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An Account of the Amakosae, a tribe of Caffers adjoining the Eastern Boundary of the Cape Colony. By N. MORGAN, Esq. Assistant Staff-Surgeon.—(Abridged.)

[Continued from page 12.]

The kraals or villages of the Caffers are situated on rising grounds near the sources of the various streams, or at the heads of the different ravines, where water is to be found. They consist of several huts of an hemispherical form placed in a semicircular position, to enable them to have a view of their cattle-fold which is formed of bushes and is in the middle of the villages.

In the building of their huts a frame is first constructed by fixing a number of long boughs in the ground in a circular manner, about six inches asunder; they are bent over and fastened to each other at the top, and are bound to other boughs laid round and diagonally over the former, with the inner bark of the Tye Boom and Mimosa; they then thatch the whole frame with flags and long grass. One small aperture is left to serve as a door and for windows and for the escape of the smoke from the fire. The inside is plastered a few feet from the ground with cow-dung and sand, and the floor is made level and smooth with a similar composition. A circular place is left in the centre surrounded by a ridge an inch or two in height: this is the hearth, and on it is made the fire. These huts are of various sizes, from ten to twenty feet in diameter. When large, the roof is supported by several posts placed without any regularity round the fire hearth at a sufficient distance to prevent them taking fire: though the circumference of these huts varies so much, yet there is scarcely any difference in their height, which is generally from six to seven feet, rarely ever exceeding the last measurement, and though the larger ones are very flat on the top, yet they are covered so very close and firm that they are no more able to be penetrated by rain than the smaller ones.

Within sight of their kraals, generally on the opposite side of the ravine or kloof, are situated their corn fields or gardens. The Caffers inclose an extensive piece of ground, taking advantage of natural help, though they bring into cultivation the moist and fertile parts only. In the fields, the cultivation of which is often the labour of several families, are erected temporary huts to afford a shade for the children who, when the corn is sown, are stationed there to prevent the entrance of cattle, and as the corn ripens to keep off the birds. This is often the occupation of the whole family, as these little creatures are a formidable enemy to the crop of corn. In these gardens they cultivate Indian and Caffer corn, melons, pumpkins, beans, and a little tobacco. They have not acquired the method of preparing this last article so as to make it agreeable to the European smoker. In preparing and cultivating the land, they first clear the ground of weeds, then they throw the seed on the surface, and cover it lightly with the soil, using small wooden spades; and when it appears a little high above ground they again carefully destroy the weeds, thinning the corn and throwing a little earth about the stem. When it is ripe enough to be gathered, they cut off the heads, and either hang them up in their huts or place them on a frame raised some height from the ground to secure it from the depredations of vermin and cattle. After it has been kept some time in this manner, they beat the grain out, and put it into small holes prepared for that purpose in the centre of their cattle kraal; each hole is capable of containing about two sackful. On the top they throw a quantity of the stalks to absorb any moisture that may happen to penetrate through the earth and the manure that is placed over the stone covering the entrance. These granaries are opened only at particular times. Corn so secured will keep sweet and good for a great length of time, though, if the season has been wet and it is stowed away a little damp, it sweats and becomes sour, which is not thought of much consequence to their taste.

The employment of the men consists in hunting and snaring different animals. The skins of the antelope and feline tribes are preserved and formed into karosses, or sold to the European dealer.

Their attention is however chiefly engaged by their cattle:—these they herd, protecting them with great care by night and day from the depredations of their fellow-creatures and the attacks of wild beasts. The milking them also is the work of the men, as is the making and repairing of the folds; the bags for holding the milk are their work; these they make of raw hides which are so firmly sewed together by thongs of the same material as to be quite impervious to their contents: they are

large, each being capable of holding several gallons; and a neck is left at one corner which is tied round with a string to secure the milk.

The employment of the women is of a more various nature: on them devolves the task of fetching wood and water; and of making the bread from the ground Caffer corn. This they prepare for that purpose by rubbing it into meal on a flat stone with one that is of a cylindrical form held in the hand; the meal so made is formed into flat cakes with water, and baked on the embers of their fire. Their own apparel, and also that of the men, is made by the women only; the skins are prepared and sewed together with great neatness. An awl is used instead of a needle, and the thread is formed of the fibres of the expansion covering various parts of the flesh of the ox. But the most laborious of their occupations are the building of their huts, and the cultivation and harvesting of the corn, which is entirely their province, though at time they are assisted by some of the family of the male sex.

The person of the Caffer is of a dark brown color approaching to black; the hair short and curly; he has a beard; he is straight and well proportioned; his features are regular; nose a little flat, and lips inclined to be thick; the teeth very white and even; aspect various, but generally of a grave and pleasing cast; in sight and hearing they are uncommonly acute—but the organs of feeling, smell, and taste, are hardened like the rest of their body. They possess great agility, but less bodily strength; are more averse to labor, and more patient of hunger, than the Europeans.

The complexion of the female does not differ from that of the male; many of them are very handsome. Girls arrive at maturity generally in their 12th or 13th year. They appear to live naturally to a very old age, as is indicated by the decrepid and shrivelled form of so many amongst them: they are subject to injuries and accidents from their pursuits in the chase and war. There are not many diseases peculiar to these people. The *tænia* (tape worm) appears to be the only one that can be called endemic: dyspnoea, sicca, and rheumatism are not uncommon complaints, most probably produced by smoking noxious herbs, fatigue and exposure to atmospheric changes.—Gonorrhœa, paralysis, and glandular swellings are also complaints to which they appear subject. In their treatment of disease no regard appears to be paid to the character of the complaint; the treatment is generally loss of blood by a rough sort of operation, consisting of scarifying and drawing blood after the manner of cupping amongst us. Roots are infused in water which communicate a purgative quality, and sometimes an emetic root is given to the sick person. In pains and aches of

the bones and limbs, they burn a preparation similar to the moxa: they have lately substituted gunpowder, if it can be obtained. If the complaint does not leave them under this treatment, or it is of a nature that is not very common or generally known, they attribute it to the act of witchcraft. Attacks of colic not unfrequently seize some of them: if the sufferer be a chief or person of note, it is attributed to some charm of an evil-disposed person, and the effect of an evil eye is a cause often assigned by them for the various local complaints to which the human frame is subject.

The general disposition of the Caffer is gay, with an apparent carelessness of the future. They are very hospitable, and in their intercourse with each other they appear friendly and jovial: with strangers they are reserved though pleasant, and attentive and ready to oblige.

A regular union between the sexes and the rights of marriage are recognised. There is a plurality of wives allowed by custom. The number taken depends upon the inclination and wealth of the man only. The marriage contract is a purchase; the man buys the woman of the parents, and the equivalent given is cattle. Though the condition of their women is not so degrading as that of many other rude nations, yet they are treated with a sort of coolness and insensibility that proves it to be more like the union of a master and his slave than of equals united by affection and interest. They are affectionate and appear much attached to their offspring, but the affection, like the instinctive fondness of animals, seems to cease as soon as they attain maturity. Little instruction is necessary to fit them for that life which they enjoy. Their inheritance is the free gift of the parent, who commonly sets by a part of his flock as a gift for his children, and though, when the child is young, they dispose of this part at their own pleasure, or it is liable to be taken by their chiefs, yet when the youth takes the management of them in his own hands the parent has no claim on them, nor has the chief any claim to interfere with them more than with the property of any other; they are by all esteemed the right of the person who has so acquired them. The wealth of each individual consists in the number of cattle he possesses. This is the standard of the wealth of the whole nation, for being a pastoral people no other species of property confers the acknowledgment of riches on the possessor.

The ornament of their persons consist of buttons, beads, ivory, and brass rings. These are acquired by the sale of cattle, hides, ivory, and the produce of their lands to each other, and to European traders. Their dresses, and their weapons of war, and those used in the chase, are also highly prized by them. The assagai or javelin is the property of the

chief, and cannot be parted with except with his express consent, not even when it is made entirely at their own expense; so also is the shield and the war feathers: these latter articles are kept in the possession of the chief, and are a symbol of his authority over them. They are trusted to the warrior only during the time of service, and are restored by him when the war is over.

The dress of the Caffer is very simple. The hide of the ox is dressed and softened in a manner peculiar to themselves, and is formed into a mantle which is worn over their shoulders and round the body, and reaches down to the ancles. A small cylindrical piece of skin hangs in front. When they dress themselves for war they lay aside the large mantle which is called the kaross, and fasten a small buckskin around their loins: their head is encircled with a fillet of leather, having the long shoulder feathers of the blue crane fixed erect, one on each side over the ears. On their left arm they carry a large oval shield made of the dry undressed hide of an ox: it is about five feet high and three feet wide. The offensive weapons which they use are a sort of javelin, called the assagai, and a stick with a large nob at the top. Their heads are dressed with a composition of red earth and grease; the hair is rolled up into little curls, which are retained in that form by small lumps of the above composition: the whole surface of the bodies is rubbed also with the same preparation. Their chiefs are distinguished by a band of beads curiously arranged, which is worn round their heads: their karosses are trimmed with the skin of the panther. This skin is the distinguishing mark of power: none but chiefs are permitted to have any of it about their persons. Ivory rings in various numbers are worn on the arm above the elbow by both sexes, as are also brass rings on their right wrist. The covering of rings extends some height up the forearm, and appears to be useful as well as ornamental, as it affords a support to the tendons of the hand and wrist in the violent strain which the action of throwing the assagai produces. A number of strings of beads of various colors worn loosely about the neck complete the dress and ornaments of the Caffer man.

That of the female is more complicated. They wear, suspended to their waistband, a small triangular piece of dressed skin which hangs down before them, and is fancifully covered with various sorts of beads. Round their loins they wear a cloak of prepared bullock's hide, which reaches down the legs to their middle. Their breasts are pressed down by a stomacher of the same materials: this is also ornamented with beads. Their outer garment is a large mantle which covers the whole of the body from the shoulders to the ancle: from between the shoulders a narrow piece is folded back, and hangs down to

the bottom of the mantle. It is ornamented with three perpendicular rows of buttons, one on each side and the other in the middle. The art of swaying this from side to side in the most graceful manner is the study of the *Cassier belles*. The head is covered with a sort of cap or coronet thickly studded with the most valuable beads, fastened on it in the most tasteful manner they can devise. This is the most valuable article of their dress, the skin of the most scarce buck being used in its formation;—and the placing it on the head so as to show the ornamented part to advantage is a favorite study of the women. The whole dress of a female will weigh above 25lbs. The female children wear the small garment that depends from their waist as soon as they begin to crawl about, and as they grow up gradually assume the whole dress. The male children go naked till the time of circumcision, when they assume the small cylindrical article of dress, and others when they can acquire them. When they have fixed upon a time to perform this operation which does not appear to be done at any particular age, all the children are assembled together, and it is done by the principal person of the kraal. The operation is performed invariably with a sharp stone, and forcibly brings to mind Exodus iv. 25: nor is it, as generally supposed, always performed about the time of puberty, for, as there are various privileges to which the children are entitled after the operation, which they cannot have until then, their parents, to qualify them, frequently perform it at a very early age. I have seen many that had not arrived at six years of age, who had been long circumcised. They must undergo the operation before they can reside at the chief's place; and as this is a circumstance much desired by the parents it is the principal cause of the operation being performed so early. There are also many other privileges possessed only by those who are circumcised; but they are still continued to be looked upon as children, and have not all the privileges of men until they become of an age that renders them able to “lift the Shield.” Their bodies are then rubbed over with white clay. A dress consisting of a girdle of reeds for the head and another for the waist—the former hanging down over their face and shoulders, and the latter over their thighs and knees—is then put on them, and they are all secluded in a lone hut for two or three moons; but they have the liberty of going about the place of their seclusion. They avoid and are avoided by all, especially the women. No female approaches them, and if they discern any at a distance they cover their faces with their reed veils, and retire to the huts. At the expiration of the time of separation, they wash and clean themselves,—that is, they get rid of the white clay and put on red. The hut is set on fire—their apparel and every thing that has been

used by them is torn or broken up and cast into the flame, and they join in their families and engage in their occupations and amusements. On the first appearance of puberty the girls are secluded from society for a week or two. The father announces the circumstance and invites his friends and neighbours to a feast, at which a number of oxen, in proportion to the wealth of the parents, are slain, and the number of animals required to be given on the marriage of his daughter is declared. From this time the girl may associate with the women.

When any person is attacked with a disease of an unusual nature they attribute it either to witchcraft or the administration of poison; and a person, who is designated by them Igiaka,—that is, the Doctor—is sent for. He gives some root or drug to his patient, and accompanies the administration of the remedy with many uncouth grimaces and an apparent mystery of manner, which is for the purpose of drawing out the disease which they say is caused by some noxious animal or reptile that has been charmed into the sick person by some enemy; and they manage with great dexterity to produce a small snake or lizard, or a piece of wood or stone, which they declare they have charmed from the patient. If the sickness leaves them, the doctor obtains an increase of celebrity for his skill, and an adequate reward for his trouble. But if the person gets worse, they send for Doctors of another sort, called Igiakaisi-nusikaza, or “the discoverer of bewitching matter,” who are commonly employed to point out the person who has bewitched him; and this being done after many ceremonies, the charge is made before the chief and the principal men of the division, and the unfortunate victim is taken and put to the torture to make him or her declare the charm that has been used. The most general method of torturing is by stretching him out on the ground quite naked: his hands and feet are made fast to four stakes placed at some distance from each other; stones are made hot and applied to the arms, legs, sides, and various other parts of the body; the nests of the black ants that build in trees are thrown on the body, and are then broken to pieces; the irritated insects commence their operations on the skin of the sufferer.

This agency of superhuman influence is supposed to be employed in revenge for an injury or insult, either given or imagined to have been given. The person using these means against another, is conceived to have obtained something that belongs to the body, such as parings of the nails, a lock of hair, the saliva or other secretions, or perhaps pieces of clothes,—these are mixed up with various articles that are picked up about the hut or kraal of the individual. Such are said to be the means by which sickness and death enter the person be-

witched. It does not appear that any ceremonies or incantations are performed over these articles, but they are deposited in a place of secrecy, and then sickness begins to afflict the person to whom they belonged, and death ensues if the bewitching matter is not discovered.

There is no doubt that many of these accusations are made by the Igiaka to excuse his want of success in the cure of disease, but they are often used by the Chiefs as a means to obtain the property of their wealthy subjects, or to rid themselves of a too powerful one: in this case sickness is feigned, the Igiaka points out the person or persons who are the cause, sometimes accusing them of poisoning, at others of bewitching the Chief. Confiscation of property, torture and sometimes death are sure to follow. Though we may believe that no means are actually used to effect these purposes, yet it is certain that there have been instances of individuals who, on the point of being put to the torture, or during its application, have confessed giving something to cause illness, or having employed the bewitching matter, and have told where it was secreted. In some of these cases where an opportunity has occurred of conversing on this subject with the individuals who have escaped on making this confession, they have without scruple stated, that they knew nothing about it, but that when they have been accused, or feared that they should be so, they themselves or some of their friends, have made up a parcel and deposited it in the place which was afterwards pointed out to the Igiaka. Sometimes no discovery can be made, and the Igiaka finds it out himself, and then the person whom he accuses of having secreted it is sure to be put to death.

During the sickness of some of the great Chiefs the accusations have been numerous, and many deaths have been the consequence, for if the Chief does not get better, after one is killed another follows, and an end is put to this horrid system of murder only by the death or recovery of the Chief.

By this practice the people are kept in the most humiliating fear and superstitious dread of the Igiaka-isi-nusikaza.

There are instances also of persons suffering much from pain and disease who have got better from the time of the discovery of the bewitching matter; affording another proof of the effects of the imagination on the sufferings of the body. A deep impression is made on the mind of the afflicted individual that his health, and probably his life, are in the hands of some unknown foe.—Hope flies,—he becomes the victim of despair, and views himself as already in the grasp of death, from which no way of escape is open but by obtaining the “bewitching matter.” In this state he employs a person who, as he has been brought up to believe, has the power of showing where it may be found, or

at least pointing out the person who has by this means caused his sufferings. When these ends are obtained—Hope returns, Despair flies, and, in its train, those sufferings which had their origin from this cause. Health is restored, and another proof of the existence of witchcraft and of the power of their sorceries is treasured up in the heads and hearts of the people.

When any article is lost they also apply to the same persons, who, after performing some ceremonies, which at times last several days, proceed from the place in an apparently mysterious mood. The conjuror is followed by the people, and when he stops they commence a search. Sometimes it is successful, and the lost article is found; but more commonly he leads them to the bank of a stream where it is very deep. The search is useless, and they conclude it has been thrown in by the thief. The guilty person is never pointed out.

To persons called Igiaka-lumsulu, or rain doctors, they apply when there is a want of rain. The manner of the application is as follows:

The whole of the warriors of the tribe assemble, clothed in martial array, and proceed in great state to his residence with the offerings that are to be made to the conjuror. On their arrival their present is offered and their request for rain made known. A feast is then made, and the cattle of which the offering consists furnish the viands. Dancing is commenced, and is continued for some days, during which the conjuror pretends he is using his charms. He then gives them some instructions and dismisses them. The instructions delivered are of the following kind, and on the observance of them the requested rain is to follow—that, they are never to look behind them during the journey—sometimes that they must not look to the right or left—at others that they are to keep a strict silence, not to speak to each other, or to any they may meet—also, at other times they are directed to make every person they meet return with them, and to be subject to the same restrictions that are imposed on themselves. If rain follows they attribute it to the charm of the conjuror and to their observance of his instructions. If the desired event does not happen they blame themselves for an involuntary departure from his instructions, and the same farce is repeated.

Upon the howling of dogs they imagine they shall have bad news.

If a person kills or hurts one of the ardea pavonia, or crested cranes, they believe some of his family will soon die: and if they should appropriate to their own use the produce of land that has been torn up by the elephant, or if a young elephant should be taken alive, or should stray into a field, they believe that the elephant will come and destroy the person or persons to

whom it belongs. Before they attack an elephant they shout to it, and ask pardon for the intended slaughter, professing great submission to his person, and stating the necessity of their having his tusks to enable them to procure beads, &c., and to supply their wants. When they kill one they deposit a few of the articles they have obtained for the ivory, along with the end of his trunk, in the ground, which they think saves them from some danger that would otherwise befall them.

When a woman has twins two euphorbium trees are planted before the hut, and by the growth of them they pretend to know whether the children will both live or die; for if one or both of the trees should perish so they say will happen to the twins.

They believe that the spirits of deceased persons visit the place of their former abode, and that they often appear to surviving friends. This is the reason they assign for destroying his dwelling, and removing the village on the death of any person. In various parts of the country great heaps of stones are observed, and those that pass by always throw a stone or some substance on the heap. They assign no reason, nor are they conscious that any necessity exists, for their doing so.— They are equally ignorant of the origin of these tumuli. The first time they cross over a running stream they stop in the middle and drink of it, first throwing into it a small branch of a particular tree which they take care to provide themselves with before they come to the river.

They drink the gall of the ox, stating that it makes them fierce and inspires them with courage. The method of killing their cattle is by throwing them down on their back, and making an incision through the integument below the sternum: by this they introduce the hand, and passing it below the stomach they appear to tear asunder the blood vessels that are in the abdomen. The breast is the perquisite of the King or principal Chief, and they often carry it a great way for his use. Some particular parts are abstained from by females at stated times; and on the death of any relation, or of an husband or wife, the survivor is also prohibited by custom from eating some portion of the beast.

When any person is sick and supposed past recovery, they assemble round him and keep up a constant noise by knocking on dried hides and singing. Sometimes he requests to be conveyed into the bush that he may not be disturbed by the grief of surrounding relations. If this is complied with they attend him constantly until he dies, but if the disease is supposed to be contagious they leave him to his fate. On the death of the husband or wife the survivor leaves the kraal, avoids society, and retires into the bush. They live thus for one or two moons.

Their food is carried and deposited in a particular spot from whence they take it. If the survivor be a woman, and she have an infant at the breast, it is taken care of by some neighbour, who carries it to the mother once or twice a day to receive nourishment. After the period of seclusion they begin to return to the society of their friends, first by night then by day, when all the kraal assemble and set fire to the hut which was inhabited by the deceased, breaking all the utensils and burning them in the flames of the hut. The survivors, all relations and friends, shave the whole of their heads.

On the death of a Chief or any of his family, the like custom is observed by all who were under his rule. The burying place of the Chief or his family is in the cattle kraal*; that of the common people is in the holes formed by the ant bear or other wild animals, which they fill up with stones or dirt. Upon the death of a man his chief takes all the cattle that were his property. This custom has been laid aside both by Un Botuman and Un Thlambe, who, on the death of any of their men, appointed a guardian to the family, to whom are given up all the flocks of the deceased, to be held in trust till they become of sufficient age to manage them themselves.

The only manufactory amongst them that is carried on by a distinct set of men, is the making the heads of the assagai, the forming of axe heads, and the making of their sewing needles or awls; and he who practices this art is held in great estimation amongst them. The only tools are various kinds of hard stones, as hammers and anvils. Flexible boughs of green wood for holding the hot iron—and a bellows formed of an entire buckskin; the legs are tied up, and to the neck is fastened the horn of an ox which is perforated and forms the tube for the exit of the wind; the other end of the skin is open and two sticks are sewed to the brim—these have two loops on, one to receive the thumb the other the fingers. The method of using them is as follows:—a forge is formed on the ground by erecting a bank of earth a foot or two in height; this serves to secure the nose of the bellows and protects the skin from the action of the fire, which is made in front of the bank: a hole

* When the chief is buried the cattle kraal is filled up with bushes, and the huts are all deserted. An extent of country is marked out, over which no person must pass or cattle graze. A breach of this rule is punished with confiscation of property, and if committed by a stranger the punishment is slavery. A certain number of cattle—bulls, cows, and calves—is turned out on this land, and they are ever after held sacred; they cannot be killed or even milked, but live on this spot, herded by people set apart for that purpose. When the grass has grown over the grave the land is relieved from this taboo, but the cattle are still held devoted, and they die and rot on the spot, no part of them being taken or applied to any use whatever.

to communicate with the nose of the bellows and to permit the wind to act on the fire passes through it. The man who uses these machines (for there two in use at a time) pulls one of the skins out, at the same time pressing the other towards the bank : in the act of extending it, he separates the thumb and fingers, thus opening the orifice of the skins, which then become full of air. He then shuts his hand that closes it, and pressing the skin to the bank the confined air rushes out through the horn—by thus alternately acting nearly a constant stream of air is supplied to the fire.

The method of calling the people together, or of declaring the will of the chief, is by the voice. Several persons who are constantly (unless thus employed) about the person of the chief are sent different ways—these keeping the high grounds run along shouting with a loud voice, calling the attention of the country through which they pass. On hearing the voice, the heads of the kraals dispatch messengers who run and meet them at different points of their journey, and receive in a few words the nature of the business or duty that is required. One messenger goes from the residence of the king to that of a principal chief, promulgating the news as he goes along. He is here relieved by another who in like manner disperses the intelligence—and thus in a comparatively short time, it is made known over all the land. Most private intelligence is conveyed in the same manner, only the messenger proceeds on his journey without noise, and delivers the message only to the person who is appointed to receive it.

The meetings of the people are always attended with dancing. When a council is summoned the different members appear with a number of their followers, and while these latter are dancing and partaking of the flesh that is provided by the chief at whose kraal the assembly is held, their chiefs, squatted on the ground in front of the dancers, gravely smoking their pipes or partaking of the feast, state facts, dispute, contest the particulars, and debate upon the merits and demerits of the cause before them. Some occasionally will lay down and sleep, or join in the dance. According to the importance of the subject so is the length of the council. Sometimes it will last for several days, during which the feasting and dancing are continued with very little intermission. Even the night, if the moon afford her light, is a witness to the uncouth gestures that these people exhibit in this amusement.

On the celebration of the marriage contract the dancing and feasting are kept up with great spirit. The people having assembled together at the kraal of the bridegroom, they begin the dance by forming themselves into several ranks, about 30 or 40 in each, and lightly holding each other's arms with the

left hand, having a stick or assagai in the right. They commence stamping and beating the ground with their feet making a sort of humming noise with their voice. As they get animated they proceed to leap up in a simultaneous manner, increasing the power of their voice until it arrives at its highest pitch. It has now lost its drawling sound and assumes that of loud monotonous shouts, to which they keep time with their movements. In the rear of the men the women assemble, who, moving their bodies forward and backward, join in the shouts of the men harmonizing with their tones, so that at a distance the sound has not an unpleasing effect on the ear. After some continuance in this exercise of the body and lungs the first rank of the groupe, which before this has increased to a large number, (for there are continually fresh arrivals and departures,) turns to the right, and throwing themselves into a variety of attitudes, stamping with their feet, and violently expelling the air from their lungs with a noise not much unlike the sound produced by the pronouncing of the syllable "hush," they slowly circumambulate the groupe of what may be called stationary dancers, keeping time with them in the various attitudes they make, which are of a pantomimic nature. A certain number of women also accompany this party, proceeding in a row by their side, and shaking their persons particularly their shoulders in a violent manner, at the same time uttering the same sounds as the men, whom they appear to exceed in making the greatest noise. Though a bystander may find great pleasure in observing the many elegant attitudes into which the men throw themselves, yet it is impossible to refrain from laughter when he casts his eye upon the uncouth and ridiculous figure the females exhibit in these amusements. The violence of the exertion causes the perspiration to flow in copious streams from their bodies, and the exhausted creatures are from time to time relieved by others, who form the party of spectators, during the time they rest, and thus the dance is kept up for an indefinite length of time. The length of time this dance is kept up depends upon the wealth of the bridegroom and his friends, and the assembly is fed during its continuance by them. The ceremony is always performed on the last day, so that its performance is the token that the dance is at an end. When the marriage is about to take place it is commenced by a number of women, who come about and clear the cattle kraal and the space for a great length before it. Upon this the party who had been circumambulating the stationary dancers retire and mix with this groupe which continues its dance the whole time. The old women from time to time run about shouting and striking the ground with long sticks. At length a line of warriors fully equipped with their feathers and shields appear and take up their position about 100 yards in front of the

entrance of the cattle kraal which is on one side of the dancers. Here they stand concealing their bodies with their shields, which are placed upright by each other, thus preventing the spectators from observing what is done behind them. Another party of warriors form opposite these and possess themselves of the cattle kraal. After some time the ranks of the upper party opens in the centre, and a party of young men appear all ornamented alike, having their heads neatly dressed with red clay, and bound with fillets of beads, from which at the back is suspended a bunch of black horse hair about half an inch in diameter and seven or eight in length. They are quite naked, excepting that a small buckskin tied by the hind feet round their necks, and hanging down, scarcely covers their shoulders, and reaches to the bottom of their loins. They hold assagais in their right hands by the small ends in an upright position, excepting the centre one who holds his in the middle—this is the bridegroom. The party comes down and forms the front line of the dancers. A short time after this the same party of warriors again divide their ranks, and three young girls appear ornamented in the same manner as the men, with the small buckskin round their hips instead of their shoulders. The centre one is the bride, and she alone carries an assagai in her right hand. An old woman attends them at a short distance, and appears to be their directress during the ceremony. They walk in a very slow and solemn manner forward towards the cattle kraal, the same set of old women still running about shouting and pretending to drive some animal from their path. In this manner they proceed, and entering the kraal a short distance they stop. The bride then thrusts her assagai into the ground, and faces about leaving the assagai sticking upright, and in the same solemn manner they return. At their exit from the kraal the old women, who had been so busy in appearing to keep something away from the path, begin to perform another pantomimic representation, and appear to be engaged in all the various duties that will devolve on the bride in her new state, such as digging the ground, sowing, cutting, thrashing, and grinding the corn, fetching wood and water, nursing the children, &c. When the party passes the warriors who are ranged near the kraal, one of them rushes out and pretends to be engaged with some enemy. After some time spent in a seeming attack on his adversary and a defence of himself, he appears to have received a mortal wound, for he falls, arises, and falls again, endeavours to rise, defends himself on his knees, is again wounded; he tears the weapon from his body, hurls it at his enemy, and then falls on his shield, and, after writhing about tearing and biting the earth, seems to expire. This representation is given to point out that her future husband will protect and defend her in her

domestic occupations, and that she has a warrior for her husband whose fate may be—death in the field from the hand of a foe. After this the bride's party proceed towards the assembly of the principal men, who are sitting down in front of the dancers. Here they stand awhile showing themselves and turning round as they are directed.

In one ceremony which I saw, and with the description of which I shall now close this account, because, from repeated observations since, I have found it to be the constant and unvaried manner of its being performed.

The bride is now subjected to the jest and ribaldry of the party, and the poor abashed creature, from the drooping head and glistening eye, appeared to be passing a severe ordeal to her feelings. After a time, during which these lords of the creation seemed to enjoy the confusion of the bride and her companions, the procession moved on towards the groupe of females. Her former sufferings appeared to be nothing to what she was now fated to endure, for abuse rather than jests, and threatening in the place of ribaldry, now took place. Some pointed out in the most dismal colours what she would have to suffer now she was a wife, and others pointed out the defects of her person, and called upon all to observe them; this was uttered in loud and discordant tones, accompanied by the most violent and menacing gestures, so that at times I feared some harm would befall them, but it was only a part of the ceremony, and the concluding part, for the old women suddenly threw over them hareses, the warriors from the kraal rushed forward and enclosed them round with their shields and hurried them off to one of the huts. If the man should take two wives at the same time, the same ceremonies are gone through by each separately, the second commencing when the first is completely finished.

These feasts are generally concluded by an ox race. The animals which are to strive against each other, are taken out with the cattle some miles from the kraal, they are driven out from these, when a messenger is sent to them, and from being frequently practised in this manner, they immediately run off with great speed, the Caffers running and shouting after them: the first that arrives at the kraal is the winner, and becomes the property of the Chief, or any Caffer who will give a certain number of cows, which is fixed on before. On some occasions this price has been fixed at five cows, which is a great price, for the generality of oxen are of less value than cows amongst them. On one marriage lately the feasting lasted eight days, eighteen oxen were slaughtered by the bridegroom and his father, besides several that were presented by the Chief. Sour thick milk, which is the constant beverage of these people, was supplied to

the assembly by the voluntary gift of the neighbouring people. Poles were erected at different places round the scene of the festivity, on which were suspended green boughs,—to these places were brought skins of milk; and numbers of baskets, out of which they drank, were kept constantly filled. Several children were employed in fanning away the flies, that would otherwise soon fill the vessels to the great annoyance and disgust of the Caffer, who has the greatest dislike to those insects.
(To be concluded in the next.)

PROCEEDINGS OF THE SOUTH AFRICAN LITERARY AND SCIENTIFIC INSTITUTION.

October 2.—Dr. SMITH called the attention of the Society to several South African birds which were placed upon the table, but more particularly to the following, which he described and named:

Crithagra albogularis. Above greenish grey with some dark variegation; rump and tail coverts greenish yellow; chin, throat, and eyebrows white; breast and flanks dusky grey; centre of belly, vent, and under tail coverts white; wing and tail feathers brownish, slightly edged with dull white. Length five inches and a half.

Inhabits South Africa.

Sir WM. JARDINE, it was stated, regards this as the female of *Crithagra sulphurata*, but it was added, that they are never found associated together, nor even in the same localities.

Corythaix concolor. Forehead with a long crest, which, with the entire plumage, is greyish, faintly mottled in some places with fine, dull, reddish white transverse lines; quill feathers dark brownish; tail very long, hoary grey with a deep greenish gloss, particularly towards the tip; bill, legs, and toes black. Length nineteen inches.

Inhabits South Africa, inland of Port Natal.

It was remarked that this bird differed in several points, particularly in the form of the bill, from the typical species of the genus, and that it might hereafter require to be made the type of a new division, under the name of *Corythaixoides*.

Francolinus Natalensis. Top of head, back, scapulars, shoulders, and tail, light brown, finely mottled with brownish black and tawny white, the former in the shape of longitudinal blotches upon the scapulars; eyebrows, sides of head, neck, breast, and anterior part of belly, variegated black and white; posterior part of belly, vent, and under tail coverts, a mixture of black, tawny white, and light brown; bill reddish brown; legs, toes, and claws, reddish yellow; eyes brown. Length from bill to tip of tail twelve inches and a half.

Inhabits brushwood thickets in the vicinity of Natal.