁰³ went to bed and early next morning there were only a very few people in the kraal. He fancies that a commando is out from that circumstance. He cannot surmise whether they are gone. From its being reported that Dingan's commando is coming on it is probably out in that direction. William confirms the

⁵⁰² *Leonotis leonurus*.

⁵⁰³ In all probability the cousin of Trüey, daughter of Peter David of Lishuane. The pair had been captured by Mzilikazi. See Harris, W. C., *The Wild Sports of Southern Africa*, London, 1839, pp. 145-146.

statement of Molemo relative to the fate of the party that went some time ago against Sibiqua; he, M[olemo], says that Sibiqua is the toughest fellow he has met with but adds he will yet master him; this remark he made to Arend. About dusk he arrived at our tent followed by a man with an immense dish containing about half a sheep stewed; this he presented to me. We had just finished eating. I ordered some tea to be made for him and set the meat on one side. Shortly after he said he wished to eat. It was placed upon the table and a plate a knife and a fork before him. He did justice to it and used the knife and fork not without some dexterity. He also eat bread and drank the tea. After finishing his supper and sitting some time he said he would go home and wished we might sleep well.

5 OCTOBER (MONDAY).

Early in the morning we commenced loading the wagons having told Mas. that we would start today. He paid us an early visit whilst we were at breakfast but refused to eat because he had not yet washed. After sitting some time and talking to me about what he wished from the Cape he went off and said he would soon return. When the oxen arrived to inspan he returned and was followed by a man driving some young oxen. He desired him to drive them on one side and then he ordered Calepi to give one of them to Mr. Ford, one to Mr. Burrow and one to Mr. Bell; the remainder, 8, he ordered him to give to me, not doing it himself though he was sitting with me in the wagon, and at the same time said he loved me much, my heart was white, good, etc. All being ready he

got into the cart and rode with me a short way, then got out together with myself to say farewell to Mr. H. and Mr. E.⁵⁰⁴ He then walked with us for some distance up the hill, making great professions of love and friendship for us, and told me I must soon come again and he would give me 4 brothers. After turning back the whole of the people to perhaps the amount of 100, who followed close to him, squatted on the ground. He took those destined for the Cape⁵⁰⁵ on one side and conversed with them till we were out of sight. Very few men in the two kraals we passed after leaving his. About sunset reached Mamoorie.⁵⁰⁶ Botha was absent and about dusk a Matabeli boy brought his gun to the wagon. I made inquiries about him when I heard that he had found him asleep about 300 yards from the wagons and had awakened him, upon which he told him to take his gun to the wagons and he would follow. Immediately ordered out some people to seek him and also the boy. They had scarcely left the wagons when they called, "Come, more people with your guns." A party immediately left, and on finding Botha he was much mangled by a lion which had just attacked him. All last night and today he was in a state of stupidity from drinking beer, though I endeavoured by all possible means to prevent him getting it. He is a very deceitful, savage bad man. Whilst occupied with him three women and two *machaha* together with our gold guides arrived with three large wooden bowls filled with cooked pumpkin and corn as a present from Masalacatzie and also with

⁵⁰⁴ Messrs. Hamilton and Edwards, of the London Missionary Society. They had come from Kuruman to obtain timber for the church. See Moffat, J. S. *op. cit.* p. 197.

⁵⁰⁵ They were Mncumbati and Mohanycom.

⁵⁰⁶ Mimori. See page 337, footnote 4.

a message that more food would arrive tomorrow morning together with the two oxen he spoke to me about previous to leaving.

6 OCTOBER (TUESDAY).

About ten o'clock ten women arrived with bags of corn and four with calabashes of beer. The corn was presented to Mr. Burrow with the exception of a portion which was for Combati. I took as much of it as I could, put it in the wagons, and returned the rest, telling Mas. that he was so good that he had actually sent us more food than we could carry away. He sent at the same time two oxen, one for myself and one for Mr. Burrow; also two others, one for Baba the interpreter and one for Molemo, who went with Maclaniani when I sent him from Kuruman. He also sent nine to Combati; one of them was for Mr. Moffat and one for Waterboer.⁵⁰⁷ He said he wished to send food for us to Lothlakani.⁵⁰⁸ I sent him word he had already given us so much that we would be in no want till we reached Kuruman, and as the weather was so warm he must not think of sending more after us. About one p.m. spanned in and travelled nearly half-way to Molopo, where we halted for the night.

7 OCTOBER (WEDNESDAY).

Started at daylight and reached the Molopo about 1/2 past nine a.m. Very warm during the day. Two buffaloes shot. Three poor Baharootzie seen down the river. No difference in the quantity of water since we passed. Chilly last night.

⁵⁰⁷ Andries Waterboer, the Griqua chief.

⁵⁰⁸ Lothlakane, about 10 miles S. of Mafeking.

8 OCTOBER (THURSDAY).

In the forenoon two men arrived with letters from Mr. Hamilton. Clouds began to form after midday and towards evening much appearance of rain to the southwest. Thunder at a great distance to the south-east. Very cloudy during the whole of the night of 7th and chilly wind; during the day soft.

Two Baharootzie women arrived at our encampment; mere walking skeletons. The Matabeli told them they must go with them and be servants. They readily agreed, and afterwards told our interpreter that they were necessitated to go because they could no longer exist in the fields being almost famished with hunger. Their husbands were dead.

Fine grassy country between Mosigha and Molopo, nearly flat, with strips and clumps of thorn trees, which gives rather an interesting appearance to the country. These strips and clumps most abundant towards Mosigha. Trees very green. Game in abundance. [They] repair to the river to drink. No lions have been heard; some seen by the hunters, very wild.

9 OCTOBER (FRIDAY).

Early in the morning the wind began to blow strong from the N.W. Thick clouds began again to form, and continued during the day. About 12 o'clock left the Molopo and about 1/2 past five reached Lohlokani. Two oxen unable to proceed were left on the road.

10 OCTOBER (SATURDAY).

Very chilly last night and cold during the day, with a strong wind from the southeast. About 3 p.m.

Botha died. Previous to his death [he] was delirious and spoke much about beer and Caffers. Ordered a grave to be dug for him in the evening. Several of the oxen in the course of the day got fast in the mud which is near to and under the water. The two which remained behind yesterday were this day brought up in a very exhausted state.

11 OCTOBER (SUNDAY).

Had service early in order to have Botha buried before the heat of the day. Combati was very uneasy about the death of this man, and seemed to fear that it would be injurious to the cause of the Matabeli. I explained to him that there were no grounds for his being uneasy; that no blame could be attached to any person, as the misfortune was entirely attributable to the indiscretion of the deceased. This appeared to give him great relief.

Baba⁵⁰⁹ says that when Milne's⁵¹⁰ oxen died he and some others went to Masalacatzie to ask the assistance of oxen. There was a Matabeli with them. When they got to a considerable distance from the kraal they halted, and the man went on to report their arrival. Another man was immediately sent to take care of them, and to say that Masalacatzie was coming. They were suffering much from thirst and wished to go to the river but he would not permit it. Soon after Masalacatzie arrived and they delivered their message. He made no reply, but told them they must remain for the night, and he left a man in charge of them

⁵⁰⁹ Smith's interpreter. He also acted in that capacity for W. C. Harris and H. H. Methuen. See the latter's *Life in the Wilderness*, London, 1848, pp. 193-194.

⁵¹⁰ Hugh Millen, the mason-trader of Kuruman.

who took them from one place to another till dark, never permitting them to move any distance at once. When it was dusk they went to the river to drink. Next day a *tuna* was sent to bring them to the kraal where they remained outside the whole day. They then started to return to the wagons without any satisfactory answer. Baba is of opinion that the intention at first was to kill them. When Masalacatzie came up to them they took one of their guns and fired it off. Before they left for the interior he argued much for Baba to remain with him but Milne would not hear of it and Baba himself was equally averse to it. He appeared displeased, and told Milne that he told him nothing but lies. He was in the habit of seizing upon anything he wished and never waited for its being given to him. He used also to take whatever beads he wished. Says his showing no disposition to act so with us arose from fear.

Though Combati says they know that nobody can make rain it is nevertheless not the belief of the Matabeli. They think that rain comes from Mas.' order, and the day the oxen from Mr. H. arrived at our wagons there was much appearance of rain and the *machaha* who brought them kept talking about it and saying it was Masalacatzie's rain.

12 OCTOBER (MONDAY).

Started at daylight and rode an hour. Halted for the day and sent the oxen back to the water. Combati says that Chaka⁵¹¹ sent word to Masalacatzie whilst he was yet in his own country that he must come

⁵¹¹ Tshaka, the Zulu tyrant.

and live with him. He would not do that, knowing that he would kill him and take his people. Soon after he sent a commando which carried off all the cattle. Upon this they fled. Chaka sent afterwards another commando to the river to which he fled, which was in the country near where he formerly resided. This commando killed many of Mas.' wives and friends. After that he fled to the Liqua.

Since Dingan was king only one commando has been against them, which was at the time Maclaniani was in. Whilst on the Liqua the Matabeli were attacked by parties from the Griqua country, particularly by Jan Bloom and Mulitsani.⁵¹² The first commando consisting of these two attacked his uncle's post which was on the south of the Liqua, carried off a post of cattle and killed two young men. About 5⁵¹³ months afterwards returned to the same place and carried off another post of cattle. Two ring-kops⁵¹⁴ were herding them; they fled almost immediately. After that the commando returned and carried off some more cattle, whilst the two herders fled. No horses nor guns with this commando. These three commandoes went against his uncle who then fled to Mas. who was living to the north of the Liqua. Whilst still near the Liqua another commando from Mulitsani carried off a number of cattle. Also whilst there a commando attacked them with seven guns and some horses, carried off half the cattle they got possession of in the first instance and killed 15 men. At the same time they attacked another kraal, killed three men, took 4 prisoners and carried off cattle. Soon after this another commando took

⁵¹² Molitsani, chief of a clan of the Bataung.

⁵¹³ The number appears to be 5, though it might be 6.

⁵¹⁴ Wearers of the *isicoco*, or head-ring.

cattle and cut the throats of two boys who were herding them. Another arrived at the same place, killed 4 herders and took cattle; another killed 4 ring-kops, two young men and six women partly by arrows and partly by hassegays. After this he fled inland to the situation where Mr. Moffat found him, and where Dingan's commando attacked him. Soon after that Jan Bloom's commando attacked him again, on which occasion they fought for the first time. Many were killed on both sides so that they could not number them. Most of those killed were *machaha*. The *tuna* was also killed. Also many of the ring-kops were killed, and two of their *tunas* carried off half the cattle they first took. Some time afterwards another commando under Jan Bloom attacked them on the Kyno⁵¹⁵ and then again they fought from before sunrise till dusk. Many men were killed, also one wife of Masalacatzie and a child. Got off a number of cattle; at first they took nine posts. Those were all before Barend went in. Since that Jan Bloom has only made one commando. Last year took cattle from behind the Mosigha hills; got some of them away. Fought again; four *machaha* and one ring-kop were killed. Barend had the entire of the cattle which was in the country together. The *machaha* were absent. The ring-kops attacked them in the night; many were killed on both sides.

⁵¹⁵ A small sketch map by Smith in his Notebook "A" (see Vol. i, p. 12, No. 12, Memoranda) shows that the Kyno was a tributary of the Vaal River, on the right bank. Arrowsmith's map of 1842 shows a "No" River on the right bank of the Vaal, and this stream was apparently the Bamboes Spruit; but Smith's sketch suggests that the Kyno entered the Vaal not far from the Namahari, or Eland's River, and to the west of it. It may therefore have been one of the rivers between Vereeniging and Klerksdorp. But in any case the district in question was the southern border of the Transvaal.

Piet Barend (Bain's)⁵¹⁶ took one post of cattle from near the place where the last attack was made by Jan Bloom. A party followed him whilst another proceeded from Mosigha towards the wagons; in the skirmish there three men were killed and three wounded. Evident that Masalacatzie fears Jan Bloom greatly, though he pretends the reverse.

About sunset started and just at break of day reached the Meritsani after travelling ten hours. Water scarce. Rather warm during the night.

13 OCTOBER (TUESDAY).

Cloudy during the day. Towards evening a strong wind from the S.E. and very cold; lasted during most of the night. Several natives visited us. One, a Baralong, says he has always lived in this part of the country, and that he prefers game and the fruits of the ground to any other food. Will not go to Kuruman with letters.

14 OCTOBER (WEDNESDAY).

Three of our oxen fell into pits formed by the Caffers for entrapping game; one was slightly wounded by one of the perpendicular poles. They were placed in the opening of a hedge, so: — o — o — o —.

Floating clouds during the day. Thermometer at 3 p.m. 88. The natives went off last night when I pressed⁵¹⁷ them to go to Kuruman and have not returned today.

⁵¹⁶ Bain hired two men named Barends, one Barend (not the celebrated individual of that name) and the other Hans. 'Piet' is wrong. See Steedman, A., *Wanderings and Adventures in the Interior of Southern Africa*, London, 1835, Vol. ii, p. 230.

⁵¹⁷ This word is by no means clear; but the meaning of the passage is obvious.

The Bechuanas sometimes call the direction of the wind after the people which are known to live in the direction from whence it blows.

Macroscelides with the letter H marked on a piece of stick was caught at Meritsani.

15 OCTOBER (THURSDAY).

Started last night about dusk and rode nine hours to Sitlaholi. Found several Caffers, partly Baralong and partly Baharutsi. Trust for existence to game and the fruits of the ground. Water in several places but so mixed with the sand that it was necessary to clear the latter away. Water always occurs in this river let the season be ever so dry. The southeast and northwest winds prevail about this season, the former very cold. Both strong. The northerly winds generally with clouds.

16 OCTOBER (FRIDAY).

Started about 8 a.m. and travelled about 11½ hours up the river. Halted till dusk so that the oxen might feed and drink.

17 OCTOBER (SATURDAY).

About 5 last evening started and about 2 a.m. this morning reached the Great Choai.⁵¹⁸ Water scarce. Chilly during the night, warm during the day. No natives visited us. Grass good, much new amongst the old furnishing good feeding for the oxen.

⁵¹⁸ Stella P. O. See map.

18 OCTOBER (SUNDAY).

Strong N.E. wind, chilly with dense clouds and a heavy bank to the northward. Started a man to ascertain if there was water at Manapani.⁵¹⁹ The Matabeli chief, apparently frightened, came to me this morning to say that Masalacatzie said that he would give off the Griqua children ^{519*} when he, Combati, returned from the Cape. I could see that the statement was made under fear. Told him that was good and that I had no doubt but all would turn out well. He seemed satisfied and relieved.

19 OCTOBER (MONDAY).

Rested during the day at Choai. About sunset started and travelled eight hours, halted 5 hours and then proceeded to Loharon.⁵²⁰ Here we found a tolerable supply of water and grass good.

20 OCTOBER (TUESDAY).

Soon after halting some Bechuanas arrived with a package from the Colony. A number of poor Caffers visited us and brought some milk for sale, which they obtain from goats they possess. Two of them had Bushman features and were evidently of mixed breed.

21 OCTOBER (WEDNESDAY).

Thermometer at midday 84. Strong wind from N.W. Much lightening both to the north and south

⁵¹⁹ Madibang Spruit, due north of Stella. It is the Monapanee of Arrowsmith's map of 1842.

^{519*} William and Truey. Compare p. 254, footnote 503.

⁵²⁰ See map.

of us close to horizon; sky clouded during much of yesterday. Towards the end of Sept. the southeast and northwest winds begin to prevail in this country and to the east of Mosigha, generally strong and cool.

22 OCTOBER (THURSDAY).

Before sunset started and travelled till 2 a.m. of Friday. On the road passed a span of oxen sent by Mr. Lemu⁵²¹ to assist in conveying our wagons to Motito.

23 OCTOBER (FRIDAY).

Travelled from Choai to Mushana River⁵²² 8 hours. Halted there for a few hours and then proceeded to Motito.⁵²³

24 OCTOBER (SATURDAY).

25 OCTOBER (SUNDAY).⁵²⁴

26 OCTOBER (MONDAY).

Some Batclapins have stolen cattle from the inhabitants of Motito when Mohura⁵²⁵ left [and] threatened to set the Bushmen against the people of the station. One of the men who assisted in stealing the cattle was also an active agent in the murder of

⁵²¹ Rev. Prosper Lemué, of the Paris Evangelical Mission.

⁵²² Mashowing River. See map.

⁵²³ See map.

⁵²⁴ There are no entries for these two days.

⁵²⁵ Mahura, a Tlhaping chief, and brother of Mothibi. He originally lived at Kuruman.

Towan's son.⁵²⁶ He belongs to the brother of Mohura, Kanikamora. On Friday evening a sheep was stolen out of the kraal of the missionary and the traces of the thief were discovered in Molala's [?] kraal.

Micuara or Moochuara,⁵²⁷ a Baralong chief, says that he has heard formerly that the Masarua were first in the world. [They] drink water out of damp places with reeds in the Kalahari. The Masarua⁵²⁸ [are] probably older than Colonial Bushmen as they have more of the savage customs than those near the Colony. [They put a] stick through the septum nasi, [and] have only small skin karosses hanging in front. Some of the Bushmen about Kuruman have the septum pierced. [They] kill many elephants with hassegays. They have broad hassegays like the Damaras. The Masarua cannot make hassagays; they buy them [from] Bechuana that come to them. [They] make no holes to catch game. Damaras have a softened skin bound round the belly.

A considerable time ago a party⁵²⁹ with about 6 wagons went to the interior; some of them had red jackets. Says that Machablie said that they stole his sheep and they wished to fight with them but were afraid. They passed on to the Baquana. When they arrived at Muchuara's residence there were four wagons. One turned back, a Griqua wagon; the other three went on. Griqua Town was in old times the residence of Corannas. The chief was called Motaka. When he died the Bechuana called it Motaka. The Corannas fought together. One party

⁵²⁶ Tawane, a Rolong chief.

⁵²⁷ Mutswara, chief of the Ratsili, a Rolong clan.

⁵²⁸ Masarwa, or Bushmen.

⁵²⁹ Perhaps this was the expedition of Cowan and Donovan.

conquered, and the conquered fled to the Batclapi who were at Nokunning.⁵³⁰ [They] afterwards left them and went to near Blink-klip,⁵³¹ where they returned and fought with the Batclapi. The Corannas conquered them and they fled to Kuruman. [The] Batclapi only fled to Griqua Town when they were overcome by Baralong. There were Corannas there at that time and they were also on the Vaal river. The Lihoya⁵³² first came from Whiteberg⁵³³ and lived with the Batclapin; a part remained behind. Same dress as the Bechuanas; war weapons the same. The Bechuanas save their corn in dung and earth pots and did that always. [They] had always wooden bambus. The Masarua have no bambus; [they] had never grass baskets like the Machinhobi [?]⁵³⁴

27 OCTOBER (TUESDAY).

The Masarua live by the Bamangwato; also have⁵³⁵ women with the elongated nymphae of [the] Hottentot about $2\frac{1}{2}$ or three inches long. The Bechuana women have not the elongations. They steal cattle, live in small parties here and there, [and] have always been the hunters of the Bechuanas. Some of them speak the Sechuana language. Make no houses; only a few bushes for shelter. Live apart. Assemble when they will steal cattle. Corannas' women [are] made like Bushwomen.

⁵³⁰ Nokunning, about 20 miles due east of Old Lattakoo, or Takoon. It is the Klein Chowung of to-day. See map.

⁵³¹ Near Postmasburg.

⁵³² The Bataung.

⁵³³ Wittebergen Range, between Ficksburg and Bethlehem in the Orange Free State.

⁵³⁴ I cannot trace this tribe.

⁵³⁵ This is the only adequate interpretation of two words which are indecipherable.

28 OCTOBER (WEDNESDAY).⁵³⁶

29 OCTOBER (THURSDAY).

Last night about 10 o'clock a tremendous screaming was heard in one of the villages close to Mr. Lemu's house, which upon inquiry we found was in consequence of the women and children believing that the principal woman was dying. Some were calling "What shall we do if you leave us? We shall die. Whither shall we go?" Others, "If you leave us, the wolves shall eat us up, etc." I went to see what was wrong, and on approaching the hut found several men outside. Upon asking them what had happened, they said they did not know. The people inside were angry; they could not go in. Mr. Lemu and myself went in, and found them supporting a woman in a sitting position who appeared dead. Upon examining [her] I found she had fainted, threw a little water on her face and caused her to be placed in a horizontal position. She soon recovered. That being known the crying ceased. The husband during the time was sitting by the fire with almost apparent indifference. When ordered to move in order to assist he showed much indifference, and in no way appeared more active than on common occasions. Talking with Mr. Lemu afterwards on the subject he gave it as his opinion that he felt more than he appeared to do, and that such was their manner, nothing almost rousing them from their indolence. About sunset left Motito.

⁵³⁶ There is no entry for this date.

30 OCTOBER (FRIDAY).

About half past eleven last night reached Dornfonteyn,⁵³⁷ where we halted for the remainder of the night. A Bahurutse boy, a slave to Monahein,⁵³⁸ ran away soon after we left Motito. His relations are in this part of the country. The Coast Caffers⁵³⁹ differ in the colour of their karosses. The Bechuanas have knives, the others not. The former make their karosses of ox hides, the others of skins of game principally. The karosses for the loins of the women also differ; Matabeli one piece, others sometimes one, sometimes two, rounded in front, Matabeli square. Different mode of storing corn, of dressing hair, etc.

31 OCTOBER (SATURDAY).

At sunset yesterday started, and about two o'clock in the night reached Matluare River.⁵⁴⁰ At seven a.m. started and reached Kuruman about ten.⁵⁴¹ The wagons arrived in the middle of the night.

1 NOVEMBER (SUNDAY).

2 NOVEMBER (MONDAY).

3 NOVEMBER (TUESDAY).⁵⁴²

⁵³⁷ See map. The position is approximate.

⁵³⁸ See p. 252, footnote 501.

⁵³⁹ Nguni (Zulu, Xhosa, etc.).

⁵⁴⁰ Matlaring River. See map.

⁵⁴¹ Smith, of course, rode on horseback.

⁵⁴² There are no entries for these three days. The party was at Kuruman.

4 NOVEMBER (WEDNESDAY).

This day questioned one of the Bakalahari ⁵⁴³ relative to his nation, etc. He has long resided at Lehootitoot.⁵⁴⁴ Sibiqua with his people left that place about 6 months ago to live with Towan ⁵⁴⁵ at the great lake. Basarua live in the Kalahari with the Bechuanas. They regard them as their servants. The chief of his tribe (The Makalahari) was called Minua Tau. The Basarua live in considerable numbers near Towan. They have small pieces of skin in front of the body; the women wooden pins through the nose. Their language is like that of the Bushmen. Sometimes live in society, at other times scattered over the country. They do not circumcise, but they have certain ceremonies on initiation into manhood, consisting of dancing, eating, etc. The flesh to be eaten cannot be handled by persons not belonging to the party to which the youth belongs. The skins which hang in front are of steenbok and jackal. Calls the lake Macori ⁵⁴⁶ from the name given to the boats. On the other side of the lake live also Basarua which according to his statement have no covering to the organs of generation. Says the women have the elongation of the nymphae like the Hottentots, about 2 or 3 inches.

A man of Towan's ⁵⁴⁷ who is acquainted with the Corannas says those in that part of the interior resemble the Corannas and their language is similar. They have hassegays but no shields; the former they

⁵⁴³ Kgalagadi.

⁵⁴⁴ Lehututu, in the Kalahari desert.

⁵⁴⁵ Tawane, a Rolong chief. The "great lake" was Lake Ngami.

⁵⁴⁶ Equivalent to Setswana *mokoro*, a boat.

⁵⁴⁷ i.e. on the lake.

purchase from Towan's people. Formerly they used to have very poor hassegays. Have neither cattle nor chiefs, cut all the hair off, use red clay, have no fixed residence, make skerms⁵⁴⁸ under a bush. The Baclama are black like the Litabeli. They make wooden frames for houses like Corannas and cover them with skins. [They] wind a rim⁵⁴⁹ round [the] body, attach a piece of skin in front, and raise the organs of generation and fix them in it. Say they kill all visitors who approach them. The Bakalahari is a dialect of the Sechuana, thus:⁵⁵⁰

water	madzi	s. milk	mogaga	ox	mpoie tuna (?)
head	toogo	t. milk	maturu	cow	moinu magashari
nose	incho	milk	morishu	sun	liachi
mouth	molomo	eye	maalho	moon	quari
tooth	meno	come here!	mitakanu	blood	mari
thunder	tari		inioungue	six	tetani
ten	lishumi	ear	lichaoe	shield	tebi
hassegay	lerumo	knife	mhaha	breeches, as	Bechuana

⁵⁴⁸ Screens.

⁵⁴⁹ Riem, or rawhide thong.

⁵⁵⁰ In Setswana the words are:

water	metsi	come here	tla kwano
head	thlogo	three	raro
nose	nko	ear	tsèbè
mouth	molomo	knife	thipa
tooth	leino (pl. mèno)	ox	kgomo
thunder	tumo ea maru	cow	kgomo e namagadi
ten	leshomè	sun	letsatsi
assegai	lerumo	moon	kgwedi
s. milk		blood	madi
t. milk		six	thataro
milk	mashi	shield	thèbè
eye	leitlho	breeches	borokgwe

The Basarua make fire like the Bechuanas.

5 NOVEMBER (THURSDAY).

6 NOVEMBER (FRIDAY).⁵⁵¹

7 NOVEMBER (SATURDAY).

Last evening about sunset left Kuruman and at day this morning reached Koning.⁵⁵² Soon after halting about six Bushwomen visited the wagons but no men.

8 NOVEMBER (SUNDAY).⁵⁵³

9 NOVEMBER (MONDAY).

The Bushwomen, when the men will not go out to steal food, deprive them of the privileges of husband; in this way they are often driven to steal against their own inclinations. When they have obtained a quantity of cattle by thieving the women as long as they exist appear perfectly naked, even without the covering which at other times modesty induces them to employ. When the men are engaged in war they never use the small skin which is employed at other times. The Bushmen are gradually diminishing in numbers.

10 NOVEMBER (TUESDAY).

11 NOVEMBER (WEDNESDAY).

12 NOVEMBER (THURSDAY).⁵⁵⁴

⁵⁵¹ There are no entries for these two days.

⁵⁵² About 18 miles south of Kuruman. See map.

⁵⁵³ There is no entry for this date.

⁵⁵⁴ There are no entries for these three days.

13 NOVEMBER (FRIDAY).

A Bastard states that most of the people of Phillipolis are discontented to have Abram as chief. They say the youngest son has more of the Hottentot character and is therefore desirable. Most of the people state that another year will entirely ruin them and that they must either emigrate to some other part of the country or endeavour to return within the boundaries of the Colony. They are much dissatisfied since Andries' return and are, according to their own account, looking out with great anxiety for evil consequences. They suppose Govt. wish to take their children. I have just heard that it was determined at Phillipolis that if old Dam should return having made a like agreement to Andries that they would all leave him and repair to Peter David.

The eggs of *Caprimulgus pectoralis* are light yellowish red freckled with brown, particularly towards the large extremity. Lays two in the month of November, etc., near to Kuruman in a hole in the sand on side of Kuruman hills.

Female kodoe: length of head 17 inches; length of tail 19 inches; length of ears 6 inches; length from between ears to root of tail 5 feet 5 inches; height at shoulders 3 feet 8 inches; height at rump 3 feet 10 inches.

Forehead and above white triangle rusty grey, tinted towards triangle with darker brown; muzzle, small, black, sides of upper lip white, sides of head rusty grey, centre of chaffron⁵⁵⁵ from triangle to muzzle rusty brown; ears rusty brown outside; inside inner edge

⁵⁵⁵ A coarse dark patch of hair on the forehead, like a mask.

covered with long coarse white hair; mane from top of head to over shoulders, some of latter long, colour dirty rusty brown, lightest towards apex; from shoulders a narrow white line along centre of back to root of tail; 8 vertical stripes from back lines; back and sides of neck rusty grey or roan colour; lower part of sides of neck and throat yellowish white or sort of pale cream colour; the hairs along the throat longest; upper part of back rusty brown pencilled with rusty; lower parts grey with a pinkish tint; fore thighs pale rusty brown; fore part of last joints pale rufous, behind knee joints white, also inside of thighs near breast and inside of hinder legs; each false hoof behind half surrounded by long black hair, the upper and hinder part in the portion surrounded, spurious hoofs of fore legs not surrounded; tail blackish brown at point, white inside to base, outside brown with a rufous cast. Outsides of hinder legs towards hips greyish brown, towards hoofs a rusty cream colour.

Male: horns 3 ft.; mane from between ears to hinder part of shoulder thin and scattered, about $3\frac{1}{2}$ inches long, of a rusty brown colour; head in front of horns brownish grey, brownish towards triangle and brown with rusty speckles between that and muzzle; upper lip white; chin, lower lip and beginning of throat white; from about middle of lower jaw to between fore legs long hair about 10 inches long, black at base, reddish white in middle and black and rusty at tip; sides of neck rusty blue grey; sides and back rusty indistinct brown; lower part of sides rusty grey with a pinky tint; outsides of thighs pale roan grey, of fore legs pale fawn colour; tail as in [fe]male; neck very thick; white stripes not so distinct as in female; an indistinct white blotch on each side of head under horns; length from

between horns to base of tail about 7 feet; height about 4 feet.

14 NOVEMBER (SATURDAY).

Yesterday about 4 p.m. started and after travelling about 14 hours reached a small spring where we halted till nearly dark. Soon after starting passed a deep hole in a conglomerate which is called Daniel's Kuyl.⁵⁵⁶ The original name of the place is Koup. Here are several men of Waterboer's who have removed from Griqua Town to this place to sow. There are also some of Barend's men here and the principal spring which is very strong is said to belong to Barend. Some disputes have arisen concerning this place and it is yet doubtful to whom it in justice belongs. There is much more ground [that] might be cultivated than the people belonging to Barend now resident here are able to cultivate.

15 NOVEMBER (SUNDAY).

About 12 o'clock last night reached Campbell. Attended service today. Mr. Bartlet⁵⁵⁷ preached to a very small congregation.

16 NOVEMBER (MONDAY).

17 NOVEMBER (TUESDAY).⁵⁵⁸

⁵⁵⁶ About 50 miles south of Kuruman. See map.

⁵⁵⁷ John Bartlett, of the London Missionary Society. See Lovett, R., *The History of the London Missionary Society*, London, 1899, Vol. i, p. 563.

⁵⁵⁸ There are no entries for these two days.

18 NOVEMBER (WEDNESDAY).

About 12 o'clock started for Griqua Town. At a small spring about two hours to the west of Campbell we halted for two hours, and then travelled further north to Griqua Town, where we arrived about 12 p.m.

19 NOVEMBER (THURSDAY).

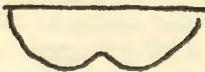
Early in the morning had a visit from Mr. Wright⁵⁵⁹ and Waterboer. The former pressed me to take up my residence with him during my stay at Griqua Town. Waterboer had the wagon immediately moved up to Mr. Wright's house, and soon after breakfast I paid him a visit and had some conversation with him regarding the state of the country and the Bushmen, etc. He appeared rather reserved at first and was cautious in answering questions. In a short time his manner changed and he communicated freely on every subject upon which we entered. He complained bitterly of the treatment he had experienced from the other chiefs and attributed it all to the inclination which he and his people felt to live as regular well-behaved members of society.

Met here with a Caffer belonging to one of the tribes which wore the Mantatee dress. He enumerated the following as having worn the same dress.⁵⁶⁰

⁵⁵⁹ Peter Wright, of the London Missionary Society. See Lovett, R., *op. cit.*, Vol. i, p. 591.

⁵⁶⁰ I have not been able to identify with absolute certainty all of these tribes, nor have Dr. N. J. van Warmelo, the Government Ethnologist, and Professor Schapera, of the University of Cape Town, to whom I submitted them.

Bahatoa	Sibitwani	King;	Ramangwani was father of Sibitwani.
Bamalapo	Mooelomalo	do.	
Batatau	Clabili	do. ⁵⁶¹	
Baputing	Ratabi	do. ⁵⁶²	
Bacoloqua	Pulani	do. ⁵⁶³	
Bapaholi	Umtorani	do. ⁵⁶⁴	
Batibang	Ramanwani	do. ⁵⁶⁵	
Bacloqua	Ciconiale	do. ⁵⁶⁶	
Machabana	Ramabutsetsi	do. ⁵⁶⁷	

Says that originally there was a little difference in the dress of Moshesh's people. The name of their tribe is Bamonahaing. The Matabeli apply the term Bashutu⁵⁶⁸ to all black nations not of their description. Mulitsani was one of the chiefs of the Batau.⁵⁶⁹ The Bapiri⁵⁷⁰ were Bechuanas who lived on the Oori.⁵⁷¹ They wore as coverings for the loins, etc., steenbok skin pulled over nates and between legs. They had round shields like the⁵⁷² Besigha⁵⁷³ lived far to the eastward chief Tabis. To the east of the sources of the Orange River lived the Barutsana⁵⁷⁴ who wore buckskin trowsers cut so the lower margin edged with beads.  The Bapiri and Barutsana had long handled (b[attle]-hassegays, *chakas* axes) like Mantatees, red karosses outside in shape like

⁵⁶¹ Tau.⁵⁶² Phuthing.⁵⁶³ Tlokwa (?).⁵⁶⁴ Baphosodi.⁵⁶⁵ Bathibane.⁵⁶⁶ Tlokwa.⁵⁶⁷ A branch of the Tlokwa. See also p. 136.⁵⁶⁸ Sotho.⁵⁶⁹ Tau.⁵⁷⁰ Phiring.⁵⁷¹ Limpopo or Crocodile River.⁵⁷² Blank in MS.⁵⁷³ I have not been able to identify this tribe.⁵⁷⁴ See footnote 573.

Bechuanas, with a tail behind at neck. The other tribes had black karosses. The Bapiri and Barutsana shaved their heads like the Baralong; (circle round head over ears). Says that he has heard formerly that all the above tribes wore the same dress as the Batalapins. Backloqua⁵⁷⁵ use four or five karies⁵⁷⁶ when engaged in war, Matabeli one or two. The Mantatee tribes throw the karie overhand, also the Matabeli, the Batclapins, etc. underhand. The Mantatees cut with the *chaka*⁵⁷⁷ and also endeavour to throw it round the neck in fighting. They do not trust very much to throwing hassegays but employ⁵⁷⁸ Mokaile was the great chief of the Batau. The Mantatees have no baskets for water or milk; [they] use earthen pots. Bushmen lived high up on the Liqua; the tribes called them Baraoa. [They] had no cattle. When a kraal of guilty Bushmen is discovered no one of them will inform upon the guilty lest vengeance fall upon them.

20 NOVEMBER (FRIDAY).

21 NOVEMBER (SATURDAY).⁵⁷⁹

22 NOVEMBER (SUNDAY).

Considerable congregations thrice in the course of the day. Several children previous to the commencement of the morning service repeated several of the psalms with much correctness.

⁵⁷⁵ Tlokwa.

⁵⁷⁶ Kerries.

⁵⁷⁷ Battle-axe.

⁵⁷⁸ Blank in MS.

⁵⁷⁹ There are no entries for these two days.

23 NOVEMBER (MONDAY).

Infant school well attended, and the children appeared to relish the work in which they were employed. [They] repeated several English hymns with ease and also the multiplication table according to the English form with accuracy. The reading and writing school also well attended but not so many children as generally in consequence of the hooping [sic] cough being very severe at the station. Many were also absent at the farms, tending the corn. Several read the Bible and Testament with facility. Waterboer takes much interest in the school and invited me to visit it.

About 3 p.m. started for Campbell.

24 NOVEMBER (TUESDAY).

Reached Campbell early this morning and about sunset started for the Vaal River.

25 NOVEMBER (WEDNESDAY).

About 8 a.m. reached the Vaal River where we found men belonging to Kok of Campbell and Waterboer. No grass except what was close to the margin of the river and that was scarcely accessible in consequence of the mud. Four oxen got fast,⁵⁸⁰ and before they could be extricated they were so benumbed that I found

⁵⁸⁰ Apart from the mud, they had no great difficulty in crossing the Vaal. Mrs. Moffat, who with Hume crossed it at about the same time (having left Kuruman on 19th November) wrote of it to her father thus: "Robert accompanied me to the Vaal River, over which we walked dry shod." See Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1885, p. 206.

it necessary to leave them in charge of one of Waterboer's people.

26 NOVEMBER (THURSDAY).

Started about 5 p.m. for the Salt Pan. Road heavy and sandy; oxen laboured much.

27 NOVEMBER (FRIDAY).

After halting four hours in the course of the night, we started and reached the spring near to the Pan about 8 a.m. Some dry grass, but the oxen would scarcely drink, the water in it being bitter and tasted of sulphuretted hydrogen gas.

28 NOVEMBER (SATURDAY).

Four Bushmen visited us this morning; said they and the farmers were always on bad terms because the latter treated them so ill and flogged them whenever they caught them. I enquired at them several words, such as: ⁵⁸¹

	Bushman.	Griqua.	Coranna.
sun	kona	sorep	same
moon	quaru	kaa	same
star	quakan	kame	same
cow	baa	gamash	same
bull	gooa	karamap	same
horse	karaka	haap	same
tooth	kuai	kongup	same
			kongku—teeth
nose	nutu	nuep	same
			nangkū—ears
ear	ingwantu	naup	same
eye	itsaho	moop	oa kai
penis	kana	haa	oa kai

⁵⁸¹ A discussion of these words is beyond the scope of a footnote. I have therefore placed the remarks of Miss D. F. Bleek and Professor L. F. Maingard in Appendix II, p. 314.

The Griqua and Coranna languages are nearly allied, but in some words there is considerable difference. The Bushmen here use the same word for "three" that the Corannas do. The Bushmen here say that should they come together with the Bushmen about Daniel's Kuyl they would meet as friends, but they would not comprehend each other. An old man says that in old times Bechuana Caffers came from the eastward into this country, and after living some time a war arose between them, and the Bushmen, which were very numerous at that time, drove the latter back in the same direction. Amongst the Bushwomen it is a very rare thing for one to have a child before marriage; if she has one they invariably kill it. The Bushwomen of the Modder River attach stones to the nymphae to lengthen them. Some have them six or eight inches long, others quite down to the knees. One portion permit them to hang when they are walking; others fix them up to a band which surrounds the waist. I have seen some instances of Bushmen being circumcised, but they say their ancestors did not practise it; they adopted it from the Bechuanas and regretted extremely that they had done so. Those at a distance from the Caffers do not practise it, nor do they appear to know anything about it. The Bushmen never had corn nor cattle. The Corannas till lately had neither, that is when they were living on the river below Griqua Town. The Hottentots in the Colony had formerly no corn. Upon asking a Bushman why the moon got small and then large again, he said a hare and the moon once fought together; the hare said the moon must cry, but it would not; the hare, angry, took up some sand and threw it [at] the moon, which gives it the clouded appearance. Upon this the moon struck the hare on the lip, which

caused the cleft. Ever since that the moon has got small and then large again.⁵⁸² Bushmen call the Caffers oo,⁵⁸³ the Corannas call them *bree*,⁵⁸⁴ the Griquas *briquas*.⁵⁸⁵ The Bushmen had no chief in old times. The Bushmen used formerly to wear sandals, and springbok and hartebeast karosses. In old times when the years were good they used to get game and honey enough to subsist upon. A species of *Euphorbia* is used in making their poison, also the poison of the *Capil*.⁵⁸⁶ Mentions a man who shot a springbok in the breast and eat the breast; he nearly died. Use a stone to give weight to a stick in digging; make the hole first by another stone and then by the axe.⁵⁸⁷ They bury their dead. The Bushmen called the Black River, *mai*, the Vaal River, *cuoa*, the Orange River, *oka*. The Corannas call it *cua*, Vaal River, *hy gariep*, the Black River, *nu gariep*. *Hy* is Vaal,⁵⁸⁸ *nu* Black.

Griquas are *ai*. Man (Griquas) *kau kaip*; men, *koi-é*.

1. Arrow, *qui aap*
2. do., *kaam aaka*

	Namaquas	Corannas	Griquas
father,	<i>aboup</i>	<i>tatu</i>	<i>tatu</i>

Griquas

woman, *taraques*; women, *taracoidi*
 rain, *toop*, thunder, *goorukuku*
 lightening, *tabacocu*

*kai quai*p, a good man
kai quin, good men

⁵⁸² Compare Bleek, W. H. I., and Lloyd, L. C., *Specimens of Bushman Folklore*, London, 1911, pp. 56-65.

⁵⁸³ U.

⁵⁸⁴ Biri.

⁵⁸⁵ Brikwa.

⁵⁸⁶ *Cobra da capello*.

⁵⁸⁷ Kibi.

⁵⁸⁸ Rivers.

kaî haap, good horse
 kaî haan, good horses
 ga quaip, a cunning man
 ga haap, a cunning horse

one, cui	six, quane
two, kam	seven, hungon
three, gona	eight, keisi
four, haka u	nine, quisa
five, koro	ten, deci ⁵⁸⁰

Uithalder,⁵⁸⁰ a Hottentot, who always lived between Hanglip⁵⁹¹ and Lagullas⁵⁹² [?] where there were Hottentot kraals so late as the taking of the Cape. The name of his tribe was Kaya or Hoyman Hottentots.⁵⁹³ They lived also in Hottentot Holland⁵⁹⁴ and Hout-niqualand.⁵⁹⁵ Keis was the chief of the Hoyman. Also Zwartland⁵⁹⁶ near Zout River was inhabited by the Hoymans. Sly⁵⁹⁷ was a Hottentot Corporal belonging to Keis and he lived near Cape Town. Captain Keis used to live in the Castle during the Dutch time. Says that the following Boors: Buys, Skipper,⁵⁹⁸ Rolph Camphor,⁵⁹⁹ Cobus van Balen, Piet van Balen, Barkhousen,⁶⁰⁰ Van Staden and Hendrick Waggoner⁶⁰¹

⁵⁸⁰ See p. 281, footnote 581.

⁵⁸⁹ One of Bell's drawings is entitled "Old Uithaalder, a famous Hottentot, telling his adventures at the battle of Muizenberg, with many excuses for his terror when the English made their attack on that position."

⁵⁹¹ The rocky promontory which forms the termination of Hottentots Holland Mountains on the eastern side of False Bay. It is more properly spelled Hanglip, an overhanging rock.

⁵⁹³ Cape Agulhas, formerly called Cape Lagullas. See Arrowsmith, J., *Map of the Cape of Good Hope*, London, 1842.

⁵⁹⁴ See also p. 288 *et seq.*

⁵⁹⁵ The mountain range running along the eastern side of False Bay.

⁵⁹⁶ The name given formerly to what is now known as the George district in the Cape.

⁵⁹⁸ Malmesbury district in the Cape.

⁵⁹⁹ Possibly Slier.

⁶⁰⁰ Scheepers.

⁶⁰¹ Campher.

⁶⁰² Barkhuizen.

⁶⁰³ Wagener.

came to their kraal, took away their cattle [and] killed some of the people. Dirk Botha's were also there. They used to complain but nothing was done. This was long before the Cape was first taken. In that time they must pull the hat instantly from the head, and if they did not they were immediately beaten with the stick or tied to the wheel and flogged with the sambuc. "Now," says I, "the time is come when I may milk my cow."

In early times it was said if a Hottentot had a cow he is not a man who ought to have such, then was it taken from them. Had formerly in those days the common jackal apron, a cap of skin with bead ornaments and a tail covered with beads fixed to the top, [and a] kaross of sheep skin ornamented with beads. They had sheep with the large tails; those the boors took from them. The women had a dress like those which I purchased. They had an under-apron of young lambskin under the upper. They, the Dutch, caused the Hottentots to pull a cannon with a rope and when they were pulling fired them off.⁶⁰² When they saw the Dutch corn they went and dug at the roots but could get nothing from it. They then turned the cattle in it. This was in the beginning and was done through ignorance. The Hottentots had never corn, therefore they thought the corn was grass. [They] lived upon milk, uintjies [and] honey; [they] had no pumpkins, melons, mielies nor calabases also. [They] used to make skin sacs for to hold milk. In those days a Hottentot used to marry two sisters. If they took

⁶⁰² Compare Maingard, L. F., "Studies in Korana History, Customs and Language," in *Bantu Studies*, Johannesburg, 1932, Vol. vi, No. 2, pp. 108-109.

others of different families, then they used to quarrel. Each wife used to have a house. Never circumcised.

When they make a man they call it *dorô*.⁶⁰³ When the ceremony is to take place they make a small fence a little distance off from the kraal by the old man who then take him; then they put him down and then urine upon him, then rub his head with *buchu*,⁶⁰⁴ kill cattle, and the great men and him eat of it. They take the cattle to the fence, throw them down, then with a knife make a wound under the breast-bone, introduce the hand and tear the large artery. At other times they cut the throat immediately before the breast. At times when they perform that ceremony, they kill the sheep in the same way. When they kill sheep for other purposes they stick in the back of the neck so that they may have the blood. They say that this makes them good and prevents them stealing. Sometimes it continues for a fortnight, at other times a month. When he wishes to go out he must be carried out, and brought in again and placed upon the skin. He must not take meat himself, nor water. He is not allowed to use his hands; one man is always by him who cuts meat and puts it into his mouth, also water. He has a jackals' kaross on his body but no apron. As⁶⁰⁵ it is over the first day 7 men go with him to the water. Then the man that always gave him food and water goes before with a stick and as they arrive strikes the water. Then the young man lies down on his belly and drinks. That being over, he is taken to the herd of cattle and left there to take care of them. Then the old men come with tortoise shells. Part go

⁶⁰³ Compare Maingard, L. F., *op. cit.*, pp. 137-140.

⁶⁰⁴ An aromatic powder made from certain dried herbs.

⁶⁰⁵ When.

to the house where he is to sleep, and which is made new for him, and sprinkle his skins. Others go to him and sprinkle his shoulders and neck, others his head. When the ceremony is going on they surround his neck with the inside fat of sheep, then when all is done a party carry him home if he lives at another kraal. That being finished, some others proceed to undergo the like ceremony. [They] usually send ten oxen and ten sheep to kill, also milk cows, which must always feed by themselves. No women nor children can be present at that ceremony, nor persons.⁶⁰⁶

After having undergone the ceremony and he is on a journey he must not take food from a young man who has not been under the ceremony. He must not use his knife nor pipe. He must not use food offered to him by a woman that still bears children nor from young women, but from barren women or from others that have ceased to bear children he can take food. If he goes by a young woman without its being known to the old people and she be pregnant, the old men assemble together and ask him why he did so, and then tell him if he wishes to eat with them again he must call the friends of the woman together and kill for them and take the woman to wife. He must keep the fat round the neck, and when others kill who have also been operated upon they go together and bind always more fat on the neck. If a young man who has undergone the ceremony kills game in the field, he must not look at [it] but come home and inform the old men who proceed thither with a pack-ox and pots, cut the animal up and cook it, then bring it to the kraal and the longissimus dorsi⁶⁰⁷ must be

⁶⁰⁶ Thus in MS.

⁶⁰⁷ The muscle along the back.

given to the man who killed it to eat. They, in cutting it up, take out the principal arteries of the legs and forelegs, roll them and bind them round the wrists. [As regards] the inside fat the man who killed it must have the fat round the neck; and if no fat then an artery round the arm. The women get the hinder legs after the artery is cut out. The skin of the neck the mother must make into rings and put on her right arm, and if a man comes to marry her daughter she shows them to him and says "So many my son has killed; you must also be a good hunter for my daughter."

The elongations of the nymphae also occur amongst the Hoymans, sometimes eight inches long. Barrenness [in a woman] is a great source of depression amongst the Hottentots, and many methods are adopted to make her otherwise. A doctor is often employed to rub her all over with fat, and then it is generally understood that she cohabits with him and if pregnant there is great joy.

The Hoymans were also called *quaiquip*,⁶⁰⁸ but this word appears to be used as a general term to indicate all of that class of people. Each tribe there has its separate title. The Hoymans extended in old times to near the Camptoos River⁶⁰⁹ and as far as the Oliphants River. During the late years so many commandoes have gone out and so many men have been killed that the number of women is remaining [as it was,] that they are without cattle and means of subsistence, and therefore they are forced to have recourse to whoring, etc. for subsistence, hence these sort of houses are got up. When the cattle come to

⁶⁰⁸ I cannot find out the meaning of this term.

⁶⁰⁹ Gamtoos River.

the house and the men who have slept with such women do not kill for them, the women go into the kraal and twist the forelegs of the sheep out of joint, and stick the cattle with the hassagays. There is an over proportion of women.

When the Bushwomen heard that the men were to be hung, they threw themselves on their backs and threw their foreshorts⁶¹⁰ away and exposed their privates with the intention of saying, "These are what gave birth to them; they are now [taken] from me." The Bushwoman, if one of her children be beaten, will go to the person who has beaten it, throw herself on her back and show her privates, which is as much as to say "These parts gave it birth and it is only I who have a right to beat it." The Hoyman Hottentots never permitted promiscuous intercourse like that sanctioned by the Corannas.

HOYMAN MARRIAGE

After having asked the consent of the parents, the bridegroom drives out a quantity of oxen and cows, perhaps 15, and the same number of sheep, and takes them to the kraal of the woman. Then he goes into another house and some of his friends go before the house of the bride and kill an ox and a sheep in the same way as when they make men.⁶¹¹ Then the relatives, uncles etc., of the woman bring also cattle and kill. After all have come and eat and evening arrives, they drive the cattle into the kraal, and then the bridegroom sends a cow and calf to the mother of the bride. After that about ten married men go

⁶¹⁰ Voorschort, or fore-apron:

⁶¹¹ Compare footnote 603 on p. 286.

to the house where the man is, bring him to the house of the bride, and one man takes him by the hand, takes him into the house, [and] the rest stand before the door. Then the man places him upon the bed which is prepared for the woman and makes him sit there. When that is done the guide goes and places himself on the opposite side of the fireplace. The married women then go and bring in like manner the bride. All the women go in, one leading the bride, and place her on the bed by the man. Then the women with the exception of the guides go out. The two guides remain; they must be cousins, the bride and guides. About dark they, the two guides, go out, leaving the two. It is mistake.⁶¹² Next morning he takes a cow with a calf and gives it to the bride's mother. This is milk for the mother. The bride's uncle comes then and takes away the bedclothes and collects the cattle together, and all those which grunt, are without tails, [or] have the points of the horns broken off [are] driven out, also the calves with deformities, thick legs, etc. [He] drives all pretty ones out and the sheep and gives them in place of what he takes away that is ugly. Also all the things must be new; new bedding and mats to make a new house, [a] new pack ox, etc. Now the next day she goes home, first going to the mother's house where they get [a] new sac⁶¹³ and bedding, etc. They make their house by the oldest brother's place of the man. The portions of the two are driven together; the bride also gets cattle. They could not take wives from another kraal. The old people connected by marriage then make their kraal together. In this way the kraal must

⁶¹² Thus in MS.

⁶¹³ Milk-sack.

be all connected by blood. Cousins [may be] married. [A man may] marry the wife of a deceased brother.

During the day of the marriage the people dance, the women clap their hands, and one woman beats on a pot covered with skin.⁶¹⁴ The left hand strikes the skin with the thumb, the other strikes with the points of the fingers. The women sit together in a row clapping the hands and singing, whilst the woman who plays sits about the middle of the rank. The men stand in front dancing; as the men dance they beat with the hand also.

When thunder [was] very loud they used to make large fires by the kraal and then it lessened. When persons are killed by a kraal all move off, leaving the dead body buried; the property of [the] body, if any of it be taken, they sprinkled⁶¹⁵ with *buchu*. They then build a new kraal and when that is finished the old chief men kill for the friends of the person killed, the great women for the females, and then some principal men rub all the other men over with fat of the breast of cattle mixed with the fat cooked out from the pelvis, which is broken in pieces; old women do that for women, then have a rejoicing. Then the chief men kill and they dance and sing for two or three weeks. A woman must stop 3 years before she can marry. When a man wishes to marry a widow he must kill an ox for her, then wait three weeks and then kill again; then they are married. Old women used to assist women in childbed; cut the navel string. Sometimes [they] sat on the knees, other times lay

⁶¹⁴ The */khais*, or pot drum. Compare Kirby, P. R., *The Musical Instruments of the Native Races of South Africa*, London, 1934, p. 18 and Plate 6.A (a picture drawn on Smith's Expedition).

⁶¹⁵ There is an 'it' in the MS. after 'sprinkled.'

on the ground with women holding her fast by the head, loins, legs, etc. As a child is born deformed, they permit it to live if it will.

The chief of a kraal is buried in the cattle kraal. His karrie and all what was on his body is buried with him. The brothers take all the property excepting the cattle; these belong to the wife and children. The grave is round. His legs are drawn into the buttocks and his hands under the chin crossed, his face directed to the rising sun. He is buried with the sandals on his feet, rolled in his kaross. In throwing the ground on, every man, woman and child throws a handful of earth in the grave, and when done all wash their hands. Then are three cattle killed and all go and eat. They remove the house; remove him out by the door. In old times they had hassegays, but they got them with oxen. They never had horses. The Hoymans had about 8 or ten tails made of beads and hanging in front of the legs and fixed to the lambskin kaross. Also made hassegays themselves; got iron from ships. Had no arrows. Had hand bellows like the Caffers; no wooden mouth, only opening sufficient for the fingers to enter. Wrought with stones. The Hottentots that used to live about Graham's Town were called Gnutumah,⁶¹⁶ with longer and finer hair like tow. [They] were driven by the Caffers to the Hoymans about 30 years ago. Kanka^{616*} was the king of the Caffers. Lambi^{616†} was also a chief of the Caffers. Chief, Gausa; chief's wife, Gauphais. In old times the Hottentots would not eat the hare; they said it was

⁶¹⁶ This tribe cannot now be identified.

^{616*} Kongo.

^{616†} Thlambi.

a man. The porcupine also; they said that was poor people's food.

29 NOVEMBER (SUNDAY).

Yesterday about 11 a.m. Mrs. Moffat and David Hume arrived.⁶¹⁷ About 4 p.m. we started and before midnight reached Louie Kop⁶¹⁸ where we found rains had lately fallen and water was abundant. Several wagons and quantities of sheep were discovered to the east of the road near some hills. In the course of the day we were visited by eight or ten farmers, who stated that they had left their places in the Colony in search of grass and water, but having reason to believe that it had rained in the Colony they were anxious to return, but were at the moment unable as the Black River was full. Service towards evening.

30 NOVEMBER (MONDAY).

Early this morning I rode to the river with one of the farmers and found it moderately full. Nieukirk,⁶¹⁹ who came to the drift⁶²⁰ when we arrived, stated that he thought we would be able to cross next day. Near halting place some good grass for the oxen. Very warm during the day and a bank almost jet black rose in the N.N.W., and when it reached our wagons a most violent thunderstorm commenced and shortly afterwards it rained in torrents. Mrs. Moffat and Hume had again joined us. Every valley was filled with water and the flats appeared like lakes.

⁶¹⁷ On the advice of Dr. Smith, Mrs. Moffat had left for the coast with Hume, the trader, who was going to visit Grahamstown.

⁶¹⁸ Leeuw Kop. See map.

⁶¹⁹ See p. 302, footnote 632.

⁶²⁰ The drift was at Hopetown. See map.

1 DECEMBER (TUESDAY).

Early this day we heard that the river was again on the increase. Mrs. Moffat and Hume started for Zoutpans Drift, but as here there was good grass for the oxen and at the drift just named there was none I determined to remain till I should see some prospect of being able to pass the river.

2 DECEMBER (WEDNESDAY).

Started two men to ascertain the state of the river. They found it still high, but beginning to subside. Nieukirk wrote me that he would take us across on a float; sent us also a loaf of white bread.

3 DECEMBER (THURSDAY).

Thunderclouds came early up and in the afternoon we had some heavy showers, and towards evening a light but constant rain with the wind from the south-east which continued nearly the entire of the night.

4 DECEMBER (FRIDAY).

Small streams of water flowing this morning in most of the valleys and water courses. Grass beginning to shoot out all over the country. In many places a green colour begins to take the place of the red or brownish black coat which prevailed everywhere when we arrived here. Even when the country is at its worst in this direction there is always a tolerable supply of grass upon the sides and tops of the hills. In these situations the soil is more clayey than on the flats where it is in

a great measure sand or sandy clay, and in it the grass roots get so burnt up that nothing but heavy rains can reanimate them. The hardness of the under strata also will not permit any slight quantity of moisture to penetrate to the roots, whilst on the hill the soil is loose and scattered amongst the stones, so that the moisture which the hills also attract in greater quantity has greater effect. The character of the rock is also different, being trap in the hills and porphyry in the plains, both much mixed with iron.

5 DECEMBER (SATURDAY).

About 3 p.m. started with the wagons for the river, having heard that the water was falling quickly. Left the spare oxen in charge of Andries at the Hottentot kraal where was abundance of fine grass. Reached the outspan place about dark. Nieukirk told the men who arrived before the wagons that he should try if he could ride over to us on horseback next day, and if he could accomplish that then we should be able to cross.

6 DECEMBER (SUNDAY).

Nieukerk found it impracticable to cross on horseback. The river subsiding slowly. The oxen sent back at daylight in the morning with Piet and Syme. Service towards evening. As we neared the river we found that in some places no rains had fallen since I last visited the river.

7 DECEMBER (MONDAY).

Heavy thunderclouds in the southeast and much lightening. Very warm during the day. The clouds

seen in the northeast formed towards evening a dense black bank which gradually neared us and at last spread over the whole heavens, and was accompanied by a perfect hurricane which carried along with it much clouds of dust and sand that made the wind and deep darkness still more horrible. The wind almost overturned the wagons, and the dust entered in quantities at every crevice.

8 DECEMBER (TUESDAY).

About ten a.m. it was discovered that the river was rising again, and by evening it had deepened nearly 7 feet. Sent for Nieu Kirk and asked him what was now for us to do. He stated that we must be satisfied with lying still, and that as soon as it should be possible he would prepare a raft and take us across. He said that could be done with perfect safety. He also stated that perhaps it might continue full for six weeks or two months; that it was now swelled by the waters of Starrenberg Spruit ⁶²¹ and the higher parts of the river; that hitherto it had been by the rains which had fallen nearer to us; that he knew by the colour of the water. First the near waters are of a yellowish colour, then the distant waters are dark coloured so as now. Determined to attempt the making of a boat.

Sent three men up to Zoutpans Drift to ascertain if there was grass there for the oxen in the event of determining to move to it.

9 DECEMBER (WEDNESDAY).

Men returned and stated there was in places grass, but not to any extent. Water has risen about 8 feet

⁶²¹ I have not been successful in identifying this stream.

since yesterday morning. About noon began to subside again but slowly; had lowered about 4 inches by dark. Employed in preparing knees,⁶²² etc. for the boat. No clouds today in any direction; but little wind. Very warm; thermometer about noon 96 in the shade. Weather looks settled.

10 DECEMBER (THURSDAY).

The ancient Hottentots had four kinds of musical instruments, viz. *sous*, *gora*, *khas*, *goutsib*.⁶²³

1. *sous*.⁶²⁴ This instrument was generally played with an accompaniment. It consisted of a thick piece of wood slightly bent and connected by the extremities in the manner of a bow. The connecting string was formed of the intestines of a sheep twisted in the same way as a violin string. When played, the performer, always a woman, squatted herself on the ground, placed one extremity of the bow upon a soft cushion, the other extended obliquely upwards on her left side and was kept in that position by the left hand. The right leg was then laid across the string⁶²⁵ which by its weight

⁶²² Knee-shaped pieces of wood used for strengthening the ribs of a boat, or for serving to brace the sides of a flat-bottomed boat. Smith apparently built a proper pontoon, not a mere raft. The Boers, who crossed higher up, built a raft of willow wood. Mrs. Moffat and Hume crossed the river on this raft. See Moffat, J. S., *The Lives of Robert and Mary Moffat*, London, 1885, pp. 206-207.

⁶²³ /*khais*, *gora*, *khas*, /*gutsib*. These were Korana musical instruments. Smith's descriptions, though excellent, do not fit. He first wrote down the four names, but it would seem that his informant altered their order when describing the instruments, and Smith did not realise this.

⁶²⁴ This description is of the *khas*. See Kirby, P. R., "The Music and Musical Instruments of the Korana," in *Bantu Studies*, Johannesburg, 1932, Vol. vi, No. 2, pp. 192-194, and Plate VI.

⁶²⁵ Not across the string, but the stave of the bow. This is a pure slip on Smith's part.

gave it a slight bend and increased its tension. In the right hand she had a delicate reed and with that she struck the string between the limb and the cushion, quickly or slowly according to the character of the tune. This was always played by a person who sang at the same time. Close to her was placed another woman who had a calabash, covered at one extremity with fine lambskin and [the] other, which was rounded and uncut, was fixed upon the centre of the chest whilst she kept time with her fingers by beating upon the dried lambskin which was stretched across the other.⁶²⁶ This the Hottentots say furnished delightful music, and was always played by women when singing their hunting or love songs. Often they used to assemble together in parties during the evenings aside from the men and amuse themselves with music and songs. When all went on prosperously with them, and no dread of external enemies existed, there is reason to believe that the Hottentots led a simple and a pleasant life.

2. *gora*. This instrument was formed as follows. A portion of a quill of some of the larger birds, about an inch or an inch and a half in length, was cut open and wetted, then by means of pressure rendered flat. A fine hole was then made at each extremity and through each was passed a piece of slender string formed from the bowels of a sheep and fixed. A piece of wood, which could be bent into the form of a bow, was then taken, and the strings were fixed to the extremities whilst the wood was forcibly bent so that when it was permitted to recede the string would be

⁶²⁶ /*khais*, but made from a calabash instead of a pot and held against the chest instead of being placed on the ground.

moderately tight. The part of the string formed by the quill was then placed against the teeth⁶²⁷ and blown against, which gave a sound that by proper management formed in their estimation tolerable music.

3. *goutsi*.⁶²⁸ This was played by a woman generally, and was the favourite instrument at their dances. It consisted of a common earthenware pot, the opening being covered by lambskin stretched over it when wet, and which when dry becomes very tense. With the thumb of the left hand and the fingers of the right she beats upon the skin so as to produce a loud and drumming noise. In playing, the performer is seated on something soft with the legs drawn in and nearly vertical, and between her knees the pot stands as represented in drawing.⁶²⁹

4. *sous*.⁶³⁰ [This is] formed of a calabash [which] is covered with lambskin as in the first instrument, and to one side of it is fixed a piece of wood which extends in a horizontal direction like the handle of a violin. Three strings of sheep gut are then stretched from one extremity of the instrument to the other like violin strings, and are by pins tightened as in the violin. Then these three strings are struck with the fingers as in the guitar.

⁶²⁷ The quill must never actually touch the teeth. See Kirby, P. R., *The Musical Instruments of the Native Races of South Africa*, London, 1934, pp. 171-192, for the history and technique of this remarkable instrument.

⁶²⁸ This description is of the /*k*hais, not of the !gutsib.

⁶²⁹ A drawing of this instrument by Bell is reproduced in Kirby, P. R., *op. cit.*, Plate 6A.

⁶³⁰ This description is of the !gutsib, not of the /*k*hais. It is the instrument often known as the "ramki", and it appears to have been of Malay origin. A drawing of this instrument by Bell is reproduced in Kirby, P. R., *op. cit.*, Plate 73A.

River running about 4 miles per hour. Subsided between 5 p.m. of yesterday and the same time of today 19 inches. Thermometer 96 shade, 3 p.m. Thunder clouds rose to the north in the afternoon. Very violent wind from the N.E. about dusk.

11 DECEMBER (FRIDAY).

At three p.m. thermometer [in] shade 97; sultry wind from the N.N.W. Thunderclouds over the whole sky early in the afternoon. 5 Boors arrived wishing to cross into the Colony. Much fine clay left on the banks of the river as the water subsides. The paucity of secondary and tertiary formations in South Africa proves it to have been a country with but little water in [the] rivers or lakes. River subsided [in] 24 hours $17\frac{1}{2}$ inches.

12 DECEMBER (SATURDAY).

River subsided 15 inches.

13 DECEMBER (SUNDAY).

River subsided in 24 hours $11\frac{1}{2}$ [inches].

14 DECEMBER (MONDAY).

River subsided in 24 hours $7\frac{1}{2}$ [inches].

15 DECEMBER (TUESDAY).

River subsided in 24 hours $7\frac{1}{2}$ [inches]. Boat launched.⁶⁸¹ Went across and had some conversation with Nieukirk.

⁶⁸¹ See p. 297.

16 DECEMBER (WEDNESDAY).

At daylight in the morning commenced conveying over in the boat the contents of the wagons and by dark got all across with the exception of the wagons. River subsiding very strongly.

17 DECEMBER (THURSDAY).

Hired the farmer's oxen to take the wagons a little higher up the river in order to have an oblique course to pursue in taking them across. The difficulty with which the boat was got across and the strength of the wind which was blowing right down the stream made me fear we would not be able to convey them over entire. I therefore determined upon taking them in pieces and taking the separate portions in the boat. This was immediately attempted, and ere dusk we had four and part of a fifth over. River during the 24 hours has subsided about two inches.

18 DECEMBER (FRIDAY).

At daybreak commenced upon the other wagons and by 4 p.m. got the cart and every article over without a single accident. The wheels were taken off the cart and then, by means of barrels, the body was floated over. A little after midday the oxen were driven across below the regular drift and Corannas were engaged to swim along with them and keep them from going down the stream. All were got across without accident. The clouds early in the day began to appear very dark and dense to the N.W. Thunder was first heard about 2 p.m., and towards evening it was loud with heavy rain.

19 DECEMBER (SATURDAY).

In the course of last night the river rose 5 inches. People employed in packing the wagons.

20 DECEMBER (SUNDAY).

The water of the river which yesterday was rather clear is today of a dirty yellowish white colour. Since yesterday morning [it] has risen two inches. Nieukirk says the colour is from rain water having fallen into it which had passed through some brak ground not far up above us. Service as usual.

21 DECEMBER (MONDAY).

At 9 a.m. left Nieukirk's⁶³² for Graaff Reynet. After travelling about 3 hours halted at a place where there was abundance of fine grass, and there remained till about 1/2 past six (at Beesiput,⁶³³ about 9 hours from Duivenaar's Fonteyn).⁶³⁴ Here we found the springs choaked up with mud, grasshoppers, etc., and nothing for the oxen to drink. Had some conversation with an old Bushman named Bartman Warmkop. Said this portion of the country was formerly the property of his father who was the principal of the Bushmen residing here. He had goats and cattle, but he cannot say how he procured them. The half of them he, Bartman, got; the other half his father retained. His father killed and eat all those which he kept; those which Bartman got were partly killed by himself and

⁶³² This place was Duivenaar's Fontein, on which the present town of Hopetown was built.

⁶³³ About twenty-five miles south of Hopetown. See map.

⁶³⁴ Hopetown.

the rest were stolen by other Bushman commandoes. Did not go immediately after said Bushman, but in course of time repaired with a party to their kraal and carried off both what had been taken from him and what they themselves had, consisting of cattle, goats, etc. The said Bushmen took them off again, but not before he, Bartman, and his people had killed three of the cows, which was done in the course of two days after their return. He states that he is old and has no fear of dying; that he would not die so soon had he sons (meaning probably that his death will be hastened by his want of protection and food, both of which, had he sons, might be afforded him). His father used to tell him that long before he was born the Bushmen used to make commandoes against the Caffers and steal their cattle, and when asked why, he added they had so many fat cattle that therefore they always plagued [them]. They used also to steal from the Corannas, and when asked why he said because their cattle were fat. He says that the Bushmen do not believe that there is any crime in stealing their neighbour's cattle and when he tells them that it is wrong they say he lies. When their intention is to steal and any person endeavours to dissuade them from it, they say they must do so in order that people may think they are strong. He cannot give any reason why they should wish to be thought strong, nor in what way it will benefit them to be thought strong by other men. He is at least sixty years of age, and when asked why his hair was grey he said it was because he had always behaved well and therefore had never been attacked by commandoes. He said it was very wrong in the Bushmen to attack the Caffers living at Duivenaar's Fonteyn and that they ought to be killed. States that

never within his memory did Caffers live between the Vaal and Black Rivers, at least low down; that was always Bushman country, and that the party over which his father was chief used sometimes to live and hunt on one side and then on the other. Mentions the Amakosa ⁶³⁵ as once having made sad havock amongst the Bushmen of this quarter and Nieukerk states that that happened about 1818. The Bushmen having stolen their cattle down the river, they assembled and went in search of them, and so vigorous were they in their measures that they actually drove the B[ushmen] into the houses of the farmers and caused them to take refuge under the bedsteads, etc. On this occasion a very great number of B[ushmen] were killed but no Caffers. Says that the Bushmen attack the white people because they do not pay them. On this subject he gave rather a confused and disjointed statement, but the sum of it appeared to be that revenge was what led them to meddle with the farmers. It would almost appear that one injury inflicted on one Bushman was made a common cause, and it is always the remark of the farmers that those who have at one time lived amongst them are always the most troublesome and dangerous when they fly from civilised life to their native state again. That may depend principally upon their having acquired some knowledge and partly upon their passions being more raised in consequence, perhaps, of bad treatment. The Field Commandant Nieukirk states that sheep have been collected twice for the Bushmen; the last time to the amount of 9000, but these were scarcely distributed before they were eaten up. He stated that Piet Bartman, now under

⁶³⁵ Xhosa.

sentence of death at Graaff Reynet, came with 24 men to his house on their way to the Veld Cornet to claim a portion of the sheep. He told them they had better return home as the F.C. was absent and that they could not get them, but when he returned they might then go for them. They continued living with Nieu Kirk for two weeks, and he night and morning gave them a goat and tobacco. The day when they were starting to return he was engaged in working with his oxen. The Bushmen came to him and said his oxen were fine and fat. He replied yes, but they must not take them away. They said "Ne, Bas, ons zal noit ne. Bas bestes nem. Hou can ons, Bas, bestes nem? Bas harta goot op ons gevest."⁶³⁶ Very soon afterwards they paid him a visit and carried off 46 oxen of his besides a number belonging to another person living on the place. He pursued them, but before he got near they had them over the river which was flooded, and they were seated on the opposite side with their prey and kept exclaiming "Daar weidt de osen, com ne an vat ossen."⁶³⁷ He was alone and the river not to be passed, so he could not in any way recover them. The head of the party was the same Piet Bartman whom he had treated so well shortly before. At the time they attacked, killed and carried off the Caffers' cattle from near Duivenaar's Fonteyn⁶³⁸ about two years ago, the river was also flooded and the belief that no commando could approach them may have accounted

⁶³⁶ "Nee, baas, ons sal nooit nie Baas [se] beeste neem [nie]. Hoe kan ons Baas [se] beeste neem? Baas [se] hart [was] goed [vir] ons gewees." ("No, boss, we shall never take the boss's cattle. How can we take the boss's cattle? Boss's heart was good to us.")

⁶³⁷ "Daar wei die osse; kom nou en vat [die] osse." ("There the oxen are grazing; come now and take the oxen.")

⁶³⁸ Hopetown.

for their fixing themselves so close to the Colonial boundary. Nevertheless⁶³⁹ the river was so full, the commando got across to the amount of 31 men, attacked them at day dawn and vanquished them. Says he thinks there were at least 300 Bushmen. Nieukirk called at two different times that they must give up and come out, but they would not listen. The second time when they would not listen he then said they must send out the women and children. To this they were equally disinclined. Then they used their guns with their utmost skill. Bartman says 60 Bushmen were killed by the Boors, and I have been told that when Bartman was sentenced to be hung he said [that] Nieukirk and Swiegers must first be hung and then they might hang him. He also said who was to pay him for the sixty men which the two named had shot. The farmers rather prefer sending their cattle herds unarmed than with guns, as they believe that they would often be murdered for the sake of their guns.

22 DECEMBER (TUESDAY).

Sufficient water not being obtainable here [I was] forced to send the oxen back about $4\frac{1}{2}$ miles to drink. Early in the morning, five lions seen near to our wagons.

23 DECEMBER (WEDNESDAY).⁶⁴⁰

24 DECEMBER (THURSDAY).

25 DECEMBER (FRIDAY).

⁶³⁹ Notwithstanding that.

⁶⁴⁰ No entries for 23, 24, 25, 26 and 27 December.

26 DECEMBER (SATURDAY).

27 DECEMBER (SUNDAY).

28 DECEMBER (MONDAY).

The Matabeli ⁶⁴¹ have great ceremonies before they can eat of the fruits of the ground. Also the men and women are assembled at the kraal of Kabalonta and there they both dance and sing. The women are ornamented in their best style with under karosses reaching to their ankles and their arms surrounded with beads. They have a particular song which they sing at the time and that they dare not sing or even repeat at any other time. They assemble at Kabalonta's kraal because that was the kraal where Masalacatzie was born ⁶⁴² and hence esteemed the headquarters of the king. At this time they kill an enormous number of oxen. The meat is in such abundance that they give it away to the dogs. This is the moon in which the ceremony takes place. Says that Chaka formerly used not to observe that ceremony, but after he saw Mas.' practice it he also adopted it. No person by their laws can eat of watermelons, pumpkins or corn before the assembling of the people.

Hans van Luber and his wife both speak on high terms of the Bushmen and Bushwomen they have had; some have been with them for at least 25 years and

⁶⁴¹ This information must have been given to Smith by the Matabele who accompanied him back to Cape Town, and who have not hitherto been mentioned by Smith. The chief member of the party was Mncumbati. This passage shows that the Feast of the First Fruits was still being celebrated by Mzilikazi's people, although they had been more than ten years away from Zululand.

⁶⁴² At Kabalonta's kraal in Zululand.

have always behaved well. Mentions that Cornelius Nieukirk,⁶⁴³ who has had no children, had a number of Bushmen, and that he and his wife used to treat their children as if their own. Everything that was used in the house they used to partake of, and at times when men used to visit them they would say "Old master, you must not give all the bread to the men for I must have a piece." When they grew up they all at once without reason of any description ran off and left the two old people.

29 DECEMBER (TUESDAY).⁶⁴⁴

30 DECEMBER (WEDNESDAY).

31 DECEMBER (THURSDAY).

1 JANUARY (FRIDAY) 1836.

2 JANUARY (SATURDAY).

3 JANUARY (SUNDAY).

4 JANUARY (MONDAY).

Early in the day reached Graaff Reynet, three wagons and the cart first with oxen belonging to Grobler, the other three with our own oxen only some time afterwards. Towards evening some of the people drunk, but to an extent far short of what I expected. Engaged some wagons belonging to the farmers to convey the baggage, etc. to the bay.⁶⁴⁵

⁶⁴³ Of Rhenosterfontein. See map.

⁶⁴⁴ No entries for 29, 30, 31 December, 1, 2 and 3 January.

⁶⁴⁵ Algoa Bay.

5 JANUARY (TUESDAY).

Engaged moving the contents of our wagons to the hired wagons. Oxen sent back to Grobler's.

6 JANUARY (WEDNESDAY).

Sent the following articles to Mr. Biddolph ⁶⁴⁶ to remain there till instructions should be received from the Committee. The following were left:

4 Wagons with trak tow rims ⁶⁴⁷ etc. complete.

1 Cart do.

A quantity of shot and ball.

A quantity of ⁶⁴⁸

A parcel of iron pins.

2 dried ox hides.

1 eland skin.

1 mill, etc.

2 watercasks.

A quantity of tools.

A quantity of sambucs, 13 in number.

2 double b[arrelled] percussion guns.

1 do. rifle do.

5 powder flasks.

5 shot belts.

Three picks.

3 spades, two broken.

2 powder canisters.

6 small axes, most broken.

⁶⁴⁶ J. B. Biddulph, the former partner of A. G. Bain, the trader-hunter.

⁶⁴⁷ Trektouw riems.

⁶⁴⁸ Word indecipherable.

5 wagons left town on the road; the sixth to leave at midnight.

7 JANUARY (THURSDAY).

Joined the wagons in the afternoon at Hans Kloppers', and then started and rode eight hours.

8 JANUARY (FRIDAY).

Threatening rains towards evening. Passed Zwarte Ruggens range⁶⁴⁹ and halted about 2 hours to south of range.

9 JANUARY (SATURDAY).

During last night and this morning a considerable quantity of rain fell. Started about 11 a.m.

⁶⁴⁹ Zwartruggens range, south of Graaff-Reinet, on the way to Algoa Bay.

APPENDIX I.

Addenda and Corrigenda to Volume I.

Page.	Line.	
11	12	For "Von" read "Van."
13	32	For "McGregor" read "McGrigor." The mistake was made by Alexander Michie, author of the Memoir. He repeats it on page 21, line 18.
25	15	Litubaruba was actually several miles south of the present-day Molepolole.
26	2	The missionary in question was James Archbell, of the Wesleyan Missionary Society, and not Robert Moffat.
33	6	For "McGregor" read "McGrigor."
35	33	James Terry was Captain Edie's soldier-servant.
40	4	For "Mr. von Ludwig" read "Baron von Ludwig."
—	16	For "Baron Ludwig" read "Baron von Ludwig."
46	34	Add that Dr. Smith had previously, while on this very Expedition, prescribed for the wife of Rev. John Edwards at Lishuane. See Edwards, J., <i>Fifty Years of Mission Life in South Africa</i> , London, 1886, p. 95.
48	6	Add that a long abstract hitherto unpublished was sent by Moffat to the London Missionary Society. I hope to print it elsewhere.
49	36	The Bakaa Mountains are near Shoshong, not Serowe.
75	Footnote 2.	For "South Namaqualand" read "Great Namaqualand."
96	16	For "Thurdsay" read "Thursday."
—	Footnote 2.	Stow's work was written about 1880; it was, however, published in 1905.
122	Footnote 1.	For <i>makabi</i> read <i>makgabe</i> .
147	Footnote 2.	For "Moroko" read "Moroka."
150	Footnote 3.	Professor Schapera prefers the form Moletsane.
151	Footnote 3.	For "Tlaping" read "Thlaping."
158	8	See p. 150, footnote 2.
189	3	For "noon" read "nine."
198	Footnote 2.	For "Genadenthal" read "Genadendal."
226	Footnote 1.	For <i>makabi</i> read <i>makgabe</i> .
237	8	For "p.m." read "a.m."
239	8	For "31 January (Sunday)" read "1 February (Sunday)." In my footnote 3 to this page I pointed out that Smith had confused his dates and that I had corrected all of them. Unfortunately by an oversight the wrong pages were sent to the printer, with the result that I merely made matters worse. I now give the correct dates for the various entries.

Page.	Line.	
239	13	For "1 February (Monday)" read "2 February (Monday)."
241	8	Insert the date "3 February (Tuesday)." Smith originally wrote it in at this point, but later deleted it.
242	3	For "2 February (Tuesday)" read "4 February (Wednesday)."
244	1	For "3 February (Wednesday)" read "5 February (Thursday)."
—	14	For "4 February (Thursday)" read "6 February (Friday)."
—	20	For "5 February (Friday)" read "7 February (Saturday)."
245	15	For "6 February (Saturday)" read "8 February (Sunday)." Note the entry "Attended Service," etc.
—	24	No date is required here. The text should form part of the entry for 8 February (Sunday).
247	1	For "8 February (Monday)" read "9 February (Monday)."
—	16	For "9 February (Tuesday)" read "10 February (Tuesday)."
249	18	For "10 February (Wednesday)" read "11 February (Wednesday)."
251	17	For "11 February (Thursday)" read "12 February (Thursday)."
254	5	For "12 February (Friday)" read "13 February (Friday)."
261	4	Delete the date "13 February (Sunday)" and also footnote 1.
—	5	The date "14 February (Saturday)" is correct. So are all succeeding dates.
266		Footnote 2. For "Moletsani" read "Moletsane."
277		Footnote 3. For "Tlhaping" read "Thlaping."
279		Footnote 6. For "koro" read "mokoro."
289		Footnote 2. For "Millin" read "Millen."
333		Footnote 5. For "letlhuare" read "letlhuware."
344		Footnote 1. For "hadi" read "tladi."
354		Footnote 5. Professor Schapera suggests that this tribe was called Makoba.
355		Footnote 3. Smith was right and I was wrong. The chief's name was Leshage, and his people were Tlokwa.
365		Footnote 1. This is wrong. They were the (Baga) Maudi. See Arrowsmith's map of the Cape of Good Hope, 1842.
381		Footnote 1. For "botlhabasatsi" read "botlhabatsatsi."
—		Footnote 2. For "Motsiganong" read "Motsheganong."
397		Footnote 3. The word should be makatane, or Kaffir melons.

Page. Line.

- 405 Footnote 3. Professor Schapera points out that Smith's orthography is correct. Melita was the common, though erroneous, method of rendering the name of the town in English, and it appears thus in most old maps and books of travel.
- 406 Footnote 1. Professor Schapera suggests Kgale Hill, the site of the present Roman Catholic Mission near Gaberones.
- 407 Footnote 2. For "Ratbou" read "Ratlou."
- 411 Footnote 3. Professor Schapera considers that Smith was correct, as *ipoga* is from the root *boga*, to endure.

Note: There are a number of instances where the orthography of native names is in doubt; but as there are conflicting views on this question I have left them as they are.

APPENDIX 'II

A NOTE ON THE BUSHMAN AND HOTTENTOT WORDS IN THE DIARY OF ANDREW SMITH.

1. Bushman, by Miss D. F. Bleek.

I find the words most similar to the *|xam* and *||ŋ* Bushman languages, which is not surprising in a Bushman found near Hopetown. The following list contains Smith's words with the same words in those two languages of Southern Bushman, and also in *ǀkhomani* where possible, with remarks on the probable spelling.

Word	Smith	<i> xam</i>	<i> ŋ</i>	<i>ǀkhomani</i>
sun	<i>kona</i> (click lost)	<i> kōm</i>	<i> kōr</i>	<i> kōr</i> and <i> </i> ?
moon	<i>quaru</i> (<i>!kuara</i>)	<i>!ka!karo</i>	<i>!kə ro</i>	
star	<i>quakan</i> (<i>!kuakan</i>)	<i>kwatən</i>	<i> kweisa</i>	
cow	<i>baa</i>	<i>xoro aiti</i>	<i>xama</i>	
bull	<i>gooa</i> (?male)	<i>xoro gwai</i> (<i>xoro goai</i>)		
horse	<i>karaka</i> (?paraka)	<i>para</i> (perd)	<i>hasa</i> (horse)	<i>ha:si</i>
tooth	<i>kuai</i> (click lost)	<i> kər</i>	<i> kər</i>	<i> kər</i>
nose	<i>nutu</i> (click lost)	<i> munu, nufu</i>	<i> nutu</i>	<i> ŋutu</i>
ear	<i>igwantu</i> (our ear, ears)	<i>!nuntu</i> <i>!nu!nuntu</i>	<i>!nwe:ntu</i>	
eye	<i>itsaho</i> (?our eye)	<i>ts?axáu</i>	<i>ts?axu</i>	<i>ts?axau, ts?axu</i>
penis	<i>kana</i>	<i>!kweitən</i>		
three		<i>!nwana</i>	<i>!nwana</i>	<i>!nona</i>
Caffers	<i>oo</i> (click lost)	<i> koxaiten</i>	<i> u</i>	
Orange River	<i>oka</i>	<i>k"r, kər</i>	<i>k"r, lusa</i>	

- Other rivers unknown, or not noted down. Meinhof gives *!oa* for the name of the Vaal River; the *!usa* of the Langeberg Bushmen may really apply to that river.

I think that Smith uses *c* for the dental click, and *q* for *!* I think his *oo* stands for *u*.

The *!khomani* words I have taken from Professor Maingard's paper on *The !khomani Dialect of Bushman*; the other words from *A Comparative Vocabulary of Bushman Languages*.

2. Hottentot (*Griqua and Korana*), by Professor L. F. Maingard.

The Griqua and Korana words in the Diary were accurately noted by Smith, with two qualifications.

Firstly, his phonetic rendering of the clicks is imperfect, as might be expected from the date of his writing the Diary.

Secondly, in one or two instances, the words given do not correspond to their present-day forms, and it is probable that he heard them badly.

The following list contains the words, arranged in four columns. The first of these gives the English equivalents, the second Smith's Griqua words, the third Smith's Korana words and the last modern phonetic transcriptions of the Korana words.

English	Smith's Griqua	Smith's Korana	Modern Korana
sun	sorep	sorep	sorep
moon	kaa	kaa	kās
star	kame	kame	ʔamoros — ? ʔamīros
cow	gamash	gamash	gamaʃ
bull	karamap	karamap	ʔkaramap
horse	haap	haap	ha:p
tooth	kangup	kangup,	{ pāb
nose	nuep	kongku, teeth	{ ūku
ear	naup	nuep	ʔkuip
eye	moop	kaip nangku	{ naip,
penis	haa	moop	{ naūku
Caffers	briquas	oakai	mu:p
Black River		cua	kxʔap
Vaal River			{ brip,
Orange River			{ brikuwa
man, Griquas	kau kaup	nu gariep	ʔnu !garip
man	koi-é	hy gariep	hei !garip
one arrow		cua	?
			kau khwep
			khwei
		qui aap	kui ʔa:p

English	Smith's Griqua	Smith's Korana	Modern Korana
two arrows		kaam.aaka	!kam ʔa:ka
father	tatu	tatu	tatap
woman	taraques		tarakhwes
women	taracoidi		tarakhwedi
rain	toop		tu:p
thunder	goorukuku		!kuruku (pl.)
lightning	tabacocu		tabaku (pl.)

Smith	Modern Phonetic Transcription
kaî quaiḡ, a good man	!kai khwep
kaî quin, good men	!kai khwena
kaî haap, a good horse	!kai ha:p
kaî haan, good horses	!kai ha:n
ga quaiḡ, a cunning man	ga: khwep
ga haap, a cunning horse	ga: ha:p
ohe, cui	!kui
two, kām	!kam
three, gona	!nona
four, haka u	haka
five, koro	koro
six, ʔuane	!nani
seven, hungon	hañkx ^o u
eight, keisi	!!keisi
nine, quisa	guesi
ten, deci	djisi

APPENDIX III

The Works of Sir Andrew Smith, M.D., K.C.B., F.R.S.

I. Published.

- 1817 [?] "Report of Cases treated at the Ophthalmic Hospital, Chatham," communicated to Professor Thomson, in *Edinburgh Medical and Surgical Journal*, xvii, pp. 349—375 and 495—509; xviii, pp. 509—519; xix, pp. 13—26.
- 1819 "De Variolis Secundariis" (On Secondary Small Pox). This, Smith's thesis for the degree of M.D., is in Edinburgh University Library.
- [?] "On Remittent Fever." I cannot obtain details of this work.
- "A Case of Malformation of the Kidneys," in *Edinburgh Medical and Surgical Journal*, xv, pp. 90—92.
- 1826 *A Descriptive Catalogue of the South African Museum*, Cape Town.
- [?] *Instructions for preparing and preserving the different objects of the Animal, Vegetable and Mineral Kingdoms*, Cape Town.
- 1827 "Queries respecting the Tiger Wolf, or Cape Wolf," in *Edinburgh New Philosophical Journal*, ii, pp. 204—205.
- "Descriptions of two Quadrupeds (*Hyaena villosa et Hyrax arboreus*) inhabiting the South of Africa, about the Cape of Good Hope," in *Transactions of the Linnaean Society*, xv, p. 460.
- 1829 "Contributions to the Natural History of South Africa," in *Zoological Journal*, iv, p. 443.
- [?] "On some new Species of Birds from South Africa," in *Proceedings of Com. Zoological Society*, i, p. 11, and also in *Philosophical Magazine*, ser. 2, ix, p. 61.
- 1830 "A Description of the Birds inhabiting the South of Africa," in *South African Quarterly Journal*, i, pp. 1—17; 105—120; 225—241; 380—392.
- "On the Origin and History of the Bushmen," in *South African Quarterly Journal*, i, pp. 171—189. Reprinted in *Philosophical Magazine*, ix (1831).
- 1831 "Contributions to the Natural History of South Africa," in *South African Quarterly Journal*, v, pp. 11—15.
- 1832 "Notice of a Collection of Birds, Land Shells, and Corals," presented by him, in *Proceedings of the Zoological Society*, i, p. 1.
- "On the Zoology of South Africa," in *Proceedings of the Zoological Society*, ii, p. 25.
- 1833 "Letters on several Subjects in Zoology (*Hyaena vulgaris*, *Aquila vulturina*, *Vultur auricularis*, etc.)," in *Proceedings of the Zoological Society*, iv, p. 45.
- 1833 "Description of *Crithagra albogularis*, *Corythaix concolor*, and *Francolinus Natalensis*," in *South African Quarterly Journal* (second series), p. 48.

- 1833 "Description of *Accipiter Madagascariensis*, *Glareola ocularis* and *Rallus Madagascariensis*, in *South African Quarterly Journal* (second series), p. 80.
- 1835 "Description of *Trichophorus flamentus*, *Halycon Swainsonii*, etc., in *South African Quarterly Journal* (second series), pp. 143—144.
- "An Epitome of African Zoology," in *South African Quarterly Journal* (second series). Ten instalments on pp. 16, 49, 81, 113, 145, 169, 209, 233, 273 and 305.
- 1836 *Report of the Expedition for Exploring Central Africa*, Cape Town.
- 1837 *Catalogue of the South African Museum: now exhibiting in the Egyptian Hall, Piccadilly*.
- "Exhibition of the Drawings made during the Expedition into the Interior of South Africa," in *Proceedings of the Zoological Society*, p. 49.
- "Exhibition of some small Quadrupeds collected in South Africa," in *Proceedings of the Zoological Society*, p. 69.
- "Revision of the Groups included in the Linnean genus *Squalus*," in *Proceedings of the Zoological Society*, p. 87. Reprinted in *Ann. Nat. Hist.*, i, p. 72.
- "The Characters of two new Genera (*Pleurotuchus* and *Chrysopelea*) of South African Reptiles, with descriptions of species belonging to each," in *Magazine of Zoology and Botany*, i, pp. 141—145.
- "Characters of a new Form in the *Fringillidae*; with a description of the only species yet referable to it (*Philetairus*)," in *Magazine of Natural History*, i, pp. 535—536.
- 1838 "Contributions to South African Zoology," in *Magazine of Natural History*, ii, pp. 30—33 and 90—94.
- 1838—49 *Illustrations of the Zoology of South Africa; consisting chiefly of Figures and Descriptions of the objects of Natural History, collected during an Expedition into the Interior of South Africa, in the years 1834—1836*, London, 4 vols. quarto.
- 1854—58 Various official Reports dealing with the organisation of the Army Medical Department.

II. Unpublished (In Manuscript).

- 1824 (and onwards) Fourteen Volumes, housed in the South African Museum, Cape Town. For details see Vol. i, pp. 11—12.
- 1828—33 Two Volumes of Notes on South African Birds, housed in the Transvaal Museum, Pretoria.

Note: So far as I have been able, I have checked Smith's works from the publications themselves, and all the manuscripts; but in the case of a few of them to which I could not obtain access, I have had to rely on the information supplied by Alexander Michie.

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*An abstract of the missing journal has now been found (see Vol. i, p. 5) and printed as follows: Kirby, P. R., *Robert Moffat's Visit to Mzikazi in 1835*, Witwatersrand University Press, Johannesburg, 1940.

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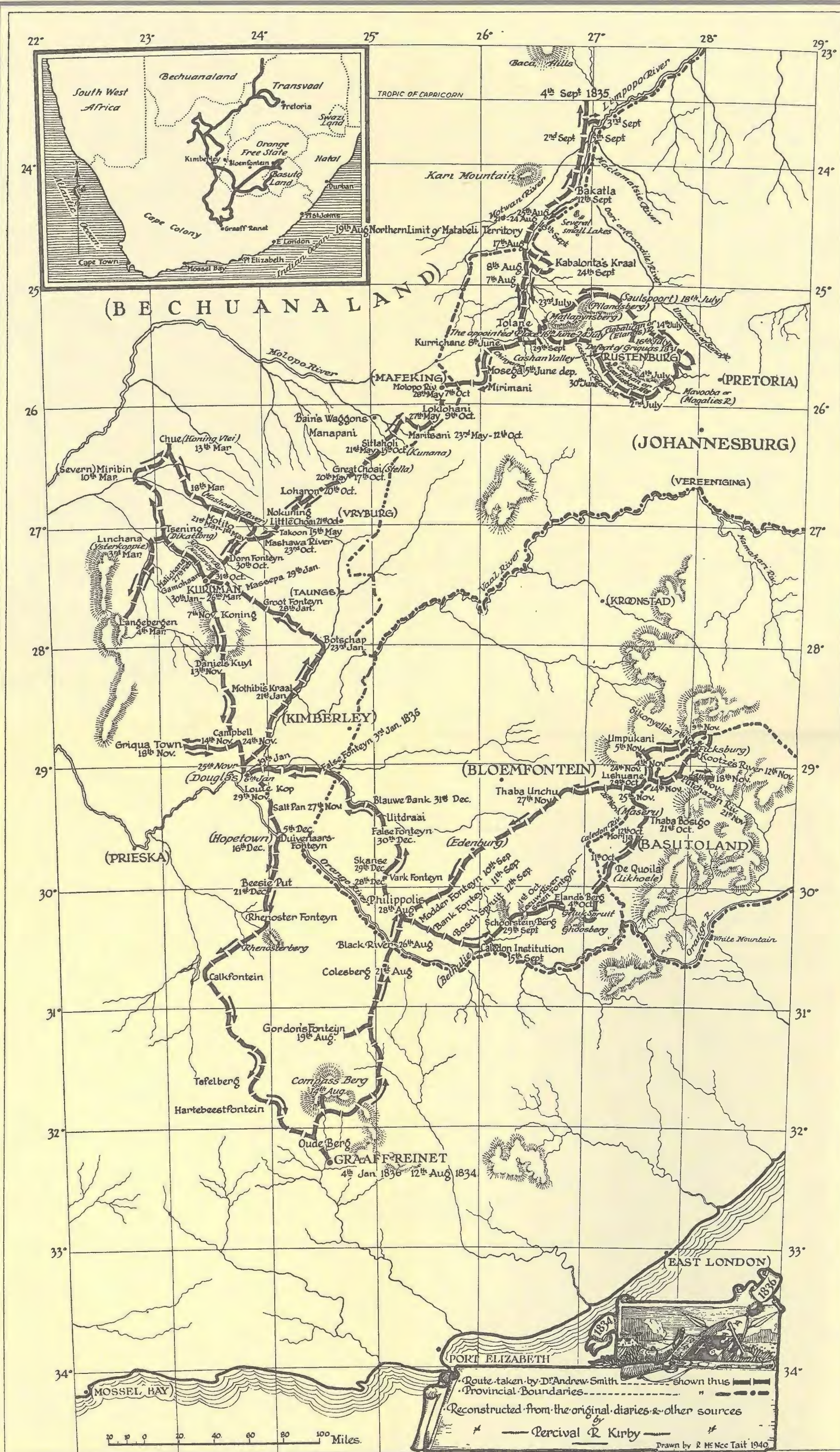
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(BECHUANALAND)

(JOHANNESBURG)

(KIMBERLEY)

(BLOEMFONTEIN)

(BASUTOLAND)

(GRAAFFREINET)

(EAST LONDON)

(PORT ELIZABETH)

(MOSSSEL BAY)

0 20 40 60 80 100 Miles.

Route taken by Dr. Andrew Smith shown thus ———
Provincial Boundaries ———
Reconstructed from the original diaries & other sources by Percival R. Kirby

Drawn by R. Mc Nee Tait 1940



No 86. The great Chosi - on the way from Harare to Salisbury, 1895

Plate 1.

Photograph by permission of the University of the Witwatersrand.

The Great Chosi.

71-



No 139 - Matabele Threshing floor - 1895 - Matabele -

Plate 2.

Photograph by permission of the University of the Witwatersrand.
Matabele threshing floor.



Nº 104. First reception by Malyelikazi — 1835.

Plate 3.

Photograph by permission of the University of the Witwatersrand.
First reception by Mzilikazi.



Nº 106. Zulu Concert. under the patronage of Ntatyelakali - 1835

Plate 4.

Photograph by permission of the University of the Witwatersrand.

Zulu Concert.



No 101. Head, paws, and tail of Simofo, and the two Zulu boys
 reported to have killed her in defence of the cattle, presented to
 Mzilikazi. 1835



No 100. Three praisers and the henchman of Matzelikazi - 1835



Nº 107 - Zulw Khaal a cattle post on the north side of the Kachan Mountain - 1835

Plate 7.

Photograph by permission of the University of the Witwatersrand.

Matabele cattle post.



N^o. 102. The Kasher Mountains from the Witwatersrand 1885



1869 - The Koshon Mountains from the Magalies River - 1869

Plate 9.

Photograph by permission of the University of the Witwatersrand.
The Magaliesberg from the Magalies River.



No. 110. Scenery of the Magaliesberg and the Magalies River. 1895.



10386. The Magaliesberg from the banks of the Crocodile River.



No 112 - Scenery of the Khasan Mountains the foot of the Khasan River (or Poris) 1835



16-184. The Kacham Mountains & the Oona River in 1885.

Plate 14.

Photograph by permission of the University of the Witwatersrand.
At the Crocodile River.



Nº 1155 - On the Limpopo River near the Tlesham Mountains - 1835

Plate 15.

Photograph by permission of the University of the Witwatersrand.

On the Limpopo River.



N^o 191. Bacquaine - position of dead in the grave.





Plate 18.

Photograph by permission of the University of the Witwatersrand.
 Execution of an alleged malefactor.



No 128. Prisoner conducted to execution for witchcraft - 1835
at Matjeli katzi's kraal



No 129. The penalty of witchcraft - Queen Matjeli katzi's kraal
in 1835



No 135 - Matabele Corn Store - 1835

Plate 20.

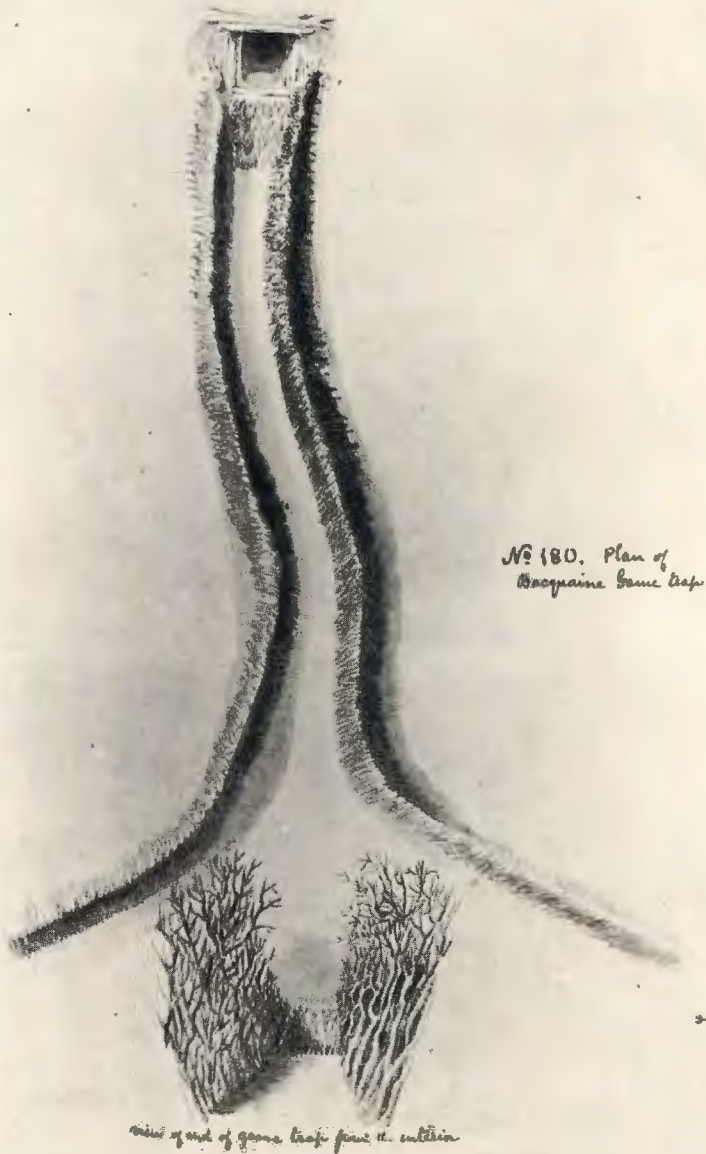
Photograph by permission of the University of the Witwatersrand.
Matabele corn store.



No 103. *Zulus physicking an ox — 1885.*

Plate 21.

Photograph by permission of the University of the Witwatersrand.
Matabele physicking an ox.





No. 141. - Shooting Hippopotami in the Marico - 1855



Plate 24.

Photograph by permission of the University of the Witwatersrand.
Cutting up the hippo in the Marico River.



No. 143 - Feasting on the Hippopotamus and presenting a skin of pork on the banks of the Orange - 1835
 The Mativi guest of honor sitting the fire of Omatjalekati.



Ne 4574 Country & foliage near

Plate 26.

Photograph by permission of the University of the Witwatersrand.
Near the junction of the Limpopo and Marico Rivers.



Plate 27

Photograph by permission of the University of the Witwatersrand.
Junction of the Limpopo and Marico Rivers.



Plate 28.

Photograph by permission of the University of the Witwatersrand.
Training a refractory bullock.



Campbell

No. 156. Campbell. a Station of the London Missionary Society in Lesotho 1835-



Plate 30.

*Photograph by permission of the
Africana Museum, Johannesburg.*

Charles Bell, the artist.

